THE WORK OF THE REVEREND JAMES CAMERON OF THE WESLEYAN METHODIST MISSIONARY SOCIETY FROM 1829 TO 1835

by

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Abstract

The name James Cameron is not a familiar one. Despite being one of the missionary pioneers of Methodism in southern Africa, serving for more than forty-six years in various districts and being elected as chairman of two of these districts, very few people have ever heard of James Cameron.

Barnabas Shaw says of Cameron that he "excelled in preaching the great truths of the gospel, and applying them to the heart of sinners".[1] Whiteside describes Cameron as a "remarkable man...well read in most things".[2] W.B. Boyce pays Cameron an even greater tribute:

> In my day, as a preacher and as a theologian, he was unequalled in South Africa; and I do not think that he was second in these respects to any of his brethren in England.[3]

Notwithstanding the high esteem in which he was held by prominent peers, Cameron is mentioned only in passing in a few secondary sources, and to date has not been the subject of academic research. The reason for this is not clear. He was well educated, read and wrote extensively, and most of his correspondence has been preserved.

Cameron's Journal is very well written, containing some beautiful poetic sections. It is a personal record of a missionary coping with peculiar and difficult circumstances, and a record of how determination, courage and faith enabled Cameron to overcome seemingly insurmountable difficulties. Cameron's recording of his struggles help fill out our understanding of missionaries and their tasks and problems in the nineteenth century.

I believe that so important a figure in South African Methodism should be examined and deserves a definitive study. The aim of this thesis has been to provide a reference to his work in the western Cape, possibly to form a basis for closer historical scrutiny.

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1 Shaw 1840:232

2 Whiteside 1906:374

3 Boyce 1874:179-80

Acknowledgements

Many people have been of assistance in the editing of James Cameron's Journal, but a special thanks go to the following:

In the Cory Library for Historical Research, Sandy Rowoldt, "Zweli" Vena, Cecilia Blight, Shirley Stewart and Sally Poole were always ready to find books and manuscripts and their assistance has been invaluable. I thank them for their interest and sense of humour. The staffs of the University of the Witwatersrand Africana Library and at the South African Library were extremely helpful and were of great assistance.

My supervisor, Dr. Margaret Donaldson, has provided sound advice, encouragement, and her enthusiasm has kept me going. Without her assistance this work would have been a great deal poorer.

I acknowledge with thanks the assistance of Hamish Whittal in printing this thesis, Yolande Blokker in transcribing the Dutch passages, and Anne Allwood for proofreading my transcript of the journal.

I have two more personal debts: the first to my father and mother, George and Thalia van Heerden, for assisting with the proofreading and for their love and support. The second is to my wife, Vicky, for her patience, support, encouragement, and for never ceasing to believe in me.

Financial assistance from the Institute for Research Development is gratefully acknowledged. Opinions expressed in this thesis and conclusions arrived at, are my own and are not to be seen as those of the Institute for Research and Development.

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Abbreviations used

D.R.C.	Dutch Reformed Church
D.S.A.B.	Dictionary of South African Biography
L.M.S.	London Missionary Society
S.E.S.A.	Standard Encyclopaedia of Southern Africa
W.M.M.S.	Wesleyan Methodist Missionary Society

EDITORIAL METHOD

The general principle has been to change as little as possible in the original text. Changes have only been made to facilitate clarity and to make the text more readable. The following comments may be made:

1) Cameron's spelling is generally good. Only obvious spelling mistakes have been corrected. His spelling of non-English words, names and place names are often incorrect, but these have not been changed, though a footnote is provided giving their accepted modern form. The following are some examples of his spelling of non-English words: Boors [Boers], vlie [vlei], Matsillikats [Mzilikazi], Hindoos [Hindus]. These examples may be phonetic spellings, which is quite interesting as they probably indicate Cameron's pronunciation. Furthermore, Cameron's spelling of names is not consistent. For example, the name Luckhoff has been spelt Luke-Off, Lukehoff and Luckhoff. These and other inconsistencies have been retained, rather than attempting to render the spelling consistent.

2) The main problem in editing Cameron's Journal was his haphazard methods of punctuation, a common Victorian practice. Commas, semi-colons, full-stops and dashes, which were his chief punctuation mark, are irrationally used. Existing punctuation has been replaced by modern punctuation in order to assist the reader. Paragraph breaks have been introduced where they seem appropriate.

3) Cameron's grammar includes archaic or dialect forms, but has been left unchanged. Only obvious errors, such as the instead of they, have been changed. Cameron's extensive use of the vocative O has been retained, even where grammatically the text ought to read Oh.

4) As was the typical nineteenth century pattern, Cameron made liberal use of capital letters. All church related words were capitalized. The following sentence is an example of this: "As the Mission in this Country is at present so badly supplied with Labourers, no less than three Stations are vacant." Words such as minister, missionary, church,

chapel, congregation are always capitalized. Such capitals were a statement of respect and a reflection of social attitudes of the day. However, capitals were not limited only to church related issues, but were used randomly. These are distracting, so all unnecessary capitals have been eliminated.

5) Cameron frequently makes use of abbreviations such as Supt for Superintendent, Missy for missionary, Br for Brother. Christian names, months of the year and place names are also abbreviated. Accepted abbreviations of titles, such as Mr., Mrs., Revd., Capt., Dr., have been retained. Other than these, all abbreviations have been expanded.

6) Cameron's handwriting is sometimes illegible due to the ink having faded, damage to the edge of the pages, the frequent use of abbreviations, or because of the practice of cross-hatching (the practice of writing horizontally across the page, and when the page is full, writing vertically across the page, over the previous writing). Where words, phrases, or sections are indecipherable, they are indicated as follows: '...[word, phrase, section, illegible]'. Where a word has been left out in the original, it has been inserted in square brackets. Where the missing word or abbreviation is guessed at, it has been inserted in square brackets with a question mark added. Where there is doubt about any word in the text, this doubt is indicated by a question mark in square brackets.

7) Cameron's recording of the dates of his entries varies. Only on his first entry of the month does Cameron usually record the month. This is sometimes written out in full, other times abbreviated eg. Sept 2, or September 2nd. Other entries simply have the date, or a line or a series of little dashes, followed by the date eg. '____ 8th', '_ _ _ 8', '" " " 8th'. Cameron usually records the day only when it is a Sunday (or 'Sabbath' as he records it), but there are some exceptions. A standardized form of presenting the date will be used: day (when recorded), followed by the date and month. A header displaying the year will be put on the top right hand side of every page.

8) Cameron re-read the Journal a number of times, as he continually updated entries with notes in the margin eg. On 8 January 1830, Cameron made the following entry: "Accompanied Brother Snowdall to the military hospital to visit a poor backslider. He appeared to feel deeply the misery of his situation and seemed eager to obtain a renewed

sense of the Divine favour." The following note has been added in the margin: "Poor Chapman is still a backslider - 1835." Such later additions have been placed within round brackets and included in the text after the relevant entry.

9) Cameron wrote a few short passages of his Journal in Dutch, or what was intended to be Dutch. His early Dutch was clearly influenced by English syntax eg. "Ik heb gesproken tot haar" ("I spoke to her") instead of "Ik heb gesproken met haar". Cameron's Dutch also showed possible indications of Afrikaans in its infancy eg. the use of the word "seun" for "zoon" and ommission of verb endings as in "kom" instead of "komen". These passages have been retained and transcribed in their existing form.

10) An attempt has been made to footnote every person, place, Biblical text or hymn, that Cameron mentions in the Journal. Where this has not been done, it can be assumed that no information has been found about the person, place etc.

11) The names of ships, books, newspapers and periodicals have been italicised.

An entry chosen from the Journal, comparing the original with the edited version, indicates the sort of changes that have been made:

Original

___ 11th Went to Rogge Bay in the evening with the intention to preach; but the School Mistress had taken away the key of the School and it could not be got. I therefore inform the two Persons present (for no more had come) that we would dispense with the service on that occasion, but that they might expect it to be held as usual that day week. It is to be regretted that we have no influential person who will take an interest in promoting the Work of God in such destitute and wicked places as this; on that account we appear in a great measure to labor in vain and spend our strength for nought (preaching here was given up but has been resumed within the last three months by Br Giddy November 1835.)

Edited

11 February. Went to Rogge Bay in the evening with the intention to preach, but the school mistress had taken away the key of the school and it could not be got. I therefore inform[ed] the two persons present, for no more had come, that we would dispense with the service on that occasion, but that they might expect it to be held as usual that day [next] week. It is to be regretted that we have no influential person who will take an interest in promoting the work of God in such destitute and wicked places as this. On that account we appear in a great measure to labour in vain and spend our strength for nought. ([Our] preaching here was given up, but has been resumed within the last three months by Brother Giddy - November 1835.)

A NOTE ON THE MANUSCRIPT

There are four journals by James Cameron in the Cory Library for Historical Research, Rhodes University. Only the first volume is being edited for this thesis.

It is not clear whether the manuscripts were kept by family members or some archival deposit, and it has not been possible to ascertain when they were given to Cory Library. The four volumes are in a fairly good condition, which indicates that they were well cared for. Besides having a few loose pages, volumes 1, 3 and 4 have been preserved remarkably well, but volume 2 has suffered some damage - some pages are torn, some smudged and the binding is disintegrating. Cameron in fact comments in his second journal that many of his books had been damaged on the trip to Buntingville, which serves to remind us that the ruggedness of transport in those days made it extremely difficult to care for books.

The first journal, "containing an account of the first six years of my missionary life in Southern Africa", was written in the Western Province (Cape Town, Simon's Town, Somerset West etc.) and covers the period from 23 December 1829 to 31 December 1835. Like the other journals, it is a bound volume, consisting of 381 foolscap pages and has been hand paginated by the author.

The text consists of daily journal entries, describing in detail the life, thoughts and feelings of a Wesleyan minister. It is religious in tone and content, but contains also many observations on people, places and events.

The handwriting is a large, even hand, clear and relatively easy to read, though some of the pages are faded and damaged. Cameron's use of cross-hatching, although infrequent in this volume, makes it difficult to decipher in places.

At various times Cameron added marginal notes to original entries, which indicates that he occasionally re-read the Journal. Furthermore, he copied extracts from his Journal and sent these to the Missionary Committee in England. Some of these extracts are preserved in the South

African correspondence of the W.M.M.S. of the Cape District (1825-1839) and a number were published from time to time in the Wesleyan Missionary Notices.[1]

The second volume of Cameron's Journal deals with his period at Buntingville, the Grahamstown and Salem Circuit, and Platberg in Bechuanaland. It covers the period from 22 April 1836 to 19 September 1841 and consists of 460 foolscap pages. The journal is similar in content to the first, but includes more detailed comments on his reading.

The third volume is a resumption of his journal "after a long interval". This journal consists of 337 foolscap pages, dating from 27 March 1842 to 26 May 1861. The first 300 pages deal with Cameron's activities at Thaba 'Nchu, Platberg and surrounding areas in what was then the Bechuana District. The rest of the journal deals with Cameron's work in Port Elizabeth and Cape Town.

Entries in this journal are irregular. The content differs somewhat from the earlier volumes, especially with regard to the frontier missions, affairs and people. It contains less religious introspection and more comment on contemporary events. There may be several reasons for this. As an older person his struggles had changed. The subjective, introspective struggles of a younger missionary seem to have given way to a better consolidated faith. A second reason may be that Cameron's context had changed. The Trekkers had already moved north and so Platberg and Thaba 'Nchu had become a disturbed frontier area. So, too, having moved back to Port Elizabeth, he would have been near the frontier. The period covered two frontier wars and the Cattle Killing and thus it would be understandable that he was more pre-occupied with these events than with personal introspection.

Despite the big time gap - from 1861 to 1874 - with no journal, there is no evidence to suggest that a journal of James Cameron's is missing. The *Wesleyan Missionary Notices* in this period contain no extracts from Cameron's journal and a comment in March 1860 suggests the reason: "I have now given up all intention of keeping a regular journal."[2]

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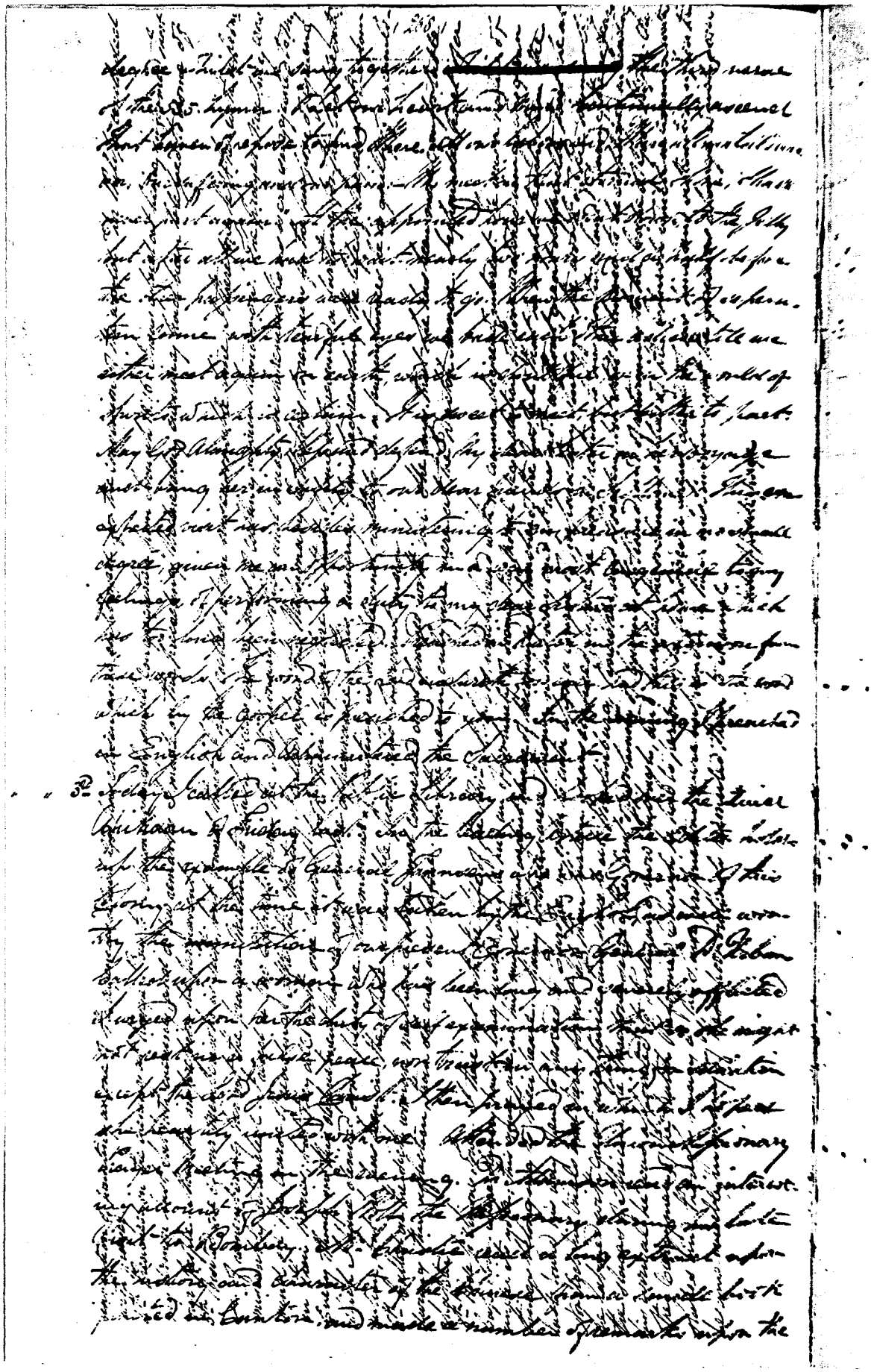
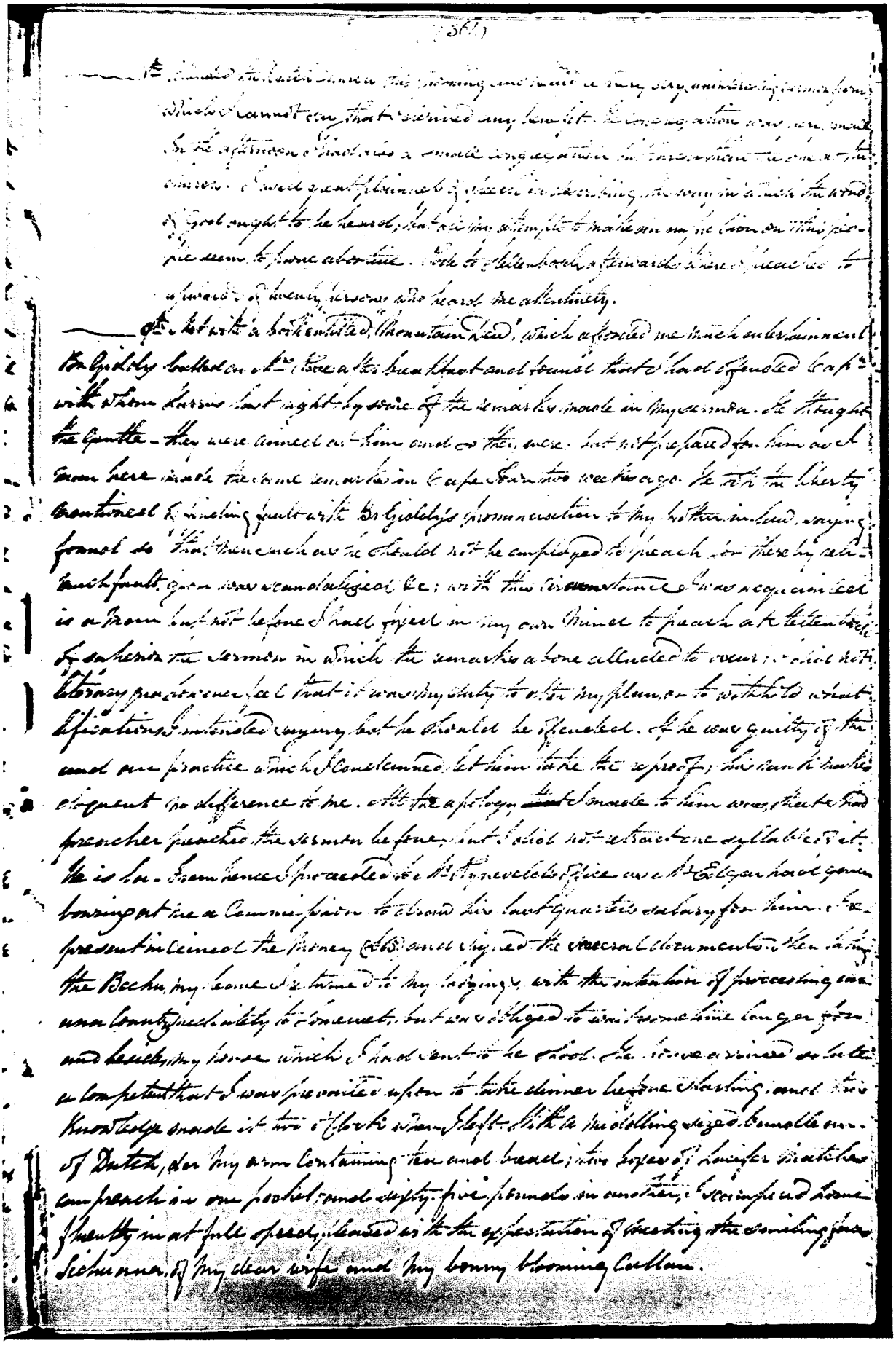
1 *Wesleyan Missionary Notices* 1830, Vol. 6:357-358; 1831, Vol. 6:502-503; 1833, Vol. 7:241-243; 1834, Vol. 7:471-473

2 Cameron's Third Journal 1860:337

The fourth journal is a bound quarto volume of 391 pages, from 28 December 1874 until shortly before his death on 12 December 1875. It contains details of his personal ministry in Pietermaritzburg, written in his old age, and has much sharp comment on people and events, including non-church affairs.

Two facsimile pages of his Journal give some indication of the condition of the text:





Portrait of James Cameron in his old age

The Western Cape in 1846 (Map 194, South African Library)

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JAMES CAMERON (1805-1875)

The name James Cameron is not a familiar one. Even though he was one of the pioneers of Methodism in southern Africa, labouring for more than forty-six years as a missionary in various parts of South Africa, having served under both Barnabas Shaw[1] and William Shaw,[2] and being elected as chairman of two districts, very few Methodists have ever heard of him. On his death in 1875, the Methodist Conference recorded that "his whole life evinced that he was an intelligent and loving follower of the Lord Jesus Christ"[3] and the Synod of the Grahamstown District lamented the loss of one whose "memory is much revered and the fruits of his ministry yet remain...this Meeting places on record its high appreciation of his character and work and its sense of the great loss sustained by South African Methodism in his removal."[4] W.B. Boyce described Cameron as

> one of those extraordinary self-taught men who, in spite of every disadvantage, achieve a maturity of mind and of preaching power from the very beginning of their career...In my day, as a preacher and as a theologian, he was unequalled in South Africa; and I do not think that he was second in these respects to any of his brethren in England.[5]

No biography of James Cameron has been written yet. The only published material on Cameron is a batch of his letters to the Wesleyan Methodist Missionary Society, which have been reproduced in the volumes of the *Missionary Notices* and the *Methodist Magazine*.[6] He is

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1 Barnabas Shaw (1788-1857), Wesleyan Methodist missionary, founder of Methodism and of its first mission stations in South Africa. In 1837 he returned to England for a period of six years, during which he published his *Memorials of Southern Africa*. (D.S.A.B. 1968, Vol. I:709-711)

2 William Shaw (1798-1872), Wesleyan Methodist missionary, founder of Methodist missions in south-eastern Africa. After a spell in England between 1833 and 1837, Shaw returned as the General Superintendent of Wesleyan Missions in south-east Africa. He returned to England in 1856 and was elected President of Conference in 1865. (D.S.A.B. 1968, Vol. I:711-714)

3 British Minutes of Conference 1876-77, Vol. XX:26

4 Wesleyan Methodist Missionary Society (London) Synod Minutes 1875: Box 341, No. 164

5 Boyce 1874:179-80

6 Extracts of Cameron's letters to the Secretaries of the Missionary Committee were published at regular intervals in the *Missionary Notices*. The following are some examples:
Wesleyan Missionary Notices 1830, Vol. 6:357-58; 1831, Vol. 6:502-503; 1833, Vol. 7:241-43; 1834, Vol. 7:471-73; 1835, Vol. 8:56-57; 1836, Vol. 8:364-67

referred to only in passing in a few secondary sources,[7] and neither the *Dictionary of South African Biography*, the *Standard Encyclopaedia of Southern Africa*, nor the *Encyclopedia of World Methodism* contains an article on his life.

The present Journal provides a detailed account of Cameron's work and thought during his first six years of ministry in the Western Cape, where he was actively engaged in the spread of Methodism among the English residents, the British soldiers, the so-called "Coloured" population and the slaves. The Journal gives insight into some of the difficulties early Methodist ministers had to contend with in ministering to both black and white congregations. It contains graphic accounts of the physical discomforts involved in travelling on horseback to these various congregations, the personal struggles of being in a foreign environment, and the fluctuations in Cameron's spiritual life and morale. What is now attempted is a summary or outline of his life, in order to place the Journal in context.

EARLY LIFE, CONVERSION AND ORDINATION (1805-1829)

Very little is known about James Cameron in the years before he sailed for the Cape. He was born at Kirkintilloch, near Glasgow, on 1 August 1805. His parents were God-fearing and he was carefully instructed in the scriptures. "From early life he displayed great studiousness of mind, with strong religious sentiments."[8] The standard of education in Scotland at the time was exceptionally high and so Cameron would have received a better education than his English colleagues in the W.M.M.S.[9] The huge volumes of letters he wrote and the numerous references to books he read lends support to this point of view. At Cameron's death his possessions were listed as £50 sterling, of which his library was valued at £40.[10]

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7 For example: Shaw 1840:159,164-66; Whiteside 1906:374,75; Mears 1973:19

8 Natal Mercury, 16.12.1875

9 Schoeman 1991:1

10 Death Notice of the Rev. James Cameron

At the age of fifteen Cameron was converted through the agency of some zealous Methodist preachers who were visiting Kirkintilloch.[11] He joined the small local Methodist society and in his desire to know more about Christianity, read extensively. His reading included biographies, history, poetry, devotional works, Wesleyan material such as the *Missionary Notices*, *Methodist Magazine*, Wesley's (and other prominent Methodists') sermons, as well as a variety of newspapers. Soon after this Cameron became a local preacher, exercising his ministry in and around his home town. At the Conference of 1829 he was received into the Methodist ministry and in the same year he was appointed to Cape Town in South Africa.[12] He was ordained in 1833.[13]

THE YEARS IN THE WESTERN CAPE
(1829-1835)

In December 1829 James Cameron arrived in Cape Town, where Methodism was still in its infant stages.[14] In 1819 Barnabas Shaw sent the Rev. Edward Edwards[15] from Leliefontein to Cape Town, to start holding Methodist services and to erect a Methodist church. In the British *Minutes of Conference* for 1823, mention is made for the first time of two distinct districts in southern Africa, namely, the Cape District and the Albany District. Barnabas Shaw is listed as the Chairman of the Cape District. In May 1826, Barnabas Shaw received instructions from the secretaries of the W.M.M.S. to leave Leliefontein and return to Cape Town, to supervise work there. Later that year the Rev. Robert Snowdall[16] arrived as Shaw's assistant and services were commenced at Wynberg and Simon's Town. This led to the formation of the first Methodist

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[11] The details of Cameron's conversion and early life are found in the *Minutes* of the British Methodist Conference 1876:26

[12] British Minutes of Conference 1829:447

[13] British Minutes of Conference 1833:220

[14] See chapter on the growth of Methodism in the Western Cape.

[15] Edward Edwards (1793-1868), Methodist missionary sent out in 1817 by the Missionary Committee to assist Barnabas Shaw at Leliefontein. In 1821 Edwards returned to Leliefontein. Edwards later worked at Maquassie, Somerset West and Stellenbosch. (Shaw 1860:24; D.S.A.B. 1975, Vol. III:264,65)

[16] Robert Snowdall (d.1831), Methodist missionary. It was chiefly through Snowdall's efforts that a Methodist Church was erected in Simon's Town in 1829. (British Minutes of Conference 1831:10; Whiteside 1906:66)

circuit in South Africa, namely the Cape Town Circuit, which embraced three main centres - Cape Town, Wynberg and Simon's Town. In 1828 the foundations of a new Methodist church in Simon's Town were laid. In the next year, the building of two new Methodist churches in Wynberg and Burg Street began. The former was completed in 1830 and opened on 18 July 1830, and the latter was completed in February 1831, and was to become the principle Methodist church in the Cape for the next forty-eight years.

It was at the start of these developments that James Cameron arrived in 1829. Foreign appointments were made to circuits rather than societies,[17] so Cameron was not immediately sure where he would reside. He moved into the mission house in Cape Town and remained there until his marriage in 1833. While in Simon's Town he lived in a boarding house there. Cameron makes the following comment on the boarding home: "The people of the house at which we are lodged speak Dutch, a knowledge of which is very requisite in this country."[18] A comment some years later reveals that Cameron was sometimes irritated by the people in the boarding house.

> I was about to tell an anecdote today at dinner, indeed I had actually commenced, when a lady who was present and who I doubt not thinks herself more than a little genteel, without either ceremony or apology began to talk of a house to let in the neighbourhood. She of course carried the day.[19]

Early in 1830 Cameron obtained clarity about his appointment. "A letter to Mr. Shaw had been received during our absence, contains the will of the missionary committee that I should remain at Cape Town."[20] Cameron worked in the Cape Town circuit for six years. From 1829 till 1834 he was stationed in Cape Town, but also preached regularly in the surrounding areas such as Simon's Town, Klawer Vlei (near Simon's Town), Wynberg, Kalk Bay, Muzenberg, Diep River, the Cape Flats, Stellenbosch and many others. During this period he also served as the Secretary of the District Meeting. In 1835 Cameron's station was changed to Somerset West and in March 1835, he and his family made the move. In 1836 he was appointed to the Grahamstown and Salem Circuit.

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[17] Interview with the Rev. Dr. D.G.L. Cragg on 17.8.1992

[18] Entry in Journal on 24.12.1829

[19] Entry in Journal on 15.1.1833

[20] Entry in Journal on 27.2.1830

While in Cape Town he met Margaret Allison[21] and they were married on 4 September 1833. In June 1834, Margaret gave birth to a son, James, the first of eight children.

YEARS AT BUNTINGVILLE AND SALEM
(1836-1839)

Early in 1836 Cameron and his family set sail for Algoa Bay on board the *Knysna*, and arrived in Port Elizabeth in February 1836. They then travelled to Grahamstown, only to find that the District Meeting, two days before, had changed his appointment from the Grahamstown and Salem Circuit to Buntingville,

> the most remote of our stations in Kaffirland. This was altogether unexpected, but being told that the authority of the District Meeting in such matters is indisputable, I bowed to its decision...God is my witness, that I covet no higher object on earth, than to be made instrumental in bringing poor heathens to a saving knowledge of the truth.[22]

The state of Methodism in the eastern regions of the Cape Colony at this time

One of the first projects embarked upon by the British, after regaining control at the Cape in 1806, was to establish British control on the troubled eastern frontier. This area had been settled earlier by Dutch stock farmers who had left after the re-occupation of the Zuurveld by the Xhosa. After examining the situation in the area, it was decided that the two societies should be kept absolutely separate from one another, until the whites were powerful enough to dominate the region.[23] A military force would push the Xhosa across the Fish River and eventually the Keiskamma, and then a few thousand British immigrants would be settled on the banks of the Fish to act as a buffer between the colony and the Xhosa.

Step by step the government carried out this plan. In 1812 the colonial government ruthlessly expelled the Xhosa tribes beyond the Fish River and set up military posts along the frontier. Any

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[21] Not much is known about Margaret Allison. She was one of seven children of James and Ann Allison. They came to South Africa with the Setters of 1820 and settled near Clanwilliam. Shortly after arriving her father died. The family then sailed to Port Elizabeth and settled there. (Mears 1967:1,2; D.S.A.B. 1968, Vol. I:11,12)

[22] Letter to the Rev. John Beecham, Secretary of the W.M.M.S., in the preface of Cameron's Second Journal.

[23] Thompson 1990:54

contacts between colonists and Xhosa across the Fish River were forbidden, but frontier conflicts continued. In 1819 the Xhosa made a desperate attempt to regain the land from which they had been expelled, but British forces drove them back beyond the Keiskamma River, annexing the territory between the Fish and Keiskamma, indicating that it would be a "neutral belt".[24] The settlers arrived in 1820 and settled in this "neutral territory", not knowing that this land had been claimed from Xhosa communities, who had been the "victims of white aggression" in the clearances of 1812 and 1819.[25]

The largest of these groups of settlers, the Sephton party, composed mainly of Wesleyan Methodists from the London area, arrived in Algoa Bay in April, 1820. The Rev. William Shaw had accompanied the party as its chaplain. Shaw travelled with the Sephton party, which settled at Salem.. Thus Methodism was introduced to the eastern Cape.

Shaw settled initially at Salem but Grahamstown soon drew his attention. Here he met Sergeant-Majors Price and Lucas.[26] With their assistance services were commenced first in the East Barracks and later in Sergeant-Major Lucas's home. A regular ministry in Grahamstown was thus begun. The building of the so-called Yellow Chapel, which began towards the end of 1821 and was completed in 1823, provided the impetus for further growth. Soon this chapel was too small and the Wesley Chapel was erected in High Street. As the work expanded in Grahamstown, representations were made to England, requesting the sending of more missionaries - the Reverends Threlfall[27] and Kay[28] were the first to arrive. On 2 January 1821, a meeting

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[24] Thompson 1990:74

[25] Thompson 1990:55

[26] Sergeant-Majors Lucas and Price, both of the Cape Corps Cavalry, had been converted to Methodism by Sergeant Kendrick when stationed near Cape Town. (Shaw 1860:101,102; Hammond-Tooke 1972:191,91)

[27] William Threlfall (1799-1825), Methodist missionary, arrived at the Cape in April 1822. Shortly after he went to the Albany District where he worked with William Shaw among the Settlers. In 1823 he went to Delagoa Bay but contracted fever there and was forced to return to Cape Town in April 1824. Threlfall was sent to Leliefontein to recoup his health. In June 1825 he left for Great Namaqualand wanting to establish a mission there, but in August 1825 he and his two Nama companions were murdered. (Whiteside 1906:55,56; D.S.A.B. 1968, Vol. I:792,93; Cope 1977:45)

[28] Stephen Kay (1796-1852), Methodist missionary and author. He came to the Cape in 1820 and soon after travelled to the Tswana country, hoping to start a mission there. Disillusioned by the hostile attitude of the Tswana, he was transferred to Grahamstown in 1822. In February 1826 Kay left Grahamstown and established a new mission station at Mount Coke. (D.S.A.B. 1981, Vol. IV:270,71)

of all leading Methodists in the area was held at Salem, with the object of co-ordinating the work throughout the settlement. Regular preaching places were decided upon and a quarterly service plan was drawn up.[29]

William Shaw's heart's desire was, however, to work among the "heathen" beyond the colonial boundaries - he wanted to establish a chain of Wesleyan mission stations among the African tribes from Grahamstown all the way to Natal. As early as August 1821, Shaw had requested permission from the Governor to establish a mission in Kaffraria, but the prevailing policy of non-intercourse across the frontier led to a refusal.[30] In an effort to gain the goodwill of the leading chiefs in the vast area beyond the frontier, Shaw set out in August 1822, accompanied by William Threlfall. It was not until June 1823, that the Colonial Government consented to Shaw's mission into Kaffraria. Shaw immediately set off, accompanied by William Shepstone[31] and an interpreter, to make contact with the Gqunukhwebe chief, Phatho. He met Phatho and his brothers, Khoba and Kama,[32] and after discussions with the chiefs, permission was granted for the establishing of a mission in the area. The party then returned to Grahamstown to make arrangements for their departure. Stephen Kay and Samuel Young were left in charge of work in Grahamstown and Salem. In November 1823, Shaw and Shepstone and their families set out to establish the first station in the chain and called it Wesleyville. The pattern of an ordained and a lay missionary working together was to become the Methodist pattern.

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29 Hammond-Tooke 1972:7

30 Hammond-Tooke 1972:9

31 William Shepstone (1796-1873), Methodist missionary. Shepstone came to South Africa with the Bristol Party and worked as a builder in Bathurst and Grahamstown. William Shaw invited him to help establish the Wesleyville mission, where he served as assistant missionary. Shepstone was ordained in 1828 and assisted with establishing a station at Butterworth and then established the Morley mission station among Mdepa's people. (D.S.A.B. 1968, Vol. I:714,75; Hammond-Tooke 1972:199)

32 The Gqunukhwebe chiefs, Phatho (1785-1869), Khobe and Kama (1798-1875). Their father, Chungwa, had been killed by the Boers in 1810. Each brother was responsible for part of the Gqunukhwebe territory. During the Sixth Frontier War (1834-35) the Gqunukhwebe remained neutral. (D.S.A.B. 1972, Vol. II:354,55; D.S.A.B. 1975, Vol. III:684,85)

From Wesleyville, plans were made for the establishment of the next station. After discussing the matter with the chief Ndlambe,[33] permission was granted for the founding of a mission among his tribes. The site selected was on the banks of the Mkangiso, a tributary of the Buffalo River. The station was built in 1825 and called Mount Coke and the mission was commenced by the Rev. Stephen Kay and his assistant, Richard Tainton.[34] After Mount Coke came Butterworth, about one hundred kilometres north of Wesleyville, in the territory of Hintza.[35] The Rev. William Shrewsbury,[36] assisted by William Shepstone, commenced the mission in August 1827. Then in 1829 came Morley, the fourth station in the chain. It was established about ninety-five kilometres north of Butterworth, in the territory of Mdepa,[37] a Pondo sub-chief, and the task of setting up the station was assigned to William Shepstone.

In 1830 two further stations were established, one at Clarkebury, and one at Buntingville. Clarkebury was founded among the Thembu tribe of Chief Vusani,[38] and Richard Haddy[39]

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33 Ndlambe (1740-1828), regent of the Rarabe tribe. Since Mlawu, son and heir of the Rarabe, had been killed in battle and his son Ngqika was too young to rule, the latters uncle Ndlambe acted as regent of the Rarabe tribes. When Ngqika came of age, the tribe split into two sections, one under Ngqika and the other under Ndlambe. There was constant enmity between the two tribes. (D.S.A.B. 1968, Vol. I:586-89)

34 Richard Tainton, who came out with Holder's Party, arrived at Wesleyville with his family in July 1825, as assistant to the missionary. Tainton also helped establish stations at Mount Coke, Butterworth and Buntingville. (Shaw 1860:475)

35 Hintza (1790-1835), chief of the Gcaleka tribe and paramount chief of all the Xhosa. Hintza was defeated by the British in the Sixth Frontier War (1834-35) and in an attempt to escape was shot dead. (D.S.A.B. 1968, Vol. I:382-85)

36 William Shrewsbury (1795-1866), Methodist missionary. Shrewsbury had previously worked as a missionary in the West Indies before being sent to South Africa to work among the Gcaleka in 1826. He founded the Butterworth mission in 1827, was stationed in Mount Coke, and in 1833 succeeded William Shaw in Grahamstown. From 1833 to 1835 Shrewsbury served as chairman of the Albany District. (D.S.A.B. 1987, Vol. V:709)

37 Mdepa was the son of the Bomvana chief, Sango and a white woman known as Bess. Shrewbury visited Mdepa in August 1827 and then wrote to the Wesleyan head quarters in Grahamstown, urging that a mission be established as soon as possible. (Hammond-Tooke 1972:201)

38 Vusani (or Ngubengcuka) (1790-1830), paramount chief of the Thembu. Vusani wold not allow missionaries of the L.M.S. and Glasgow Missionary Society to establish stations in his territory but gave permission to the Wesleyans, whose leader William Shaw first visited him in April 1825. The Rev. Richard Haddy established Clarkebury in March 1830, less than five months before Vusani's death. (D.S.A.B. 1972, Vol. II:516,17)

39 Richard Haddy (1796-1871), Methodist missionary, came to South Africa in 1824. Haddy was initially appointed to Great Namaqualand. In 1830 he was appointed the first missionary at Carkebury and in 1833 he moved to Bathurst. Haddy was a fluent linguist in Dutch and Xhosa. (D.S.A.B. 1972, Vol. II:282)

commenced the mission. Bungtingville was among Faku's Mpondo[40] and the Rev. W.B. Boyce,[41] assisted by Richard Tainton, started the mission.

Reproduced from *The Journal of William Shaw*, edited by W.D. Hammond-Tooke. (Cape Town, 1972)

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[40] Faku (1780-1867), paramount chief of the Mpondo. Faku became an ally of the Cape Colony after Col. H. Somerset came to his aid when he was attacked by Fetcani. (D.S.A.B. 1968, Vol. I:283-85)

[41] William Binnington Boyce (1803-1889), Methodist missionary and Xhosa linguist. In November 1830 he established the Buntingville mission and subsequently worked at Mount Coke, Wesleyville, Newtondale and Grahamstown. Boyce began a systematic study of Xhosa language and published his *Grammar of the Kafir Language* in 1834. (D.S.A.B. 1968, Vol. I:109-110; S.E.S.A. 1970, Vol. 2:477)

Thus between 1824 and 1830, a chain of six Wesleyan mission stations were established between Wesleyville in the south and Buntingville in the north, a distance of approximately 300 kilometres. Two further stations were later added to the chain: Shawbury in 1839, among the Bhaca tribe of Chief Ncaphayi,[42] under the Rev. W.H. Garner,[43] and Palmerton in 1844, situated north of the St. John's river-mouth, with the Rev. T Jenkins[44] as its first missionary.

Cameron's stay at Buntingville

It took the Camerons a month to travel from Grahamstown to Buntingville where they arrived on 22 April 1836. The journey was a difficult one, as Cameron's wife, Margaret, had miscarried in the eighth month of her pregnancy shortly before leaving Somerset West and was not well.

> The journey from Graham's Town to Buntingville was exceedingly trying to my dear partner...It was no small trial to me on my way to a new and untried scene of labour, to see her in whom all my earthly hopes concentrated so extremely enfeebled by affliction...[45]

Cameron arrived at Buntingville shortly after the Frontier War of 1835, which had brought great destruction to the mission stations. Wesleyville, Mount Coke and Butterworth were all destroyed in the war. Morley, Clarkebury and Buntingville were outside the area of strife and thus escaped injury, but an order from Sir Benjamin D'Urban[46] had instructed all missionaries in the eastern

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42 Ncaphayi (1800?-1845), son of Madzikana, founder of the Bhaca chief. From 1834 Ncaphayi repeatedly asked for a missionary, probably because a Wesleyan mission station had been established in Faku's territory. Ncaphayi's significance in general South African history stems from an attack upon him by the Natal Voortrekkers in December 1840. Both Ncaphayi and Faku sent for their missionaries and appealed through them for British protection. This provided the spark for British intervention in Natal and was a turning point in British relations with the Natal Voortrekkers. (D.S.A.B. 1968, Vol. I:585,86)

43 William Hinde Garner (1812-1864), Methodist missionary who came to South Africa in 1836. His twenty-eight years in South Africa were spent almost entirely as a missionary among the peoples of Kaffraria. (D.S.A.B. 1975, Vol. III:317,18)

44 Thomas Jenkins (1806-1868), Methodist missionary. Jenkins came to southern Africa with the Settlers and served as an artisan-assistant at the Butterworth station before his acceptance as a missionary. After being ordained in 1838, he served in the Bechuana District, Buntingville, Palmerton and Mfundisweni. During his long association with the Mpondo, Jenkins became a loyal and intimate friend of the chief Faku, and often served as intermediary between him and the British government. (D.S.A.B. 1968, Vol. I:408,409)

45 Letter to W.B. Boyce dated 23 March 1837, p.1

46 Sir Benjamin D'Urban (1777-1849), British soldier and Governor of the Cape Colony from 1834 to 1838. Part of D'Urban's commission as governor was to devise a peaceful and more stable frontier policy. In this regard he had moderate success on the northern frontier, but less success on the eastern frontier. (D.S.A.B. 1972, Vol. II:205-207; S.E.S.A. 1971, Vol. 4:110-12)

areas to return to Grahamstown, and thus Buntingville had been deserted during the war. After the war the missionaries returned to their posts. The Rev. H.H. Dugmore[47] was appointed to Buntingville but less than a year later was replaced by Cameron.

It seems Cameron was never very happy in Buntingville. He did not adapt easily to the tribal culture and customs. He was also constantly being asked for gifts and was called upon almost daily to settle disputes between the inhabitants of the station. He did not like the Chief, Faku, and regarded his followers as "savages". The following extract from his Journal reflects his feelings:

> No one who has not tried it, knows the difficulty of presenting to a dark and untutored mind, in a comprehensive form, the doctrines of the Gospel...Thus another week has passed away in this dark and morally desolated land.[48]

To make matters worse, Cameron did not get on well with his assistant, Richard Tainton. Furthermore, within three months of his arrival at Buntingville his wife miscarried again. Although she recovered her health was never good during their stay there. In October Margaret became very ill again as "symptoms of an alarming nature made their appearance". She recovered a little, but "a speedy relapse" in early December convinced Cameron that he "could neither prudently nor safely protract my stay".[49] On 19 December 1836, the Camerons left Buntingville and arrived in Grahamstown on 3 January 1837.

> I felt very thankful indeed to feel myself once more safely housed among civilised beings. Messrs Garner, Boyce and Davis[50] soon found us out, and evinced much brotherly kindness.[51]

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47 Henry Hare Dugmore (1810-1897), Methodist minister and missionary. Dugmore arrived in South Africa in Gardner's group of the 1820 Settlers, entered the ministry in 1824 and was ordained in 1839. Although Dugmore received no formal education, he possessed considerable linguistic and literary ability. He mastered Xhosa in less than six months, translated the Psalms and various portions of Scripture. (D.S.A.B. 1972, Vol. II:203,204; The Encyclopedia of World Methodism 1974, Vol. I:724)

48 Extract from the Journal of James Cameron, published in the Wesleyan Missionary Notices, Vol. 8, 1836:364.

49 Letter to W.B. Boyce dated 23 March 1837, p.2

50 William Jefford Davis (1810-1883), Methodist missionary and Xhosa linguist. He worked at many centres in Kaffraria and in 1873 became superintendent of the Queenstown district. Davis was the author of *A Kaffir Grammar and Dictionary*, the first real dictionary in Xhosa. (British Minutes of Conference 1884:7,8; D.S.A.B. 1968, Vol. I:209-210)

51 James Cameron's Second Journal, 1837:110

On 24 January 1837, a special District Meeting was held to consider the state of the Buntingville, Clarkebury and Wesleyville stations. It was resolved to send W.B. Boyce to Buntingville and James Cameron to Bathurst.[52] For the next five months Cameron was in charge of the Bathurst Circuit but his visits there were "unavoidably few in number and brief in duration", as work in the Grahamstown Circuit made large and almost exclusive demands on his time.[53] The decision of the District Meeting was only a provisional one as the Chairman of the District, William Shaw, was in England at the time. Cameron's position is made a little clearer in a letter from Shaw to Haddy:

> If Brother Cameron has not settled his family at Bathurst, let him not do so till I arrive, as I have private instructions from the Committee about the Bathurst Station, that will affect his appointment.[54]

This uncertainty of not knowing their future placement was clearly very unsettling for him and his family. Cameron responded to Shaw's letter:

> Thus I am once again unsettled and thrown into a state of suspense. My desire is to possess my soul in patience and to occupy that place which divine providence may allow me.[55]

William Shaw arrived back in Grahamstown towards the end of March 1837, and the special District Meeting was held in Clarkebury in May. Cameron was, however, unable to attend the meeting because of the ill-health of his wife. At this meeting it was decided that Cameron would be stationed in Salem.

His stay in Salem

At Salem Cameron performed his usual ministerial duties and in addition preached fairly often in Grahamstown and at Clumber in the Bathurst Circuit. In Salem his wife Margaret gave birth to their second son, John Allison, "another benefit which demands my sincerest gratitude".[56] An interesting case is recorded in Cameron's Journal on 3 April 1839. He was summoned to the Circuit Court in Grahamstown to give evidence against Martin Bourke, a private soldier of the

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[52] James Cameron's Second Journal, 1837:115

[53] Letter to the Secretaries of the W.M.M.S. dated 27 June 1837, p.1

[54] There is a copy of this letter in James Cameron's Second Journal, 9 March 1837:124

[55] James Cameron's Second Journal, 9 March 1837:124

[56] James Cameron's Second Journal, 22 July 1837:174

75th Regiment, accused of assaulting Cameron with an attempt to rob. Cameron gave his evidence, the man was found guilty and sentenced to seven years of imprisonment on Robben Island.

Early in 1840 Cameron was transferred by the Missionary Committee from Salem to Platberg, as resident minister and Chairman of the Bechuana District. On 10 March 1840, a farewell was held for the Camerons in Salem and on the following day they left for Grahamstown. On 1 June 1840, the family arrived at Platberg.[57]

CHAIRMAN OF THE BECHUANALAND DISTRICT (1840-1853)

As early as 1822 a Methodist missionary, the Rev. Samuel Broadbent,[58] crossed the Orange River in an attempt to establish a mission in the area between the Orange and Vaal rivers. This attempt failed, however, as illness forced Broadbent to return to the Colony. Once recovered, Broadbent once again crossed the Orange River, accompanied by the Rev. T.L. Hodgson,[59] who had recently arrived from England. In 1823 they met the Seleka-Rolong people of Chief Sefunelo.[60] From that date Broadbent and Hodgson remained intimately related to the community, even though the Seleka were repeatedly attacked, which caused them to be "a homeless band of wanderers for a period".[61] In 1823 a mission station was established at

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57 James Cameron's Third Journal, 1840:47

58 Samuel Broadbent (1794-1867), pioneer Methodist missionary. Arriving at the Cape in 1820, he was appointed by Barnabas Shaw as assistant to Edward Edwards at Kamiesberg. In 1823 he and Thomas Hodgson established a mission station among the Rolong at Maquassie. Because of illness, Broadbent was forced to withdraw and returned to England in 1825. (D.S.A.B. 1968, Vol. I:122,23)

59 Thomas Laidman Hodgson (1787-1850), Methodist missionary who arrived in South Africa in 1822. In February 1824 Hodgson was recalled to Cape Town but returned to Maquassie with James Archbell in 1825. In 1836 Hodgson returned to the Cape and in 1837 succeeded Barnabas Shaw as chairman of the Cape District of the Methodist Church, where he remained until his death. (D.S.A.B. 1977, Vol. III:397)

60 Sefonelo (1765?-1829), Rolong chief, son of Moroka. In 1823 Sefonelo's Rolong were attacked at their home, Thabeng, by the so-called Mantatees. While fleeing, Sefonelo met Broadbent and Hodgson and agreed to allow them to stay with him when circumstances returned to normal. In 1823 a mission station was established at Maquassie, but after repeated attacks by the Taung, Sefonelo led his people to Platberg in mid-1826. (D.S.A.B. 1972, Vol. II:644,45)

61 Lye in Thompson (ed) 1978:200

Maquassie, a range of mountains north of the Vaal River, twelve kilometres south-east of present Wolmaranstad.

The repeated attacks to which the Seleka-Rolong were exposed is seen by some to have been part of a series of devastating conflicts known as the Mfecane (Zulu) or Difaqane (Sesotho), meaning time of troubles.[62] Omer-Cooper speaks of the Mfecane as "essentially a process of social, political and military change internal to African society".[63] Davenport and Thompson would agree that the wars were in essence an internal process within the Bantu-speaking communities in southern Africa.[64] However, not all historians agree with the above interpretation. Julian Cobbing has challenged the traditional view of the Mfecane. He believes that the process of state formation and regional destruction that was happening at this time was the result of external and not internal changes, and believes the term "Mfecane" is a misnomer. The Griqua raiders in the south-western highveld, the British invasion of Xhosa country in the eastern Cape, and the Portuguese slave traders based in Delagoa Bay, are cited by Cobbing as three of the main sources of pressure.[65]

For whatever reason, when Broadbent and Hodgson arrived in Transorangia, the region had become "a scene of divided loyalties and endemic conflict".[66] Shortly after establishing the mission station at Maquassie, Hodgson received orders from the Missionary Committee to return to Cape Town and Broadbent's health broke down. While he was recuperating at Griqutown, the Taung of Moletsane[67] attacked the Rolong and the mission station at Maquassie was sacked.[68]

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[62] Omer-Cooper 1966:3,4,168; Lye 1978:190; Davenport 1986:14,15; Thompson 1990:81

[63] Omer-Cooper 1966:168

[64] Davenport 1986:14; Thompson 1990:81

[65] Cobbing 1991

[66] Thompson 1990:94

[67] Moletsane, the leader of the Taung. After being raided by Sefunelo and his Rolong, Moletsane retaliated on 24 April 1824, defeating the Rolong and sacking Maquassie. Moletsane remained at Maquassie when Sefunelo moved to Platberg and in 1827 friendly relations were established between the Taung and the Rolong. (Omer-Cooper 1968:94-98)

[68] Whiteside 1906:325-32; Omer-Cooper 1966:97

In 1825 Hodgson returned to Transorangia with James Archbell,[69] Broadbent's successor, and the station at Maquassie was rebuilt. Frequent attacks made the Rolong vulnerable, so the missionaries were forced to abandon Maquassie and move westwards. Sefunelo and some of his people went with Hodgson and Archbell, and a new Methodist mission station was established at Platberg.[70] Hodgson and Archbell applied directly to Moletsane, the Taung chief, to induce him to refrain from attacking the Rolong. Their application was successful, as no further major hostilities took place between the Rolong and the Taung after this.[71] In July 1828, Hodgson left Platberg to settle with the Griquas at Boetsap, eighty kilometres westward.

By 1833 Platberg had been built into a community of ten thousand people.[72] Platberg proved an unsuitable place for such a large population, as the water supply had become insufficient. A site near Thaba 'Nchu was deemed to be more suitable and after a meeting between various tribal leaders, the site was agreed upon. An exodus of several thousand people from Platberg to Thaba 'Nchu took place. Other mission stations were commenced at Lishuani, Impukani, Imperani, Moting and at Korannaberg.[73] In 1837 the Bechuana District was separated from the Albany and Kaffirland District and became the third district of the Methodist Church in South Africa. James Archbell was appointed as its first Chairman.[74]

When Cameron arrived in 1840, as the second Chairman of the Bechuanaland District, the area was by no means stable. In addition to the Griqua, Tswana and Sotho peoples, Dutch farmers had trekked beyond the Orange River in an attempt to escape the control of the British government at the Cape. Cameron's report that a Boer commando from Philipolis had arrived

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69 James Archbell (1798-1866), Methodist missionary. In 1824 he accompanied Hodgson to the Tswana country and established a station at Maquassie. After Maquassie had been destroyed Archbell moved to Platberg. In 1826 he produced his first Tswana grammar. In 1833 he moved with the Seleka-Rolong to their new home at Thaba 'Nchu, where he also acted as a minister to some of the Voortrekkers. (Du Plessis 1911:169; S.E.S.A. 1970, Vol. 1:504,505; D.S.A.B. 1972, Vol. II:12-15)

70 Also known as Old Platberg and Platberg on the Vaal. This station was established in 1826 near the modern Warrenton on the south banks of the Vaal. (Schoeman 1992:127)

71 Omer-Cooper 1966:98

72 Lye in Thompson (ed) 1978:201

73 Hewson (ed) 1957:49,50

74 British Minutes of Conference 1836:44

at Thaba 'Nchu with a view to attack Sefunelo and to "root all the heathens and missionaries out of the land"[75] is probably an exaggeration, but it does reflect the friction that existed between the Dutch and the missionaries. In a letter to the General Secretaries of the W.M.M.S. in June 1845, Cameron tells how his brother-in-law, the Rev. James Allison,[76] narrowly escaped death at the hands of the Dutch colonists. Allison had written a letter to William Shaw, which contained "some facts very discreditable to the Boers". The letter was seized by the Dutch, who surrounded Allison with a number of armed men, tried him as a criminal and attempted to shoot him. Allison managed to escape and was forced "to remove to a station more remote from his enemies".[77] Such accounts, whether exaggerated or not, reveal deep hostility between the Wesleyan missionaries and the Dutch colonists.[78]

Cameron also records incidents of ongoing friction between the Dutch colonists and the indigenous African tribes.[79] To compound matters, each population suffered from internal divisions and power struggles.[80]

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[75] James Cameron's Second Journal, August 1840:378

[76] James Allison (1802-1875), Methodist missionary. After working for a number of years in Bechuanaland, Allison was appointed by William Shaw to establish a new station in Swaziland in 1845. The mission was short-lived. Allison incurred the hostility of the paramount chief and was forced to leave. In 1846 he moved to Natal with a nucleus of Swazi refugees and settled initially at Indaleni and then at Edendale. (Mears 1967:1-16; D.S.A.B. 1968, Vol. I:11,12)

[77] Letter to the Secretaries of the W.M.M.S. dated 16 June 1845, p. 10

[78] This hostility between the Wesleyan missionaries and the Dutch colonists probably originates with the "Ncaphayi affair". In December 1840 the Natal Voortrekkers attacked the Bhaca of chief Ncaphayi, allegedly to recover stolen cattle and horses. In the attack forty people were killed, a number of children were carried off as apprentices and three thousand cattle were captured. Ncaphayi and Faku appealed through their missionaries for British protection. William Shaw acted as the Wesleyan spokesman, submitting the reports to the governor of the Cape and claiming that Ncaphayi was entirely guiltless. The severity of the attack, coupled with the abduction of children shocked the governor, Sir George Napier, who sent a British force to occupy Port Natal. This was a turning point in British relations with the Trekkers, with many of the Trekkers moving back over the Drakensburg to escape British rule. (Whiteside 1906:358; D.S.A.B. 1968, Vol. I:586,87)

[79] Letters to the Secretaries of the W.M.M.S. dated 18 June 1846, p.1; 6 December 1850, p.2; 23 May 1851, p.1

[80] Thompson 1990:94

The area north of the Orange River was thus a troubled one and missionaries were in a precarious situation, often exposed to the hostilities of the Dutch colonists on the one hand and of the African chiefs on the other. The complexity of the situation is put succinctly in a letter:

> I was not a little concerned at the threatening aspect of political affairs here, which for aught I know might issue in a war between the Boers and the English, involving the natives, and by consequence the Missionary families, in calamity and distress.[81]

As the resident minister at Platberg,[82] Cameron had to attend to the needs of a population which consisted chiefly of "Bastaard Hottentots".[83] Surrounding Platberg was a large Basotho population, which soon attracted Cameron's attention. "I hope soon to devote a larger proportion of my time and attention to their religious wants than my circumstances hitherto have permitted."[84] A Basotho service was commenced every Sunday and Cameron diligently set about learning Sesotho, which he soon managed to speak fluently.[85] As Chairman of the District, Cameron also had pastoral oversight of all the mission stations in the district and he made frequent trips to Thaba 'Nchu. The district covered a vast area and Cameron was often away from home for periods of up to two months. Thus Cameron ministered to a local society at Platberg which consisted of "Bastaard Hottentots" and converts from various Basotho tribes, but he also sought to care for the spiritual well-being of the Basotho population in the region. Circumstances like these reveal that early Methodist ministers exercised a dual function in that they served as the minister in their local societies, but also as a missionary to surrounding areas.

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81 Letter to the Secretaries of the W.M.M.S. dated 26 August 1848, p.1

82 Not to be confused with Old Platberg or Platberg on the Vaal, which had been established in 1826 but had since been abandoned. The Platberg where Cameron was stationed was founded for the Basters in the area in 1833 and was referred to as New Platberg or Platberg on the Caledon. This station was situated on what is now the farm Pinekloof, about 8km from Ladybrand and 10km from the Caledon. It was finally abandoned by its people in 1851. (Schoeman 1992:127)

83 A Bastaard-Hottentot is a term which refers to the child of a slave father and a Khoikhoi mother. (Elphick and Giliomee 1984:325)

84 Letter to the Secretaries of the W.M.M.S. dated 24 July 1840, p.2

85 Whiteside 1906:375

In addition, in spite of hostility from the Dutch colonists, Cameron also received invitations to minister to some of them, but he declined. "The explicitness of this answer will I trust be sufficient to convince the Boors [Boers] that I am not at all eager to preach to them..."[86] This dislike of the Dutch community is apparent even in Cameron's first Journal, during his years at Cape Town.

At Platberg, Margaret Cameron gave birth to twins, one of whom died. Once again her life was in danger during childbirth. The absence of medical help troubled Cameron. In June 1843 he wrote:

> My dear wife is still ill. I fear I shall be compelled to leave Plaatberg on her account. This will be a real trial for me, for I love the place and the people much.[87]

Margaret's recovery was slow and in February 1844 she went to Cape Town, for health reasons. Cameron accompanied her as far as Port Elizabeth.[88] Cameron remained at Platberg until March 1845, when he was transferred to the mission station at Thaba 'Nchu.[89]

In June 1852, Cameron received a letter instructing him to move "to Kamies Berg in the Cape District with the least possible delay". This seems to have been in response to a request from Cameron sixteen months earlier to be moved to Cape Town, "that my children might have the benefit of two or three years good schooling". After the request there was a long delay, "during which many things happened to render the change less desirable". Cameron clearly expressed his annoyance at the instruction.

> Why the [Missionary] Committee, all at once, after such a lapse of time, anticipated the Conference and now direct me to proceed to Kamies Berg is not for me to say, whatever I may conjecture...Thaba 'Nchu...with all its disadvantages in point of education is fifty per cent better than Kamies Berg.[90]

This is an interesting response. On the one hand, it seems that despite the drawbacks and the difficulties of being in such a remote district, Cameron was very happy there. On the other hand,

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[86] James Cameron's Third Journal, 1844:276

[87] James Cameron's Third Journal, 1843:167

[88] Letter to the Secretaries of the W.M.M.S. dated 6 July 1844, p.1

[89] Schoeman 1991:1,5

[90] Letter to the Secretaries of the W.M.M.S. dated 14 June 1852, p.2

it reveals a more mature James Cameron from the one who arrived in southern Africa twenty-two years earlier. No longer is he prepared merely to accept being moved, without at least stating his case. His response had the desired effect, as he did not move to Kamies Berg. Furthermore, the incident highlights a major difficulty missionaries had to contend with. Because of the distances involved, communication was slow. This was aggravated by the fact that the decision-making process was also slow, as many different bodies were involved in making decisions. Although the Conference was in control of all missionaries, vast distances meant that it could only operate effectively through the Missionary Secretaries of the W.M.M.S.[91] The Mission Secretaries in turn could only function through the assistance of the Superintendents and District Meetings in the foreign countries. Hence it was not unusual that a request such as Cameron's should take sixteen months to receive a reply.

From 1844 Cameron ceased to make regular entries in his journal and it is hard to trace his activities and movements. His correspondence with the W.M.M.S. fills some gaps, but there appear to be no letters for the period September 1852 to July 1857. Changing political circumstances had created new problems for missionaries. In 1848 the area north of the Orange River had been annexed by the Cape Governor Sir Harry Smith and ruled as the Orange River Sovereignty.[92] From this time Cameron was drawn more and more into the political affairs of the region and Schoeman suggests that Cameron found a degree of fulfilment in this involvement, despite declaring from time to time that he intended distancing himself from political affairs.[93] He actively supported the Barolong and their allies and urged the British authorities to take their side against the Basotho of Mosheshwe.[94] Despite Cameron's efforts, Mosheshwe defeated Sekonyela and then defeated a British force. Henceforth, British authorities were determined to withdraw from the region as soon as possible. In February 1854 the territory between the Orange and Vaal Rivers was handed over to the Dutch in terms of the Bloemfontein Convention.[95] The new government was not sympathetic to missionary work and seized many of the stations,

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91 Interview with the Rev. Dr. D.G.L. Cragg on 17.8.1992

92 Thompson 1990:95

93 Schoeman 1991:10

94 Schoeman 1991:5-8

95 Thompson 1990:95,96

appropriating the land for farms.[96] Holden maintains that for some years the Mission in the Bechuana District barely kept up an existence.[97] The Bechuana District lost its status as an independent district in 1853 and until the end of 1863 it was once again included as part of the Albany and Kaffraria District.[98] Schoeman believes that Cameron's active support of the Barolong alienated him from Mosheshwe and from the Dutch colonists and was directly responsible for the withdrawal of all W.M.M.S. missionaries in Transorangia by the end of 1852 and for the temporary closing down of the district. Furthermore, Cameron's actions led to a deterioration in relations between British authorities and the W.M.M.S. itself, which was probably the reason for his being transferred to Port Elizabeth early in 1853.[99] The move from Thaba 'Nchu signalled the end of Cameron's active involvement in missionary work.

PORT ELIZABETH (1853-56)

The Camerons must have arrived in Port Elizabeth some time in May 1853, as Cameron writes in one of his rare entries in his Journal on 9 November 1854, "It is now more than 18 months since I came to reside here...".[100] It is revealing that Cameron took eighteen months to make the first entry in his Journal after arriving in Port Elizabeth. A possible reason for this could be that after the stimulation and challenge of working in Transorangia it was not easy for him to adjust to the more mundane duties of an urban congregation.[101] Except for a few Journal entries, there is very little evidence for his stay in Port Elizabeth. He does not seem to have liked Port Elizabeth very much. In relating the incident of the laying of the foundation stone of a small chapel in North End, a suburb of Port Elizabeth, he mentions that it started raining, with the result that no service could be held. "The whole thing turned out as most things in Northend do - a complete failure."[102] Other comments also give this impression:

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96 Hewson (ed) 1957:50

97 Holden 1887:389

98 British Minutes of Conference 1852:55

99 Schoeman 1991:8

100 James Cameron's Third Journal, 1854:290

101 Schoeman 1991:12

102 James Cameron's Third Journal, 1854:307

> The Methodists I now meet with seem the most unstable souls in existence; as if their own church was of no account in their estimation...Port Elizabeth is a Mammon-serving place, in which there are but few people who care a straw for religion...[103]

The British Conference of 1856 transferred Cameron from Port Elizabeth back to the Cape of Good Hope District where he had served on his arrival in southern Africa. By then he had settled in Port Elizabeth and was "reluctant to leave the Albany District". Some years later he specifically asked to return to the Eastern Province because, "half my children are settled in Albany...so that from a domestic point of view it would suit me much better".[104]

YEARS IN CAPE TOWN
(1857-64)

In mid-January, 1857, Cameron and his family arrived in Cape Town, where he was to serve the English congregation in Burg Street.[105] William Moister[106] was the chairman of the district.[107]

It is difficult to trace his movements during this period because there are few surviving letters and he virtually gave up keeping a journal. In March 1860 he wrote: "I have now given up all intention of keeping a regular journal."[108] This is a revealing entry. Unlike the guilt the younger Cameron used to feel when failing to make regular entries in his journal, this comment reveals a maturity and a more realistic attitude towards his "weaknesses". It seems the W.M.M.S. no longer required its missionaries to keep a journal. Perhaps this was a recognition

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[103] Cameron's Third Journal, 1854:311,312

[104] Letter to the Secretaries of the W.M.M.S. dated 19 March 1864, p.1

[105] James Cameron's Third Journal, 1860:313

[106] William Moister (1808-1891) succeeded Thomas Hodgson as chairman of the Cape of Good Hope District in 1851, having previously worked as a missionary in Gambia and in the West Indies. Moister was responsible in 1851 for the extension of the Burg Street Chapel and in 1857 for the erection of the Hope Street Church in Cape Town. (British Minutes of Conference 1892:14,15; Whiteside 1906:69,76; Mears 1973:25)

[107] British Minutes of Conference 1856:249; 1857:453

[108] James Cameron's Third Journal, March 1860:337

that the requirement was an unrealistic demand on missionaries whose lives were busy enough already. On the other hand, the W.M.M.S. was perhaps beginning to recognise that foreign mission structures were moving towards autonomy and that missionaries were now accountable to these structures, rather than to its own secretaries in London. But the older, more mature Cameron did not lose his love of reading. "My visits to the...[the Public Library] have been pretty frequent..."[109] Cameron's health was beginning to deteriorate. After the decision of District Meeting in January 1861 to move Cameron to Rondebosch, he wrote:

> As various considerations, both with regard to health and economy make my removal from Cape Town next year imperative, I rather consented than worked to have my name put down for Rondebosch...[110]

Cameron became the superintendent of the circuit to which he moved and his place at the Burg Street church in Cape Town was taken by the new chairman of the district, Samuel Hardy.[111] There is a hint of jealousy or perhaps even disappointment in a letter on the latter's appointment, in which Cameron questions the wisdom of "appointing brethren who have spent the greater part of their lives in other and distant parts of the mission field to superintend Districts in Southern Africa".[112]

Cameron was not happy in the Cape District. In 1861 he expressed the desire to be moved.[113] His request was repeated in 1864: "I am neither comfortable nor so useful in this District as I may be elsewhere."[114] This unhappiness is expressed even more clearly later in the same letter:

> My action as Superintendent of the Circuit was interpreted by the last District Meeting in such a way as makes it impossible for me to exercise what I consider legitimated pastoral rule.[115]

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[109] James Cameron's Third Journal, 1860:313

[110] Letter to the Secretaries of the W.M.M.S. dated 16 February 1861, p.1

[111] Samuel Hardy (d.1878) succeeded William Moister as chairman of the district in 1861. He had previously served as a missionary in India, Mauritius and Australia. In Cape Town Hardy supervised the work of the church in general and he took a special interest in the building of the new Metropolitan Church, but died before its completion. (Whiteside 1906:79; Mears 1973:26,27)

[112] Letter to W.B. Boyce dated 21 October 1861, p.1

[113] Letter to the Secretaries of the W.M.M.S. dated 16 February 1861, p.1

[114] Letter to the Secretaries of the W.M.M.S. dated 19 March 1864, p.1

[115] Letter to the Secretaries of the W.M.M.S. dated 19 March 1864, p.2

This seems to indicate some kind of problem. Unfortunately the nature of the problem is not clear, as Cameron makes no mention of it in surviving correspondence. Later that year Cameron's wish to leave the district was granted. He was moved to the Natal District as Chairman and Superintendent.[116]

CHAIRMAN OF THE NATAL DISTRICT
(1865-1875)

Cameron and his wife arrived in Durban on 26 November 1864. He was the third Chairman of the Natal District, which was well established, with fifteen circuits, each with its own minister.[117]

The development of Methodism in the Port Natal District

William Shaw's planned "chain-of-stations" had included Natal. In 1831 Robert Snowdall was to be appointed to "Tshaka's tribe, Port Natal",[118] but he died before he could take up his appointment. The next year William Satchell's[119] name appeared next to the above-mentioned station but he went to Pondoland, so it may be presumed that the way was not open to Natal.[120] It was not until 1842, when British troops occupied Durban, that the first Wesleyan minister, James Archbell, came to settle in Natal.[121] While at Thaba 'Nchu Archbell had witnessed the arrival of the Voortrekkers, winning their friendship and respect and even ministering to some Trekker parties. Walker refers to Archbell as "a good friend" and as "the Trekkers friend of the early days".[122] Once the struggle between the British and Dutch forces was over, Archbell

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116 British Minutes of Conference 1864:60

117 British Minutes of Conference 1865:275,76

118 British Minutes of Conference 1830:584

119 William Satchell (1802-1877), Methodist missionary. In 1832 Satchell arrived at Salem, where he worked for four years. In 1836 he left for the West Indies, where he served for twenty-one years. In 1857 he returned to England and worked in English circuits until 1872. (British Minutes of Conference 1877:289,290)

120 Hewson (ed) 1957:52

121 Holden 1887:406; Whiteside 1906:358

122 Walker 1960:237,343

erected a temporary chapel in Durban to serve the small Methodist congregation. The only other place of worship in Natal was a Dutch church in Pietermaritzburg. In 1846 the mission was strengthened by the arrival of the Reverends W.J. Davis and J. Richards,[123] the former to Durban and the latter to Pietermaritzburg.[124] The new year saw the arrivals of the Rev. W.C. Holden,[125] who settled in Durban, and the Rev. James Allison (brother-in-law of Cameron), who settled at Indaleni and then later in Edendale.

Between 1849 and 1851, several thousand British immigrants bolstered the English-speaking population in Natal.[126] Many of them were devoted Methodists, including local preachers and class leaders. The Wesleyan church was the only English-speaking church in Durban and Pietermaritzburg, and it expanded rapidly. Soon a new chapel was built in Aliwal Street, Durban.[127] This was a formative and expansive period of Natal Methodism, with services being commenced at York, Greytown, Rietvlei, Mooi River, Ladysmith, Newcastle and Wakkerstroom, besides other places which were nearer.[128] In 1850 the Port Natal District appeared as a separate entity for the first time, with the Rev. Horatio Pearse[129] as first Chairman of the District.[130]

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123 John Richards (1811-1898) was appointed to Clarkebury in 1838. He then served in Grahamstown, before moving to Pietermaritzburg. In 1849 he returned to England, but would serve a further seven years in South Africa. (British Minutes of Conference 1898:52,53)

124 Whiteside 1906:358

125 William Clifford Holden (1814-1897), Methodist missionary and author. Holden arrived in Cape Town in 1840 and was stationed at Colesburg. In 1847 he moved to Natal, where he erected one of the first substantial buildings in Durban. His special interest was the settlement at Verulam. In 1853 Holden moved back to the Cape Colony, working at Somerset East, Fort Beaufort, King William's Town and Queenstown. (S.E.S.A. 1972, Vol. 5:506,507; D.S.A.B. 1977, Vol. III:408,409)

126 Thompson 1990:96

127 Whiteside 1906:360

128 Hewson (ed) 1957:55

129 Horatio Pearse (d.1862) served in various circuits of the Albany and Kaffraria District. In 1850 Pearse was appointed as Chairman of the Natal District and remained chairman until his death. When his health broke down in 1861, he was granted permission to return to England, but he died before he could make the trip. (British Minutes of Conference 1862:225,226; Whiteside 1906:373)

130 British Minutes of Conference 1850:407f

A revival had begun in June 1856 in Pietermaritzburg and lasted for several months, spreading to neighbouring areas.[131] In its wake many new churches were built. In March 1857 the West Street chapel was opened in Durban and in March 1859 a new, larger church was opened in Pietermaritzburg. In 1862 the Rev. Ralph Stott[132] arrived in Natal to commence the Indian mission. By 1877 he had completed the building of a church in the West end of Durban, in the midst of an Indian settlement, thus providing a permanent base for his work.

During his first ten years as Chairman and General Superintendent of the district, Cameron did not keep a journal. He recommenced the practice only in the last year of his life. But there is extensive correspondence for that period.

Cameron's stay in Natal

On his arrival in Durban, Cameron found himself in an awkward situation. The previous chairman, the Rev. Jesse Pilcher,[133] still occupied the mission house and was under the impression that he would continue to run the district for a few more months. Cameron took a firm line over this misunderstanding:

> I therefore said that while I wished him still to preside at the meeting [District Meeting] and to take what time might be necessary to wind up matters satisfactorily, I could not view him as Chairman in any other light but as acting for me and at my insistence.[134]

Cameron rose to the challenge of his new position and took his responsibilities seriously. In his first letter to the General Secretaries from Natal, he apologised for not corresponding sooner, but cited "numerous and pressing engagements" as the reason for the delay.[135] He was a firm

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131 Whiteside 1906:363

132 Ralph Stott (1801-1880), pioneer missionary among the Indians in Natal. After having served as a missionary in India for twelve years, Stott arrived in Natal in 1862. He laid the foundations of the Methodist Indian Mission and under his guidance the first Indian church was built. (British Minutes of Conference 1880:49,50; D.S.A.B. 1981, Vol. IV:626)

133 Jesse Pilcher (1808-1873) took over from Horatio Pearse as Chairman of the Port Natal District in 1872 after having served as a missionary in the West Indies and then as the Superintendent of Irish Missions and schools. The work in Natal was so different from anything that Pilcher had been accustomed to, that he seemed unable to adapt to the new circumstances. After three years he returned to England. (British Minutes of Conference 1873:17,18; Whiteside 1906:374)

134 Letter to W.B. Boyce dated 6 December 1864, p.2

135 Letter to the Secretaries of the W.M.M.S. dated 2 January 1865, p.1

believer in travelling the district, "to make a pastoral inspection of the whole District". The district covered a vast area and Cameron was often away from home for periods of up to a month.

In line with the Methodist practice that ministers should spend only five years in one church, there was an attempt to move Cameron to Pietermaritzburg at the District Meeting in 1865. Cameron resisted. Unlike the younger Cameron who merely accepted such moves, he showed his determination and appealed to the General Secretaries on the issue:

> ...I think Durban far preferable to Pietermaritzburg as the residence of the General Superintendent, not only as the sea-port of the Colony...but as the centre of Missionary operations, whence I have easy access to every part of the Colony...[136]

Cameron got his way and remained in Durban until the end of 1871. Although still Chairman of the District, Cameron moved to Pietermaritzburg in 1872, but this time he seemed happy with the move, his correspondence showing no signs of disapproval. His activities in Pietermaritzburg included the usual pastoral duties such as visiting, preaching, travelling around the district, dealing with district affairs, and the attendance of numerous meetings. The following extracts from one of Cameron's letters is fairly typical of his correspondence, depicting his activities at this time:

> Though I have had no letters from you for a long time, I suppose I must still write to you and inform you how things are going on here...Mr Rhodes is at our house just now. He starts today for Pondoland...Of Nuttall at Verulam I hear nothing...Things here are so enormously dear that I do not see how it is possible to keep out of debt unless our income is increased...We had our quarterly meeting last Tuesday evening and every thing went off comfortably...[137]

There are clear signs that Cameron was aging. Because of illness he was forced to miss the District Meeting in November 1874 at which his son, Henry,[138] was ordained to the ministry of the Methodist Church. Comments such as "old men's views don't go for much nowadays"

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[136] Letter to the Secretaries of the W.M.M.S. dated 12 December 1868, p.2,3

[137] Letter to W.B. Boyce dated 2 July 1875, p.1-4

[138] Henry Maxwell Cameron (1851-1888), James Cameron's youngest son, entered the Methodist ministry in 1870. He worked in various circuits in the Natal district and in 1884 was appointed as Superintendent of the Harrismith circuit. (British Minutes of Conference 1888:54,55)

show a recognition of the fact that he was getting older and his influence was declining.[139] The hand writing in his correspondence and journal was no longer flowing, but rather shaky. Cameron comments about it:

> This morning is damp and cold making my hand unsteady. Of all other things affecting the body, I can stand cold the least. I often think how miserable I would feel in Scotland in a cold winter's day.[140]

Six weeks before his death, Cameron wrote in his last letter to his old friend, William Boyce: "My race...with all its defects, is nearly run. The goal will soon be reached, and if the crown be seized at last, it will be through infinite mercy."[141] Towards the end of November he was struck down by fever. For a fortnight her grew weaker and medical assistance failed to resuscitate him. James Cameron died in the early hours of Sunday, 12 December 1875, and was buried in the cemetery at Pietermaritzburg.

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[139] Letter to W.B. Boyce dated 12 December 1874, p.2

[140] Letter to W.B. Boyce dated 15 June 1875, p.1

[141] Letter to W.B. Boyce dated 15 October 1875, p.2,3

THE ORIGINS OF THE WESLEYAN METHODIST MISSIONARY SOCIETY

Tracing the origins of the W.M.M.S. is not as straightforward as it may appear. Unlike the L.M.S. or the Church Missionary Society, no single date can be put forward as the date of origin. Although many historians regard 1813 as the crucial year in the formation of the W.M.M.S.[1] there are many dissenting views.

> There are some who claim that the missionary work of Methodism began when John Wesley preached in Nathaniel Gilbert's house in Wandsworth in 1747 to a family gathering which included two Negro slaves. Others would date the Society from the Missionary Meeting of the Leeds District in 1813...There is no doubt, however, that the overseas work of Methodism really dated from 1786. It was in this year that the Conference designated William Warrener to Antigua...where he was to work amongst the slaves...[2]

The reason for these differences of opinion lies in the nature of the Society and its relationship to the Methodist Church. Methodists adopted a world-wide aim from the very beginnings of the movement. The Wesleyan Revival was, in a sense, a reaction against the narrowing conceptions of the Gospel, "universal redemption" and "free grace" being emphases which admitted no limitations to their application.[3] When John Wesley[4] said, "I look upon the world as my parish" he was referring to the need to preach the Gospel to all people and not just in the narrow confines of a stipulated parish.

Attwell is correct in maintaining that by its very nature, Methodism was in fact one vast missionary movement. The task of the W.M.M.S. was thus to regulate rather than initiate

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1 Du Plessis 1911:165; Attwell 1989:161; Bebbington 1989:42

2 Davey 1951:xi
Birtwhistle and Rack support Davey's claim that 1786 was the formal beginning of Methodist missions. (Attwell 1989:255; Rack 1989:480)

3 Findlay and Holdsworth 1921, Vol. I:31

4 John Wesley (1703-1791), Anglican priest and founder of Methodism. After his heart was "strangely warmed" in May 1738, Wesley started preaching in fields and wherever people would listen. To conserve the gains of evangelism, Wesley formed societies in the wake of his missions. He did not want to create a sect, but his words and actions gradually severed his ties with the Anglican Church. (The New International Dictionary of the Christian Church 1974:1034; New Catholic Encyclopedia 1967, Vol. XIV:878-879)

missionary expansion.[5] From the outset the W.M.M.S. was not a society distinct or removed from the Methodist Church, but to all intents and purposes the Methodist Church in its missionary character. The Society's missionaries were ministers ordained by the Conference, and the Conference, as the governing body of the church, stationed all missionaries. The whole work of the W.M.M.S. was therefore subject to connexional rule and management.[6] This is an important difference between the W.M.M.S. and other societies such as the L.M.S. The L.M.S. was made up of individuals of various persuasions, including Congregationalists, Presbyterians, Episcopalians and Independents.[7] It was an interdenominational society, its missionaries being regarded as a private association of clergy and laity, not directly under Church control.[8] Thus while the L.M.S. was a voluntary venture of interested groups, in 1813 the W.M.M.S. uniquely became "an official organ of the emergent Wesleyan Church, and not a mere voluntary society".[9] At the Cape colony this distinction intensified. Methodist missionary work was to develop in conjunction with Methodist ministry to existing Christian congregations. Following an established Methodist pattern, many ministers in the course of their careers served in the mission field as well as in ministry to settler communities. During his ministry at the Cape, James Cameron clearly doubled up as a minister to the English colonists and as a missionary to the slave population. Moreover, as the Methodist church developed institutionally, it incorporated missionary work into the structures of the denomination.

Part of the difficulty in defining the date of the origin of the W.M.M.S. is thus because of the nature of the Society itself. In 1786 Conference had endorsed the sending of official missionaries. Hence 1786 could be seen as the formal beginning of Methodist missions. However, work in the West Indies and America had begun over twenty-five years earlier, and for America had been officially endorsed by Conference since 1769.[10] On the other hand, there was no Methodist

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5 Attwell 1989:161

6 Rack 1989:480

7 Lovett 1899, Vol. I:35

8 Lovett 1899, Vol. I:12,15,35,38

9 Rack 1989:475

10 Rack 1989:480

mission "society" until 1813. Let us now trace the main developments which resulted in the formation of the W.M.M.S. Four phases can be detected in the development of the Society.

The first phase, up to 1786, was a matter of individual and private initiatives.[11] In August 1776 Wesley met Dr. Thomas Coke[12] who, like Wesley, was reluctant to confine his labours to one congregation. This meeting proved to be crucial, as Coke became the Father of Methodist Missions and it was his missionary zeal which led to the formation of the W.M.M.S. Coke had formerly been a clergyman of the Church of England but was dismissed because of his "zealous labours".[13] He threw in his lot with Wesley who encouraged Coke "to go out and preach the gospel to all the world".[14]

In 1784 Coke published a *Plan of the Society for the Establishment of Missions amongst the Heathen* and two years later circulated a pamphlet entitled *An Address to the Pious and Benevolent*. These were the first two missionary schemes of their kind to be published, preceding Carey's appeal to found a Baptist Missionary Society by eight years. In these documents, Coke highlighted the heathen condition of the peoples in Africa and India, emphasising the obligation of Christians to carry the Gospel to non-Christians and appealed for volunteers and subscriptions.[15] The project met with only a small response. Wesley rebuked Coke for his "impractical idealism", believing that missionaries would not be forthcoming. He also reprimanded Coke for asking for subscriptions from non-Methodists as these people would have no control over Methodist preachers at home or overseas. Wesley then helped focus his plans for America.[16]

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[11] Rack 1989:480

[12] Thomas Coke (1747-1814), the pioneer of Methodist foreign missions.

[13] Whiteside 1906:29

[14] Whiteside 1906:9

[15] Davies 1963:167

[16] Davey 1951:6; Davies 1963:168

Until this period, Methodism had spread beyond the British Isles largely as a result of lay initiative.[17] Methodism was taken to the American colonies by a group of Irish emigrants in 1760 and spread initially along the coast and then inland. In 1768, British colonists in New York and Boston pleaded for preachers to be sent to them. "Send us a preacher, for the good of thousands send one at once."[18] When Wesley called for volunteers at the Leeds Conference in 1769 and Richard Boardman[19] and Joseph Pilmoor[20] offered to go, they in effect became the first "missionaries" of Methodism.[21] Two years later, Richard Wright[22] and Francis Asbury[23] followed. However, neither Asbury nor other Methodist preachers who went to America were ordained. After the American War of Independence (1775) repeated requests were made to the Bishop of London to send ministers but these requests went unanswered. At this time there were some eighteen thousand Methodists in North America and they appealed to Wesley, asking that clergy be sent.[24] Wesley took matters into his own hands and ordained two preachers to go to

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17 Attwell 1989:161

18 Attwell 1989:162

19 Richard Boardman (1738-1782), Methodist itinerant preacher in England. With his companion, Joseph Pilmoor, he landed at Gloucester Point in October 1769. New York became the centre for Boardman's preaching and pastoral work. Boardman was an important member of the first American Conference of 1773. In 1774 he returned to Britain and continued his ministry in Ireland. (Encyclopedia of World Methodism 1974, Vol. 1:288)

20 Joseph Pilmoor (1739-1825), itinerant who travelled with Richard Boardman to America. Pilmoor worked in Philadelphia and New York City and in 1767 was ordained as a Methodist minister. From 1772 he made an evangelistic tour of the Southern Colonies, establishing many new Methodist societies. In 1774 Pilmoor returned to England and in 1784 he withdrew from the Methodist ministry because of a conflict with Wesley. (Encyclopedia of World Methodism 1974, Vol. 2:1915-16)

21 Pilmoor and Boardman were not missionaries in the strict sense of the word, as they were engaged in a ministry exercise rather than a missionary one, i.e. they were sent to minister to British emigrants in America. Nevertheless, their being sent set a precedent and showed that the Conference was accepting responsibility for the growth of Methodism beyond the British Isles.

22 Richard Wright was one of eight official Methodist missionaries sent to America by John Wesley. He arrived in America with Francis Asbury in 1771 and remained there for about three years, but his ministry produced divisions. The American Conference sent him back to England on this account and in 1777 he withdrew from the ministry. (Encyclopedia of World Methodism 1974, Vol. 2:2611)

23 Francis Asbury (1745-1816) was the first general superintendent or bishop of American Methodism. He landed in Philadelphia in October 1771. Asbury introduced itinerancy in American Methodism, travelling more than a quarter of a million miles on horseback. Dr. Thomas Coke consecrated Asbury as the first general superintendent of American Methodism, a title changed by Asbury to "bishop" in 1788. (Encyclopedia of World Methodism 1974, Vol. 1:159-62)

24 Attwell 1989:162

America and sent Thomas Coke with them to ordain Francis Asbury. Coke arrived in America in November 1784 and on Christmas day ordained Asbury as the Superintendent of the Methodist Church in America. This action was the first emphatic step by which Wesley cut himself and his followers off from the Established Church.[25] The spread of Methodism in America was not so much a missionary outreach of British Methodism as a movement parallel to it.[26] American Methodism soon outgrew its parent body and developed a missionary outreach of its own. Nevertheless, these developments affected and contributed towards the formation of the W.M.M.S. many years later.

The second phase in the development of the W.M.M.S., from 1786, saw Conference sending people to designated circuits overseas.[27]

The visit to America did much for Coke's missionary zeal. The condition of the slaves in America stirred Coke's imagination and on his return to Britain he reported to the Conference the great possibilities for ministry and for mission work in America. He sought to raise support for a fund exclusively for the new missionary enterprise. In 1786, on his way to America with a party of three missionaries intended for Nova Scotia, Coke's ship was shipwrecked and they were forced to take refuge in Antigua. Here Coke met John Baxter,[28] a Methodist local preacher who was continuing the Methodist services that had been started by Nathaniel Gilbert, the Speaker of the House of Assembly in Antigua. While on a visit to England in 1760, Gilbert had heard Wesley preach. On his return to Antigua, he held services for slaves in his own house. Despite a violent reaction from slave-owning neighbours, Gilbert persisted and soon formed a society of two hundred persons. Gilbert died but his lay initiative was vital in the spread of Methodism in the West Indies.[29] Baxter led Coke to the church that he (Baxter) had built and that same

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[25] Du Plessis 1911:166; Attwell 1989:162,63

[26] Attwell 1989:163

[27] Rack 1989:480

[28] John Baxter (d.1805) was a shipwright by trade, travelled to Antigua in 1778. He began preaching to the slaves and to remnants of the flock once gathered by Nathaniel Gilbert. Within three years the society numbered 600 members and they built their own chapel. In 1787 Baxter was ordained as a Methodist minister and acted as Cokes "agent" in the West Indies. (Encyclopedia of World Methodism 1974, Vol. 1:240)

[29] Attwell 1989:161

evening Coke preached to a thousand slaves. With his appetite whetted by this first "missionary" experience, Coke took the law into his own hands and stationed the missionaries destined for Nova Scotia in the West Indies.[30] William Warrener[31] was one of these missionaries. Baxter resigned his civil appointment and was ordained by Coke as a Methodist minister.

From Antigua Methodism quickly spread to the other islands of the West Indies, and despite opposition from the planters and the government, the movement gained ground amongst the slaves. The experience of preaching to that slave congregation in Antigua made a tremendous impact on Coke. It proved to be one of the formative events in leading to the founding of the W.M.M.S. Coke would never again be diverted from his purpose of establishing a missionary society.[32] After a fortnight on the West Indian islands Coke left his companions and returned to England to plead the cause of the West Indian mission to the British Conference.

The third phase in the development of the W.M.M.S. came in the 1790s when the Conference started placing Missions more formally in its care. The earliest trace within Methodism of the organisation of foreign missions appears in the *Minutes* of 1790. Until that time the burden of the missions had rested on Coke's shoulders. He organized the administration of missions and Conference recognised him as its "agent", and later as the General Superintendent of Foreign Missions.[33] There were now twelve preachers in the West Indies and the number of Methodists stood at 6 570.[34] In 1790 a Committee was formed for "the management of our West Indian affairs", to give Coke the assistance he needed.[35] The duties of this Committee included the "examining [of] accounts, letters, and Missionaries that are to be sent to the [West Indian]

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30 Davey 1951:13; Davies 1963:168

31 William Warrener (1750-1825) was the first missionary appointed by the Wesleyan Conference. He was sailing with Thomas Coke when their ship was shipwrecked and they landed in Antigua on Christmas day, 1786. Coke left Warrener in charge of work at Antigua. Warrener remained in the West Indies until 1797, when he returned to England. (Encyclopedia of World Methodism 1974, Vol. 2:2457)

32 Davey 1951:12

33 Davies 1963:168; Rack 1989:481

34 Teleford 1905:32

35 Findlay and Holdsworth 1921, Vol. I:65

Islands".[36] The arrangements were tentative, however, and the Committee ceased to function after 1791. As funds were running short for the missions there, the Conference of 1793 made provision for a general collection for missions to be made in Methodist congregations.

Missionary legislation at Conference in 1799 and 1800 reveal that there were elements in the Church which distrusted Coke. These elements saw in Coke hints of personal ambition and thus urged that foreign missions be brought formally and explicitly under Church control.[37] Some of the criticism of Coke's methods were valid, for he had little ability in the keeping of accounts. Between 1794 and 1803, he had published no missionary balance-sheet. With the finances of missions in disarray, an informal Committee of London ministers and laymen was called together in 1803, under the leadership of Jabez Bunting.[38] However, the Conference was not prepared to accept the principle of lay involvement in such structures and so appointed a Committee of Finance and Advice in 1804, consisting only of ministers. Coke served as its President. The introduction of this committee was an attempt by Conference to bring foreign operations formerly under Church control and an attempt to bring Coke under the jurisdiction of Conference. Coke would no longer be solely in control of mission administration.[39] The Committee of Finance and Advice was not intended to be permanent, yet it still existed in 1815, when its name was changed to the Executive Committee. After Coke's death in 1813, the powers of General Superintendence devolved upon its Secretaries. Though this Committee continued to exist until 1815, when it was renamed, no reference to it appears in the *Minutes* in the intervening years. As Dr. Coke was the Secretary of the Conference for the greater part of this time and President for a second time in 1805, the omission probably indicates his attitude towards a body created to supervise him.[40]

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[36] Findlay and Holdsworth 1921, Vol. I:66

[37] Davey 1951:16; Davies 1963:168

[38] Jabez Bunting (1779-1858), Methodist minister, who served as Secretary and Chairman of the British Conference a number of times. Bunting was appointed to London in 1803, where, in addition to circuit duties, he took charge of the Book Room and the financial affairs of the Missionary Society. His enthusiasm for missions helped to establish missionary meetings throughout the denomination. (Encyclopedia of World Methodism 1974, Vol. 1:354,55)

[39] Findlay and Holdsworth 1921, Vol. I:68

[40] Findlay and Holdsworth 1921, Vol. I:68

The last decade of the eighteenth century was marked by a heightened interest in foreign missions, a trend that would rapidly escalate in the nineteenth century. In 1792 William Carey[41] founded the Baptist Missionary Society, followed by the establishing of the London Missionary Society in 1795 and the Church Missionary Society in 1799. These developments placed in Coke a sense of urgency to establish a similar Methodist body. The L.M.S. was founded on an unsectarian basis, its leaders aiming at combining all evangelical interests. Calvinism was present among many non-conformists of the time, and these Calvinistic tendencies engendered sharp differences between their proponents and the Methodists.[42] When the Church of England withdrew its support from the L.M.S. in 1799 because of the formation of its own Church Missionary Society, the Methodists were the only non-Calvinists left in the L.M.S. This was an uneasy alliance. Furthermore, under Coke's leadership, Methodists were already committed to large missionary ventures on their own account. When the L.M.S. started establishing provincial auxiliaries throughout England and these began enlisting extensive Methodist support, Coke wrote to the Committee of Finance and Advice: "The L.M.S. are forming committees of two or three of our friends to raise annual subscriptions among our Societies and hearers for the support of their Missions." He went on to write that if a Methodist Society was not formed, Methodist people would be

> ...throwing thousands into their lap! When we are so pressed with debt, and if we are to employ hundreds of thousands of pounds in Asia, shall we employ them in establishing Calvinism in that immense country instead of Methodism?[43]

This view is revealing as it indicates that inter-denominational rivalry in missionary work was not just territorial, or a jealousy for numbers, but was theological. Furthermore, Coke claimed that the Methodist people were ready to support missionary action and if no Methodist channel was opened to meet this rising tide of enthusiasm, it would find another outlet.[44]

During his years as the General Superintendent of Foreign Mission, Coke pleaded tirelessly for the extension of missions to India and Africa but he met with little response. Recognised

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[41] William Carey (1761-1834) founded the Baptist Missionary Society shortly before he sailed for India in 1793, where he served as a missionary and as a lecturer for the rest of his life. Carey mastered 24 languages and translated the Bible, in whole or in part, into these. (The Oxford Dictionary of the Christian Church 1974:239; The New International Dictionary of the Christian Church 1974:192)

[42] Lyness 1982:28

[43] Findlay and Holdsworth 1921, Vol. I:37

[44] Findlay and Holdsworth 1921, Vol. I:38

missionary work was still confined to the West Indies. There were a number of reasons for this. Funding was scarce and in India, the East India Company forbad all missionary work in its territory.[45] In 1813 this changed. The Charter of the East India Company was renewed, allowing for Christian missionary work in that country. If the Conference agreed, a mission to the East could now be undertaken. At the Conference of 1813 in Liverpool, Coke pleaded to be sent to Ceylon.

> I have some six thousand pounds left. If the Conference will allow me to take a dozen ministers to India and Ceylon, I will give the rest of my fortune to finance the venture. Who will come with me?[46]

The Conference yielded to Coke's wishes and seven volunteers were accepted to go with Coke - five to Ceylon, one to Java and one to the Cape of Good Hope. Although Conference authorized Coke to go, it was not a unanimous decision. Lack of finance led some to oppose the measure. Coke died while the ship was crossing the Indian Ocean.

The fourth phase in the development, from 1813 to 1818, resulted in the consolidation of the W.M.M.S.

Prior to Dr. Coke's death developments were taking place to put missions on a better organised footing. If Methodism were to meet the challenge of sending missionaries to Africa and the East, it would need funds and organization. George Morley,[47] then Superintendent in Leeds, saw how the attempt to send a mission to the East had caused much consternation because of the lack of funds. With the assistance of his colleagues Morley made arrangements for a missionary meeting to be held in Leeds. This meeting took place on 6 October 1813, shortly before Coke's death, the aim being the formation of a Methodist missionary society for the Leeds District. The reasoning was three-fold:

i) the opening up of India for the Gospel;

ii) the example of the other church societies;

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[45] Davey 1951:18

[46] Davey 1951:19

[47] George Morley (1772-1843), Methodist minister and President of the British Conference in 1830. His enthusiasm for foreign missions played an important role in organizing the missionary meeting held at Leeds in 1813. In 1821 Morley was appointed one of the General Treasures of the W.M.M.S. and in 1824 he became resident secretary of the society. (British Minutes of Conference 1844:6-8)

iii) to take over the work from Dr. Coke, now well-advanced in years.[48]

Nineteen resolutions were proposed and supported in thirty-nine speeches. In an address given by Richard Watson[49] it was revealed that there were thirty Methodist mission stations and fifty-one active missionaries in the field.[50] The resolutions were drawn up by Bunting and revealed the missionary society in its embryonic stage. The formation of the Methodist Missionary Society for the Leeds District was the direct result of the Leeds meeting. It is significant that the first Methodist missionary society was formed in Leeds, as Leeds had traditionally been an important centre of Methodism.[51]

Despite initial opposition to the Leeds meeting other districts soon followed the example of Leeds. Similar District Missionary Societies were established in a number of districts, the rules of the local societies being framed upon similar lines. The district societies were rather like the L.M.S. Auxiliaries established in different towns. The Conference of 1814 went a step further, recommending the formation of local Missionary Societies in every District which had not yet followed the example of Leeds.[52] In 1815 the Conference called into existence an additional committee for missionary purposes, a Committee of Examination and Finance. A significant development was that this Committee included nine lay people. By 1816 there were one hundred and eleven missionaries at various stations listed in the *Minutes* and it was felt that the time was right to establish one missionary society for the whole of the Methodist Church. In 1817 the Committee of Examination and Finance was given the task of drawing up a constitution for a General Missionary Society. With the assistance of Richard Watson and Jabez Bunting, the plan was drawn up. In 1818 this draft was completed, laid before the Conference, and adopted as the

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[48] Teleford 1905:54

[49] Richard Watson (1781-1833), Methodist minister and author. Having a keen interest in oversees missions, Watson served as secretary of the W.M.M.S. from 1821 to 1825. In 1826 he became President of the British Conference. (Encyclopedia of World Methodism 1974, Vol. 2:2470,71)

[50] Teleford 1905:56

[51] Binfield 1977:59,60

[52] Findlay and Holdsworth 1921, Vol. I:55

Laws and Regulations of the General Wesleyan Methodist Missionary Society. The *Laws and Regulations of 1818* contained eighteen articles and remained unaltered for seventy years.[53]

When the Conference of 1818 instituted the W.M.M.S. to incorporate and consolidate the District Auxiliaries, what then took place was not that a Missionary Society was formed among Methodists, but that the Methodist Society "realized its wider calling, and expressly and unitedly undertook its missionary duty to the world".[54] The W.M.M.S. was thus "nothing else but the Methodist Church marshalling for foreign service".[55]

Once the W.M.M.S. was properly launched, the areas of activity multiplied rapidly. In addition to activity in areas already mentioned, Methodism spread to Australia and to New Zealand, to West Africa (Sierra Leone, Gambia and the Gold Coast) and to Asia (India at Madras, Bombay, Bangalore and Calcutta).[56]

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[53] The main features of the *Laws and Regulations* could be summarised under the following headings:
i) The description of the Society.
ii) Financial arrangements.
iii) The New Executive.
Provision was made for the creation of a new Missionary Committee, which consisted of the current President and Secretary of Conference, and forty-eight members. This number would be made up of ministers and lay people in equal proportion. Three ministers would serve as Mission Secretaries and it would be their duty to draw up the plan of stationing every year, which would be submitted to the Committee and then, for ratification, to the Conference.
iv) Missionary appointment and discipline in the field.
The Conference retained the final control over the selection and location of missionary candidates. From the outset, foreign mission stations would be recognised as Circuits and would be administered by Superintendents. These Superintendents would be placed under the oversight of a General Superintendent of Missions who would be appointed by Conference. Regular local jurisdiction was thus established on the foreign field. The District minutes would be sent to the Mission Secretary in London, the District Meeting being made accountable to the General Superintendent and the Mission Committee. (For all these details of the Laws and Regulations of the W.M.M.S., see Smith 1897:181-90; Findlay and Holdsworth 1921, Vol. I:73-77)

[54] Findlay and Holdsworth 1921, Vol. I:60

[55] Findlay and Holdsworth 1921, Vol. I:64

[56] Davies 1963:169-175; Attwell 1989:166,67

EARLY METHODISM AT THE CAPE

For a better understanding of James Cameron's work at the Cape, related in his Journal, we need to view his arrival on the Methodist scene in its historical setting.

In 1795, because of Holland's alliance with France in the wars between France and England, British troops were sent to take possession of the Cape. Eight years later, at the Peace of Amiens, the Cape was returned to the Dutch, only to be re-occupied by Britain in 1806 when hostilities were resumed against France.

Although 1806 has usually been regarded as the birth year of Methodism in South Africa there is evidence that there were Methodist soldiers at the Cape during the first British occupation from 1795 to 1803.[1] The earliest known reference to the meeting of Methodists in the Cape centres around the name of John Irwin, a British soldier in the first army of occupation. Irwin states that in the garrison there were

> ...four or five men of the other regiments, who met together, and were called Methodists. We hired the use of a very small room in town for two hours in a week, to hold a prayer meeting: there we read, sung and prayed and at length I got faith.[2]

Regimental removals led to the discontinuance of their meeting, but this small society did produce the first Methodist convert in southern Africa.[3]

With the second British Occupation in 1806, Methodism appeared once more and its influence has grown ever since. A letter preserved in the *Methodist Magazine* of 1808 reveals that George Middlemiss, a soldier of the 72nd regiment, was the first Methodist leader among these soldiers.[4] In a letter dated 16 September 1807, Middlemiss relates how he sought to trace Methodist soldiers among the regiments at the Cape, but found only a few "sincere Methodists".[5] Under his

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1 Mears 1955:3; Attwell 1989:166

2 Hewson 1950:1

3 Mears 1973:5

4 Methodist Magazine 1808:188

5 Mears 1955:3

guidance forty soldiers met weekly for Christian fellowship.[6] "I endeavour to exhort and expound the word of God occasionally, and truly say, I find great liberty in so doing."[7] They met at some distance from the town, where they built a small stone sanctuary, which served as their meeting place until the use of a Quaker meeting house in the town was obtained.[8] Just when and why Middlemiss left the group is not revealed. He was, however, Methodism's first leader and local preacher in South Africa, observing its rules and discipline.

Sergeant John Kendrick[9] of the 21st Light Dragoons, succeeded Middlemiss in the leadership of the Society. In a letter dated 22 April 1812, Kendrick tells how the Society disintegrated after Middlemiss's departure, and of how he and seven of them met to re-establish the Society in 1809. By the time the letter was written more than one hundred soldiers were meeting for fellowship.[10] Because of official hostility towards Methodism and Methodist worship, the group could not meet openly.[11] The Officer Commanding of the unit seemed determined to put an end to Methodism in his regiment. In November 1810 Kendrick was summoned to "march part of our Society (from Wynberg) to the Chaplain to be examined". The Chaplain expressed his reservations about Methodism to Kendrick. "I desire you will not go canting about and be an enthusiast, for the Methodists are enthusiastic."[12] Attacks from those in authority continued in various forms, including the burning down of the small chapel in Wynberg where the Society met.[13] In 1811

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6 Townsend (ed) 1909, Vol. II:269

7 Mears 1964:5

8 Hewson 1950:2; Mears 1955:3

9 John Kendrick (1779-1813), sergeant of the 21st Yorkshire Light Dragoons, pioneer Methodist local preacher of South Africa and class leader. Kendrick arrived at Simon's Town in July 1806 and was immediately posted to Saldanha Bay. In April 1807 he returned to Cape Town and led a group of Methodists there. In December 1812 Kendrick wrote a letter to the Wesleyan Missionary Committee, appealing that a minister be stationed at the Cape. (Whiteside 1906:35,36; Mears 1964:3-13; Encyclopedia of World Methodism 1974, Vol. 1:1321)

10 Mears 1955:5

11 Whiteside 1906:35,36

12 Mears 1964:7

13 Mears 1955:5

Kendrick obtained the use of an empty barrack room in Wynberg for meetings, without the knowledge of the Colonel.[14]

Kendrick's inspired leadership laid the foundations for the development of Methodism at the Cape but there was an obvious element of impermanence about an organisation run only by soldiers stationed in one of the remotest parts of the empire. On 30 December 1812 Kendrick wrote to Dr. Thomas Coke,[15] pleading that an ordained minister be sent to the Cape. This letter appeared in the *Methodist Magazine* of 1813.[16] Before his hopes could be realized, however, Kendrick died.

Sergeant William Blowes, of the Royal Artillery, took over the leadership of the Society after Kendrick's death. In a letter to Dr. Coke dated 1 January 1814, Blowes reported that the Society had 129 steady members and repeated the request of his predecessor for an ordained minister to be sent, "to guide us in the pure Gospel of Jesus Christ".[17]

The British Conference of 1813 authorised Dr. Coke to undertake a Mission to Ceylon and Java, allowing him six missionaries for that purpose, and in response to the repeated appeals from the

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[14] Mears 1964:7

[15] Thomas Coke (1747-1814), Methodist minister, contemporary of John Wesley and the pioneer of Methodist foreign missions. In 1791 Coke was elected the first secretary of the English Conference, an office he held for many years. In 1797 and 1805 he was elected president of Conference. (Dictionary of National Biography 1887, Vol. XI:247-249)

[16] Findlay and Holdsworth 1922, Vol. IV:240

The letter runs thus:
Dear Sir,-In the name of the Methodist Society at the Cape of Good Hope I request that my letter may be laid before Dr. Coke...that a Preacher may be sent to be stationed at the Cape, if he conceives that it is practicable, and that it will tend to the glory of God. You know, sir, that our stay at the Cape may be short, and that therefore there is the more need for a prop for those who may be left behind. We are very weak and illiterate, and stand in need of every advice which we may receive from you, our brethren. I hope that the Society will take fresh courage from knowing that there are those in their Native country whose study it is to promote holiness in the hearts and lives of their fellow creatures in a remote land, who are not privileged as our brethren at home.
The whole Society express their warmest thanks to you, hoping that we shall all, by continuing to the end, meet together in heaven.
I am, sirs, your...
J. Kendrick.

[17] Mears 1973:10

Cape, agreed also to send a missionary there.[18] The missionary designated for the Cape was the Rev. John McKenny,[19] and he arrived at Cape Town early in 1814.

McKenny's instructions were to preach to the soldiers and such white inhabitants as were willing to attend his services, but he was to pay special attention to the large slave population as very little attention had been given towards their spiritual improvement.[20] McKenny immediately applied to the Governor, Lord Charles Somerset,[21] for permission to preach, but permission to hold services was refused.[22] The reasons for the Governor's refusal were twofold:

i) the chaplains, appointed by the Church of England, would resent McKenny working among the soldiers;

ii) so too the Dutch Reformed Church would resent him working among the slaves.[23]

McKenny waited for several months but restrictions on preaching remained in force. He represented his situation to the Missionary Committee and was transferred to Ceylon.

His successor, the Rev. Barnabas Shaw, who was the father and apostle of Methodism in the Cape District, arrived at the Cape in April 1816. His arrival marked the beginning of the work of the W.M.M.S. in South Africa. Shaw had tried to pre-empt official refusal at the Cape by

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18 Minutes of the British Methodist Conferences 1813, No. LXX, Vol. III:279

19 John McKenny (1790-1847) was appointed to commence a mission in southern Africa. He was given pastoral charge of the Society at Cape Town, but after being refused permission to preach, was removed to Ceylon. In 1832 he was appointed superintendent of missions in Australia. (British Minutes of Conference 1848:15,16)

20 Whiteside 1906:36; Findlay and Holdsworth 1922, Vol. IV:240

21 Lord Charles Henry Somerset (1767-1831), Cape governor and British general. Somerset came to the Cape in April 1814. His period of office was on the whole a stormy one, chiefly because of his authoritarian disposition. His dispute about the freedom of the press led to him suppressing the *South African Commercial Advertiser*. After being recalled to England to explain his actions, he resigned from office in April 1827. (D.S.A.B. 1972, Vol. II:685-691; S.E.S.A. 1974, Vol. 10:54-57)

22 With regard to religious liberty at the Cape, various restrictions had been imposed by the Dutch Government in a bid to control the Church. No services could be held without the governor's permission; no court of the Church could assemble unless a representative of the governor was present; no minister could be appointed to a church in the colony without the consent of the governor. De Mist's Church regulations of 1804 subordinated the Church more firmly than ever to the Cape administration, even though it brought greater independence from Amsterdam. When the British took control of the Cape again in 1806, this ordinance was taken over by them. See: Holden 1887:246; Whiteside 1906:36; Findlay and Holdsworth 1922, Vol. IV:240; Hinchliff 1968:17,18

23 Du Plessis 1911:167

getting permission for his ministry from the Secretary of State for Colonies, Lord Bathurst, before coming to South Africa. Even then, when Shaw presented his letter of introduction to the governor, Lord Charles Somerset, permission was refused.[24] This did not daunt Shaw.

> Having been refused the sanction of the Governor, on the following Sunday I commenced without it. If His Excellency was afraid of giving offence to the Dutch Ministers and English chaplains, I had no occasion to fear either one or the other. My congregation was at first chiefly composed of pious soldiers, and it was in a room hired by them that I first preached Christ crucified in South Africa.[25]

At Wynberg Shaw met with a few soldiers who worshipped in a chapel built in a forest on land belonging to Captain Proctor, as an earlier chapel in the village had been burnt by military officers. Shaw also preached in Simon's Town in a room belonging to a sergeant of the 83rd Regiment. There was still no prospect of his being allowed to preach to slaves. In addition to these services, Shaw and ministers after him conducted open-air services which, although counter to the law, was only brought to official notice in 1834.

Although out of its chronological sequence, the issue is dealt with here, together with the other difficulties faced by early Methodist missionaries, because James Cameron was directly involved. A case was brought against Cameron for addressing several hundreds of people at an open-air meeting on Sunday, 12 October 1834. The Superintendent of Police, F.S. Lorentz, interpreted this as an attempt to disturb the order desirable on the Sabbath.[26] He appealed to the Dutch law of 1804 which prohibited such open-air preaching. Shaw came to Cameron's defence in a letter written to the Governor's secretary. He claimed to have preached in the open-air ever since his arrival at the Cape and cited the examples of other Methodist missionaries who used to preach to slaves on Sundays where the slaves were accustomed to meet for dancing, a practice which was regarded by the Methodists as a desecration of the Sabbath. Shaw maintained that much good had come from these services.[27]

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[24] Shaw's reasons for the governor refusing him permission to preach differ from those given by Du Plessis for the governor prohibiting McKenny to preach. The adequate supply of clergymen for both the Dutch and English populations and the fact that several slave-holders were opposed to the instruction of the coloured classes are put forward by Shaw. (Shaw 1840:78)

[25] Shaw 1840:79

[26] Letter of Superintendent of Police, F.S. Lorentz, to J. Bell, Government Secretary, dated 15.10.1834

[27] Letter of Rev. B. Shaw to the Governor, dated 23.10.1834

On 1 November 1834 the Governor's secretary returned Shaw's letter, stating that the Governor was satisfied with the Methodist missionaries motives for holding such services on Sundays, believing that they would not cause inconvenience. Cameron's comment on the episode is interesting:

> An attempt was made by the Baron to put down field-preaching on the grounds of its inconsistency with the sacredness of the sabbath. This attempt, perhaps one of the silliest which the records of the present time affords, has thus been the means of obtaining for us the direct sanction of his Excellency the Governor to continue the practice at our discretion.[28]

In 1816, unable to preach to slaves, Shaw longed to establish a settlement among the "heathen" in the interior.

> As I had offered myself to the missionary committee for the heathen, and there was at present no prospect of my preaching to that class of persons in Cape Town, I resolved to memorialize his excellency on the subject of going into the interior, and received a favourable answer.[29]

He waited for doors to open and when he met the Rev. Henry Schmelen[30] of the L.M.S., whose station was in Namaqualand, discussions took place and the need for more work among the people in Great Namaqualand was made clear. In September 1816 Shaw set out from Cape Town with Schmelen but they parted company when Shaw came across a party of Little Namaquas who were searching for a Christian teacher. He eventually established a settlement at Leliefontein (Lily Fountain) in the Kamiesberg. The settlement prospered and became a base from which Methodism spread to Great Namaqualand and beyond, but that story cannot be related here.

In May 1826 Shaw received instructions from the Missionary Committee to remove to and take charge of the Cape Town station. It should not be thought that the period between 1816 and 1826 (the period in which the Shaws were settled at Leliefontein) was one in which Shaw had no contact with Cape Town. On the contrary, he saw Cape Town as the strategic centre for the

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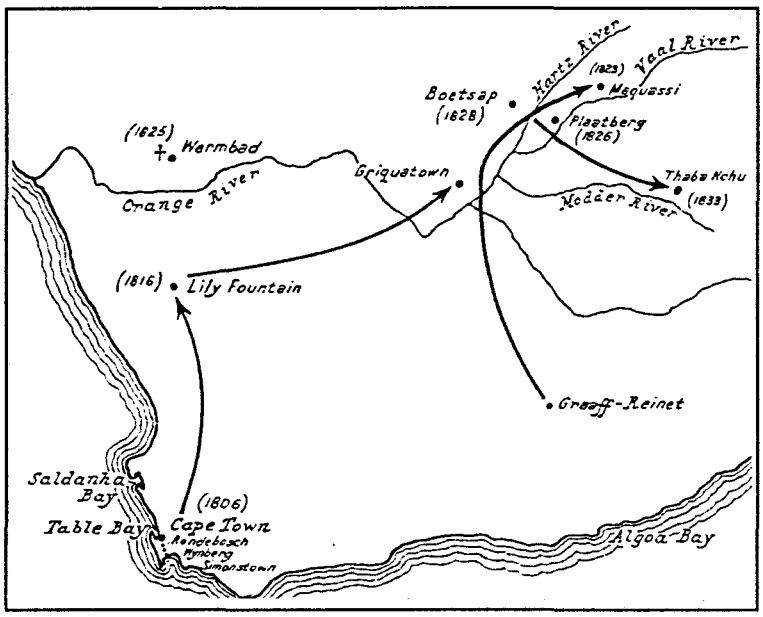
[28] James Cameron's First Journal, 13 November 1834

[29] Shaw 1840:81

[30] Johann Heinrich Schmelen (1777-1848), missionary of the L.M.S., Nama linguist and pioneer traveller. He arrived at the Cape in 1811 to join the Namaqua mission. In 1814, Schmelen founded a station he called Bethanien ("Bethany" on modern maps), 90km north of the Orange River. In 1829, Schmelen established a station at Komaggas, south of the Orange River, where he remained until his death. (Du Plessis 1911:168,208; D.S.A.B. 1968, Vol. I:691-692)

spreading of Methodism into the interior. Let us now trace the development of Methodism at the Cape during these years.



The spread of Methodism from Leliefontein (Mears 1957:23)

It appears that the witness of Methodism which remained after Shaw's departure was soon extinguished, as the regiments were transferred and the Society became extinct.[31] In 1819 the prospects for re-establishing Methodism at the Cape began to brighten. In that year Shaw met with the Governor and was assured that there would no longer be any objection to the establishment of a Methodist mission in Cape Town.[32] The Rev. Edward Edwards, Shaw's assistant at Kamiesberg, was immediately sent to Cape Town to begin the task. Services were commenced in a hay loft in Plein Street. To reach it the congregation had to pass the heels of the horses in the stable beneath and climb an awkward and dangerous ladder. When the hay loft became too small Edwards hired an unoccupied wine store in Barrack Street, where English services were held for soldiers and civilians and a school was conducted in Dutch for the benefit

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31 Mears 1957:28

32 "In the year 1819 I again waited on His Excellency the Governor, when the Colonial Secretary was likewise present. Feeling assured from the interview that there would then be no hindrance to the commencement of a Mission in the metropolis, Mr. Edwards was immediately appointed to it." (Shaw 1840:212)

of slaves.[33] On Sunday afternoons Edwards frequented the places where slaves assembled for dancing and general amusement, to persuade them to attend the Sabbath school.

On a prolonged visit to Cape Town in 1821, Shaw and Edwards started an evening school for adult slaves and their children. The attendance was so good that they approached the Governor for permission to start a day school on premises already bought for a preaching place.[34] The following is a vivid description of the day school:

> Our school consists of the greatest possible variety. Here are the aged learning to spell with spectacles; and babes who can just waddle to the school. Here are children of Heathens, Mohammedans, and Christians; ...faces of every colour, and countenances of every expression; some slaves...some free...[35]

From the outset Methodism at the Cape assumed a multi-cultural character. English services were held for English soldiers and Dutch services for the "coloured" population.[36] In the work of the W.M.M.S., no distinction was made between the work on behalf of Africans and the work on behalf of Europeans.[37]

The old wine store in Barrack Street soon became too small and larger premises were required. The Rev. Samuel Broadbent, who had arrived from England and was on his way to Bechuanaland, and the Rev. Thomas Hodgson assisted Barnabas Shaw in collecting funds. A new church was built in Barrack Street, not far from the wine store, at a cost of six hundred pounds. As the whole amount was raised locally no assistance was needed from the Missionary Committee. The Barrack Street Church was opened on 16 June 1822 by the Rev. Dr. Philip[38]

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[33] The details of the first services in Cape Town are obtained from Whiteside 1906:64 and Mears 1957:28,29.

[34] Mears 1973:17

[35] Shaw 1840:221

[36] Whiteside 1906:63

[37] Du Plessis 1911:294

[38] John Philip (1777-1851), missionary and superintendent of L.M.S. stations in southern Africa from 1820. He became a controversial figure because of his championing the cause of the Khoi and Xhosa people in the colony. In 1849 he resigned as the superintendent of the L.M.S. and retired to Hankey. (D.S.A.B. 1968, Vol. I:612-620; S.E.S.A. 1973, Vol. 8:518-520)

of the L.M.S.[39] The Barrack Street chapel was still in use in 1857 but under a rebuilding scheme was destined for demolition soon after.[40]

On Shaw's return to Cape Town in 1826, the Rev. Robert Snowdall was appointed as Shaw's colleague and services were re-commenced at Wynberg and Simon's Town after a gap of ten years. While on furlough in England in 1827, Shaw managed to raise seven hundred pounds in donations for the larger chapel he proposed to build in Cape Town. During this period the building of a Methodist chapel in Simon's Town was commenced, chiefly through the efforts of Snowdall. This church was opened in 1828.

On his return to the Cape in May 1829 the Cape of Good Hope District was established and Barnabas Shaw was appointed as the first Chairman of the District. A determined effort was now made to establish Methodism at the Cape by Shaw and his colleagues, notably Snowdall and then James Cameron. Snowdall was able to concentrate his efforts on Simon's Town, Wynberg and other rural areas. A new chapel was opened in Wynberg in 1829. The first Methodist circuit in South Africa, the Cape Town Circuit, was created. It embraced three main centres - Cape Town, Wynberg and Simon's Town. The erection of a new chapel in Cape Town was a prime concern. A site was purchased in Burg Street and on 13 February 1831 the completed chapel was dedicated to God. The chapel was called Wesley Chapel and for nearly fifty years it served as the principal Methodist church in Cape Town.[41]

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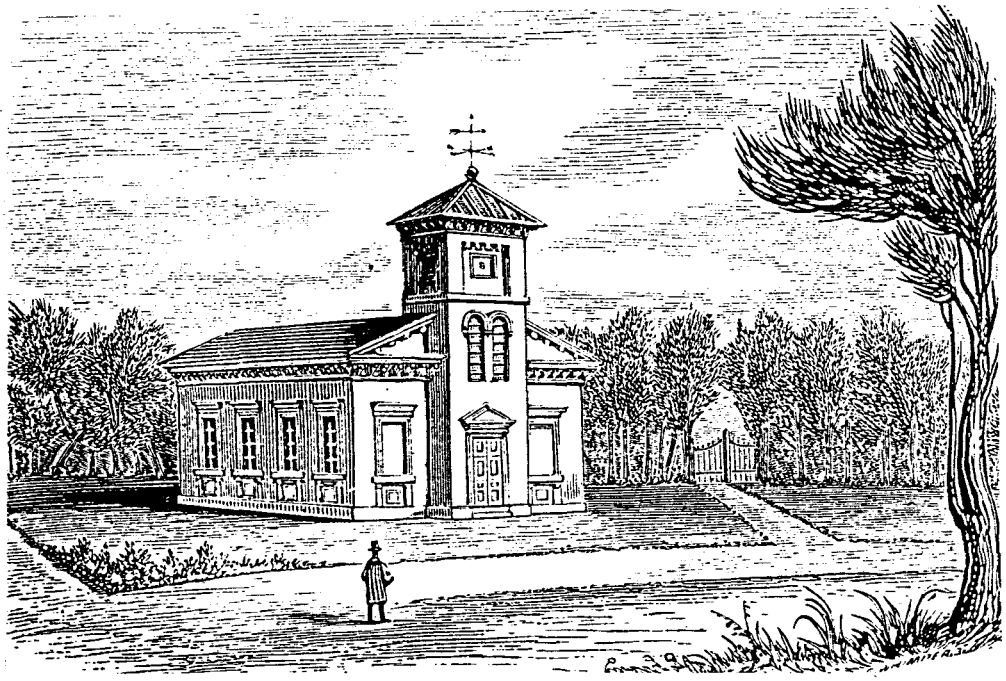
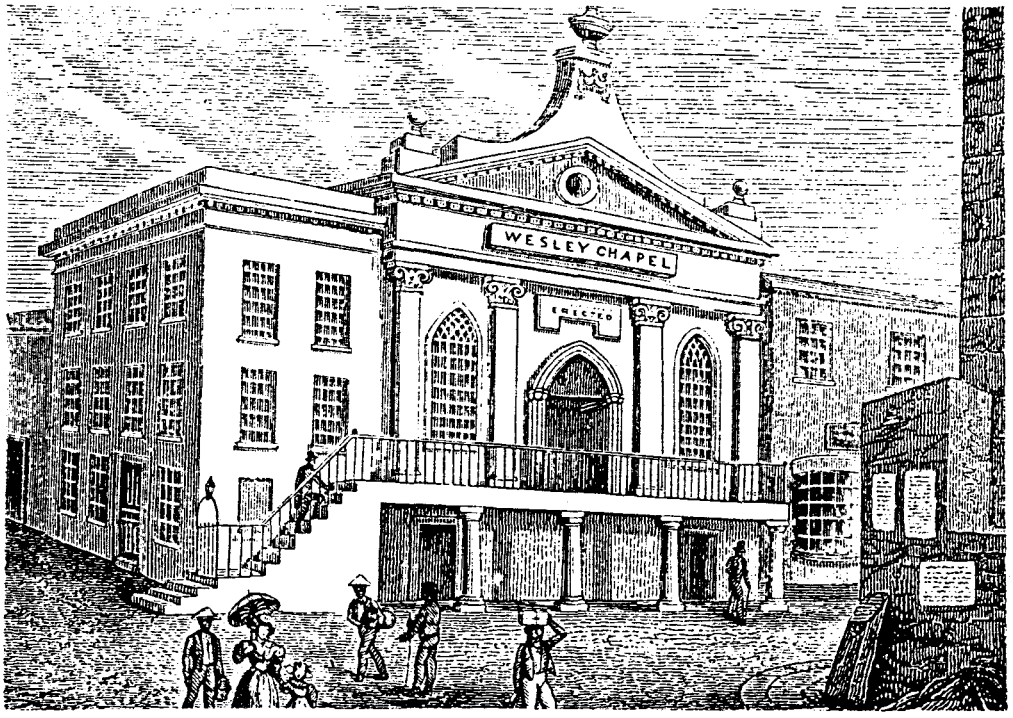
[39] Dr. Philip's involvement in the opening of a Wesleyan chapel suggests that there was a good relationship between the L.M.S. and the W.M.M.S. at this time. The fierce competitiveness which would characterise relationships between the various Societies was not yet apparent.

[40] Mears 1957:30

[41] The Metropolitan Methodist Church, which faces Greenmarket Square, was its successor. The Methodist Book Room next to the Metropolitan Methodist Church occupies the site on which Wesley Chapel stood. (Mears 1957:34)



Wynberg Chapel (Shaw 1840:126)



Wesley Chapel, Burg Street (Shaw 1840:126)

The Rev. James Cameron arrived at the Cape in December, 1829, and immediately became a valued assistant to Shaw and Snowdall. Shaw says of Cameron:

> He was a young man both able and willing to labour, and especially excelled in preaching the great truths of the gospel, and applying them to the hearts of sinners.[42]

Shaw's evaluation of Cameron's preaching and ability is interesting, for in Cameron's Journal, he (Cameron) seemed diffident and lacked confidence. Cameron often rebuked himself for the poverty of his preaching. In contrast to Shaw's evaluation of Cameron, we see in Cameron's Journal a person struggling with his conscience and someone who believes he is not doing well enough.

The activities of the mission were henceforth intensified. Services were held on the mountain overlooking Simon's Town, Baas Herman's Kraal, Rondebosch, Muzenburg, Kalk Bay, Diep River, Klipfontein, Stellenbosch and Hottentot's Holland, Caledon, in the prison, in private houses, at Robben Island, in addition to Wynberg, Simon's Town and Cape Town.[43] Much of this activity is reflected in Cameron's Journal and it is clear that he took part in these developments. Although Cameron was appointed to the circuit rather than to a particular congregation, his "base" was Cape Town. He also conducted worship at a number of the above-mentioned stations and was responsible for the establishing of even more preaching places.

At the time of Cameron's arrival at the Cape, the population was made up of a large cross-section of cultures. This was largely because of the activities of the Dutch East India Company and of the slave trade. Findlay and Holdsworth describe the Cape as "the meeting-place of East and West", the variety of races there being quite extraordinary.[44] The Europeans at the Cape were predominantly Dutch. Apart from the officials, the bulk of European settlers were artisans and soldiers, "who were notoriously loath to engage in manual labour".[45] The Dutch brought with them Malay slaves from the Far East, India, Madagascar and Arabia. In addition to these slaves, there were black slaves from the east coast of Africa and also from the West Coast. A large slave

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[42] Shaw 1840:232

[43] Whiteside 1906:70; Mears 1973:19

[44] Findlay and Holdsworth 1922, Vol. IV:241

[45] Elphick 1972:234

population thus existed at the Cape at this time. With the Dutch came people of French and German extraction. The San, who had been at the Cape at the time of Dutch settlement in 1652, had either been exterminated or had fled into the mountain fastnesses in the interior. The Cape Khoi were being absorbed as a subordinate caste in the white community and their descendants adopted the language, religion, and many of the customs of their European masters. This cultural assimilation had been caused primarily by the Dutch demand for labour.[46] Black tribes had been pushed outside the colony's boundaries in the east and legislation had only recently been passed to allow them in as temporary work-seekers. British officials and soldiers were the most recent addition to the population when the Methodist missionaries arrived.[47]

To place Cameron's work as a missionary of the W.M.M.S. in context, a brief evaluation of the activities of the other mission societies would be useful.

The development of missionary work at the Cape until Cameron's arrival

When the first W.M.M.S. missionaries arrived at the Cape the settlement was more than 150 years old. A large measure of missionary work had been attempted in extensive areas of the Colony. Ninety-two years before Jan van Riebeeck arrived at the Cape, the Jesuits began mission work in present day Zimbabwe, and fifteen years later the Dominican Fathers settled in Mozambique.[48] Under the Dutch East India Company there had been only a perfunctory attempt at mission. The first Protestant missionary work of any significance in Southern Africa started with the arrival of the Moravian missionary Georg Schmidt.

In July 1737 the Rev. Georg Schmidt[49] arrived at the Cape and soon commenced his evangelistic work amongst the Khoi at Baviaans Kloof, which later became known as Genadendal. Schmidt was given a mixed reception. Throughout the Company rule, the D.R.C. was the only official

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[46] Elphick 1972:234

[47] Elphick and Giliomee 1989:521-32; Thompson 1990:33-52

[48] S.E.S.A. 1972, Vol. 7:462

[49] Georg Schmidt (1709-1785), Moravian missionary. On his arrival Schmidt settled at Zoetmelksvlei, a military post near Caledon. A few months later he moved to Baviaanskloof, where he established the first Protestant mission station in southern Africa. After Schmidt's departure, it was not until 1792 that the Moravians resumed their work in southern Africa. (D.S.A.B. 1968, Vol. I:692-694; S.E.S.A. 1973, Vol. 9:515,516)

church. The governor and his council approved of him, as Schmidt had been examined by the Council of Seventeen in Amsterdam, but there were latent difficulties in the situation.[50] The Dutch Reformed ministers were suspicious of him, believing that missionary work should only be done by the Church. Initially they thought he would work as a Dutch Reformed minister, as he had been examined and accepted by Dutch ministers in Amsterdam. When they realised he was serving as a Moravian missionary, the Cape Town D.R.C. ministers insisted that he should not be allowed to baptize as the Moravians were regarded as a sect whose doctrine was suspect.[51] Most colonists also believed that the Khoi were incapable of religious belief, and so thought he was wasting his time.

Schmidt laboured at Genadendal for six years without problems, but when he baptized five Khoi children in 1742, a clash with the official church was inevitable. According to the law of the land, only D.R.C. ministers were entitled to baptize.[52] A compromise might have been reached had Schmidt allowed a minister of the D.R.C. to baptize the children but he refused.[53] The result was that Schmidt was forbidden to perform the sacraments and, because of persistent opposition, he returned to Europe in 1744. Thus ended the first attempt at mission at the Cape.

The last decade of the eighteenth century saw the dawn of modern missions in South Africa, during which the Moravians resumed their work in Genadendal. In November 1792 three Moravian Brethren arrived and resumed the work Schmidt had started at Baviaans Kloof. The authorities received the Moravians gladly, but they once again encountered opposition from the Dutch colonists, who resented their attempts to elevate the Khoi. The Moravians could now administer the sacraments and preach to the Khoi, provided they did not set up missions in areas where the Dutch Church already existed.[54] By the end of the century, there were 1234 people living at the Moravian station in Genadendal.[55] So successful had the work of the Moravians

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50 Krüger 1966:16,17

51 Hinchliff 1968:10; Strassberger 1969:3

52 Krüger 1966:34-36; Hattersley 1969:118

53 Strassberger 1969:3

54 Hinchliff 1968:10,11

55 Krüger 1966:76

become, that the Governor encouraged them to form another station and gave them land at Groenekloof, where a mission station was established in 1808. Subsequent stations were established at Hemel en Aarde and Elim. The Moravian settlements became models for mission work at the Cape, with most of the early missionaries of other societies visiting Genadendal. By 1834 the Moravians had six stations and a total of four thousand converts.[56]

There were a few isolated forerunners to the return of the Moravian missionaries. In 1786, one of the D.R.C. ministers, H.R. van Lier,[57] became interested in missionary work and started caring for the spiritual welfare of the slaves and Khoi. When van Lier died in 1793, another Dutch minister, the Rev. M.C. Vos,[58] continued where van Lier had left off. Vos courageously proclaimed to Dutch masters that the Khoi and slaves would be included with themselves in his ministry and through his efforts many slaves and servants were given Christian instruction.[59] Du Plessis hails Vos as "the man who above all deserves the honour of being considered the pioneer of the missionary spirit in South Africa".[60] The D.R.C. was thus active in the missionary field at the Cape, even though it had taken them more than a century to become involved. Its missionary activity was, however, limited to the involvement of individual ministers rather than the church as a body.

The year 1799 is a crucial year in the history of missions in South Africa, for it witnessed the arrival of the first missionaries of the L.M.S. and the establishment of the first local mission society, the South African Missionary Society. It was the L.M.S. in particular that would leave a deep imprint, and according to Groves, it was "second to none in its significance for the history

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[56] Lyness 1982:61

[57] Helperus Ritzema Van Lier (1764-1793), scholar, author and minister at the Cape. He arrived at Cape Town in 1786 and made an immediate impression as a preacher. His zeal for education led to the establishing of a school in Cape Town shortly after his death. It was in the field of mission work, in particular, that Van Lier was a pioneer. (D.S.A.B. 1972, Vol. II:788-90; S.E.S.A. 1975, Vol. 11:152)

[58] Michiel Christiaan Vos (1759-1825), D.R.C. clergyman at the Cape. After studying at the University of Utrecht and pastoring a number of congregations in the Netherlands, Vos returned to the Cape and served at congregations in Roodezand (later Tulbagh), Swartland (later Malmesbury) and Swartberg (later Caledon). He became involved in ministry to the slaves and published a simplified catechism for the instruction of slaves. (D.S.A.B. 1972, Vol. II:822-24; S.E.S.A. 1975, Vol. 11:292)

[59] Groves 1948, Vol. I:219

[60] Du Plessis 1911:67

of South Africa".[61] The arrival of Dr. Johannes Vanderkemp[62] and three colleagues in 1799, marked the beginning of L.M.S. work in southern Africa. After an attempt to form a mission station in the territory of the Xhosa Chief Gaika proved unsuccessful, Vanderkemp started a station at the frontier town of Graaff-Reinet. In 1803 Vanderkemp set up a mission station at Bethelsdorp, amongst the Khoi, where he laboured with great success. Other L.M.S. settlements were established among the San on the Sak River, at a Tswana settlement in the Kuruman area, and in Namaqualand, both south and north of the Orange River.

There were other missionary societies at the Cape, such as the Glasgow Missionary Society (which arrived in 1821), the Rhenish Missionary Society (which arrived in 1829), and the Berlin Missionary Society (which came in 1834), but the chief rival of the L.M.S. was to be the Wesleyan Methodist Missionary Society.

> Wesleyan Methodists became actively engaged over a wide area, and with their characteristic evangelistic fervour and genius for organization, were soon second only to the London Mission itself.[63]

James Cameron came to the Cape a little more than ten years after the arrival of the first W.M.M.S. missionaries in South Africa.

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[61] Groves 1948, Vol. I:221

[62] Dr. Johannes Theodorus Vanderkemp (1747-1811), controversial L.M.S. missionary who arrived in Cape Town in March 1799. After attempting unsuccessfully to establish a mission with the Xhosa, he founded the settlement of Bethelsdorp, 20 km north-west of Port Elizabeth. The institution at Bethelsdorp was extremely unpopular with the colonists, who regarded it as a refuge for thieves and vagrants. In 1811 he was appointed as superintendent of the L.M.S. missions in South Africa, but died before he could take up the position. (D.S.A.B. 1972, Vol. II:774-78; S.E.S.A. 1975, Vol. 11:135; Cope 1977:90)

[63] Groves 1948, Vol. I:233

JOURNAL: CONTAINING AN ACCOUNT OF THE FIRST SIX YEARS OF MY MISSIONARY LIFE IN SOUTHERN AFRICA

As this book was given to me by the Committee of the Wesleyan Missionary Society, expressly for my journal, it seemeth to me right, that I should use it for that purpose.[1]

23 December. Landed in Cape Town.[2] Felt very thankful to God for preserving us in safety more than twelve weeks on the mighty deep and bringing us in such comfortable circumstances to our desired haven. Found Messrs. Shaw[3] and Snowdall[4] well and were kindly received by them. All the congregations, I understand, in this circuit[5] are small. The chapel[6] which is now

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1 All Wesleyan missionaries were required to keep a journal. "It is peremptorily required of every Missionary in our Connection to keep a Journal, and to send home frequently such copious abstracts of it, as may give a full and particular account of his labours, success, and prospects. He is also required to give such details of a religious kind, as may be generally interesting to the friends of Missions at home; particularly accounts of conversions. Only we recommend to you not to allow yourselves, under the influence of religious joy, to give any high colouring of facts; but always to write such accounts as you would not dislike to see returned in print to the place where the facts reported may have occurred." ('The Report of the Wesleyan-Methodist Missionary Society for the year ending December, 1830': p. xiii, xiv)

2 Cape Town is the mother city of South Africa, situated between Table Mountain and Table Bay. It developed from a settlement established by Jan van Riebeeck in 1652 and was originally referred to as "Cabo de Goede Hoop". In the 18th century it was known as "Het Vlek ('hamlet') van de Caab". The name Cape Town was applied about the middle of the 18th century. (Raper 1987:90)

3 Barnabas Shaw (1788-1857), Wesleyan Methodist missionary, founder of Methodism and of its first mission stations in South Africa. Shortly after arriving in Cape Town in 1816, he travelled northwards and established the first Wesleyan mission station at Leliefontein (Lilyfountain) in Namaqualand. In 1826 Shaw returned to Cape Town. Beside a six year period in England from 1837 to 1843, Shaw worked in and around Cape Town until 1854, when he retired. In 1837 he published his *Memorials of Southern Africa* while in England. (D.S.A.B. 1968, Vol. I:709-711; S.E.S.A. 1973, Vol. 9:606-608; Encyclopedia of World Methodism 1974, Vol. 2:2133-2134)

4 Robert Snowdall (d.1831), Wesleyan Methodist missionary. He arrived in the colony in 1824 and served as Barnabas Shaw's colleague in Wynberg and Simon's Town. It was through Snowdall's efforts that a Methodist Church was erected in Simon's Town in 1829. He died in Grahamstown while on his way to Buchuaap in the Bechuana District. (British Minutes of Conference 1831:10; Whiteside 1906:66-67; Hinchliff 1971:118)

5 Methodists living in a particlar locality are grouped into a *Society*. There was thus the Simon's Town Society, the Wynberg Society etc. A number of societies together form a *Circuit*. The Cape Town, Wynberg and Simon's Town Societies together formed a circuit. Circuits in turn are grouped into *Districts*. A district usually comprises all the circuits within its geographical area. Therefore the Cape of Good Hope District included Kamies Berg, Cape Town, Wynberg, Simon's Town and all the other preaching places which Cameron visited in his Journal. (Attwell n.d.:13,14)

erecting is more eligibly situated than the one at present occupied, and will it is hoped be more numerously attended. What events may mark my future progress through life I know not. Hitherto goodness and mercy have followed me. To advance the honour of my Lord and Master Jesus Christ is my desire. Difficulties and privations, dangers and sufferings I anticipate, but in such a cause, under such protection, supported by such strength, encouraged by such promises, to flinch would be the most shameful cowardice.

Visited the South African Public Library, which contains about eighteen thousand volumes, tolerably well-selected. The English bring their taste for reading and literary pursuits to all places whither they come. (I ought to have said ten thousand.)[7]

24 December. Rode to Simon's Town[8] and was much pleased with the appearance of the country as we passed along. On the right-hand side of the road 14 miles from Cape Town stand the Muzemburg Mountains,[9] before which a regiment of Highland Soldiers engaged the Dutch at the taking of the colony. Part of the batteries then raised still remain and several pieces of heavy ordinance, but happily war is ended. May it be for ever. We crossed the sands of Fish-hook

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6 In 1828, three Wesleyan churches were being erected in the Cape Town area, at Simon's Town, Wynberg and Burg Street (Cape Town). The chapel in Simon's Town, usually known as Wesley Chapel, was opened on 9 October 1828. It is thus not this one that Cameron is referring to. The chapel in Wynberg was opened on 18 July 1830 and the Burg Street chapel was completed early in 1831. It is probable that Cameron is referring to the Burg Street chapel. (Notice of the opening of the Wesley Chapel in Wynberg, W.M.M.S. South African Correspondence Cape, Box 304, 1830, No. 243; Whiteside 1906:67; Garrett [n.d.]:3; Brock and Brock 1976:189)

7 The sentences in the brackets are James Cameron's own later amendments. At various intervals Cameron re-read his journal, copied passages to be sent to the Missionary Committee, and then made certain amendments.

8 Simon's Town is a town and naval base on Simon's Bay, on the east coast of the Cape Peninsula, 36km south of Cape Town. It developed from being the official anchorage of the Dutch East India Company from 1743 and was named after Simon van der Stel (1639-1712), Commander of the Cape from 1629 to 1691 and then Governor until 1699. (Pettman 1931:65; Raper 1987:501)

9 Muzemburg [Muzenburg] is a seaside resort in the north-westerly corner of False Bay, five km north-east of Fish Hoek. It developed from a cattle post to military outpost and winter anchorage of the D.E.I.C. in 1743. Generally thought to be named after Wynand Willem Muijs, the sergeant in charge of the post in 1744 and later commando of the garrison. Another possibility is that the name is derived from the Moetjesons, a Khoi-khoi group who lived there. (Raper 1987:370-371)

Bay,[10] of Elston's Bay,[11] of Short Bay and of Simon's Bay,[12] and arrived in Simon's Town as the shades of evening began to gather around us. The people of the house at which we are lodged speak Dutch, a knowledge of which is very requisite in this country.

25 December. This morning Brother Snowdall preached in Dutch with seeming liberty. The chapel is a fine building but is deeply in debt. Six hundred pounds is a large amount, especially in a place like this, where most of the hearers have no connexion with the Society. I preached in the evening in English uncomfortably, and kept the people too long, as I generally do under such feelings. Here plain, lively, energetic preaching is required, calculated to awaken the people to concern about salvation.

26 December. Visited several families. Was glad to observe that Brother Snowdall is much respected. Took tea in the evening with Mr. Anderson,[13] a native of Auchterarder,[14] the same parish where my father was born. (Had I then known the man, I would not have done so.)

27 December. Brother Snowdall preached in the morning in Dutch. I saw some of the people affected. In the afternoon I attended the school and I was much pleased with the answers I

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10 Fish-hook Bay [Fish Hoek Bay] is the former name of Gordon's Bay, not to be confused with Fish Hoek, which is on the opposite coast of False Bay. Gordon's Bay is a town in the north-eastern corner of False Bay. It was renamed after Colonel Robert Jacob Gordon (1743-1795), a traveller and soldier. (Raper 1987:162,184)

11 No reference has been found to such a place. The closest reference is to Elsebaai, 5km north of Simon's Town and 4km south of Fish Hoek. Cameron could possibly be referring to this place. (Reader's Digest Atlas of Southern Africa 1984:85)

12 Simon's Bay is an inlet on the eastern shore of the Cape Peninsula, on False Bay, north-west of Simon's Town. It was originally named Ijsselstein Bay, after a ship that had been sheltered there in 1671, and was renamed in 1687 after Simon van der Stel, Governor of the Cape from 1691 to 1699. (Raper 1987:501)

13 Cameron does not give the initials of Mr. Anderson. As there are a number of Andersons' listed as residents of Simon's Town, Cameron could be referring to any one of the following:
- Mr. W Anderson (a clerk of customs);
- Mr. P Anderson (a ship chandler);
- Mr. A Anderson (a baker);
- William Anderson, a shipping agent who also owned a number of stores in Simon's Town.
(Cape Almanac 1833:249; Brock and Brock 1976:50,51,111,115)

14 Auchterarder is a little town in South Perthshire, Scotland. (The Columbia Lippinicott Gazetteer of the World 1952:121)

received to various questions which I proposed to the children. One adult spoke very satisfactorily of divine things. I preached in the evening and was heard with attention.

JOURNAL FOR 1830

1 January. (Cape Town) Went on board the *Rambler* to dine with Captain Knight.[1] While there, a strong south-easter came on and continued to blow all day and the day following, so that we did not get on shore till the morning of the 3rd inst[ant].

3 January. Preached in the morning, but felt an amazing destitution of power to make any impression on the minds of the people.[2] Attended a prayer meeting in the afternoon which was conducted with quietness - I hope not without some good feeling. Brother Palmer[3] preached in the evening. Afterwards the Lord's Supper was dispensed, which I received with comfort.

8 January. Accompanied Brother Snowdall to the military hospital to visit a poor backslider. He appeared to feel deeply the misery of his situation, and seemed eager to obtain a renewed sense of the Divine favour. (Poor Chapman is still a backslider - 1835.) As we returned home we called upon Mr. Myles,[4] one of the London Society[5] missionaries, who was General

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1 Captain Knight was the captain of the ship, the *Rambler*, on which James Cameron sailed to the Cape. They arrived in Table Bay on 23 December 1829. In informing the Missionary Committee in London of his safe arrival, Cameron writes that he would like to "...take this opportunity to return you thanks for sending us with such a man as Captain Knight and should you at any future time be about to send Missionaries to any part of the world that Captain Knight may be going, we would strongly recommend you to send them by him...". (Letter of Cameron, 21.1.1830 in "W.M.M.S. South African Correspondence Cape", Box 302, 1829-1830, No. 240; Cape Almanac 1831:91)

2 To whom was Cameron preaching here? Barnabas Shaw says the following:
"Our congregations being composed of a variety of persons, some understanding English, others Dutch, we were frequently under the necessity of preaching in both languages before we left the pulpit." (Shaw 1840:154) The work of the Methodist Church assumed a bi-lingual character from its outset at the Cape. English services were held for soldiers and for British residents while Dutch services were held for the "coloured" population. As Cameron does not specify, it is not possible to determine with any degree of certainty who Cameron's audience was on this occasion.

3 Samuel Palmer was a Wesleyan missionary, who entered the ministry in 1826 and was sent to South Africa in 1829. He served in the Albany district at Salem and Port Francis (1829-1832), Morley (1833-1843), Fort Beaufort (1844) and at Buntingville (from 1845 until his death). (Wesleyan Missionary Report 1829:26 and 1832\3:50; Cape Almanac 1831:143; British Minutes of Conference 1829:479; 1832:143; 1843:494; 1844:44; 1847:461,462)

4 The Rev. Richard Miles, formerly pastor of Brigg in Lincolnshire, was in South Africa from 1826 to 1830, acting as superintendent of L.M.S. missions in the absence of Dr. Philip. Miles preached at the opening of the Wesleyan Chapel in Simon's Town. After Philip returned in 1830, Miles returned to England, after which his connections with the L.M.S. ceased. (Lovett 1899:549; Sibree 1923:25)

Superintendent of all the Society's stations in this country during Dr. Philip's[6] absence. He is a man of good report among the people here.

9 January. Attended in the evening a prayer meeting. The persons present were chiefly soldiers. We all felt it good to draw near unto God.

10 January. Preached in the morning from Mark 1:15. Attended a prayer meeting in the afternoon and preached again in the evening from Revelation 22:17. A soldier present felt the power of the word. (Cook)

11 January. Led the military class this evening. The Lord of truth was with us. One who met for the first time appeared to be deeply convinced of sin. He said he had been a great sinner, but had never been happy. Of late his convictions of the danger of his state have been so alarming that he has gone to and fro in the barrack room as if bereaved of his senses, not knowing what to do or where to flee for relief. Last Sabbath a man belonging to the same company and a member of our Society invited him to attend our chapel. He complied and the word when preached, reached his heart. He has joined the class and promises to meet regularly. May the gracious word begun on his mind issue in his saving conversion to God. (This person continues steadfast. He gave a most interesting account of his conversion to God in the love feast yesterday - 25 December 1833.) Another who had fallen from grace came to the chapel on Sabbath night and felt the word powerfully applied to his heart by the Spirit. He is determined to seek anew

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5 The London Missionary Society was founded in 1795 by evangelical churchmen of a number of denominations. One of its principles was that no form of denominationalism should be preached by its members, but that decisions of church government be left to those whom they should convert. In 1799 it sent its first four missionaries to the Cape. By 1816 that number had grown to twenty. During the first half of the 19th century the L.M.S. had more missionaries in southern Africa, with a better developed network of mission stations, than any other society. (The Oxford Dictionary of the Christian Church 1974:832; Hummel 1990:x)

6 Rev. Dr. John Philip (1777-1851), missionary and superintendent of L.M.S. stations in southern Africa from 1820. He became a controversial figure because of his championing the cause of the Khoi and Xhosa in the colony. In 1826 Philip returned to England and in 1828 published his *Researches in South Africa*. In July 1828, on Philip's insistence, the 50th Ordinance was entrenched, granting the Khoi legal equality with white colonists. In 1849 he resigned as the superintendent of the L.M.S. and retired to Hankey. (D.S.A.B. 1968, Vol I:612-620; S.E.S.A. 1973, Vol 8:518-520)

the favour and the peace of God. (Has fallen again into Laodicean ease.[7]) A third accosted me at the conclusion and said that he had felt during the meeting what he had never before experienced. Formerly he had felt a degree of affection to Jesus Christ in the means of grace, but now he was overwhelmed with a holy influence which he could not describe. I do not wish to be too sanguine in my expectations, but surely these are encouraging omens, prelusive of a more deep and extensive work. (Also grievously fallen. He has deserted twice from the regiment.)

12 January. Today I visited the museum belonging to the African Institution.[8] It contains a great variety of the different species of quadrupeds, reptiles, birds and fishes - "the works of God are wonderful, sought out of all who take pleasure therein." But it is a notorious fact that many are led by curiosity to examine the works of God, who never think of their Author as they ought. (I visited the museum last week and found it much improved - 1835).

13 January. Was very unwell all the morning. Walked out in the afternoon to Brother Bell's[9] house, about a mile in the country. Had some religious conversation and prayer. (This man is brother to a local preacher of the same name whom I knew well - an excellent preacher.) As I returned I saw a number of wretched convicts returning from their work, with heavy irons upon their legs, but they seemed to be quite unconscious of the misery of their situation. A striking representation of the bondage of sin and the unconsciousness of sinners.

17 January. The services of the sanctuary were very impressive. A good influence seemed to rest upon the people. The prayer meeting in the afternoon was well attended. We were favoured

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7 The reference is to Revelation 3:20-22. The church at Laodicea is accused of being "neither cold nor hot", thus risking punishment. Laodicean ease thus seems to refer to the kind of apathy referred to in the above mentioned passage.

8 This is a reference to the South African Institution which was founded in June 1829. It became the South African Literary and Scientific Institution and then later the South African Museum. Sir Lowry Cole was the Patron and Colonel Bell the President. Dr. Adamson, who was co-founder, served as joint secretary from 1829 to 1849. (Cape Almanac 1831:140; Cape Almanac 1833:138; D.S.A.B. 1968, Vol. I:7)

9 Sir John Bell was the Colonial Secretary and Colonel Charles Davidson Bell was Surveyor-General in the colony, a nephew of Sir John. It is not likely that Cameron would have called these gentlemen "Brother Bell". It has not been possible to identify Brother Bell. (Cape Almanac 1831:134,246; 833:144)

with access to God through Jesus Christ. Surely the time to favour Zion, even the set time is come. (When will it once be? 1833)

21 January. Read the Memoirs of the Revd. S. Bradburn.[10] A great eccentric man. His excellencies I wish to copy, his errors I am resolved to shun. (I have heard many strange stories [about him?])

23 January. Our brethren have this day set sail for Algoa Bay,[11] on their way to Albany.[12] I felt much at their departure. The Lord be their guide and protector. (He has been both the one and the other.)

25 January. Went to the library in the forenoon and read an account in the Imperial Magazine[13] of Mr. Fuseli,[14] a celebrated painter. Met the military class in the evening. A stranger was present, who enrolled his name with his comrades and promised to meet regularly. (A meteor's glare.)

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10 Samuel Bradburn (1751-1816), Methodist minister, associate of Wesley. Entered the Methodist ministry in 1774 and served as Secretary of Conference from 1796 to 1798 and as president in 1799. Bradburn was an extraordinary natural orator, able to sway vast masses of people. (British Minutes of Conference 1816:196; Dictionary of National Biography 1886, Vol. VI:149; Encyclopedia of World Methodism 1974, Vol. 1:313)

11 Algoa Bay is a large inlet on the Indian Ocean, between Cape Padrone and Cape Recife, on which Port Elizabeth is situated. Named Angra da Roca by Bartolomeu Dias in 1488, it was subsequently renamed Bahia da Lagoa, which was corrupted to Algoa Bay. The name is of Portuguese origin and means "marsh bay". (Raper 1987:27)

12 Albany is a region in the Eastern Cape, formerly known as the Zuurveld. It was named on 7 January 1814 by Sir John Cradock, Governor at the Cape from 1811 to 1812. It was named in honour of the Duke of York. (Raper 1987:25)

13 The reference is to the *Imperial Magazine, or compendium of religious, moral, and philosophical knowledge*, published in London from 1819. (Periodicals in South African libraries 1972:904)

14 Henry Fuseli (1744-1825), painter and author. After initially entering into holy orders at Zurich, Fuseli left for England in 1763 to pursue a literary career. He studied art at Rome and excelled, exhibiting works at the Royal Academy. In 1788 Fuseli was elected associate and then academician at the Royal Academy, in 1799 becoming professor of painting. (Dictionary of National Biography 1889, Vol. XX:334-339)

26 January. Read the *First and Second Night* of Young[15] - very impressive. Came to Wynberg[16] in the afternoon. Visited the site of our intended chapel. Spent the night agreeably.

27 January. This morning I walked out early. The sun had but newly risen upon our earth. On the right hand stood Table Mountain,[17] in proud pre-eminence; in front, a range of hills bounded the prospect. Far to the left I could discover at the utmost limit of the horizon, the shaggy tops of the blue mountains. Between where I stood and those northern eminences, the sea runs to a considerable length into the land. It is margined with white sand, which shone most resplendently in the rays of the sun. The intervening ground had the appearance of a barren heath and, to the eye of a Scottish wanderer, had some resemblance of those brown muirs with which the northern parts of Scotland abound, although the surrounding scenery is of a different character. The vicinity of my walk was delightful. A part of the way lay through the midst of a number of Silver Trees, whose leaves glistening in the sun emitted a chaste and beautiful lustre. The face of the sky was not darkened by a cloud, but all was "tinged with a blue of heavenly die [dye?]". The atmosphere was pure and unagitated, except by a gentle breeze which bore on its wings refreshment and a thousand sweets. All nature was dressed in lovely attire, blooming as if only in the infancy of her glory. I prolonged my excursion till I came near the entrance of a long vista or alley, completely arched over by the branches of the silver trees. I gazed with admiration. It seemed almost like enchanted ground. I resolved to enter, but was prevented and robbed of my anticipated enjoyment by a figure black as Hades, seated at some distance up the avenue. After some hesitation I thought it best to retrace my steps, so I reluctantly followed my resolution. (Perhaps as innocent a creature as ever breathed.) Preached in the evening from Acts 11:26 with a good degree of liberty and comfort. The people appeared to feel an interest in the subject, which I hope did not subside when I ceased to speak. (I have hoped a great deal.)

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15 A reference to the work, *The Complaint; or Night Thoughts on Life, Death, and Immortality* by the poet Edward Young (1683-1765). The first four *Nights* were published in 1742. The work was followed by later *Nights* - nine in all. Besides the general title, the second *Night* was entitled *On Time, Death, and Friendship*. (Dictionary of National Biography 1900, Vol. LXII:368-73; British Museum General Catalogue of Printed Books 1967, Vol. 27:726)

16 Wynberg is a suburb of Cape Town, about 13km from the city centre. The name, Afrikaans for "wine mountain", is derived from a vineyard planted by Jan van Riebeeck on the slopes of Wynberg Hill. (Raper 1987:594,95)

17 Table Mountain is the flat-topped mountain at the foot of which Cape Town is situated. It was named Taboa do Cabo by the Portuguese admiral Antonio de Saldanha in 1503. The name Ye Table appears in about 1613. (Raper 1987:526)

31 January. Mr. Shaw preached a good sermon this morning from "God is love".[18] (One of the best I heard him preach.) I felt it profitable to sit under the word. The prayer meeting and class meeting in the afternoon were times of refreshing to my soul. Two women were present at the class who have been absent for some time. They promise to meet more regularly in future. (Both of them have left off and begun again since. One of them died last year - 1834.) In the evening I preached not much to my own satisfaction. I was afraid that the subject was unsuitable to the people. More than ever am I convinced that the good which is done in the earth, the Lord doeth it. O Lord, I sink in the dust before thee convinced of my unworthiness and unfitness for the work in which I am engaged. If thou hast indeed called me to be thine ambassador, own my labours to the conversion of sinners.

1 February. Mr. Marquard[19] called at the mission house this morning. He is just returned from a journey to Clan William,[20] where formerly he was missionary, but the Society in Holland not affording him a sufficiency for the support of his family, he was obliged to give up the work, and is now residing in Cape Town. What a pity that in a country like this where teachers are so much wanted, any man should be forced to desist, through worldly necessity. (He is now one of the voorlesers in the Dutch Reformed Church and teacher of Dutch and German in the College - 1833.)

Have read the *Memoirs of Richard Burdsall*,[21] written by himself, and the appendix by his son the Revd. J. Burdsall. His experience was deep and scriptural. His zeal was ardent, his labours

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18 The reference is to 1 John 4:8 or 1 John 4:16.

19 Leopold Marquard (1787-1867), first official missionary of the D.R.C. and pioneer in the field of education in South Africa. He was ordained in 1826 and from 1829 to 1831 held a temporary post as professor of Dutch at the newly established South African College. He served as secretary and later as treasurer of the South African Bible Society from 1837 to 1864. (Cape Almanac 1831:136; S.E.S.A. 1972, Vol. 7:215; D.S.A.B. 1977, Vol. III:583-584)

20 Clan William [Clanwilliam] is a little town at the confluence of the Oliphants and Jan Dissels rivers, at the foot of the Cedarberg, 232km from Cape Town. Found on the farm of Jan Disselsvlei, it first bore that name. On 1 January 1814 it was renamed Clanwilliam by the Governor, Sir John Cradock, after his father-in-law, the Earl of Clanwilliam. (Raper 1987:98)

21 Richard Burdsall (1735-1824), Methodist local preacher who served in the Leeds Circuit for seventeen years. Not being convinced of his call, he chose not to be ordained and kept the trade of buckle making. Burdsall wrote his Memoirs in 1797. (The Encyclopedia of World Methodism 1974, Vol. 1:356)

were abundant. Although his manner of writing is rather egotistical, nothing, I believe, was further from his devoted heart than the principle by which it is generally produced.

2 February. Read the first chapter of Genesis with *Benson's Comment*[22] - made a few extracts. One of the soldiers paid me a visit, with whom I conversed and prayed. Rode in the evening with Mr. Shaw to Parpendorp,[23] where he preached to a few people in Dutch. (Given up.) Afterwards we came to Wynberg.

3 February. Mr. Snowdall returned from Simon's Town. He and Mr. Shaw went to hold service at the Cape Flats.[24] In the meantime I employed myself in reading and walking among the Silver Trees over the hill. Rode in company with Mr. Snowdall to Cape Town to attend the missionary prayer meeting. A good many people were present. The collectors for the Society paid in their monies after the meeting was dismissed. It appeared to me that they had done well.

4 February. Went in the morning with Captain Knight to a Mohammedan barber.[25] Captain Knight introduced the subject of religion by saying something about Mohammed. The barber replied: "Jesus Christ was a great prophet, but he is done out now - he is gone to heaven and Mohammed is the first and the last." Captain Knight wishing to continue the conversation said:

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22 Joseph Benson (1748\49-1821), Wesleyan Methodist minister, who was elected as President of Conference twice (1798 and 1810). His *Commentary on the Old and New Testaments* was highly acclaimed. The *Minutes* of the 1818 Conference expresses its "...high satisfaction with the solid learning, soundness of theological opinion...which are displayed in this valuable work." (British Minutes of Conference 1818:447; 1821:200-202; Dictionary of National Biography 1885, Vol. IV:258)

23 Parpendorp [Papendorp] is the former name of Woodstock. It was named after Pieter van Papendorp, an early inhabitant of the village. In the 1780s its name was changed to its present name, not without a certain amount of protest. (Pettman 1931:77; Raper 1987:432)

24 The Cape Flats is the area between Table Bay and False Bay. It was formerly known as De Groote Woeste Vlakte (the large, wild flat), Kaapsche Duinen and Zand Vlakte. According to Botha, the Dutch governors in the early 1700s were very anxious about the sand being blown from here towards Table Bay, believing that the Bay was becoming shallower because of it. For several years attempts were made to fix the sand by planting it with grass and shrubs. This work was eventually abandoned in 1735. (Botha 1917:40; Raper 1987:583)

25 There are a number of references in Cameron's Journal to interaction with "Mohammedans", which points to the fact that the Islam religion was well established at the Cape. Commenting of the lack of religious instruction of slaves at the Cape, Wright maintains that although many slaves professed no religion, "...the vast majority of those who do are followers of the doctrine of Mohammed: few, very few, make any profession of Christianity, or attend any place of religious worship..." (Wright 1831:4)

"You say then that Jesus Christ has no more to do." "Not for me," was his answer, "but Christian people think otherwise. I must kneel five time a day, fast etc." I thought if professing Christians were as regular in their devotions as this poor deluded votary of the false prophet, what a mercy it would be. I was led to think very seriously about the reason why so many millions are suffered by God to believe a lie, to their own eternal ruin. I could assign many probable reasons for its being permitted, but one altogether satisfactory I could not command. It shall be revealed in due time.

Rode to Wynberg in the afternoon - was very tired. Walked out into the fields at the close of the day. Felt my soul drawn out after God in prayer for increased zeal in his cause. Was led to adore the riches of that grace which had made me to differ from the drunken sinners by whom I was surrounded. Closed the day comfortably in prayer. (This beautiful village has been for years a nest of drunkards, but a temperance society is now established there[26] - 1834.)

5 February. A very strong east wind has been blowing the whole of this day. The sand raised by it and driven about in all directions is very offensive to the eyes. Mr. Shaw says he does not remember having seen such a furious wind since he came to Africa. (The south-easters which blow during the summer months are promotive of health.)

6 February. Rode on horseback from Wynberg to Simon's Town - was very tired in the evening.

7 February. (Simon's Town) Mr. Snowdall preached in the morning in Dutch from Matthew 28:19,20. I thought him more animated than usual. After sermon ten adult Bastard Hottentots[27] were baptized. Most of them have been catechumens for two years. They answered the questions proposed to them from the catechism with great readiness and they are, it is said, tolerably well acquainted with the doctrines of the Gospel. Their conduct has, during their probation, been unblamable and it may reasonably be hoped that a good work is begun upon their minds. (Nearly all the persons here referred to have since departed from the holy commandment delivered unto them and measured back their steps to earth again, but I hope the instructions they received will

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26 Temperance Societies were also established in Somerset, Graaff-Reinet, Albany and Cape Town in January 1832. (Cape Almanac 1833:204[o])

27 Bastaard-Hottentot is a term which refers to the child of a slave father and a Khoi mother. (Elphick and Giliomee 1984:325)

not be wholly lost - 1834.) Attended the school in the afternoon, discoursed to the children and prayed. I found on examination about 80 names on the register. What a mercy it would be if those eighty were all converted. In the evening I preached from 2 Corinthians 4:18. Felt a little enlargement of soul. The people were attentive. O that they may be doers as well as hearers of the word.

8 February. Attended a prayer meeting in evening. It did my heart good to see the poor blacks coming into the chapel, and kneeling before God to invoke his blessing. It was a good season. The Lord was with us according to his promise.

9 February. Went out this morning upon horseback to enjoy the fresh air from the sea. I went along very pleasantly about a mile, contemplating "the vast, the wonderful, the wild" in the mountains on the right hand and the large grey rocks on the left, and listening with peculiar satisfaction to the successive roar of the waves as they broke upon the strand. Having came to a place where the road runs along close to the sea, I alighted from my horse, turned him about, and walked with the bridle in my hand a few yards. I then endeavoured to mount again, but was unable to effect it. I walked a little further on, and attempted it a second time, in doing which I forgot to hold the bridle tight. The moment he felt it, off he went and down I came, full weight upon the ground. I was mercifully preserved from being much hurt. Recovering myself speedily I pursued him, but he took good care to keep before me all the way, till, on entering the town, he was seized by a boy who was leading him back, when I came up. One thing I could not help remarking - the horse manifested much joy when I fell. He scampered away, throwing up his heels, and by every motion proved that he was highly pleased with what he had done. "What evil hast thou wrought foul monster Sin."

Met the Society at Simon's Town tonight for the first time. I felt it good to be among them. I was especially pleased with one black, who evinced in what he said an experimental knowledge of religion, which the Spirit of God alone could impart. One who had not been at the class before expressed a strong desire to flee from the wrath to come and promised to meet regularly. I put down his name. (The person mentioned in this extract continues steadfast to this day and, I have every reason to believe, a true follower of Christ - 1834.)

10 February. Walked out after dinner for a little recreation. As a burying ground lay in my way, I thought I would enter and for a while meditate among the tombs. When I had got within, I looked at the monuments of mortality which surrounded me, and thought: there is no place on the face of the earth where people do not die, grave yards are not required. Is this not an irresistible proof of the universal depravity of our species. "Death passed upon all men, for that all have sinned."[28] I read the inscriptions upon most of the tomb stones. Some were flattering, but O, how vain encomiums on the dead appeared to me. If they are happy they are far superior to human praise. If they are miserable, let their memory perish. Having indulged a few such reflections I left the company of the dead, to converse with the living. I proceeded to the cottage of Mr. A., a neat and convenient dwelling, pleasantly situated, where, if the possessors were pious, true happiness might be enjoyed. But I am very far from thinking, if this is not the case, that a little worldly property can afford either peace or pleasure. Mr. A. was very kind. He shewed me a good part of his little farm which is fruitful, the soil being better than in many parts of this colony and the means of irrigation abundant. I took tea with him and returned to Simon's Town after the shades of evening had drawn their sable mantle over the earth. (I know more of this gentleman now than I did then and think proportionably less of him.)

11 February. This day I spent in reading and writing. I have just finished the life of Dr. Coke,[29] written by Samuel Drew.[30] The language is pure and the composition excellent. Dr. Coke's zeal was above all praise. His exertions were unwearied and long continued. Now he rests from his labours and his works do follow him. The place, the time, the manner of his death prove that the arrangements of Providence are above the scrutiny of man. (Dr. Coke and his talented biographer, Samuel Drew, have now met each other in a better world. Blessed men!)

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28 The reference is to Romans 5:12.

29 Thomas Coke (1747-1814), Methodist minister, contemporary of John Wesley and the pioneer of Methodist foreign missions. In 1791 and was elected the first secretary of the English Conference, an office he held for many years. In 1797 and 1805 he was elected president of Conference. (Dictionary of National Biography 1887, Vol. XI:247-249)

30 Samuel Drew (1765-1833), metaphysician. Joined the Wesleyan society in June 1785. Thomas Coke was writing various books for the Wesleyan Conference, but as superintendent of missions was overwhelmed with work. He thus employed Drew to write for him. Most of Drew's works appeared under Coke's name, but Drew did not seem to mind. (Dictionary of National Biography 1888, Vol. XVI:17,18)

Mr. Shaw arrived today from Cape Town. He has received a letter from Mr. Archbell,[31] one of our missionaries in the interior, which states that he has visited a chief, brother to the late Chaka,[32] who has eighty thousand men under his control. He is very desirous of having a missionary. A great door and effectual seems to lie opened for missionary labour in Caffreland.[33] (The chief here referred to was Matsillikats,[34] who has since pursued a murderous and devastating course.)

13 February. Mr. Shaw preached from: "Behold I stand at the door and knock etc."[35] We attended the school in the afternoon. A goodly number of children were present. I was gratified to see a number of black countenances, especially as eagerness to learn in many of them was so strongly depicted. I preached in the evening from Gal. 3:13. Whether any good will follow the Lord only knows. I begin more effectually to learn that the excellency of the power is of God.

14 February. Rode in company with Mr. Shaw to Wynberg and from thence to Cape Town by myself. Met the military class - was glad to find them mostly alive to God. One young man, a civilian, interested me much. He had been a member of our society and a local preacher in

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31 James Archbell (1798-1866), Methodist missionary, Voortrekker minister, printer, journalist, businessman and politician. In 1824 he accompanied Hodgson to the Tswana country and established a station at Maquassie. After Maquassie had been destroyed Archbell moved to Platberg and then to Thaba 'Nchu, where he also acted as a minister to the Voortrekkers. In 1826 he produced his first Tswana grammar. Archbell eventually settled in Natal, where having left the Methodist ministry, he founded a newspaper and become mayor of Pietermaritzburg four times. (Du Plessis 1911:169; D.S.A.B. 1972, Vol. II:12-15; S.E.S.A. 1970, Vol. 1:504,505)

32 Chaka [also spelt Shaka] (1787-1828), paramount king of the Zulus. By 1818 Chaka had built up a military force which terrorized the land, subjugating tribe after tribe. His wars were accompanied by great slaughter and caused many tribal migrations, known as the Difaqane or Mfecane, although recent scholarship has questioned this interpretation. In 1828 he was murdered in his military kraal and was succeeded by Dingaan. (D.S.A.B. 1972, Vol. II:655-657; S.E.S.A. 1973, Vol. 9:598-599)

33 Caffreland [or British Kaffraria] refers to the Xhosa territory beyond the eastern border of the Colony. "Caffraria" or "Kaffraria" means the land of the "Caffres" or "kaffirs". The region was incorporated into the Cape Colony in April 1866. (Cope 1977:56; Raper 1987:74)

34 Matsillikats [Mzilikazi] (1770-1868), founder and first paramount chief of the Ndebele. After a fallout with Chaka he fled across the Drakensberg in 1824 and settled to the north of the Magaliesberg range (near present-day Pretoria). Here Mzilikazi established a friendship with the missionary, Robert Moffat, which lasted many years. After two invasions by the Zulus and defeats at the hands of the Voortrekkers, Mzilikazi moved north across the Limpopo, where he established his new capital, Bulowayo. (S.E.S.A. 1973, Vol. 8:18-20; D.S.A.B. 1981, Vol IV:386-390)

35 The reference is to Revelation 3:21.

England, but had fallen from grace. Misery ever after was his constant companion. He engaged a passage in a ship bound for Swan River[36] and fully intended to go thither when he left home. But when the vessel arrived in Table Bay and he landed in Cape Town, he resolved not to proceed. He obtained employment with a gentleman who attends our chapel. From the first day until now he has regularly come to preaching. He professes to have the enjoyment of the divine favour and has joined the Society. (I was easily interested at that time. He has fallen since, and that in a very disgraceful manner. He embezzled his master's money in Cape Town. Afterwards he went to Graham's Town[37] and did the same thing; then he went to Graaff Reinet[38] and I know not what is now become of him - 1834.)

Went after Class [meeting] to the Court House. Heard the speech of the Attorney General and of the Chief Judge on a criminal case. The jury retired to consult, but as it was late, I did not wait to hear their verdict.

15 February. A soldier called upon me, with whom I conversed about spiritual things. He told me that one of the soldiers who lately joined the class, was previously very wicked. One day only 6 weeks ago, he had his piece loaded and the muzzle placed under his chin, trying with his foot to pull the trigger, when he was discovered and prevented from committing the horrid crime. (The soldier who told me this has not only fallen from grace, but deserted twice from his regiment, and were he found, would be liable to banishment or death - 1834.) He was induced afterward, through the advice of some of the men belonging to our Society, to attend preaching at our chapel and to join the class. Since which his conduct has been entirely altered. His thirst for divine instruction is great, and he is making wonderful progress in the knowledge of heavenly things. Is not this a brand plucked out of the fire? Lord, perfect the work thou hast begun. (I am sorry to record that he has since fallen away.)

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36 The reference is probably to Swan River in south-west Australia as ships bound for there stopped at Cape Town en route. (The Columbia Lippincott Gazetteer of the World 1952:1852,53)

37 Graham's Town [Grahamstown], a little town 128km north-east of Port Elizabeth. It grew from military headquarters established in 1812 on the farm Rietfontein (now Table Farm), and named after Colonel John Graham, whose troops had cleared the Zuurveld of Xhosas. It became the centre of the British Settlers of 1820. (Raper 1987:187)

38 Graaff-Reinet is a town on the Sundays River, 296km north-west of Port Elizabeth. Founded in 1786 and named after Cornelius Jacob van de Graaf, Governor of the Cape (1785-1791) and his wife, Cornelia Reinet. (Raper 1987:187)

17 February. Was visited by three soldiers, who are all, I trust, alive to the concerns of eternity. I talked to them, recommended the scriptures to their constant, serious and prayerful perusal, read a few extracts from *Benson's Commentary*, and prayed with them. O that my endeavours may be owned of God to the salvation of these men, in whose interest I feel deeply concerned. (All gone, except one, who after many wanderings has again returned - 1834.)

A Moravian[39] missionary and his wife were at the mission house today. I was much pleased with their appearance - it was so plain and primitive. I feel a reverence for the Moravians, not merely for the piety by which many of them are distinguished and the usefulness which has characterized them as a Christian denomination, but more especially as one of their ministers was the instrument of enlightening Mr. Wesley's mind on the nature of justification.[40] On this account I think a peculiar relationship exists between the United Brethren and the Methodist Connexion which should not be forgotten. They were in a certain sense the cause of Methodism, made its existence necessary, and under God prepared the way for its establishment.

18 February. Have done exceedingly little today. Time, if not improved, flies on and bears into eternity the report of our idleness.

20 February. Read a poem of Montgomery's entitled *The Pelican Island*,[41] in which there are some passages grand and beautiful beyond description. In a meeting for prayer, I discoursed on the dwelling of God in the heart.

21 February. Preached twice, attended a prayer meeting, led a class. If I could judge from the state of my own mind, I would conclude that good was done, but I have learned not to draw

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39 The Moravian Church originates from the Protestant movement in Germany in the 17th and 18th century, known as Pietism. The lead was taken in this movement by the Moravian Brethren in Herrnhut, under Count von Zinzendorf. From Herrnhut missionaries were sent all over the world. Georg Schmidt, the first missionary to start work in South Africa, arrived at the Cape in 1737. (Krüger 1966:11-17; S.E.S.A. 1972, Vol. 7:536-538)

40 Probably a reference to Peter Böhler. Böhler convinced Wesley of the necessity of faith in Christ alone as the only pre-requisite for salvation. (Attwell 1989:35-41)

41 James Montgomery (1771-1854), poet, whose parents were Moravian missionaries and himself a devout Moravian. *The Pelican Island* (1826) was the last of his important poems. A considerable part of his reputation with the public at large rests upon his numerous hymns, which were collected in 1853. (Dictionary of National Biography 1894, Vol. XXXVIII:317-320)

conclusions from my own feelings. (A very false rule of judgement.) "Not by might, nor by power, but by my Spirit, saith the Lord."[42]

25 February. Received a letter from Brother Boyce[43] which says that I am stationed for Somerset[44] and must come, for the District will not allow me to remain at Cape Town. (But I did remain.)

Went with Mr. Lawton[45] to solicit subscriptions for our new chapel. We were tolerably successful. In the afternoon I visited, in company with the same gentleman, a Mr. Mc Donald,[46] a native of Scotland. Our conversation was to the use of edifying, and prayer concluded our interview. In every place and among every denomination of Christians, there are a few who truly love God. (This gentleman bears a respectable character in Cape Town, but he has not that steadiness of attachment to any church which is desirable.)

26 February. (Wynberg) Went with Mr. Shaw a-begging for Wynberg chapel. We got a little, but every person upon whom we called complained of poverty.

27 February. Visited an old Scotchman who keeps a wine house, to ask something for our chapel. (Since dead.) He subscribed five dollars and another man put down his name on the list

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42 The reference is to Zechariah 4:6.

43 William Binnington Boyce (1803-1889), Methodist missionary and Xhosa linguist. He arrived in the colony at the end of 1829 and was appointed to the Albany district. In November 1830 he established the Buntingville mission and subsequently worked at Mount Coke, Wesleyville, Newtondale and Grahamstown. Boyce began a systematic study of Xhosa language and published his *Grammar of the Kaffir Language* in 1834. His discovery of the "Euphonic Concord" ie. that the dominant noun in the sentence brings the other words into an alliterative or euphonic concord with itself, provided the key to the etymological structure of the language, which had baffled earlier students. Boyce left South Africa in 1843 and went on to become president of the Australian Conference in 1855-1856. (D.S.A.B. 1968, Vol. I:109-110; S.E.S.A. 1970, Vol. 2:477)

44 As Boyce was in the eastern Cape, it would seem the reference is to Somerset East rather than Somerset West. Somerset East is a little town 185km north of Port Elizabeth. The town was founded in 1825 and named after Lord Charles Somerset (1767-1831), governor of the Cape Colony and owner of the Somerset Farm on which it was laid out. (Raper 1987:298)

45 Possible a reference to a Mr. J Lawton, a tin and copper smith at the Market-square. (Cape Almanac 1831:264)

46 Possibly a reference to a Mr. J McDonald, an English teacher, whose address is listed as 26 Keerom Street. (Cape Almanac 1831:266)

for ten. The publican had a vast [amount] to say. He promised to come and hear me preach, but he said he could preach himself if he liked. Came to Cape Town in the evening. A letter to Mr. Shaw had been received during our absence, contains the will of the Missionary Committee that I should remain at Cape Town. I look upon the arrival of this letter at this particular juncture as an evident interposition of divine providence.

28 February. Preached in the morning from John 5:39. During service I perceived first one and then another person came in, genteelly dressed and peculiarly reverent in their deportment. More came, a bustle ensued and before they were all seated I concluded who they were. My conjectures were right. When the congregation was dismissed I had the satisfaction of saluting our dear brethren and sisters, who are appointed to India, and are thus far on their way. Brother Longbottom[47] preached in the evening from: "But grow in grace and in the knowledge of Jesus Christ." A very good sermon which was heard with attention, by, I think, all present. (Mr. and Mrs. Longbottom are very useful in India. Mrs. Cryer is dead and although Mr. Cryer[48] is still at his post, yet his health has suffered greatly. Mr. Hodson[49] and Mr. Stott,[50] who were both single, are now married, the one shortly after his arrival in India, the other upon the termination of his probation. They are both very useful - 1834.)

What a union of spirit there is between the followers of the Lamb. How sweet are our meetings on earth while journeying to our heavenly home. There is a oneness of desire, feeling and aim, by which our spirits are cemented together in delightful harmony. May it be eternal.

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47 Mr. Longbottom (d.1849), Methodist missionary, appointed to Madras in 1829. Soon after his arrival he contracted a chronic disorder. In 1835 he returned to the Cape for a short while, as it was believed that he was not suited to the climate in India. In a letter to the Missionary Committee in London, Barnabas Shaw requested that Longbottom remain at the Cape, but he was moved to Adelaide, Australia, where he worked until he became a supernumerary in 1846. (British Minutes of Conference 1850:373-74; "W.M.M.S. South African Correspondence Cape", February 1835 in: Box 304, 1835-36, No. 253)

48 Thomas Cryer (1800-1852), Methodist missionary, appointed to India in 1829, where he worked until his death. (British Minutes of Conference 1853:186-87)

49 Thomas Hodson (d.1882), Methodist missionary, appointed to Calcutta in 1829. He returned to England in 1843 because of ill-health. After working in English circuits for ten years, Hodson returned to India and worked at the Mysore Mission until 1878. (British Minutes of Conference 1883:14,15)

50 Ralph Stott (1801-1880), pioneer Methodist missionary among the Indians in Natal. He laid the foundations of the Methodist Indian Mission and under his guidance the first Indian church was built. (British Minutes of Conference 1880:49,50; D.S.A.B. 1981, Vol. IV:626)

1 March. Our military class this evening was numerously attended and we felt the power of God. Two who have for some weeks been absent on detachments, have returned - I think alive to God. Another, a man considerably [advanced] in years, put down his name and seems desirous to save his soul. Lord, let Jerusalem become a praise in the earth. (He too soon found his way back to the world.)

4 March. A letter from Mr. Kay[51] to Mr. Shaw states that another murder has been perpetrated in Caffreland. Have mercy, O Lord, for the dark places of the earth are full of the habitations of cruelty.

5 March. Spent most of the day in writing. Went out in the evening with Mr. Longbottom. Visited one of our members. Had some profitable conversation.

6 March. Went in the morning to the hospital to visit a sick man. I made inquiry on my arrival, if I could have access to him and was answered "yes" by the orderly sergeant. A fellow who had the appearance of an under officer looked at me very sternly and in a very surly tone of voice asked who I was and from whence I had come. I replied that I was a Wesleyan missionary and had come to see the person after whom I had been making inquiry. He then set upon me very fiercely, saying many things against missionaries and religion. These I rebutted mildly, but firmly, setting my assertions against his. At last he said: "You can go in this time, but let me see no more of it till he is better." I answered: "I believe we can come to see our people when we please and you cannot prevent us." He walked off and I walked into the apartment where the afflicted man was laid. I wished to know what the state of his mind was. He complained of a want of enjoyment, saying that he had no confidence in God. I talked to him of the atonement and exhorted him to believe to the salvation of his soul. I prayed with him and withdrew. (He is now recovered and regularly attends the chapel, but has not yet joined the Society. He broke

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[51] Stephen Kay (1796-1852), Methodist missionary and author. In 1821 he travelled to the Tswana country to explore the possibilities of starting a mission. Disillusioned with the hostile attitude of the Tswana people, he returned to Grahamstown. In 1826 Kay established a new mission station at Mount Coke and in 1827 was moved to Somerset East. In 1831 Kay left for England where he published his *Travels and Researches in Caffraria*. (Hinchliff 1971:106; D.S.A.B. 1981, Vol. IV:270,271)

the Apostolic injunction and married an unbeliever of the Romish Church, which hath proved very hurtful to his soul.[52])

7 March. Our dear brethren and sisters went on board their ship about seven o'clock this morning. I expected they would have spent the Sabbath with us, but was disappointed. May God be with them and keep them in all their ways and make them extensively useful in the places to which they are appointed. (Sister Cryer is dead and her husband is about returning to England.)

Had a love-feast in the afternoon. Several persons bore testimony to the power of divine grace. (Had not another for two years.) I preached in the evening with more than ordinary enlargement from, "Have ye received the Holy Ghost since ye believed?"[53] O God, give the increase. Received a letter from a soldier who had fallen into sin, in answer to a note that I addressed to him warning him of his danger, and inviting him to return. He appears to be penitent. May it issue in genuine conversion. (He has been sinning and repenting ever since.)

8 March. Met the military class this evening. Fewer were present than usual. Those who were present are mostly in a good state of mind. A young man who was awakened and converted since I came to this country makes rapid progress in religion. (The young man mentioned here, has hitherto done honour to his Christian profession - 1835.)

9 March. Took breakfast on board the *Rambler* this morning with Captain Knight. Two Dutch boors called at the mission house with a letter from Mr. Edwards.[54] I could not understand them, nor could they understand me. Our interview was therefore short and mostly unintelligible. Rode in the afternoon to Wynberg. By the way I read part of a book entitled *Modern Athens*, designed to describe men and things in the Scotch capital. From what I know of Scotland and

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52 The reference is possibly to the principle laid down in Deuteronomy 7:3 and Joshua 23:12, not to intermarry with foreigners. Cameron's comment, "an unbeliever of the Romish Church", is a reflection of Protestant attitudes towards Roman Catholics in his day.

53 The reference is to Acts 19:2.

54 Edward Edwards (1793-1868), Wesleyan missionary sent to the Cape at the end of 1817 as Barnabas Shaw's assistant at Leliefontein. When obstacles to Wesleyan mission in Cape Town were cleared in 1819, Edwards was appointed to establish a Wesleyan mission there. In 1821 Edwards returned to Leliefontein and subsequently worked at the Tswana (Bechuana) mission at Maquassie, Somerset West, Stellenbosch, as chaplain to the convicts at the Cradock Kloof (near present-day George) and retired in 1864 in Stellenbosch. (D.S.A.B. 1975, Vol III:264-265)

of Edinburgh, I think he sometimes gives unfair representations of things. His description of the appearance of the city in particular is far from being correct, and is in my opinion the result of deep prejudice. "The Eternal of stone and lime", as he calls it in *Modern Athens*, is much more grateful to the sight than "the Eternal of brick and lime" in the English capital. Those deviations from the truth excepted, the book is interesting and diverting.

10 March. Was employed the whole day reading and writing. Preached in the evening from Romans 7:14. The people present were attentive. (Rev. Mr. Miles was present, now in [Mongolia?].)

11 March. Read much to my comfort in Baxter's *Saints Everlasting Rest.*[55] (Shall I obtain it?)

13 March. Rode to Cape Town in the evening. The soldiers were met before I arrived. One of them was praying with much fervour and propriety. I read to them two extracts from the *Missionary Notices* respecting the work of God among the military at Columbia in the East Indies and at Gibraltar. They felt interested. A good feeling now prevails. Lord let it continue and increase.

14 March. Preached this morning from 1 Thessalonians 5:19 with all possible plainness and sincerity, I trust not in vain. The prayer meeting in the afternoon was attended with the unction from the Holy One. In the evening I preached to a larger congregation than I ever before had in Africa, from 2 Corinthians 4:18. O Lord let us see good days.

15 March. The military class tonight pleased me much. The most of the members are alive to God, fully resolved to live for him who loved them and died for them. Some are rejoicing in the love of God; others are longing for the blessing. In general their experience is not superficial, but deep and genuine. It is evident that self examination is not neglected, which although not one of the most pleasant of Christian duties, is perhaps one of the most profitable. The greater part of the absentees were on duty. One has gone to the hospital. May his affliction yield to him the peaceable fruits of righteousness. (What are the resolutions of man? Often but spiders webs.

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55 The reference is to *The saint's everlasting rest: or, A treatise of the blessed state of the saints in their enjoyment of God in heaven* by Richard Baxter (1615-1691).

So I thought, but surely I was deceived. It is a good rule to judge nothing before the time. I have learned many lessons in Africa.)

16 March. Rode to Wynberg. Found Mr. Shaw very unwell, full of pain and a soreness over his whole body. Here drunkenness prevails to an awful extent. People may be seen almost every hour of the day staggering about in a state of intoxication, or lying half-dead by the sides of the road. O when shall these sinners hear the voice of the Son of God, and turn at his call from sin to holiness? (I hope the Temperance Society lately established there will be attended with the divine blessing.)

17 March. Preached in the evening - was much embarrassed.

18 March. Received a letter from Brother Boyce. His account of Caffreland is very interesting. The time I trust is not far distant when these untutored savages shall submit to Jesus Christ. Wrote part of an address to a small Society at Hilsyth, a town in Scotland where the illustrious Whitfield[56] used to preach, and where his labours, in conjunction with those of the pious minister of the parish, were abundantly owned of God. Opened a prayer meeting in the evening in Boom Street.[57] Few were present, but we felt it good to wait upon God. (Since my departure the Society has increased from 8 to 20. Glory be to God!)

19 March. Spent the forenoon in private. Attempted to ride to Wynberg in the afternoon, but was obliged to return - the wind blew so furiously. Had two hours conversation with a pious member of our Society in the evening. (Such a wind would not prevent me now, but I was then a stranger.)

20 March. Walked to Wynberg in the morning, found Mr. Shaw very weak. Was informed that he had been worse during my absence than I had apprehended, perhaps more the effect of the

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56 George Whitfield [Whitefield] (1714-1770), Methodist evangelist. Whitefield was educated at Oxford where he came under the influence of John and Charles Wesley and joined the "Holy Club". He was subsequently ordained and went to Georgia at the invitation of the Wesleys'. On returning to England he began large open-air meetings. Whitefield was the most striking orator of the Methodist revival. (Dictionary of National Biography 1900, Vol. LXI:85-92; The Oxford Dictionary of the Christian Church 1974:1477; The New International Dictionary of the Christian Church 1974:1043,1044)

57 Boom Street was the former name of Commercial Street. (Botha 1917:26)

powerful medicines given him by the doctor than the affliction itself. If it be thy will, O Lord, for the sake of his family, for the sake of the Church, for the sake of the missionary cause, spare his life. Came to Cape Town in the afternoon to prepare for tomorrow's work. May we have a blessed day. (Walked when I might have rode through fear of facing a south-easter on horse back. I was always afraid of horses. It was therefore a great trial to me when I had to ride.)

21 March. Preached in the forenoon from 2 Timothy 1:10. Mr. Shaw was brought into town. I hope the change of air will do him good. Went to visit a sick woman who professed to wish for her dissolution, more I doubt through impatience than a desire to be with Christ. I discoursed to her and prayed and read a portion of scripture. A number of people were present, whom I invited to attend our chapel. Preached again at 6 o'clock from John 3:16. A great improvement of the congregation is visible. Lord convert the people whom than hast induced to attend thine ordinances.

22 March. Read a part of the *Evidences of the Christian Religion* by Beattie.[58] Received a note requesting me to visit directly the sick woman whom I visited on Sabbath last. I delayed till after dinner and before I arrived the soul had taken its departure from the body. At Mr. Snowdall's request I visited another female in Somerset hospital. Found her ill and ignorant of the way of salvation. I endeavoured to convince her that none but the pure in heart shall see God, and that everything short of regeneration would profit her nothing. Prayed and took my leave. May God save her soul. (Since dead.) In the evening met the military class and renewed their tickets. Two I was obliged to reprove. I hope so lovingly as not to offend them, but sharp enough to correct them and put them on their guard in future. No increase. (Both of them have returned to their old master, the devil.)

23 March. Renewed the tickets of the civilian class. I examined most of the members closely. A few enjoy the favour of God and are making progress, but others I fear are resting short of salvation from the dominion of sin. One was added, and another who has remained here on his way to Swan River has joined the class. He was a member in England. ([He] died suddenly [on] 6 June.)

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[58] James Beattie (1735-1803), poet, essayist and moral philosopher. His *Evidences of the Christian Religion* was published in 1786.

25 March. Read a good deal. Had a long conversation with a soldier, to whom I gave a number of books. Attended a prayer meeting in the evening - a good feeling prevailed. I spoke a few words, which I hope will do good. Lord revive thy work. (Many of the soldiers deceived me, but still I do not regret what I did for them.)

26 March. Took leave of Captain Knight. Perhaps we shall not meet again till we see each other at the Judgement Day. May we so act that our meeting may be a happy one. The Lord bless him. (We did meet again before Captain Knight was summoned hence.) Rode to Kalk Bay.[59] Attended the meeting. Spoke in English, but I fear was but partially understood. Spent the evening comfortably. By using the little Dutch I have got, I rendered myself intelligible.

Sabbath, 27 March. (Simon's Town) Preached in the morning to a handful of people. The school in the afternoon was but poorly attended. To those present I gave an exhortation. The evening congregation was small. I have no doubt my sermon would give offence to some who trust in themselves that they are righteous without the Holy Ghost. I told them plainly that their respect for religion etc. would avail them nothing in the day of Christ's coming, if they had not the earnestness of the Spirit in their hearts. When returning from the chapel these words were strongly impressed upon my mind: "Lo we turn to the Gentiles." When shall I preach to people who will hear in simplicity the truth of God, and allow it to judge, and decide, whether they are or are not in a gracious state? "By whom shall Jacob arise for he is small."[60]

28 March. Read Dr. Philip's *Tract on the Evidences of the Christian Religion.* It is well and piously written, but in my opinion the worthy author can lay no claim to originality. (It is hardly possible to be original on such a subject.) Prayer meeting in the evening. I thought, when the females were pouring out the desires of their souls before God, of our dear sisters in my native place, and wished they possessed the same courage to acknowledge Christ in the face of the world. There is a something in the eloquence of females quite overpowering. I was constrained tonight to weep almost involuntarily. I consider the opposition manifested against women

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[59] Kalk Bay is a seaside village 27km south of Cape Town, situated on the western shore of False Bay. Used as a fishery and whaling station between 1806 and 1811, a fishing village developed by the 1860s. It was originally known as Kalkoven Baai, referring to the lime-kilns employed here in the 17th century. The name is of Dutch origin and means "chalk" or "limestone bay". (Raper 1987:246 and Pettman 1931:69)

[60] The reference is to Amos 7:2,5.

speaking or praying in public as the effect of prejudice and as a hindrance to much good which might be effected through their instrumentality. A sweet persuasiveness sits upon their lips, especially when talking of divine things, [which is] quite irresistible. [It] causes those who are privileged to hear to acquiesce delightfully in the truth. How often do we fight against God when we imagine we are doing Him service.

My soul is deeply impressed with the necessity of an increased acquaintance with spiritual things, of deeper devotion to God and of more uninterrupted intercourse with heaven, in order to bear up under present discouragement, to display unabated fervent zeal in the cause of God, that in the end I may realize my hopes in the conversion of sinners and the prosperity of the Church. My nature, I feel to my sorrow, is still in part unsanctified. When I perceive the haughtiness of the wicked, the contempt with which they treat the means adopted for their salvation, I experience the existence of a principle of resistance or a strong repulsive feeling which leads me to turn away from them with indignation, amounting almost to carelessness whether they go to hell or not. Whereas I ought to pity their ignorance, weep over their folly and patiently, in the face of distance and opposition, aim at their conviction and reformation. O for that spirit by which the first heralds of the cross were actuated. No difficulties were too powerful for them to encounter. No obstacles too great to remove. No opposition too desperate to overcome. The pleasure of men was no object to them if it stood in the way of the proper discharge of their duty. They knew no man after the flesh. They were completely dead to the world. Jesus crucified was all their glory and boast. The spread of evangelical truth was the very climax of their ambition. Their bright example I wish to imitate, but O how far I fall behind. How deficient I am in faith, in courage, in knowledge, in exertion, in humility, in dependence upon God in the power of the Holy Ghost. When preaching sometimes, I feel as if I was pressing upon others what I do not myself experience; that in which my interest is not sufficiently deep. At such painful seasons it appears as if my congregations were up in arms against me, determined not to allow a single good impression to be made upon their minds. I become confused, blunder to a conclusion, and leave the chapel filled with grief and shame. I question my religions experience, my authority for ever attempting to preach, my motives for undertaking the missionary work. Did ever mortal suffer more from heart infidelity than me? Lord help me. Jesus deliver me.

30 March. Went over the mountain to Klaver Vlie[61] to visit our people who dwell there. Most of the men were employed, but a number of females were collected together to whom I discoursed in English on the nature and necessity of the new birth. I spoke as plain as I possibly could. The people heard attentively and I had the pleasure to learn that they partly understood what I said. All the other parts of the worship were conducted in Dutch, for which I was indebted to the friends who accompanied me from Simon's Town. A little girl in one of the huts into which we entered, repeated her catechism very well to her grandmother. I was the more satisfied with this instance on hearing that she had learned it from the oral instructions of the old woman, who herself is only learning to read in our Sabbath school. Upon the whole I was much gratified with my excursion. By travelling on foot the steep, rough, difficult path, which those people tread week after week to hear the Gospel, I could form some opinion of the value which they set upon it, while at the same time I could judge, by seeing them in their original state, what effect the word of God had produced upon their minds and manners. Had no more been effected by the labours of our missionaries in Simon's Town than the reclaiming of those men and women from misery, I think the time, labour and money have been well bestowed. Met the Class in the evening. Renewed the tickets of the members. Received four persons. We had a good time. (This extract closed my first letter to the [Missionary] Committee.)

31 March. Rode to Cape Town. My horse fell and I was pitched over his head, but happily escaped unhurt. (A gracious providence watched over one in learning to ride.) Heard Brother Snowdall preach in the evening. I hope his remarks will be useful to those who were present.

Sabbath, 5 April. Preached twice and administered the Lord's Supper to the Society as it is given in the Church of England fashion, which I did not properly understand. I was rather awkward, but we had a good time. (I like the Scotch fashion better to this day.)

6 April. The military class tonight was very interesting. About 20 persons were present, who are either in possession of the favour of God, or seeking the blessing. Two professing desire to flee from the wrath to come, requested me to put down their names. May they not rest till they

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[61] Klaver Vlie [Klawervlei], a valley 3km south of Simon's Town, just over Simonsberg. On a map of preaching places drawn by Barnabas Shaw, Klawer Valley is marked about 5km south-west of Simon's Town. (Reader's Digest Atlas of Southern Africa 1984:85; Letter of Barnabas Shaw dated 9.8.1832: "W.M.M.S. South African Correspondence Cape", Box 304, 1832, No. 246)

obtain redemption in the blood of Christ, the forgiveness of sins. (Some of them, I doubt, were not what they appeared to be.)

8 April. Missionary prayer meeting tonight. A goodly number were present, upon whom, after reading extracts from the [Missionary] *Notices*, I enforced the necessity of strenuous exertion in the cause of God. The collectors brought in nearly seven pounds.

12 April. The whole of the services of the sanctuary were attended with a pleasing influence. "The best of all is God is with us."

13 April. Revd. Mr. Hume[62] from Ceylon called at the mission house today. He is proceeding to England. He has been out 12 years [and] is a widower, with two children. The death of his excellent wife seems still to prey upon his mind, although he murmurs not at the divine procedure. It is doubtful, I think, whether he will return again to the scene of his labours and sufferings. (For an account of the death of Mrs. Hume see obituary department of the *Magazine* for January 1830.) Our military class was attended with the blessing of heaven. Immediately after the class, I attended a meeting convened to consult about the establishment of a Sabbath School. Several persons offered to become teachers. A number of resolutions were adopted and it was agreed that it shall be commenced on Sabbath the 25th inst[ant]. May it receive the divine sanction and may many, through the instructions which shall be given, obtain a saving knowledge of Jesus Christ.

15 April. Brother Hume left this afternoon. Mr. Shaw and I went on board with him and before we had returned to the shore the vessel was under way. May he reach his destination in safety. Heard Brother Shaw afterward preach in Dutch from the account of the leper, who said to Christ: "Lord if thou wilt thou canst make me clean."[63] I understood more of it than of any Dutch sermon, which I have heard before. I long to be able to preach in Dutch, merely for the sake of

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62 Alexander Hume (1793-1876), Methodist missionary. Hume entered the ministry in 1817 and was appointed to the Aberdeen Circuit. He was then sent to Ceylon for twelve years, after which he returned to England. (British Minutes of Conference 1876:19,20)

63 The reference is to the leper coming to Jesus, asking for healing. The account is recorded in Matthew 8:2, Mark 1:40 and Luke 5:12.

those individuals who cannot understand English sufficiently to be profited [by] discourses delivered in it. "I long to know and to make known the heights and depths of love divine."

16 April. Attended a funeral this afternoon and was truly disgusted with the manifest glaring indifference of the people. When we went into the house no prayer [was] offered to God for his blessing upon the occasion of our coming together, nor for the sanctified use of the painful providence, to the widow and children of the deceased. But all sat either in silent carelessness or noisy trifling, while the slaves belonging to the family went about amongst them in a confused immethodical manner with a variety of eatables and drinkables of which all might have partaken, but only a few availed themselves of the privilege. We left the house to follow the body to the silent tomb in the same irreverent unchristian-like manner in which we entered. All to appearance unaffected and unimpressed. Nothing particular occurred on the way to the burying place, but when we came to the outside of the wall by which it is enclosed, we were met by a company of men and women who had been committing to the grave the mortal remains of a woman who was suddenly called into eternity. "Man goeth to his long home and the mourners go about the streets." At the entrance to the place of internment, most present pulled off their hats, which was the only symptom of awe perceivable in the whole ceremony. The coffin being lowered into the grave, the sexton thanked the company in Dutch for their attendance and so ended the funeral obsequies. (The widow of the man whose funeral is here mentioned was married in a short time to a man much younger than herself, and admirably adapted to spend the little money which her former husband had contrived to gather together. They had not been long married till they opened a canteen [word illegible] than which nothing could more effectually accelerate their destruction.)

17 April. Rode to Wynberg with Brother Shaw to see the chapel. It is in a state of considerable forwardness. I hope it shall be said of many in the day of God, "They were born there". Attended a prayer meeting in the evening and felt it good to wait upon God. A letter from Brother Edwards states that Jan Wary, one of the Namaquas, is dead. He died happy in the Lord.

18 April. Preached this morning from Romans 6:23 to a small congregation - felt very little comfort. Brother Shaw preached in the evening from the cure of the leper. The word was sweeter to my spiritual taste than honey on the honey comb.

19 April. Military class was a time of refreshing from the presence of the Lord. It appears, however, that some are departing from the holy commandment delivered unto them and can no longer bear to meet in class.

20 April. Led the civilian class in the evening. Most of the members are of some standing, more in danger, I conceive, of formality than of open departure from God.

21 April. Heard Brother Shaw preach in the evening from Jacob's vision. Afterwards visited a woman in affliction and prayed with her. Of late many have died. Many have been and many now are visited by chastisement. Lord prepare me for all thy will.

22 April. Went in company this morning with Mr. and Mrs. Shaw to visit a school conducted on the Sessional Plan. I was gratified exceedingly to see the order observed and to hear the readiness with which the children replied to the interrogatories [sic] of the mistress. With the first principles of grammar, geography and geometry, they appeared to be familiar. The awakenment, improvement and enlargement of the mental powers, are the objects kept continually in view, and the means employed for their promotion are of all others calculated for their attainment. (This school was conducted by a Mrs. Rose,[64] a woman who has more of the masculine about her than most females. She has since removed to Stellenbosch where she keeps a boarding school.)

23 April. The foundation stone of the English church was laid with great pomp and ceremony. I heard the preparatory sermon which was read by Mr. Hough[65] and was pleased both with the composition and sentiments. I did not see the procession nor any thing performed at the site of the intended building, but towards the evening I went down to the Castle where the military were all ranged for firing around the walls. The Governor and a number of attendants, dressed in splendid uniform and mounted upon horses richly caparisoned, arrived and at a certain signal given, several great guns and two or three rounds of musketry were discharged. The effect was

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64 Possibly a reference to a Mrs. Rose at a seminary for young ladies. Her address is listed as 8 Strand Street. (Cape Almanac 1833:234)

65 George Hough (1787-1867), Anglican colonial chaplain, appointed to the chaplaincy at Simon's Town in May 1813. In January 1817 Hough was appointed senior colonial chaplain. He was deeply concerned about the lack of an Anglican church in Cape Town and was closely involved with the erection of St George's church, which opened in 1834. (D.S.A.B. Vol. I, p. 393-94; Cape Almanac 1831:221)

awfully grand. I thought of the horrors of a field of battle and how I would have felt if those men had been collected for that purpose. A ball was to conclude the business of the day. What inconsistency! (Query: When shall the church be built? It has, I understand, been in contemplation for the last 20 years. The church is now in such a state of forwardness that it will be opened for divine service in a few months. It is a noble building, an ornament to Cape Town.)

Sabbath, 25 April. Brother Currey[66] preached in the morning. In the afternoon we opened our Sabbath school. The number present far exceeded our expectation. Registering the names and arranging the classes occupied the whole of the time. This institution appeared to be indispensably necessary and I hope it will be productive of much good. In the evening to a large congregation I endeavoured to shew the utility and importance of Sabbath schools. (Our Sabbath school is now all but given up: perhaps it may yet revive. It did.)

26 April. Fewer were present at the military class than usual, but we all felt the presence and power of God. Those who were absent were mostly on duty.

28 April. Preached in the evening with liberty and comfort from Isaiah 54:17.

29 April. Attended a prayer meeting in the evening and felt considerable liberty in prayer. All present seemed to feel the holy influence of grace.

2 May. Attempted to preach this morning, but before I got to the conclusion was obliged to desist by a bleeding at the nose. I endeavoured after its commencement to continue my discourse, but in vain. I therefore left the chapel and Brother Snowdall kindly concluded. About seventy children were present at the school, among whom were several blacks, who are more especially the objects of our solicitude. Brother Snowdall preached in the evening and administered the

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[66] This is probably a reference to T. Currey, tailor and habit maker, Market-square. He was a leader of one of the Methodist Societies. Later in the Journal Cameron says of Currey that he was "a good man". In Cameron's second Journal, mention is made of a letter being received from the Rev. Thomas Hodgson of Cape Town, informing Cameron that Mr. Currey was suspended from preaching. Cameron then writes of Currey that he was "...a man whom I always respected for his piety, though his prudence was more than questionable." It is probable that this was the same person referred to in the above passage. (James Cameron's Second Journal, 1837:174; Cape Almanac 1831:251)

Lord's Supper. Table Mountain is now on fire; its appearance is exceedingly grand. (It set the poets to work.)

3 May. Visited a few families. Led a class in the evening and attended a meeting of the teachers of the school, which was interesting.

4 May. Walked round Signal Mountain.[67] It was late before I set out and it became dark before I got half way, so that instead of enjoying the noise of the waves, the expanse of water and the distant horizon as I anticipated, I was forced to quicken my pace and hasten home, which I accomplished in three hours from the time I started. (I have since performed the same journey on horse back and enjoyed it more - 1834.)

5 May. Had our missionary prayer meeting tonight. A good feeling seemed to prevail. I felt more than usually comforted.

6 May. Mr. Kitchinman[68] called today. He is at Cape Town for the benefit of his health. He appears to be a humble, unassuming, pious man. I felt greater sweetness in his company, than I have enjoyed in the company of any other minister I have seen in this Colony. (Mr. Kitchinman is now stationed at Bethelsdorp[69] where he is diligent and useful - 1834.)

Sabbath, 9 May. Rode out this morning to Van Reenen's[70] and preached from Galatians 3:13.

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67 Signal Mountain [or Signal Hill] is situated adjacent to and north of Table Mountain. At first named Leeuwenbil ("lion's rump"), also King Charles Mount and King James' Mount. The name Signal Hill comes from the firing of a canon to signal that a ship had been sighted in the bay. (Raper 1987:499)

68 James Kitchingman (1791-1848), L.M.S. missionary. He arrived at the Cape in January 1817 and worked initially at Steinkopff (or Byzondermeid) before moving to Bethelsdorp in 1821. He also worked in Paarl from 1826, Hankey from 1831 and again at Bethelsdorp from 1832 until his death. (Lovett 1899:570,571; Sibree 1923:14)

69 Bethelsdorp was a mission station of the L.M.S., 20km north-west of Port Elizabeth. Established in 1803 by J.T. Vanderkemp on the farm of Roodepas of Theunis Botha. The name is derived from the Hebrew "Baith-eel", "house of God". (Raper 1987:52)

70 Later in the Journal Cameron mentions spending time at Mr. van Reenen. Van Reenen's is probably a reference to the home of this person. There are a number of Van Reenens' listed in the Cape Almanac, and Cameron could be referring to one of these:
- J van Reenen, a miller in Papendorp;
- J van Reenen, a butcher in Papendorp;

When I returned I was informed that vessels had arrived from England with mail on board. I am just now between hope and fear. I hope and yet I dare not rely upon letters from my dear native country and from my dearer sisters. We have received the January *Missionary Notices*, containing William Shaw's[71] very interesting Journal, which makes me wish that I had proceeded to Caffreland. In the evening I preached to a numerous congregation on the nature and causes of justification. When shall we hear the enquiry: "What shall we do to be saved?" How heartless and discouraging it is, to preach and preach and preach again, without seeing any fruit. "To fight I, as one that beateth the air."[72]

10 May. Visited in the morning one of our members who is afflicted. Afternoon called upon two families and had some profitable conversation. Evening led the military class which was a precious meeting to all present.

12 May. Attended a meeting held to consult about the plan of seating [in] the new chapel. Preached in the evening to a small congregation from Matthew 5:4. Had our Leader's Meeting afterward, where all was love and harmony. Appearances augur something good: may they not prove fallacious.

13 May. Walked about a mile out of town to the lawn of one of our members. Had some profitable conversation and prayer. How much familiarity with the appearances of things lessens our interest in them. When I first walked out that way, everything was new and interesting, awakening at every step my attention, but today I felt nothing like my original impressions. The scene was the same, but my mind was very differently exercised. (He has since gone to England from whence he wrote to inform me that he had obtained perfect love.)

- D van Reenen, a brewer in Rondebosch. (As Cameron was opposed to the partaking of alcohol, - see entry on 17 September 1832 - it is unlikely that he is referring to the latter.) (Cape Almanac 1833:248,49)

71 William Shaw (1798-1872), founder of Methodist missions in South-Eastern Africa and later General Superintendent of Wesleyan Missions in South-East Africa. (D.S.A.B. 1968, Vol. I:711-14; Encyclopedia of World Methodism 1974, Vol. 2:2135-36)

72 The reference is to 1 Corinthians 9:26.

14 May. Received a letter from Brother Boyce, dated from Tambookie Land,[73] Vosani's Territory,[74] Shepstone's Settlement, April 20th. It contains an account of an interview which W. Shaw, Haddy[75] and Boyce had with Vosani [sic] respecting a threatened war with Hintza,[76] and the settlement of a missionary among his people. The result gives reason to hope that peace will be established and that the missionary will be received. By whatever motives the Caffer Chiefs are actuated in their desire for missionaries, the desire in itself is good, because it opens a door for the free ingress of Christ into the country, and if after their settlement they act in character, their influence will be irresistible. The truth will spread, prevail, and triumph over all opposition till the whole of hitherto unexplored Africa shall be discovered, illuminated, Christianized and civilized. Then shall it appear that our glorious religion confers upon its adherents ability to perform what natural ingenuity, courage and intrepidity could never achieve.

Sabbath, 16 May. Went to the Scotch Church this morning and heard a queer sermon by which I think nobody could profit. (Dr. Adamson, although a learned and scientific man, is in my opinion a poor preacher - 1834.) I thank God for Methodism. Its privileges, rules, discipline and ministry are altogether so superior to those of any other society upon earth. I returned in time to attend the Society Meeting. Nearly all the members were present.

17 May. The coldest day I have felt in Africa. The military class in the evening was a most delightful season. What a heaven it is to love Jesus Christ and have fellowship with his people. (Yes, but how little of this heaven do we enjoy.)

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73 Tambookie Land [Tambookieland], also known as Thembuland, refers to the area inhabited in the eastern Cape by the Thembu, a Xhosa people, formerly known as the Tambookies. (Raper 1987:534)

74 Vosani [Vusani], also known as Ngubencuka (1790-1830), paramount chief of the Thembu. (D.S.A.B. 1972, Vol II:516-517)

75 Richard Haddy (1796-1871), Methodist missionary. While working under the chief Vusani he established the Clarkebury mission station. Haddy subsequently worked at Platberg and a number of other centres. In 1852 Haddy and his wife left for England where he became a superintendent in Portsmouth. (D.S.A.B. 1972, Vol II:282 and Hammond-Tooke 1972:210)

76 Hintza (1790-1835), chief of the Gcaleka tribe and paramount chief of all the Xhosa. When the Sixth Frontier War broke out at the end of 1834, Hintza was accused of supporting the invasion led by the Rarabe and of receiving stolen cattle. This accusation had no factual basis, but Colonel (later Sir Harry) Smith crossed the Kei and declared war on Hintza. Hintza was forced to surrender and in attempting to escape later, he was shot. (D.S.A.B. 1968, Vol I:382-383 and S.E.S.A. 1972, Vol 5:524)

21 May. Left Cape Town and rode to Kalk Bay. I could not preach as the people do not understand English. I gave out several hymns and read a chapter in Dutch. They were pleased and said: "Het was moeije lezen." (Here we still preach, but we see no fruit.)

22 May. (Simon's Town) Have been reading the *Life of Xavier*[77] in which I have seen my own unworthiness. What a cold hearted being I am. To me belongeth shame and confusion of face. (This book I lent to Mr. Laing and lost it.[78])

23 May. Preached this morning from Hosea 14:5, attended the school in the afternoon and discoursed familiarly to the children. In the evening I exhorted from Matthew 16:26.

24 May. Prayer meeting tonight. The Lord was present.

25 May. Above 20 were present at the class. My ignorance of Dutch prevented my having that pleasure which otherwise I would have enjoyed. Those who spoke English gave me much satisfaction.

26 May. Having spent the former part of the day in my study, I walked out in the evening after sunset to enjoy the pure air from the sea. The sky was serene and calm. Only in the distant horizon a few clouds varied its aspect. The moon in youthful vigour shone with peculiar lustre and beauty. The waves in melancholy confusion of sound were heard spending their strength upon the shore, and the surrounding mountains seemed in sullen majesty to contemn the waters which grumbled at their feet. I truly enjoyed the scene and felt my spirits quite refreshed and exhilarated. May the evening of my life be equally peaceful and pleasing, unsullied by doubts or fears, and may temptation die away like the last murmurs of a powerless wave, which so far from disturbing my quiet, shall soothe me to sleep on the bosom of my Redeemer.

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77 Francis Xavier (1506-1552), Jesuit missionary to the East Indies and Japan. Xavier was an original member of the Jesuits and was ordained in 1537. In 1542 he settled in Goa and began evangelising the East Indies. In 1549 Xavier went to Japan, where he built a strong church before being driven out by Buddhist monks. The Jesuits have attributed to him more than 700 thousand conversions. Xavier was canonized in 1622. (The Oxford Dictionary of the Christian Church 1974:531,32; The New International Dictionary of the Christian Church 1974:387,88)

78 James Laing (1803-1872), missionary of the Glasgow Missionary Society. He arrived in South Africa early in 1831 and in that year he moved to Burnshill, where he would spend the major part of his missionary life. (D.S.A.B. 1968, Vol I:458-459 and S.E.S.A. 1972, Vol 6:521-522)

31 May. (Cape Town) On Friday night last, I was suddenly seized with a violent pain in the left side of my face. I went to bed at my usual time thinking it would soon go off and I would be well ere the morning. But contrary to my expectations the pain increased, depriving me of sleep. Seldom have I had such a night of comfortless endurance. In the morning my cheek was swelled. The pain continued through the whole day and only abated a little towards the evening. Then the Doctor called and gave it as his opinion that it was occasioned by a collection of matter in the part affected, and directed me to apply outwardly a mixture of oil and brandy, to wash my mouth frequently with water as hot as I could bear, and to take some medicine which he prescribed, all which I did and had a tolerably good night's rest. Yesterday I could neither preach nor go to chapel to hear, but was confined the whole day to the house. Being deprived of the public ordinances I employed myself in reading the *Life of the Revd. David Stoner.*[79] O how I felt my unworthiness and incapacity for the ministerial work. How unworthy of name are my talents; how superficial is my piety; how cold and lifeless my devotions; how unsteady my pursuit of that holiness, the attainment of which I have long professed to believe possible in this life. I am not only tempted to, but I fear I sometimes indulge pride, discontent, unbelief, and a variety of other evils which operate against my usefulness and happiness. What a wonder that God has borne with me so long. I must from henceforth struggle in almighty strength to overcome everything that opposes my full conformity to the Divine Image.

1 June. This morning had heavy rain, vivid lightening and loud thunder. I have heard since that a boy was killed by the lightening. How uncertain is the tenure of human existence. How numerous the instruments of death. How needful to be prepared for eternity.

2 June. Mr. Snowdall arrived from Simon's Town and brought the cheering intelligence that during the morning service last Sabbath, a woman in the congregation under the mighty power of the Spirit was constrained to cry aloud. Before, she was deeply ignorant and void of spiritual understanding, but now God having revealed his Son in her, she knows the truth and feels its hallowing influence. May many more be visited in the same manner. Our missionary prayer meeting tonight was lively and interesting. (This same woman has cried out several times since. She enjoys little but feels much.)

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[79] David Stoner (1722?-1825), Wesleyan Methodist minister. (British Minutes of Conference 1827:218,19)

3 June. Very stormy. Two ships have been driven on shore. I went down to the jetty about 5 o'clock p.m. The bay was much agitated and the vessels were rolling tremendously. I have seen a representation before of what I now saw in reality - Table Bay in a storm.

4 June. What am I doing for God or his cause? Comparatively nothing. In almost everything I am defective. Rules of living I must have, to which I must attend or I fear I will make very little out at last. I sleep too much, pray too little, and do hardly any thing in a missionary spirit. (In three years I have made no improvement. I must still complain.)

6 June. Preached morning and evening from Luke 24:26. The services of the sanctuary were concluded by the commemoration of the death of Christ. Much solemn feeling prevailed.

7 June. Today I visited a few persons belonging to the society. In one house I talked a little, but left without prayer. In another I spoke little but prayed. One who was present wept and told me she was sorry for her sins, and prayed to God day and night for mercy. I gave her a little encouraging exhortation and then took my leave. In the next house I discoursed and prayed. Thus I have done violence to my natural backwardness and have commenced a duty which I know is binding upon all ministers of the New Testament. The military class in the evening was attended with a gracious influence. Two were present for the first time, who I trust are desirous of fleeing from the wrath to come.

8 June. Was very much affected today at hearing of the death of one of our members. A week ago he was well and healthy; today his body was committed to the dust. Lord prepare me to die. (Not so much affected as I ought to have been.)

9 June. Walked out into the country this afternoon to visit one of our members, with whom I took sweet counsel. Preached under a very peculiar influence in the evening to a very attentive congregation.

10 June. Today I called upon a man who offered his house for a prayer meeting and made arrangements to commence service there next Sabbath at 3 o'clock p.m. He promised to give it all possible publicity. O Jesus:

"Gather the outcasts in and save,
From sin and Satan's power
And let them now acceptance have,
And know their gracious hour."

(This place did not answer our expectations. We were soon denied the use of the house.)

11 June. Was favoured with a perusal of the *Christian Advocate* for 18 March 1830 - a paper professedly Wesleyan. (This paper has turned out anti-Wesleyan. The Conference first disclaimed all connexion with it and then condemned it, advising all the preachers to withdraw their support.) It appears that the Lord is pouring out his Spirit in Leeds.[80] Not fewer than 40 persons have obtained peace with God. Respecting Scotland it brings mournful tidings. There 5 000 000 gallons of whisky are annually consumed, which taking the adult population amounts to 5 gallons a year to each individual. The sum of 500 000 pounds is annually expended in Glasgow[81] upon ardent Spirits. O my country - my country!

Sabbath, 13 June. Preached in the morning upon death with feelings more solemn than lively. The Lord, I have since been informed, applied his word with power to the heart of a young woman present. The glory is all his own; may it be further manifest in her saving conversion and eternal salvation. (She has subsequently obtained pardon.) In the afternoon I went to a place called Constitution Hill, inhabited chiefly by persons in the lowest grade in society, but was disappointed to find none of those present for whose reformation I was most anxious. I preached however to those who were met on the necessity of regeneration to fit them for heaven. At the conclusion, the man who had opened his house for our reception seemed pleased, and encouraged us to hope that more will attend next Sabbath. (Feigned I doubt.) In the evening Brother Snowdall preached a sensible sermon from a common, but deeply important text, "The Kingdom of God is not meat and drink etc".

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80 Leeds is a city in West Yorkshire, northern England. It has traditionally been an important centre of Methodism. The preliminary meeting which led to the formation of the W.M.M.S. took place in Leeds. (Binfield 1977:59,60; Chambers World Gazetteer 1988:356)

81 Glasgow is a city in western Scotland, on the Clyde River, 66km west of Edinburgh. It is the largest city in Scotland. The name is from the Celtic "glasghu", "beloved green place". (Chambers World Gazetteer 1988:232)

14 June. Rode to Simon's Town whither I have come to facilitate my acquisition of Dutch. I have determined not to read an English book while here. Prayer meeting in the evening dull and lifeless.

15 June. Blijft in den huis alle dagen leerende Hollandsch. In het avond leide de klasse. De Heere was met ons. Twee soldaten tegenwordig als hier, die van Gods wegen afgevallen waren. Ik heb gesproken tot haar seer klaarblijkelijk. De Heere zijt genadig op hun en maakt haar een nieuwe schepsel in Christus. (A wonderful specimen of Dutch. I will let it remain as a curiosity.)

18 June. Had a prayer meeting tonight - four females prayed. O for the unction from the Holy One.

19 June. Attended the funeral of a Colonel's lady. Much etiquette was observed. The funeral service was read in a low tone of voice at the grave. How much that impressive and solemn service is bungled by a set of careless drones, who read it without either life or spirit. (The clergyman has now entered eternity himself.)

Sabbath, 20 June. Few were present in the morning at chapel. Rarely have I felt such embarrassment in prayer. I had neither thoughts nor words. I spoke in the afternoon to the school children with pleasure. In the evening had a good congregation and if ever I preached with power from on high, it was then. The people were attentive. I leave the result with God.

21 June. Have been grappling this day with difficulties in the Dutch language to which I feel myself unequal. (Trifling - a man is unequal to nothing if he will but work.) Had a good prayer meeting in the evening. I sensibly felt the divine influence resting upon my soul. Lord visit thy vine.

22 June. Another day spent in the study of Dutch with very little sensible progress. Had een goed klass in het avond, maar het volharden al te lang, omdat zoo vele personen tegenwordig waren. Het moet verdeelen zijn. (Rage for Dutch writing without the ability.)

23 June. Was called upon to baptize a boy thought to be near death. Feel it very difficult to perform my ministerial duties without Dutch. Have made a little improvement since I came here, but I am afraid it will be some time before I shall be able to do anything at exhorting in it. My friends before I left home talked about the easiness of acquiring Dutch. It is like many other things, easy untried. (Ten eerste dat ik gedoopt hadde.)

24 June. The poor boy whom I baptized yesterday continues ill. Hij gezegt dit ochtend tot zijnen moeder: "Ik ben een spiegel; Moeder kijk in." A saying worthy to be remembered.

25 June. Came from Simon's Town to Cape Town in a cart. Failed to perform a Christian duty. Heard a man take the name of God in vain and did not reprove him. (Often have I omitted this duty.)

Sabbath, 27 June. Was observed by the Lutherans[82] in commemoration of the Augsburg Confession.[83] Our congregations were in consequence less both morning and evening. I talked however in the morning with some liberty and I trust the people were somewhat profited. I discoursed in the afternoon at a private house to between twenty and thirty people on man's corrupt and lost estate, the impossibility of salvation by the works of the law, and the necessity of believing in Christ for salvation. I preached a missionary sermon in the evening, but did not feel so much enlargement as I do generally.

28 June. We held our anniversary missionary meeting. Sir J.A. Truter[84] presided. In his introductory speech he alluded to the changes which had taken place in the Cape Colony within his own remembrance. Its civil concerns had assumed quite a new form, commerce had been

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82 Church that stems from the Lutheran factor of the Reformation. During Luther's life the Lutherans were active in Germany, Scandinavia and in eastern Europe, and have since spread all over the world. (Encyclopedic Dictionary of Religion 1979, Vol. F-N:2184-2185; New Catholic Encyclopedia 1967, Vol. 8:1091-1098)

83 The Augsburg Confession is the primary particular symbol of the Lutheran Church. It consists of 21 articles, explicitly designed to show that the Lutherans did not depart at any point from Scripture, the Catholic Church, or the Roman Church. The Augsburg Confession was presented at the Diet of Augsburg in 1530 to the emperor, Charles V, and published in 1831. (New Catholic Encyclopedia 1967, Vol. I:1040; Encyclopedic Dictionary of Religion 1979, Vol. A-E:310)

84 Johannes Andreas (Sir John) Truter (1763-1845), Chief Justice at the Cape from 1812 to 1828. After retirement Truter settled at Rondebosch and devoted his attention to educational and Church matters. He helped to found the N.G. Kerk congregation at Wynberg. (D.S.A.B. 1968, Vol. I:805-806)

introduced and extended, and the advantages of religious instruction had been afforded to many who were before entirely ignorant of things spiritual. This he attributed in a great measure to the exertions of the Wesleyan missionaries - on which account he considered that the Wesleyan Missionary Society was entitled to the patronage of all Christians. The report which gave a faithful, plain, unvarnished account of the state of the different stations in South Africa was read by the Revd. R Snowdall.

The first resolution was moved by the Revd. Mr. Forster[85] in an appropriate and excellent address and seconded by Dr. Abercrombie.[86] The second resolution was moved by the Rev. Dr. Adamson.[87] He endeavoured to show that Papist[88] and Mahometans[89] were far more zealous in the propagation of their tenets, than Protestants who hold the faith as it was delivered to the Saints. He made good his assertion by many historical facts. The third resolution was moved by the Rev. B Shaw and seconded by Mr. Currey, who spoke exceedingly well and with much feeling. The fourth resolution was moved by Mr. Beck[90] who contrasted the glory of the Christian philanthropist with the renown of a Nebuchadnezzer,[91] or an Alexander and showed

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85 William Forster, missionary of the L.M.S. Forster arrived at the Cape in October 1825 and was appointed to take charge of a Seminary for the Children of Missionaries at Bethelsdorp. In October 1829 he returned to Cape Town on account of his wife's ill-health and in mid-1830 returned to England, after which his connection with the Society ceased. (Hinchliff 1971:112; Lovett 1899:564; Sibree 1923:25)

86 James Abercrombie (1798-1870), physician. Abercrombie arrived at the Cape in 1817. He became an elder of the St Andrew's Presbyterian Church and took an active part in affairs of the Colony. (D.S.A.B. 1977, Vol. III:1,2.)

87 James Constantine Adamson (1787-1875) Presbyterian minister, scholar and educationalist. Adamson arrived in Cape Town in November 1827 as the first Presbyterian minister in South Africa. He was part of the committee of fifteen, selected to establish the South African college, which later became the University of Cape Town. (D.S.A.B. 1968, Vol. I:5-7.)

88 A negatively flavoured reference to a Roman Catholic. (Deist 1984:122)

89 Mahometans [Mohammedans] are followers of the Islam religion, the youngest of the world's great religions. It was founded in Arabia by Muhammad (570-632) and contains material drawn from both Judaism and Christianity, but regards Muhammad as the final revealer of the unity and will of God (Allah). Mohammedans came to the Cape as servants or slaves of the Dutch. (The New International Dictionary of the Christian Church 1978:519)

90 Rev. Jacobus Beck, missionary and lecturer of the South African Missionary Society. (Cape Almanac 1831:141,246)

91 Nebuchadnezzar, king of Babylonia from 605 to 562 B.C. He is significant in Biblical history as the ruler who brought the kingdom of Judah to an end. He made Jehoiakim his vassal (2 Kings 24.1) and Jehoiakim's son only reigned for three months before Nebuchadnezzar took him and ten thousand

how infinitely superior the one was to the others. The motion was seconded by Mr. Tredgold.[92] Thanks were proposed to the Chairman by Mr. Snowdall, and the meeting was concluded. The collections amounted in all to 80 R[ix] d[ollar]s or £6.0.0.

29 June. Led the civilian class in the evening and renewed the tickets of the members. A good feeling prevails. May it increase and extend:

O that all might catch the flame,
All partake the glorious bliss.

30 June. Was visited by a soldier to whom I ventured to give advice upon an important but to me rather a new subject. (What changes take place! How wonderful the scheme of providence.) Mr. Shaw preached in the evening. He illustrated nearly all his topics by anecdotes, some of which were very interesting.

1 July. Went in the evening to the public exchange and heard a lecture upon physiology. The nerves and senses were the subjects of discourse. Many interesting things were noticed in connection with many trifling things. Poetry was recited even to satiety. The speaker asserted that the images of external things are formed in the mind and not painted upon the retina at the bottom of the eye as is generally supposed. (The lecturer has since rendered himself more notorious by a speech against temperance societies.)

2 July. Variously employed during the day. Had our trustee meeting in the evening. No business of importance.

3 July. How changeable and inconstant is man. Two or three months ago we had a flourishing class of soldiers. Now they are mostly gone. (This I recorded in haste: "all are not lost or wandered back.") One poor fellow who I hope after all is truly converted, came to chapel this evening. He read the Scriptures, sang a hymn and prayed by himself. I was much pleased to see

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leading citizens of Judah captive (2 Kings 24.8-16). Nebuchadnezzar then put Zedekiah on the throne and when Zedekiah rebelled, he brought the kingdom of Judah to an end in 587 B.C. (2 Kings 24-25)

92 Possibly J Tredgold, chemist and druggist, 39 Long Street. He served as secretary of the South African Infant School as well as of the Philanthropic Society. (Cape Almanac 1831:139; 1831:141; 1833:240)

one who would rather serve God alone than the devil with company. Will he also go away? I hope not. The Lord is able to make him stand.

Sabbath, 4 July. Preached this morning upon self-examination to a very small congregation with, I trust, some effect. In the evening I preached with much liberty on Christian hope after which the Lord's Supper was administered. The Lord crowned our banquet with his presence and we felt it a time of refreshing to our souls.

5 July. It having been resolved to hold a meeting at Simon's Town, for the purpose of forming a Branch Wesleyan Missionary Society, I came hither to be present and to assist on the occasion. Everything seemed unfavourable to our object. Brother Shaw was prevented from coming in consequence of Mrs. Shaw's illness. No person could be found to take the Chair till near the time for the meeting, and the weather was disagreeable. The thing however was fixed and we were resolved to make a beginning. Contrary to our expectations we had a very good meeting. The attendance was small, but the collection was excellent and I hope a feeling was excited which shall lead to considerable exertion in the cause of God.

6 July. This morning the boy died whom I baptized the last time I was here. Before his death both his hearing and speech, of which he had been deprived, were restored. From his language and prayers it appeared that a saving change had been effected in his mind. Class meeting tonight was very dull to me. O Lord, in thee have I trusted. Let me never be confounded.

7 July. Have been ranging along the sea shore, but neither sea, rocks, mountains, nor anything else could raise in me those emotions of mind towards the Creator which I wished to experience. I am a Stoic in spite of myself.

8 July. Another day has run its course and carried its report into the world invisible. Yet a little while and this bustling scene shall pass from the view. The great white throne shall be set and the judge of men shall award impartially to all their everlasting destinies. Where shall I spend eternity? I frequently fear that after all I shall come short of that rest which remains for the people of God. "I have a sin of fear lest, after having spun my last thread, I shall perish on the shore."

What a scene now presents itself to my sight. A beautiful bay of several miles extent hardly agitated by the passing breeze. (Simon's Bay) A gallant ship hovering at its entrance wishing to find a retreat from the storms she has lately encountered and but barely escaped. Mountains whose venerable rugged appearance tell that they have withstood the violence of contending elements since creation's birth. The blue vault of heaven, where the Regent of day is exhibiting his matchless glories and shedding his kindly influences upon the earth, imparting to every visible object a share of his own lustre. And this is Africa. (I wrote this extract with a pencil, a mile and a half from the town. When the ship came to anchor it appeared that she had suffered in a storm.)

9 July. Had a comfortable prayer meeting tonight. A good many were present. "O Jesus ride on till all are subdued."

11 July. Felt very well in the morning while preaching. My heart was filled with love to the people. I only wished them to get good to their souls - that was my highest ambition. In the afternoon I felt the melting influence. In deep humility I lay at the feet of Christ, feeling my total helplessness and unworthiness, earnestly desiring that he would put forth his power to render his word effectual. I did not feel in the evening that enlargement I had anticipated. I laid aside all attempts at fineness of speech or argument, convinced that they were unsuitable to the people and talked as plainly as possible, mostly in the language of scripture. Some I doubt not will be offended, others will get good to their souls. It appears to me that the people who live over the hills ought to be more than ever the objects of our attention, for the people of Simon's Town are too wise, too proud to believe. The poor peoples' example is worthy the imitation of the misnamed Christians by whom they are surrounded, and who with the Bible in their hands openly serve the devil.

12 July. Very much rain and towards the evening, heavy thunder and lightning. Unfavourable as the weather was, a good number of people from over the mountains were present at the prayer meeting.

13 July. Had a comfortable class meeting this evening. One admitted on trial. Still the wise will not obey the voice of Jehovah.

14 July. Visited Klaver Vlie [sic] this morning. A few of the people were collected to whom I read a short discourse in Dutch which I had prepared for the purpose. Most of them understood what I said. I went into a few of their miserable huts, which are composed of stakes, reeds and clay, hardly capable to afford shelter from the severity of the weather. All within appeared gloomy and desolate, conveying the idea of temporal poverty and want; and yet I doubt not, these people with religion may be far happier in their wretched habitations than those wicked people who live in pomp and wealth and ease, but Jesus never knew. Beautiful flowers are beginning to spring up amidst the universal wildness which gives even an uncultivated heath an interesting appearance. (Here closed my second letter to the Committee.)

I went into the house of an old Englishman, who has a large garden which he takes a good deal of pains to improve. Wishing to introduce religion I said: "I suppose things do not grow here, any more than in any other part of the world, without care and toil." "Where the growth is good," he said, "it is productive, but it requires labour." "It seems a universal law," said I, "that ends cannot be accomplished without means - we must sow in spring to reap in harvest." To this remark he readily assented. I therefore continued, "Just so it is with religion - we cannot reap the rewards of eternity without beginning to live for eternity in time." "It is true what you say," he replied, but in a manner which indicated that he was not at all charmed with the serious turn which I had given to the conversation. As I had commenced from the purest of motives, I was not to be silenced at once. I expatiated upon the folly of those who neglected salvation till they were about to die, and upon the necessity of preparing for the other world while in health, time being only important in relation to eternity, but I could not elicit from him another word, nor make the least impression upon his worldly heart. How hardly shall they who have a house and garden upon which they set their affections enter the kingdom of heaven! (It appears that my conversation with this old man was not so ineffectual as I imagined, for he has since expressed a favourable opinion of me and comes frequently to the chapel to hear me preach. Who knows but he may yet become a Christian.)

16 July. Received with inexpressible pleasure intelligence from Cape Town that letters for me had arrived from home. Very providentially I got a conveyance to town, in a coach which was returning thither. I found three letters had come. I received them with peculiar feelings. Retired into my room and before I dared to open them, I kneeled before God and prayed that I might be prepared for the result whether painful or pleasing. I then with much solicitude ventured to

unlock my treasures. The whole of them had lain for months at the Mission House in London. Even the latest more than two months, so that none of them are of a recent date. However I bless God that I have heard from my dear sisters once more, and know their affairs for three months after my departure. He that hath preserved them hitherto, I am persuaded will preserve them to the end of time. Their love to me was ever of the strongest and sweetest character, and it breathes with undiminished fervour in all their communications. (I never think of their love, but with feelings of painful pleasure.)

17 July. Dreadful news from Albany. The devil has came down in great wrath, if possible to crush the rising work in Africa. We have this consolation that the gates of hell shall never prevail against the Church of Christ. But O how the enemies of our Redeemer will triumph. (God watched over his own cause and preserved it from ruin.)

Sabbath, 18 July. As our chapel at Wynberg was to be opened this morning, I went thither to be present on the occasion. About half past nine the people began to assemble. Some came in waggons and vehicles of various descriptions, others on horseback, and those who lived near, on foot. It was to me a very interesting sight. Something like the scene described by the prophet Isaiah. Many people shall go and say, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob etc." (2:3). The Rev. J Beck preached in Dutch from Psalms, a suitable and appropriate sermon, and was heard attentively by all present. The collection amounted to eight Pounds, six shillings and six pence. Having returned I preached at Constitution Hill, not without effect, if I may judge from the attention which was manifested and the tears that were shed. In the evening I preached with fidelity and plainness from Isaiah 30:10 and was heard with as much apparent interest as I could desire. Thus another Sabbath has run its course.

19 July. Was employed the former part of the day getting Brother Snowdall's luggage on board the vessel for Algoa Bay. In the evening I led the shattered remains of the military class. Was pleased in general with their experience.

20 July. Went to the public library and read an account in the *Imperial Magazine* of the Rev. Daniel Isaac,[93] now stationed at Leeds, which place was a short while ago the scene of confusion and disorder among our societies. It is to be hoped that his presence and wisdom will, under God, tend to the composing of all differences and unite the people again in amity and love. (I have since learned that he has published two pamphlets against the Nonconformists.[94])

21 July. Preached this evening with very much difficulty. I fear the people reaped very little benefit.

23 July. Received from India a report of the Madras Auxiliary Wesleyan Missionary Society and a print of the Gothic Chapel erected by subscription at Wesley Mount. The work there seems upon the whole to be advancing, although from the nature of the opposition with which they have to contend, the improvement must be very gradual. (The Gothic Chapel at Wesley Mount originated with Brother Garner,[95] but did not meet with the appreciation of his brethren.)

24 July. Two ladies called at the Mission House today. They are daughters of Mr. Douglas,[96] one of our old preachers who is now Supernumerary at Aberdeen. (The Rev. Mr. Douglas was a preacher of considerable talent, as most of the Scotch preachers have been.) They have touched here on their passage from India. I was glad to hear from them of the safe arrival of our dear brothers and sisters at Madras. I made enquiry, as they were from Calcutta, if the mission commenced there was likely to succeed, and received an affirmative answer. Before they left, Mr. Percival had arrived and had begun to solicit subscriptions for a chapel. I think many of our

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93 Daniel Isaac (d.1834), Methodist minister and author of a number of books. Isaac became chairman of the Leeds District in 1830. In 1832 he was seized with paralysis, but recovered sufficiently to be stationed in the York District in 1833. (British Minutes of Conference 1834:343-345; Methodist Magazine 1830:617)

94 A term first used to refer to English Puritans who refused to submit to the Acts of Uniformity (1662), but also declined to leave the Church of England. It became interchangeable with "Dissenters" during the Restoration. (Encyclopedic Dictionary of Religion 1979, Vol. F-N:2551; The New International Dictionary of the Christian Church 1978:714)

95 Possibly a reference to the Methodist missionary, William H. Garner, sent to South Africa in 1835. He remained in South Africa until his death in 1864. (British Minutes of Conference 1864:21)

96 George Douglas (1764-1853), Methodist minister, 1793 to 1829, when he became a supernumerary. In 1850 Douglas was seized with paralysis, after which his mental powers failed rapidly. (British Minutes of Conference 1853:178,179)

preachers go wrong in their eagerness to build chapels. It would be far better to preach in a hired house till sinners are converted and a Society formed, than rashly to erect places of worship before a foundation is laid for the permanency of the work. (Reasons may exist to justify such procedure in foreign countries which are not felt in Britain.)

Sabbath, 25 July. Rode to Wynberg and preached to a small congregation from Genesis 28:10. A number of our own people from Cape Town were present. The collection was £3.11.3 and a gold ring. It appears to me doubtful whether we shall have any permanent attendance there. Returned to Cape Town - gave a short address to the children of the Sabbath school. Preached in the evening to a rather smaller congregation than we usually have. (Wynberg is not a place of much encouragement, but our congregations are better than I anticipated.)

26 July. Visited, in company with Brother Snowdall, a sick man in Somerset hospital. His views seemed to be dark and confused. Mr. S[nowdall] discoursed and prayed and I sought out a few passages of scripture and marked them for him that he might read them after our departure. At six o'clock we went together to a house where we had been invited to tea and supper. Several of our people were there. We sang five verses of that beautiful hymn of Watts beginning: "Father how wide thy glories shine etc."[97] Read the ninetieth Psalm and I prayed. Most of us left I believe with a clear conscience, having avoided everything tending to levity or dissipation of mind.

27 July. Was out today at breakfast, dinner and tea, which I did not much like, because if one is not very guarded, it leads to dissipation of mind and produces an indisposition for those studies which require close attention. I have not sufficient authority to turn the tide of conversation into a proper channel in mixed company. Hence I either sink into silence or talk unprofitably, both of which I sincerely wish to avoid. Poor Mr. D arrived in the afternoon from Albany. The sight of him filled me with sorrow. What is man!

28 July. Talked a little tonight upon the absolute necessity of the influences of the Spirit to produce anything good in the human mind. Felt nothing peculiar. The people were attentive.

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[97] Hymn no. 263 in *Wesley's Hymns and the Methodist Sunday-School Hymn-Book*, composed by Dr. Isaac Watts.

29 July. Went to the military hospital to visit a man who, I was informed, wished to be instructed in divine things, as he was drawing near to eternity. I found him in a very weak state. Upon enquiry I learned that he had some conception of Christ's all-sufficiency as a Saviour, and confidence of acceptance with God through him. Though his views were not so clear, nor his experience so satisfactory as I could have wished, I spoke to him mostly in the language of the Holy Ghost and prayed. His countenance did not indicate deep interest, but perhaps he felt more than was perceptible. When I bade him farewell, he said with much emphasis, "God bless you."

30 July. Brother Shaw, Brother Snowdall and myself rode in company from Cape Town to Wynberg where I took leave of Brother Snowdall, perhaps never more to meet in this world. I proceeded alone to Kalk Bay. On the way I intended to preach at one of the convict stations, but when I arrived the overseer told me that he had made preparations six times and had had preaching only once. I told him I could not preach in Dutch. "Well," he said, "It will be better to defer it for another week, as the people cannot understand English." At Kalk Bay I gave out Dutch hymns and read a chapter, but was obliged to pray in English. I afterwards examined an old Dutch folio Bible printed in the year 1741. Its boards are beautifully adorned with gilt, and kept together by two large brass clasps. The title page is illuminated with gold. The numerous plates which it contains are of two kinds, coloured and plain - the former large, the latter small, but both in the Old Dutch style of painting. Notes are added to the text. No doubt by some famous theologian, who had confidence enough in his own talents to believe that the scriptures would be better with, than without his lucubrations. Why did the apostles not write commentaries?

31 July. Rode this morning from Kalk Bay to Simon's Town. About 2 o'clock p.m. I took a walk along the side of the hill upon which our chapel is built. I was delighted to see the ground beautified by numberless wild flowers of various descriptions whose leaves were unfolded to admit the vivifying influence of the solar rays. I thought of home and of the impressions which I felt in early life when beholding creation's glories. I reflected likewise on the sterility and unproductiveness of the human mind compared with the spontaneous fruitfulness of the earth. Here no extra means had been employed to cause the exhibited splendour - the rains had fallen, the dew had distilled, the sun had communicated his warmth, and now the grateful soil in return sends forth its treasures. But the rains of grace descend, the dew of heavenly love gently falls, the sun of righteousness shines upon the sinners, and yet how seldom do we see that moral

loveliness which the operation of such causes, if not prevented, would certainly effect. Indulging such contemplations I paced along, till I saw a black female busily employed with her needle. As I drew near she lifted up her head and I immediately recognised her as one of the members of our Society. I was pleased to find her at work. A Dutch hymn book lay by her side, which indicated obedience to that apostolical advice: "Not slothful in business, fervent in spirit, serving the Lord."[98] I entered into conversation with her. She anxiously enquired if Mr. Snowdall was gone and said in a mournful tone of voice, "I think I will see him no more". I exhorted her to think about the many good things which he had taught her and to put them in practice. She replied: "That I do." I gave her some advice suitable to her state and then took my leave.

1 August. This day I am twenty-five years of age. How much of my life has passed away without improvement. If God spare me a little longer in this world, I am resolved to be more devoted to his service. (When will I do as well as say?)

Mr. Pears,[99] a minister of the Scotch Church, performed the public services of this day in our chapel. The attendance in the evening was very good. (This gentleman has since been Professor of English and Classical Literature in the Cape Town College. He is zealous and doing good.) I led the class in the morning with comfort. Barren as is this place, I trust there are a few who call Jesus Lord by the Holy Ghost. Went to Black Town in the afternoon and talked to the wretched people who dwell there. They are literally without God and without hope in the world.

2 August. Had our missionary prayer meeting tonight. A goodly number were present. Three have engaged to become collectors. I hope they will be efficient.

3 August. Class meeting tonight was to me a season of comfort. The people appear to feel the importance of spiritual things and are athirst for God. O Lord make thy chosen people joyful.

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98 The reference is to Romans 12:11.

99 John Pears (1790-1866), minister of the Scottish Presbyterian Church. In July 1830 he accepted the professorship in Classics and English Literature at the recently founded South African College. He also served as chairperson of the Christian Instruction Society, a body which pressed for the Christian education of underprivileged people. (D.S.A.B. 1977, Vol. III:678,679)

4 August. Rode to Cape Town. Attended the missionary prayer meeting in the evening. Read a few extracts from the *Missionary Notices* for May, to which the people paid much attention. I hope the missionary feeling increases here.

7 August. Visited a woman who is drawing near to the eternal world. I talked to her and prayed, but did not feel as if she understood religion, or was properly concerned for salvation. Many whom I called to visit seem to know nothing about the plan of salvation, and it is extremely difficult to give them any ideas upon the subject. They hear and consent, but in the meantime it is visible that the veil is upon their hearts and the devil has them fast in his chains. Eternal Spirit, the power is thine. (She is since recovered, but I fear as careless as she formerly was.)

Sabbath, 8 August. Preached three times with considerable liberty and was heard each time with attention. O when shall the unction descend and the enquiry be heard: 'What must we do to be saved?'.

10 August. Four men from Bundle Zwaarts[100] in Great Namaqualand[101] are now in the Mission House. One is a Chief. (This is the Chief with whom Brother Cook[102] has taken up his residence.) His uncle is with him as interpreter - the other two are attendants. They have left a few more near the Salt River[103] with their oxen. They were the people who advised Mr.

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100 Bundle Zwaarts [Bondelswarts] are a small tribe of Nama origin, who settled at Warmbad in Namibia in about 1805. Abraham Bondelswart was the chief of the tribe for about half a century up to 1868. In 1810 they made a treaty with another Khoi tribe, incurring the wrath of Jager Afrikaner. Afrikaner razed Warmbad to the ground, causing the Bondelswarts and their missionaries to flee to Karas. (S.E.S.A. 1970, Vol. 2:407)

101 District of which Springbok is the principal town, named after the Namaqua tribe which formerly inhabited it. In former times, that part of Namibia south of the 24th parallel of latitude was known as Great Namaqualand, while the present district of Namaqualand was called Little Namaqualand. (Raper 1987:378)

102 Edward Boyer Cook (1806-1843), Wesleyan Methodist missionary. He arrived in South Africa in 1832 and after a two year stint in Cape Town, volunteered for service in Great Namaqualand. Here he settled among the Bondelswarts at Warmbad (later renamed Nisbett Bath). Because of the hostility of some chiefs, however, Cook and his family lived in extreme danger. He took part in two exploratory trips to the north, but his health steadily grew worse. (D.S.A.B. 1977, Vol. III:174,175)

103 Salt River (or Soutrivier) is the name of the lower portion of the Diep River which rises near Riebeek-Kasteel and enters the sea at Milnerton. Its name refers to the salinity of the water. (Botha 1917:15 and Raper 1987:481)

Threlfall[104] not to proceed in that journey which proved so fatal to him. The Chief is the very man who brought the intelligence to Kamies Berg[105] of Threlfall's murder, and so heartily concurred with government in putting to death the man who was guilty of the horrid deed. They have come to Cape Town to solicit the governor for help against their enemies, the brethren of the late Africaner,[106] who have been stealing their cattle and killing their people. They would gladly take a missionary along with them when they return. I have now seen a specimen of a royal family among the aborigines of South Africa and I would not think it any honour at all to be made one of its members. Mr. Shaw brought them into the hall tonight and talked in Dutch to the Chief's uncle, and he interpreted what Mr. Shaw said in their own language to the Chief. I felt much gratified that I had the opportunity of being present. (There is a prospect of ultimate success, although many difficulties will first have to be overcome and many trials endured. Brother Cook very imprudently dismissed his interpreter, a truly amiable and pious man belonging to Kamies Berg [sic], and is now wholly dependant on native assistance - 1835.)

A young woman who was awakened some weeks ago, under a sermon that I preached on death, obtained pardon this afternoon and is now filled with joy through believing. (See June 8th: Mrs. Crawford, then Mary Allison.[107])

11 August. Visited one of our leaders - conversed and prayed. A woman belonging to the Romish Church was present. I entered into conversation with her respecting religion. She said she did not believe that any man upon earth could pardon sin, and yet I could easily perceive that

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104 William Threlfall (1799-1825), Wesleyan missionary and martyr. He arrived at the Cape in 1822 and worked for a while among the settlers in Albany. Threlfall then went to Delagoa Bay to establish a mission there, but repeated attacks of malaria compelled him to abandon this work. He returned to Cape Town and then went to Leliefontein to complete his convalescence. In 1825, together with the Rev. Jacob Links and Johannes Jager, he undertook a mission to the Namaquas north of the Orange River and was murdered by their guide near Warmbath. (D.S.A.B. 1968, Vol. I:792-793)

105 Kamies Berg [Kamiesberg] is a mountain range in Little Namaqualand. Pettman (1931:22) claims the name is derived from the Khoi word, "chami", a lion, but Botha (1926:152) says it is derived from a word meaning, "to gather". Raper (1987:247) maintains the name is of Khoi origin and probably means "grass veld mountain".

106 Probably a reference to the followers Jager Afrikaner, son of Klaas Afrikaner. The Afrikaner family were Nama who killed their Boer employer towards the end of the eighteenth century and fled across the Orange River. They formed a following of Kora and Bushmen and for a number of years terrorized the Orange River region. In 1817 Jager was converted to Christianity and thereafter lived an exemplary life. He died in 1822. (Cope 1977:88)

107 Mary Crawford was a sister-in-law of James Cameron.

she placed too much confidence in the prayers, advice, and what not of her priest. I did not try to prove that the Church of Rome was not the true Church of Christ, but told her plainly and emphatically, what she had herself confessed, that God had put the power of pardoning sin in the hands of no man, and that she must believe in Christ if ever she expected to get to heaven.

13 August. Brother Shaw received a letter from Brother Boyce which states that Mr. Kay has been obliged to leave Butterworth,[108] the Chief[109] having threatened to drive him away if he did not voluntarily depart. This he attributes to the peculiarly distant and unconciliating temper of Mr. Kay's mind, which does not at all suit the missionary character among such people. Here again I am led to admire the superintendence of divine providence. Had I gone to that station with Mr. Kay according to the Conference appointment, I must have been involved in the consequences of his mismanagement, for which I would have been ill prepared immediately upon my arrival in a strange land, among a barbarous people, before my mind was familiarized to surrounding scenes or recovered from the distracting effects of a long voyage. Whereas by the subsequent arrangement I am comfortably settled, where I trust my labours are not altogether fruitless and with a colleague in every respect to my mind. (I am sorry that I wrote this. I have since had the opportunity of seeing and conversing with Brother Kay, and I can say with assurance that he is a very superior man. His manners are amiable, his talents respectable, and his judgement discriminating and correct. As for his piety, it is undoubted.) A letter has also been received from Brother Hodgson,[110] which gives a very pleasing account of the station at Bootchmaap.[111] Gradual improvement is manifest among the people and the Lord visits their assemblies with the gracious influences of his Spirit.

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108 Butterworth is a town about 100km north-east of East London. It developed from a station of the W.M.M.S., established in 1827 by the Rev. W.J. Shrewsbury. The town was named after Joseph Butterworth, a former treasurer of the Society. (Raper 1987:81; Botha 1926:153)

109 The chief who drove Stephen Kay away from Butterworth was Hintza (1790-1835), chief of the Gcaleka tribe and paramount chief of the Xhosa. (D.S.A.B. 1968, Vol. I:382,83)

110 Thomas Laidman Hodgson (1787-1850), Wesleyan Methodist missionary. With the Rev. Samuel Broadbent he established a mission station at Maquassie in April 1823. In February 1824 Hodgson was recalled to Cape Town but returned to Maquassie with James Archbell in 1825. They moved the station to Platberg (near present day Warrenton). In 1836 Hodgson returned to the Cape and in 1837 succeeded Barnabas Shaw as chairman of the Cape District of the Methodist Church, where he remained until his death. (D.S.A.B. 1977, Vol. III:397)

111 Bootchmaap is situated on a branch of the Harts River between Barkley West and Vryburg. The name has a variety of forms - Bootschnaap, Buchnaap, Boetchap, Buchuaap, or Boetsap. (Pettman 1931:49; Schoeman 1992:125)

15 August. What have been the proceedings of this day? Already they are registered above and have their true character assigned to them by unerring wisdom, which with the most perfect discrimination decides upon the merit and demerit of human actions. Held the public services and conducted a class, but saw little feeling or interest in the things of God manifested. Talked to the people at table tonight very seriously about the necessity of sensible pardon. My remarks appeared to have some weight. The more I see and know of religious professors, the more I am convinced that no permanency or stability in grace can be attained without laying the sound foundation in a satisfactory knowledge of forgiveness. Most of our backsliding Methodists were never justified.

16 August. Felt very well at class tonight. But here the devil is making his inroads. Some are falling into sin, others are grieved and disheartened. What shall be done for thee, O Simon's Town?

23 August. Received letters from home. The intelligence is encouraging. Mary Hutton[112] is dead, but died happy. So may I die when God shall call me hence. (Her father, without exception, was one of the most substantial men I ever met with. I have cause to think of his friendship towards me with the sincerest gratitude. His wife was also an excellent woman.) Visited one of our members who is afflicted - discoursed and prayed. Called upon a family who are mostly members of Society, where I conversed profitably and prayed with liberty. A man who had formerly been a Methodist, but has for some considerable time had no connexion with the Society, called tonight requesting readmission. He has of late been trying to serve God, but could not feel satisfied till again united with God's people. I gave him some advice and prayed with him. He appears much in earnest.

26 August. Conducted service tonight in Dutch. I cannot tell how I felt. My fear of sticking fast seemed to swallow up many other necessary thoughts. I got through much more to my own satisfaction than last time when I attempted it at Simon's Town. If spared, I have little doubt that I shall soon be able to talk with ease. (Ignorance is frequently the parent of satisfaction.)

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[112] This could be Mary Hutton, the daughter of Matthew Hutton (1693-1758), successively bishop of Bangor, archbishop of York, and archbishop of Canterbury. (Dictionary of National Biography 1891, Vol. XXVIII:358,359)

29 August. (Simon's Town) Conducted service this morning in Dutch with some freedom. My memory gave me the slip just at the conclusion and fairly exposed my ignorance of the language. At the class immediately afterward, much feeling was evinced. I talked away as I could in Dutch and several were affected to tears. In the evening I preached in English with comfort. Lord set thy seal to thine own word. "Let me into nothing fall, let my Lord be all in all."[113]

30 August. The power of God was felt in the class. The deep drawn sigh and gushing tear proved that the soul was melted into tenderness.

31 August. Baptized a boy supposed to be dying. Our prayer meeting in the evening was a dead one.

1 September. It is a year this day since I left home. What exercises of mind I have passed through. How varied the scenes I have beheld. Who can tell what shall transpire before another year runs its course? I was astonished when I arrived in town today to hear of the sudden death of an old Namaqua who came hither with the Chief three weeks ago. In the morning he was well enough - took breakfast as usual, called the others to breakfast, sat down on the stoop, was seized in an instant, lay down and expired.

3 September. Heard Brother Shaw preach tonight in Dutch. I understood nearly the whole and was profited.

Sabbath, 5 September. Have preached three times today and administered the Lord's Supper. A good influence seemed to pervade all our meetings. May the fruit be permanent. Some person gave, at the collection for the poor made at the Communion, £1.6.0. (Sergeant Talbot) He that giveth to the poor lendeth unto the Lord.

9 September. Letters from the interior state that Vosani [sic] is dead. Several of his principal men have suffered death, being suspected of having bewitched him. One, to escape the hands of the murderers, threw himself into the river and was drowned. Brother Boyce was about

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[113] This could possibly be a reference to 1 Corinthians 15:28.

proceeding to Caffreland to take up his residence with Faku.[114] The Lord be his guide and protector. Finished the reading of *Calvinism*[115] *and Arminianism*[116] *compared in their Principles and Tendency*. One of the most tedious books I ever read. Completely lumbered with notes. The trial of Telinus is interesting and worthy of extensive circulation. The whole work I think would have been much more acceptable, had its almost innumerable appendages been wrought into one connected series of dissertations. Evening Dutch preaching - good singing - sweet sermon - rather more people. Teachers meeting - superintendent absent. Not so much unanimity as is desirable.

12 September. (Simon's Town) How shall I detail the wonders of this day? I read a short discourse in the morning in Dutch founded upon Mark 1:15. Got through the service with some comfort and the congregation was dismissed without the appearance of anything remarkable. I commenced the class in the usual manner expecting nothing uncommon and said nothing at all calculated to awaken feeling or produce emotion. So far was I from attempting to elicit noise that I requested one of the brethren to take a female out of the chapel who was weeping aloud, that we might proceed quietly. Having related in a few words my own experience, and administered advice to the first person upon the Class Paper, I addressed myself to a young woman who has met in class for about two years and has been most zealous in every good work. She requested that I would allow her to tell her experience in Dutch. As she can speak English I rather demurred to it, but consented on condition that she would speak very plain. She deeply deplored the evils of her heart, the wandering and unholiness of her thoughts, the sin even of her religious

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114 Faku (1790-1867), paramount chief of the Mpondo. William Shaw visited Faku in May 1829 and in November 1830 a Wesleyan missionary station was established at Buntingville. The Rev. T. Jenkins, who worked in Pondoland from 1838 to 1860, became his intimate and loyal friend. (D.S.A.B. 1968, Vol. I:283-285)

115 Calvinism is the theological system elaborated by the French reformer, John Calvin, chiefly in the Institutes of the Christian Religion (1536-1539). Predestination, the sovereignty of God, the divinity of Christ have all been regarded as the focal points of Calvin's theology at various times. (New Catholic Encyclopedia 1967, Vol. II:1090-1095)

116 Arminianism, the theological system inspired by Jacob Arminius (1560-1609), was condemned by the Synod of Dort (1618-1619). It differs from Calvinism on two major points:
1) atonement was intended for all people;
2) all people need grace, yet can resist it and even lose it.
The theology of John Wesley was Arminian, not merely because of his opposition to Calvinism, but because of his perfectionism. Arminianism thus characterises most Wesleyan Methodist groups. (Encyclopedic Dictionary of Religion 1979, Vol. A-E:267; The New International Dictionary of the Christian Church 1974:70; New Catholic Encyclopedia 1967, Vol. I:839-840)

services. While she was thus speaking she was overwhelmed with such a mighty influence from above, that tears gushed from her eyes, her hands become powerless, her knees smote together and she fell upon the ground crying, "Myn zonde, myn zonde". She continued upon her knees nearly two hours, calling upon God in such a manner as I shall never forget. O how she agonized, wrestled, wept and prayed. The influence spread: others were crying and groaning for mercy. All were affected. We sung, prayed, read and exhorted by turns. Once I pronounced the benediction and tried to dismiss the people, but all to no purpose. So we remained wrestling with God till I felt myself unable to do more, and was obliged to leave them after having been in the chapel about five hours. They still kept praying after I was gone. The young woman was the whole day in the chapel without either meat or drink, supplicating for mercy, and two or three more were in nearly same state. (The experience of this young woman is rather remarkable. She has not yet obtained a sense of pardon, but she sees it to be her privilege. She longs and prays for it and surely the Lord in his own time will confer the blessing of her conversion. I have no doubt, for she has an understanding in spiritual things which unconverted persons have not, but she wants the witness of her acceptance with God - 1833.)

In the evening I preached from, "Believe in the Lord Jesus Christ, and thou shalt be saved".[117] My soul was filled with love to the mourners in Zion and my tongue gave ready utterance to my sentiments. While speaking I could hear the sighs of penitence and the groans of distress, but none of them have obtained sensible pardon. "Lo the promise of a shower, is descending from above; but the Lord will shortly pour, all the Spirit of his love."

14 September. The Lord is working in a manner to which I have hitherto been a stranger. Last night just as we were commencing supper, the young woman who was in such distress on Sabbath day, cried aloud and fell upon her knees in an agony of prayer. We all sat astonished and overawed, wandering what would be the issue. In a few minutes she called upon me to pray. We all knelt down and while I was praying, there was such weeping and mourning and lamentation, that some others were attracted by the sound and coming in, fell down before God praying for mercy. All worldly order was at an end. Every one was calling upon the Lord just as if about to sink into perdition. Sometimes the noise would subside for a few minutes and nothing was heard but fervent breathings after God. Then again all was uproar, one crying, "Och

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[117] The reference is to Acts 16:31.

mijn Heiland", another, "Verlost mij nu O Jesus", and a third, "Heere help mij, ontferm U over mij". I did expect that the hour of deliverance was come, that the heavenly physician would apply the balm of his grace to the souls which he had wounded by the sword of his Spirit, but after two hours thus employed we separated without hearing the voice of thanksgiving and praise. "Surely it will speak at last, it will speak and shall not lie."

18 September. Mr. Edwards with his wife and children arrived here for supplies. (He has few equals in Africa.) They have performed the journey from Kamies Berg in 16 days. Public prayer meeting tonight.

19 September. Had the pleasure of seeing Mr. Moffat[118] of the London Missionary Society. His manner is very easy and engaging.

Sabbath, 20 September. Preached twice with liberty.

22 September. A very strong south-easter has been blowing all last night and all this day. Its fury is not in the least abated.

23 September. Had our District Meeting. All agreeable. I discoursed in the evening without a text. Our modern way of preaching was unknown in the primitive church. (This is rather strong.)

24 September. Received a very interesting letter from Brother Snowdall. Rode out in the afternoon, fell from the horse and bruised my hand. Heard Brother Edwards preach in the evening.

25 September. Prayer meeting tonight. Mr. Moffat called afterwards. I was much entertained with his conversation.

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[118] Robert Moffat (1795-1883), L.M.S. missionary, Tswana linguist and Bible translator. Moffat settled in the neighbourhood of Kuruman in 1821. In 1831 he prepared the first Tswana catechism and by 1857 he had translated the whole Bible into Tswana. During a stint in Britain, from 1838 to 1843, he published his *Missionary labours and scenes in Southern Africa*. (S.E.S.A. 1972, Vol. 7:483-484; D.S.A.B. 1968, Vol. I:546-550)

26 September. Left Cape Town this morning about 7 o'clock a.m. Brother Shaw kindly accompanied me part of the way. My journey was very pleasant. A heavy dew had fallen during the night which rendered the atmosphere cool and refreshing. By the time that the solar rays had absorbed the nocturnal moisture, I was favoured with a fresh breeze from the sea. So I escaped the oppressive heat of a meridian sun and gained my destination in safety. (Pedantry.)

Sabbath, 27 September. (Simon's Town) The Lord is working here mightily by the power of his Spirit. The influence is spreading and several are enquiring what they shall do to be saved. Today I renewed the quarterly tickets of the female class and added five new members. A boy who is servant in the house where we lodge was this morning, while alone, so piercingly convinced of sin that he fell down upon the ground crying for mercy. He is still in deep distress. I have also been informed of an old Hottentot woman who lives a great way off and has never been at chapel, who is awakened and is seeking salvation in the blood of the Lamb. (The boy here mentioned obtained a clear sense of the pardoning love of God. Of this woman I never heard anything more. We have had several such visitations at Simon's Town since.) The process is much the same upon the minds of all who are the subjects of this work. They are seized with fear and trembling, become powerless, and involuntarily fall to the ground crying, "Heere help mij enz" in a most affecting manner. Their inward pollution seems to engage their thoughts more than their outward unholiness, and they pray with a vehemency and fluency of expression altogether astonishing. Soon I hope these mourners in Zion shall be comforted.

28 September. Baptized an old woman who is confined to her bed and on the verge of eternity. O may she be made a partaker of Christ.

29 September. Rode to Cape Town. Read the *Life of the Rev. H Moore*[119] up to the first conference after Mr. Wesley's[120] death.

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119 Henry Moore (1751-1844), Wesleyan Methodist minister, ordained by John Wesley in 1789. Moore was elected President of the Wesleyan Conference in 1804 and again in 1823. He published a number of books and articles, including a two volume Life of the Rev. John Wesley in 1824. (Encyclopedia of World Methodism 1974, Vol. 2:1665; British Minutes of Conference 1844:10-12)

120 John Wesley (1703-1791), founder of Methodism. He was educated at Oxford and in 1728 was ordained an Anglican priest. Wesley assumed duties as fellow and tutor at Oxford in 1729 and led the "Holy Club", a society for spiritual improvement. After a disastrous attempt to convert the Indians and colonists in Georgia, Wesley returned to England. On 24 May 1738, Wesley's heart was "strangely warmed" and this restored his faith and assurance, which had taken a battering after the

1 October. Quarterly fast which we caused to be observed here for the first time. (It was not held again till 1833.) Brother Edwards took his departure for Namaqualand.

3 October. Preached thrice and administered the Sacrament. Was blest with enlargement of soul and freedom of speech. I hope the people were profited.

4 October. Wrote a letter to Brother J. Morrison who was my class leader in former days. (He is gone to America.) Visited a certain family; left without prayer, for which I felt condemned.

9 October. Rode to Simon's Town. Attended a meeting of chapel trustees, where it was agreed to offer the Colonial Government its use for the services of the Church of England on condition that they pay the sum of 60 pounds per annum. (This offer was accepted at 50 pounds per annum, which we now receive.)

10 October. Preached twice. A young man laughed a great deal in the evening. I felt compassion towards him. A very precious feeling exists among the people connected with the Society. Most of them are truly in earnest to save their souls.

11 October. Went to see an old woman supposed to be dying. She had expressed a desire to see a minister. I therefore enquired what she wished to say.
"I ask your Reverence's pardon."
"For what?"
She reiterated the same words.
"Do you wish to pardon your sins?"
"Yes sir."

Georgia experience. He now started preaching in fields and wherever people would listen, his travels covering about 225 000 miles and giving more than 40 000 sermons.

To conserve the gains of evangelism, Wesley formed societies in the wake of his missions. He did not want to create a sect, so hoped that other evangelical-minded clergymen of the Church of England would help him look after the Methodist flocks. His words and actions however gradually severed his ties with the Anglican Church. In 1784 he ordained Thomas Coke to superintend the American missions. So, too, he ordained preachers for Scotland, Ireland and England. Wesley's own accounts of the missions are contained in his journals. (The New International Dictionary of the Christian Church 1974:1034; New Catholic Encyclopedia 1967, Vol. XIV:878-879)

"I cannot pardon your sins, nor any man upon earth. If all the Roman Catholic Priests in the world were here they could not pardon you."
She insisted that they could.
"You must know," I continued, "that you are a great sinner."
"O no, sir," she replied, "only robbery and thievery are sins against God."

I laboured to convince her that she was in truth a great sinner in danger of hell-fire, but could make no impression. I therefore prayed for the poor creature and left her in the gall of bitterness and in the bonds of iniquity. Awful thought. (This woman contrary to all human appearance recovered, but it is to be feared that her affliction did not yield afterwards the peaceable fruits of righteousness. I know not what has become of her.)

12 October. Was agreeably surprised on my arrival in Cape Town to find a letter from home awaiting me. The intelligence mostly of a pleasing nature, for which I am truly thankful.

13 October. Wrote out the minutes of our District. Heard Brother Shaw preach in the evening. Had our Leader's Meeting afterwards. Appointed Brother Fincham Leader of the military class, in Brother Bell's stead, who is gone to England.

17 October. Rode out to Wynberg. The morning was fine, the sky serene, the air sweet and a "gentle breeze fanned the earth with odoriferous wings". All conspired to render my excursion pleasant. I arrived just in time for preaching and to about 40 people I discoursed from Acts 10:34-44. Having returned, I delivered an address to the children of the Sabbath school and again in the evening I preached from St Peter's sermon to Cornelius and his friends.

19 October. Brother Shaw left for Namaqualand. I accompanied him about 12 miles on his journey. The morning was beautiful, but the heat of the sun, the depth of the sand and an army of sand-flies, which attacked us incessantly and irresistibly, tended considerably to interrupt our enjoyment. Nevertheless I parted from him with reluctance, feeling a strong desire to proceed all the way. I expected to be much annoyed on my return by the host of enemies through which we had before passed with such difficulty, but was pleasingly disappointed. I passed along without molestation. (I have many times since rode through the flats and was never so much annoyed by these insects, but on that occasion they were numberless and furious.)

20 October. Preached in the evening and held a Leader's Meeting to consider the case of one of our members who has been led into temptation. He did not evince a disposition of mind at all suitable to his circumstances; only he confessed he had done wrong. The meeting decided that he should be continued, but put on trial for a quarter. I felt in relation to him, what it is to hate the sin with all my heart, but still the sinner love! (This person continues to this day and has turned out much better than I expected. He prays in public - July 1833. He has since fallen into the most open and scandalous sins and is now reckoned by us as a heathen man and a publican. His very countenance is deeply impressed with guilt - 1834.)

23 October. Came to Simon's Town. I have never before since my coming to this Colony had to contend with such fierce winds, which are rendered more trying by the sand that is raised and driven in one's face with irresistible fury. A veil, which I have ever been accustomed to view as a needless feminine ornament, I found to be very useful. When I drew near to the bay, I was particularly struck with the magnificent appearance of the waves as they approached the shore. So full, so majestic, so awful. That passage came with peculiar force and energy to my mind: "O that ye had harkened to my commandments, then would your peace have flowed as a river, and your righteousness have abounded as the waves of the sea."[121]

Sabbath, 24 October. Preached twice and led a class. Congregations small, but attentive. One who has lately been convinced of sin, dreamed the other night that he received a letter wherein he was directed to read the 16th verse of the 3rd chapter of John's Gospel, and was assured that if he continued to seek the Lord he would find Him. Such dreams cannot be from beneath. (The dream here mentioned might be the effect of the state of the mind during the day, and not of imm[orta]l revelation.)

25 October. Read King's *Worship of God*,[122] and I must confess I was never before so convinced of the excellence of the mode of worship used in the Church of England. "The Church of England is the best constituted Church in the world" - Wesley. (But still I am more attached to constitution of Presbyterian Churches.)

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121 The reference is to Isaiah 48:18.

122 The reference is to a tract published in 1694 entitled *A Discourse concerning the Inventions of Man in the Worship of God*, written by William King (1650-1729), Archbishop of Dublin. (Dictionary of National Biography 1892, Vol. XXXI:163-167)

Sabbath, 31 October. (Cape Town) Preached thrice, but when shall sinners be converted? One man told me that he was almost persuaded to be a Christian. The Lord make him one altogether. (Mr. Bridkirk[123])

5 November. Left Cape Town on a missionary journey, trifling if its length only be considered, but important if its objects be regarded. When I had proceeded about eight miles, the clouds which before had covered the expanse of heaven with darkness poured forth their treasures most copiously, so that I was well drenched in a few minutes. I made my way as quickly as possible to a farm house about five miles further on. I did not know any of its inmates, but I had heard a favourable report of their hospitality. When I arrived I was most cordially received. Here I spent three hours in a very agreeable manner. (Surely I will learn, if I live much longer, not to judge too favourably of any one at first. I have often been mistaken.) At half past 5 o'clock I remounted and proceeded through the rain, which was still heavy, to a convict station about 3 miles off where I was appointed to preach. I preached in my wet clothes to the poor prisoners, who were very attentive, and then discoursed to the soldiers of the station and a few others in English. They all expressed much thankfulness. I hastened onward to a farm house where a small congregation was waiting for me. To them I unfolded the pleasure of a Christian life from Acts 8:39. I hope good will be the result.

6 November. Came to Simon's Town. Heard with sorrow that Mr. M. last Sabbath day had been preaching that religion may be possessed without being enjoyed, and that it is presumption for any man to say he has received the Holy Ghost. I was glad, however, to find that our people perceived that such doctrine was contrary to what we had taught them and could not therefore receive it. I like liberality, but not to the endangering of the flock committed to our care by the Great Shepherd and Bishop of souls.

7 November. Preached this morning with peculiar comfort in Dutch. I was so overpowered near the conclusion, that it was with great difficulty I could finish my discourse. The class was a season of deep and genuine feeling. I preached in the evening from Psalm 9:17. While words of terror flowed from my mouth, I felt the truest love to the people in my heart and I am persuaded some of the people felt the power of God.

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[123] This is possibly a reference to the printer William Bridekirk, of the Government Gazette Office, Heeregracht. (Cape Almanac 1831:248)

8 November. Went over the mountains and held service with the people who dwell there. We had weeping, but not so much as usual. Led the class in the evening; felt much liberty to speak and desire to advance the divine glory in the good of the people.

Sabbath, 14 November. (Cape Town) Preached in the morning upon brotherly love. I did not feel my ordinary freedom in the delivery of my sentiments, but I have heard since that several of the people were profited, for which I desire to be thankful. In the evening I unfolded the character and destiny of the wicked from Psalm 9:17. Afterward I baptized Brother Shaw's son named D. Isaac and an adult, a native of Delagoa Bay[124] named William Threlfall after his lamented master. The congregation manifested much interest while I was administering the ordinance.

16 November. Today one of my townsmen, who is proceeding to Van Dieman's Land,[125] called upon me. He brought letters from my dear friends at home and a token of my dear sisters' affection. How rare, but how sweet is true friendship. It cheers me often in this land of strangers to think that I have friends, however distant. Yes, friends whose love was not a momentary ebullition of kindly feeling, but a permanent principle which defies either seas or mountains to cool its fervour. Dearest guardians and companions of my youth, while this heart is capable of feeling, I shall reciprocate your affection!

18 November. Heard Mr. Schemelen[126] preach this evening. I was much pleased with the fervency which he displayed and felt my soul blessed. Religion never grows old - its importance is developed in proportion as our knowledge of it is enlarged.

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124 Delagoa Bay is a natural harbour on which present-day Maputo is situated. The bay was discovered by Antonio de Campo, an associate of Vasco da Gama, in 1502. The navigators called the bay Bahia de Lagoa and this was later corrupted to Delagoa Bay. (S.E.S.A. 1971, Vol. 3:625)

125 Van Dieman's Land is the former name of Tasmania, an island of Australia, 200km south of Victoria. It was discovered in 1642 by Tasman, who named it Van Diemen's Land. Great Britain took possession of the island in 1803 and established a penal colony, the last shipment of convicts which landed there in 1853. (The Columbia Lippincott Gazetteer of the World 1952:2067)

126 Johann Heinrich Schmelen (1777-1848), L.M.S. missionary, Nama linguist and pioneer traveller. Schmelen joined the Namaqua mission on his arrival in South Africa in 1811 and spent the rest of his life there. He acquired a profound knowledge of the Nama language and in 1815 married a Nama woman. Next to his pioneer travels, Schmelen's translation into Nama with its clicks and other peculiar sounds must rank as his greatest achievements. (D.S.A.B. 1968, Vol. I:691-692; Du Plessis 1911:168,208)

19 November. Came to Simon's Town. Had a pleasant ride. Feel somewhat strange a tonight. I am either tempted of the devil, or else someone in this place is caught, or about to be caught, in his snare. I cannot get rid of the impression. (I hope this was only a temptation.)

20 November. Today services as usual - weeping in abundance. The people are convinced of sin, but not one that I know of enjoy[s] pardon. I insist upon the simplicity of faith, the all-sufficiency of the merits of Christ, his readiness to receive penitent sinners, the freeness of the grace of the gospel etc., but all hitherto has been like water spilt upon the ground. I can do nothing more. God alone can, and surely He will, impart sensible salvation to these mourners in Zion. O Lord appear, appear!

21 November. Walked out this forenoon. Visited the mansions of the dead. Enjoyed the smiles of creation. Conversed with the spectator who reprobates vice, but not in the chaste and delicate terms of the rambler. Led the class in the evening. A good degree of feeling was evinced. Another day is gone. Eternity hastens on apace. Eternity! (I now recur ever to these days of sorrow with a melancholy pleasure.)

24 November. Rode to Stellenbosch[127] in company with Brother Shaw. The first part of the journey presented nothing worthy of notice. Sand and bushes, indications of a barren soil, with here and there a human dwelling, composed the whole of the scenery. But as we drew near the place of our destination, the appearance of the country assumed a very different aspect. Before was stretched out to our view a beautiful valley, bearing every mask of fruitfulness, large and well cultivated vineyards, rows of fruit and other trees, and fields of various descriptions teeming with vegetable life. When we entered the town, had I not been convinced that it was inhabited by sinful men, I could have fancied myself introduced to some terrestrial paradise.

> "A seat where gods might dwell,
> Or wander with delight,
> and love to haunt,
> Her sacred shades."

The streets broad, regular and lined on each side with Oak trees, appeared like so many embowered avenues inviting the sunburnt traveller to shelter and repose. We rode along these pleasant alleys till we came to an inn, where we put up our horses and procured a little

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[127] Stellenbosch is a town in the Eerste River Valley, 48km east of Cape Town. Named in 1679 by Simon van der Stel after himself and the "Wilde Bosch" or wild forest there. (Raper 1987:515)

refreshment for ourselves. We then set out to perambulate the town and feast our senses with the delights of the place: sights delectable, sounds musical, scents odoriferous. We first visited the Reformed Kirk, a respectable looking building, exactly the form our parish kirk at Kirkintilloch. I felt for a moment as if in my own nature village, gazing upon the well-known venerable pile, but the charm soon evanished and I was forced to believe myself in Africa. Having viewed the exterior, we obtained admission to see the interior. Here everything had a strange appearance. The pulpit stands in the area or centre of the house and is a very clumsy thing. The aisles - one of which being behind the pulpit is comparatively useless - are furnished at their extreme parts with a few pews beneath and small contemptible galleries above. All the spaces before are occupied by chairs, as the Dutch think chairs more honourable than pews. It is capable I should think of containing 1200 persons, although I could not learn the exact number. Leaving the Kirk, our attention was next arrested by the residence of the Drostdy - a very pretty situation. The grounds before the house are adorned by a vast variety of flowers, the brilliancy of whose colours have an overpowering effect. We did not go near to enjoy a distinct view of the beauties of the place, as there exists an order against it. At one time a party of soldiers was stationed at Stellenbosch and the Drostdy's residence was one of the places which they were appointed to guard. It happened one day that a man more confident than prudent, passed the assigned limits and was proceeding upon one of the walks. The soldier upon duty ordered him to go back. He received a negative answer, upon which he ran his bayonet into the man's arm. Being interrogated afterwards why he acted so rashly, he said he had orders from the Drostdy's lady to run the first person through who attempted to pass. So much for an Africander [sic] lady's tenderness.

We passed on till we came to a river named Groot Revier,[128] which in winter swells to a considerable size, but at this season of the year hardly covers its bed. A neat wooden bridge leads across it, which is the first bridge of the kind that I have seen in Africa. Here the scene much resembles the Waterside,[129] at that place where you cross to Duntablae.[130] Having got

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128 The name borne by about ten South African rivers. It is the Afrikaans word meaning "large". The reference here could be to the Groot River which is a tributary of the Gourits River. (Pettman 1931:64,100; Raper 1987:192)

129 Town in south central Ayrshire, Scotland, on the Doon River, 5km north-west of Dalmellington. (The Columbia Lippincott Gazetteer of the World 1952:2067)

to the other side, our path lay through rows of peach and almond trees, together with a variety of wild productions. An extensive vineyard lay on our right hand and on the left, the above named river crept along in deep silence. A few minutes walk brought us to the foot of a delightful avenue, where a gentle breeze from the neighbouring mountain was murmuring through the branches of the stately trees, in strains more sweet to my soul, than any that ever stole from the hand of a minstrel.

> Ah tell me no more of stately halls,
> My Minstrels are the Trees:
> The Moss and the Rock are my tapestried walls,
> Earth's sounds my symphonies.

I hastened into this natural arcade, but was suddenly recalled by my companions who were making towards a farm house close by. Having rejoined them we entered the rural habitation. The windows were curtained, a looking glass or two with a number of French paintings were hung upon the walls; a few tables and chairs completed the furniture. The mistress looked sulky. The master frank and forward. We were indulged with a walk in the garden. The different parcels of ground are well laid out and regularly planted. The means of irrigation are excellent. Water is conveyed to every part by trenches dug for the purpose, but the rust having attacked most of the vegetables, they had a withered appearance. We were shown a tree, said to be indigenous to Caffreland, the bark thickly set with prickles and the leaves of a very tough texture, but we could not learn its name. We left this spot upon the whole gratified, and returned into the town. We visited an old missionary named Stromp,[131] who was once stationed in Great Namaqualand and endured many hardships in the work. Previous to his leaving he and his wife lived several weeks under ground to escape the fury of a savage tribe, who were at war with the people among whom he was then stationed. Ever since, his wife has been the subject of affliction, the effect of what they at that time endured, and they are now reduced to extreme indigence and poverty. He rides about and preaches among the farmers around Stellenbosch and thus procures a precarious livelihood. From this man's house we went and looked at the missionary chapel. It is built quite in modern style and has a fine appearance, but the entrance

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130 It has not been possible to find a reference to a town of this name. The closest reference is to a place called Dunstable, but as this is 40km north-east of London, Cameron could not have been referring to this place. (Webster's New Geographical Dictionary 1972:347)

131 Bastiaan Tromp, L.M.S. missionary. Tromp worked initially among the "coloured" population in Cape Town before moving to Wagonmakers' Valley in June 1801. Prohibited by the Dutch Government from preaching there, he moved to Bethelsdorp. He also served in the Namaqua mission at Warm Bath and in Stellenbosch. (Cape Almanac 1833:252; Sibree 1923:4,5)

to it is extremely awkward. Our next adjournment was to our inn where we spent the evening very comfortably in the company of Mr. Smith,[132] formerly a missionary, but at present Government school master in the Dutch department.

25 November. Mr Luke-Off,[133] a missionary, called upon us just after we had breakfasted. I read a chapter and he prayed with much devotion. He invited us to accompany him to his lodging, which we did. There is a beautiful garden connected with the house, in which we were privileged to walk. The paths were fringed with flowers of various hues. The fruit trees were loaded with unripe fruit, promising abundance in the proper season and everything was dressed in lovely attire, fitted to raise a person of fine sensibility into ecstasy. But where shall we find a spot of earth, where human misery may not be seen? In this garden stands a small foursquare house where we saw a poor Frenchman lying in affliction. He said he was an [arme?] man, and so he appeared to be laid in that small apartment with not a living soul to attend upon him, or console his wounded mind. The various forms of human woe excite our softest sympathy. Leaving this we proceeded to the house of the Rev. Mr. Bourchards,[134] who has been minister of the Dutch Reformed Church forty-four years. He has lately been deprived of his partner in life, with whom he had long been united. The stroke being sudden and unexpected has had a very depressing effect upon the old gentleman's mind. He talked very seriously and appeared very friendly. Having dined with a very amiable family, we returned to our inn and got horses ready for our departure. (This minister died in despair. My colleague, Brother Shaw, talked to him in his last illness and heard him declare that he had no hope of mercy.) Brother Luke-Off rejoined us when we were about proceeding and accompanied us part of the way. At a farm

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132 Erasmus Smit (1778-1863), missionary and Voortrekker minister. Arrived in South Africa in 1804 and served as an L.M.S. missionary at various places until 1821. In 1822 Smit was appointed a missionary of the Stellenbosch Zendelings Genootskap in Stellenbosch. In September 1836 he accompanied Gert Maritz's Voortrekkers to the north as their minister. (Cape Almanac 1831:152; D.S.A.B. 1968, Vol. I:728-729)

133 Paulus Daniel Luckhoff (1803-1891), Rhenish missionary and founder of the mission at Stellenbosch. Arrived in South Africa in October 1829 and was invited by the Hulpzending Vereeniging of Stellenbosch to take the place of the Rev. E Smit. Luckhoff accepted the invitation. (D.S.A.B. 1972, Vol. II:414-415)

134 Meent Borcherds (1762-1832), minister of the N.G. Kerk and author. Arrived in South Africa in 1785, serving initially as a co-minister in Cape Town and from October 1786 in Stellenbosch, where he remained until he retired in 1830. Borcherds played an important role in church affairs at the Cape and was elected as moderator of the N.G. Kerk in 1826. (Cape Almanac 1831:152; D.S.A.B. 1968, Vol. I:96-97)

house about three miles from Stellenbosch we took our leave of our good brother, whose manner gave me a high notion of his piety, and set forward upon our journey. We arrived in Cape Town at half past nine in the evening. It is exceedingly pleasant to ride in this country after sunset. It does not appear that the time for the introduction of Methodism into Stellenbosch is yet come.

Sabbath, 28 November. Preached in the morning to an attentive congregation from the words of Christ, "If any man will come after me, let him deny himself, and take up his cross and follow me".[135] Visited the school in the afternoon and discoursed to the children. In the evening I preached again, less comfortably than usual.

3 December. Preached four times, once in English and thrice in Dutch. I had a long conversation with one of the convicts at Muzenberg. I learned from him that he had once been at Pacaltsdorp,[136] and that there he was taught something of Christ and religion, but turning a deaf ear to the voice of instruction he continued in sin till he committed the offence for which he is now a prisoner. His sentence was fifteen years of hard labour, ten of which are already expired. By the visits of our missionaries to Muzenberg, the good seed sown on his heart at Pacaltsdorp has began to vegetate and will, I hope, ultimately bear fruit. He says he cares for nothing in this world but the salvation of his soul, and he prays to the Lord daily to save him for Christ's sake. The following anecdote of one of the prisoners belonging to this station, which I think can only apply to him, confirms my convictions of his sincerity. A young man belonging to a family, in whose house we hold service, was the other day sitting at a small distance from the place where the convicts were at work. He perceived one of them suddenly leave his work and go behind a bush. There he fell on his knees, clasped his hands together and prayed for a short time with much apparent devotion. He then quietly returned to his employment. In this manner is piety unconsciously developed and these unostentatious acts of private devotion are, to my mind, much stronger evidence of a real work of grace than public professions, however fair and flourishing.

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135 The reference is to Matthew 16:24, Mark 8:34 and Luke 9:23.

136 Pacaltsdorp is a village 8km south of George. It was established as a station of the L.M.S. in 1818 under the name Hooge Kraal. In 1886 the name was changed to Pacaltsdorp, in honour of the German missionary, Carl August Pacalt, who laboured there from 1813 to 1818. (Raper 1987:430)

Sabbath, 5 December. Preached this morning in Dutch. Set forth the example of Christ and exhorted the people to imitate it. After preaching we had a complete uproar among the people. I was completely put to a stand and knew not how to proceed. So I held my peace for a time and let things take their course. When a little order was restored, I delivered an address wherein I warned them against making saviours of their tears and cries and groans, and preached Christ as the only ground of hope for poor sinners. In the afternoon I went with one of the members of our Society about six miles to a convict station and was much gratified with the attention of the prisoners to the truths which were delivered to them. And they sung a Dutch hymn which was to me quite ravishing. In the evening I preached from Romans 8:1 with liberty and comfort.

6 December. Went over the mountains to Else Revier,[137] where a few of our people reside. I have not seen so much apparent misery in any place which I have visited before. Their huts are small, incommodious, dirty and crowded with inmates. One belonging to a member of our Society was the only exception. I soon learned the causes of this wretchedness - laziness and drunkenness. I got eight or nine persons about me in the open air, to whom I read a chapter and talked a little on the wickedness of their hearts, the necessity of having them changed, the love of Christ, salvation through faith in his precious merits and the happy effects of religion. I could not command enough of Dutch readily, or I would have told them that their uncomfortable dwellings, their tattered clothing, their squalid countenances and their extreme poverty were almost wholly attributable to their want of Godliness. An old woman wept while I was speaking. Having performed my work I returned to Simon's Town and felt the heat very oppressive. (Else Revier has become the most important place on the Simon's Town mountains. The number of residents has within the last two or three years much increased and many of them appear willing to attend when the gospel is preached there.)

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137 Else Revier [Elsies River] or Red Hill is situated on top of the mountain behind Simon's Town. Through age and infirmity, some locals were unable to attend public worship in the little chapel in Simon's Town. Cameron would have had to climb the steep rugged mountain path to hold services in their homes. (Mears 1973:67)

8 December. Returned to Cape Town. Attended a missionary anniversary. Was highly gratified with the address of the Revd. Mr. Moffat from Latakoo.[138] I am a mere nothing, not worthy to have a name among the heralds of the cross.

Sabbath, 12 December. Preached morning and evening. Baptized two children. A soldier who professes sanctification and takes every impression of his own mind for the voice of the Spirit, advanced towards the pulpit while I was preaching in the evening and was about ascending the stairs to speak with me, when one of the brethren laid hold upon him and caused him to desist. People of weak minds and slender information are exceedingly apt to take the voice of a stranger for the voice of Christ. (Happened afterwards that the poor man had lost his reason. He has since been confined to hospital.)

14 December. Spent the day in reading. I was requested in the evening to lead a class, which I did much to my own comfort and I hope to the edification of the people.

17 December. Had a most delightful prayer meeting in the evening. I was overwhelmed with a sense of my Redeemer's love.

Sabbath, 19 December. Preached twice, but felt a little discouraged in the evening to see so few present in the house of God. We preach to people who care nothing about our preaching, while those who are more particularly the objects of our mission perish for lack of knowledge. Not through unwillingness or carelessness in us, but through the influence of untoward circumstances which we cannot control. (I have since learned with grief that the people are not so much to blame as I then thought. A certain brother has been too long in Cape Town.)

20 December. Visited one of our members - talked and prayed. Led a class. The members are regular in their attendance and most of them are, I hope, sincere. This is a wicked place and we are frequently constrained to say: "Who hath believed our report and to whom hath the arm of

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138 Latakoo [Lattakoo] was the chief town of the Tlhoping in the first quarter of the nineteenth century. In June 1817 the town was moved to a new position along the Kuruman River. Here it was first called Lattakoo and then New Lattakoo, to distinguish it from its previous site, where some of the inhabitants remained. The names New and Old Lattakoo were however dropped in favour of the name Kuruman. (S.E.S.A. 1972, Vol. 6:554)

the Lord been revealed?" Blessed be God; a few, we have every reason to think, have received the truth in the love of it. May they persevere to the end.

25 December. The *Rambler* arrived in the bay, by whom we expected intelligence, but as I had to preach in the evening I could not go on board.

26 December. Preached in the morning from 2 Samuel 6:20. Led a class in the afternoon - renewed tickets and preached again in the evening with much enlargement from Romans 8:1. We received *Minutes of Conference*[139] and a few letters. I deferred opening my letters till my public labours for the day were finished. I was very much gratified to find one from Mr. Hinson of Gravesend[140] filled with salutary advice in relation to my ministerial work. May I be enabled to act in conformity with his advice.

28 December. I have now spent a year in Africa, in an employment at once sacred, responsible and dignified. It seems necessary that I should take a retrospect of this period of my ministry. My many defects and failures may perhaps tend to humble me and teach me in future to watch over myself with Godly jealousy. And what little success hath crowned my endeavours, may when received, enable me to thank God and take courage.

1) What have I done? I have preached 121 times and travelled some hundreds of miles. I have written 40 sermons, 7 essays, 30 letters and kept a journal. I have read about 50 volumes, chiefly on subjects of divinity. I have led classes and conducted prayer meetings, visited persons in affliction and embraced opportunities of conversing respecting religion to people in health. But I might have done more if I had been more careful to redeem time. I have not been zealous in exhorting from house to house. I have not given that attention to the acquisition of the Dutch language which I ought to have done and I have not maintained at all times that holy recollection necessary to do God's work aright.

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139 The Conference of the Methodist Church in England, the supreme authority in that Church, exercised direct control over all Methodist Districts in South Africa until 1883.

140 Gravesend is a municipal borough in north-west Kent, England, on the Thames River and about 30km east of London. (The Columbia Lippincott Gazetteer of the World 1952:711)

2) What have I learned? Light and knowledge have been pouring in upon me from all quarters. I have added to my stock of ideas in almost every subject of theology to which I have turned my attention, increased my knowledge of history, both civil and religious, and acquired information on many other topics of usefulness. I have obtained an acquaintance with human nature of which I was most [word missing] not before possessed, and really I am not surprised that so many wise men have dipped their pencils in the darkest colours when trying to represent it. Bad men are worse than I conceived them to be and good men are not so perfect as I imagined. I have learned that my own heart is the seat of much corruption, that I am exceedingly weak and very unfit for the office which I hold. I have had piercing views of my nothingness, worthiness, sullenness and consider myself less than the least of all saints.

3) What have I suffered? Nothing outwardly, but much inwardly. O what mental agony I have endured. I have been tossed on a sea of distress. One wave after another of temptation has rolled over me, threatening death and destruction. Surely the Lord has been my helper, or I could not have been living this day to praise Him.

4) What has been my success? If I estimate this by number it is but small; if by value, it is great. Three are now in Society who attribute their salvation to my instrumentality. Considerable interest has been excited during the year and increased efforts have been made to do good. I am not so foolish as to think that all this has been effected by me, but I rejoice to believe that I have been one of the party by whom those schemes have been promoted.

5) What are my prospects? To say the least, they are encouraging. I have a tolerable share of health. A year's constant preaching to people who have been accustomed to hear the Gospel proves that I may preach for years with ease to heathens. This vast continent is before me. I shall have opportunity to evince my love to Christ, if my life is spared, and to suffer for his sake. Enrapturing thought! I may yet be the means of conveying a knowledge of salvation to those whose ears have never heard the joyful sound of raising to the rank of men, those whom sin hath sunk beneath the level of the beasts that perish. But should these prospects be only ideal, should these hopes never be realized, if death should shortly terminate my career and finish my missionary labours, I humbly believe that through infinite mercy I should be admitted to glory.

Almighty God, I have ever since I tasted that thou wast gracious, seen thy goodness pointing out my way. Up to the present hour thou hast been my guide. I therefore for the future resign myself to the directions of thy unerring providence and promise to be wholly thine in body and soul. My time, my talents, my all, I dedicate to thy service. For thy own name's sake, accept the offering.

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1 January. So I see another year! Time hastens into eternity. That hour is on the wing that shall number me with the dead. This body shall tumble into the grave and the soul by which it is inspired shall wing its way into the world of spirits. Nature shudders at the thought of dissolution, but the spirit pants for immortality. And no wonder, seeing all the objects of its delight lie beyond the narrow limits of the present scene. But should I this year be called to meet my God, how shall I stand before him? If I had only my own holiness to trust to for acceptance, hope would this moment expire and despair would possess my heart. I am conscious of such imperfection, even in the performance of the holiest duties. But I take refuge in Jesus Christ, who is a "hiding place from the wind and a covert from the tempest". Through him I hope that "whensoever I hence depart I shall depart in peace" and have a lot, however small, among the sanctified. This day I am determined to live [to] God; and every day in succession, so long as I live upon earth.

2 January. Preached in the morning and administered the Lord's Supper. In the evening I preached from: "We will remember thy love."[1] I did not feel that enlargement of soul which I had anticipated. My soul was much drawn out after God in our family worship while one of our friends was pouring out her soul to God.

3 January. Preached over the hills to about forty persons, who were convened to hear the words of life eternal. I felt very comfortable while I was riding thither, from the power which I felt to believe in my dear redeemer. We had a comfortable class meeting in the evening. I tried to speak very close and home to the hearts of the people.

4 January. Read Dutch most of the day. Held a missionary prayer meeting in the evening. A goodly number was present.

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1 The reference is to The Song of Songs 1:4.

5 January. Left Simon's Town early this morning and arrived in Cape Town, after a pleasant ride, in time for breakfast. I found a letter awaiting me from the Revd. J McLean,[2] favoured by the Revd. Mr. Laing, a missionary who has been sent out by the Glasgow Missionary Society to labour in Caffreland. I went in search of the bearer immediately and found him and his partner, after some difficulty, in a private lodging house. I was much pleased with both of them. May the Lord make them very useful.

6 January. Received *Magazines*, *Notices*, quarterly papers etc. from the Missionary Committee and letters from Brother Boyce in Caffreland, all of which were very gratifying to me. The death of the Revd. Joseph Agar[3] is announced in the *Magazine* for October. He travelled two years in the Glasgow Circuit and was a good, consistent, zealous minister of the gospel. O that the removal of so many of our fathers and brethren may have a salutary effect upon those who remain.

7 January. Left Cape Town in the morning. At Wynberg I talked to one of the Namaquas,[4] a female whose husband has lately come, at Mr. Shaw's request, to reside upon our place there. In her I plainly perceived that attachment to the place of one's birth is quite hereditary in human nature. When I mentioned Namaqualand, every feature of her countenance brightened up; her eyes sparkled with interest and swam in unconscious tears. She spake of her people, of the religious advantages which they enjoyed and of the manner in which they used to converse about things divine in a simple but pleasing strain. I next proceeded to a farm house where I held service with the family - no particular feeling was manifested. Leaving this I came to the convicts at Muzenberg, to whom I delivered an exhortation. One man, I noticed, was particularly affected while I pressed upon them their sinfulness and unfolded the love of God towards them in Christ Jesus. Towards the evening I arrived at Kalk Bay, where I remained for the night. Here I had a goodly company to whom I preached from John 10:11. When shall the fruit appear?

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2 John McLean (1806-1866), Methodist minister. McLean entered the ministry in 1825, served in a number of circuits, and was appointed Governor and Chaplain of Wesley College, Sheffield. (British Minutes of Conference 1866:457)

3 Joseph Agar (1789-1830), Methodist minister. Converted early in life and entered the ministry in 1810. (Methodist Magazine 1830:718; British Minutes of Conference 1831:5)

4 "Namaqua" is the plural form of Nama, the name of the large Khoi tribe who lived in Little Namaqualand when the first whites came to southern Africa. (S.E.S.A. 1973, Vol. 8:28)

8 January. Before I left in the morning I proposed singing and prayer to my kind host and hostess, if it were convenient for them to call their family together. They were very agreeable that I should do so and immediately brought their children into the room. I gave out a hymn, read a chapter and prayed. I then took my leave and proceeded onward to the house of an old pious man, who was converted under the ministry of my predecessor in this Circuit, Mr. Snowdall. I found him rather poorly, but alive to God. He talked of his pains, but said, while tears gushed from his eyes, that they were nothing compared to what our Saviour endured when his hands and feet were nailed to the tree. Having conversed a short time I requested him to pray, which he did, much to my satisfaction. Though he is an old man, whose head is silvered over by the hand of time, and who, as he himself expressed it, is "dying daily" through the infirmities attendant upon old age, yet on the subject of religion his feelings have all the freshness of youth. I shook hands with him at parting and he prayed the Lord to bless me very fervently.

I came next to Simon's Town and spent the greater part of the day in perusing the *Missionary Notices* from June to October. The intelligence from the South-Sea Islands is truly cheering. The south is now giving up and the north shall not keep back; the Lord's sons shall come from far and his daughters from the ends of the earth.

9 January. Preached this morning from Revelation 1:7. I led the class afterwards, but so many were present that I could not possibly speak to them all. I attended the school in the afternoon and endeavoured to communicate instruction in the most simple manner that I could devise. In the evening I preached upon the unpleasant doctrines of self denial and cross-bearing with liberty and was heard attentively. This has been to me one of the most pleasant days that I have spent in Simon's Town.

10 January. Class meeting this evening was to me an interesting season. I spoke very closely yet lovingly to the members. I hope that even Simon's Town shall help to people heaven.

16 January. Preached in the morning. Brother Kay, his wife and family arrived during service from the interior. I always feel gratified to see any of those men who have been in the missionary field. In the afternoon I preached in Dutch to a few persons in a private house, about two miles from Cape Town. Mr. Pears, a minister of the Scotch Church, preached in our chapel in the evening: a plain, faithful discourse, which every body understood. I hope it will do good.

19 January. Had the opportunity of seeing a very distinguished Brahmin,[5] who is proceeding to England in the ship *Albion* for the purpose, it is said, of endeavouring to effect some alterations in the legislation of British India. It is also reported that he intends to prove that the Suttees,[6] so long reprobated and deplored by all humane men, are not enjoined in the *Shasters* or Sacred Books of the Hindoos, and thus to justify their abolishment by Sir W. Bentinck[7] in opposition to those who wish their re-establishment. I saw him upon the pier about to go off from the shore to his vessel. I was struck with his appearance and felt interested to observe his demeanour. His stature is tall, his countenance dignified, but tempered by an air of mildness. His eyes are quick, indicative of intelligence. He is evidently advanced in years. His dress, which I suppose is the costume of his caste, consisted of green silk trousers, an upper garment of fine blue cloth which reached down below the calf of his legs, a large Indian shawl thrown over his shoulders and a coloured silk head-piece of a peculiar form. When he reached the top of the stairs leading down to the boat, he shook hands with the gentlemen who had conducted him thither and then crept down the steps very cautiously. As soon as he got into the boat, he raised his hands to his head, bowed and performed several gesticulations. I have not learned whether it was a polite or a religious ceremony. One of the gentlemen who has accompanied him, advised him to wrap himself up and to sit with his back to the sun, which advice he instantly obeyed. Being set, he laid his left hand on the side of the boat and raised his eyes to heaven, as if engaged in some act of worship or in deep meditation. The boat then put [off?] from the shore, followed by the eyes of numerous spectators. This Brahmin has attracted more attention and received greater marks of respect than all the missionaries of Christ who ever landed here put together. In the evening Mr. Kay preached a neat and I hope a useful sermon from "Search the Scriptures" - John 5:39.

Sabbath, 23 January. Preached in the morning from John 3:16. Was heard with attention. Led the class afterwards. The Lord was present. Attended the school in the afternoon; felt

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5 Brahmin (also spelt Brahman) refers to an Indian priestly caste, the highest ranking of the four social classes in Hindu India. (The New Encyclopaedia Britannica 1986, Vol. 2:461)

6 Former Indian custom of a woman burning herself, either on the funeral pyre of her dead husband or soon after his death. Sometimes the wife was immolated before the husbands expected death in battle, and it was then called "jauhar". The custom was abolished in British India in 1829. (The New Encyclopaedia Britannica 1986, Vol. 11:420)

7 Lord William Cavendish Bentinck (1744-1839), Governor of Madras from 1803 to 1807, the governor-general of Bengal from 1828 till 1833 and the first governor-general of India in 1833. Bentinck was instrumental in the abolition of suttee in 1829. (Dictionary of National Biography, Index and Epitome, 1903:91-92; Webster's Biographical Dictionary 1971:138)

satisfaction in the communication of instruction to the ignorant. Preached in the evening to a small congregation from 2 Corinthians 6:17,18. When shall the fruit appear?

25 January. Slept too long this morning. Rode to Cape Town in the rays of a burning sun. Felt rather unwell in the afternoon, the effect of the excessive heat which I had sustained. Attended a meeting in the evening of ministers and other gentlemen, to consult about the propriety of commencing a new periodical. The plan proposed is extensive and will include a considerable variety of subjects. The spirit in which it is to be conducted is very liberal and so far as I could discover, unrestricted to any sect or party. I hope it will be the vehicle of much useful information and the cause of removing many prejudices which at present exist against missionary operations. The meeting was adjourned; therefore many things remain to be decided, but I sincerely wish the plan may be carried into effect. (This periodical was commenced under the title of *The Christian Recorder*. It gave rise to a controversy in the country upon the divinity of Christ, which was continued for some[time] with great obstinacy on both sides. Having run a course of a year's length it sunk into oblivion.)

26 January. Preached this evening to a few attentive hearers with very little satisfaction to myself - I hope with more to the people. Had some profitable conversation afterwards with Mr. Laing, respecting the Godhead and Superlative excellences of Jesus Christ. O that I could love him more.

27 January. Preached tonight in Dutch from John 3:26.

30 January. Preached twice with some degree of liberty and comfort and read for my own advantage two sacramental sermons. I want to be more than ever devoted.

1 February. Visited a poor woman today whose husband is in the hospital. One of their children is laying dead in the house and another is expected to die. I talked to her religiously and she appeared to be much affected. I proposed prayer to which she willingly gave her consent. When I left I gave her a few shillings, as poverty was evidently one part of her affliction, and promised that either myself or Brother Shaw would visit her again.

2 February. Missionary prayer meeting tonight. Feeling low. Collectors who were present discouraged. Some absent. Turn again, O Lord, and revive us; cause the light of thy face to shine and we shall be saved.

3 February. Took breakfast on board the *Rambler*.[8] Called to mind the times when I have walked the deck, filled [with?] solicitude respecting futurity and my lot in this country. I could not help being thankful when I called to mind the Lord's goodness towards me since then, and the favourable circumstances in which I am at present placed. "Bless the Lord O my soul, and forget not all his benefits." (What a change has since taken place. The Captain of the *Rambler* is no more.)

5 February. Left Cape Town about five o'clock p.m. for Simon's Town, but was benighted on the way, so I remained all night at the house of a friend. I was much pleased with the remarks of the Mrs. of the house respecting a man who is there at present, in a state of mental derangement. Some persons are disposed to attribute this painful dispensation of providence to the judgement of God for sins of which they suppose him to have been guilty, but she said very properly: "It is not our province to judge. He has never done me any evil, but if he had I should pity him in his present state and pray to the Lord for his recovery". In the former part of the night the poor man walked out and in, sometimes speaking and sometimes singing, but not at all outrageous. How thankful we should be for the use of our reason.

Sabbath, 6 February. Got up early and rode to Simon's Town, where I preached in Dutch in the morning and in the evening in English to small but attentive congregation. I fear much that after all we shall be obliged partially to abandon this place, as we never have anything like a fair congregation in English. A debt remains upon the chapel, the interest of which the income will hardly discharge, and there is no prospect of anything being done for the support of the ministry. These things demand attention and yet [I?] feel for those who are truly in earnest.

7 February. Read a long article in the *Magazine* for 1804 entitled *Systematical Divinity*, in which the fair system of truth revealed in the Bible is clearly demonstrated to be divine in its origin, and alone calculated to give satisfaction to the mind of man on subjects intimately connected with his

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[8] The Rambler was the ship on which James Cameron sailed to South Africa.

happiness in time and eternity. In the evening led the class; was pleased in general with the experience of the members. Was specially blessed in family worship and not I alone. Others seemed to feel the divine influence. O for more such seasons of refreshment from the presence of the Lord.

9 February. This morning the weather was completely changed from what it has been for some time. The rain poured down in torrents, the lightning glared, the thunders rolled - one peal in particular was tremendous - and the winds blew. A very pleasing effect has been produced in the atmosphere, which is now cool and invigorating. I went in company with Brother Kay to the public exchange to attend a meeting of the children belonging to the Infant Schools, which had been announced in the public papers, but in consequence of the rain it was adjourned till Monday next. We therefore visited the library and spent an hour and a half there not wholly in vain. In the evening Brother Shaw preached from Matthew 8:1. This sermon was rather peculiar and therefore interesting, but I do not believe that a fishing boat crossing the Lake of Gennesareth was a type of the church crossing the ocean of time to the haven of rest. Accommodation admits of great latitude, but types are quite of a distinct character and must specifically point to their antitypes, to whom they stand in a direct and designed relation. It is very evident that in this case no such relation exists. We must therefore conclude that it was not a typical, but an ordinary and common occurrence, which is told merely to shew that Christ, as God, had sovereign control over the elements of nature which heard His voice and instantly obeyed His authoritative command.

Sabbath, 13 February. Our new chapel was opened under very pleasing circumstances.[9] According to appointment, Brother Kay preached in the morning to a somewhat numerous and respectable congregation. His text was Psalm 72:16-20, where the Psalmist so beautifully describes the extension, glory and permanency of the Kingdom of Christ. In his discourse he clearly unfolded the mighty results which we as Christians confidently anticipate shall flow from the various causes now in active operation, however insignificant these causes may now appear to men of the world, who cannot perceive, or who do not calculate upon that omnipotent agency which gives them impulse, and directs them to the accomplishment of their contemplated ends. The figures which were introduced to illustrate this topic from nature and providence were most

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[9] The chapel referred to is the Wesley Chapel in Burg Street. It was opened on 15 February 1831 by Barnabas Shaw and his colleagues. (Garrett [nd]:3)

appropriate and well applied, calculated to impress the minds of all present with the assurance that "the whole earth shall 'speedily' be filled with glory of God".

In consequence of the illness of the Revd. Mr. Faure[10] of the Dutch Reformed Church, who had promised to preach in the evening, Brother Shaw was obliged to conduct the service, which he did in a manner highly creditable to himself and I am persuaded, both pleasing and profitable to a large congregation. He took for his text Psalm 100:4, upon which he founded the duty and the obligations of public worship. He shewed that public worship was positively enjoined by God in his word and that it had received the sanction of believers in all ages of the world. Here he gave an interesting, but rapid historical sketch - places of worship from the tabernacle in the wilderness up to this day of religious activity, when thousands of houses are sacredly set apart to the worship of God. In the further prosecution of his subject, he gave a summary of the doctrines to which we shall strictly adhere and to which we shall give special prominence in our after-ministrations in that place. He then glanced at the advantages to be derived from a sincere attendance upon the ordinances of God's house and he concluded by shewing that public worship is a resemblance of heaven. The singing after preaching was truly delightful and stimulative of devotion.

If we may judge of divine unction from apparent reverence, deep attention and evident satisfaction, I may venture to say that a holy influence pervaded the congregations. The collection in the morning was 20 pounds and in the evening £3.16.6, amounting in all to £23.16.6. This was a day deeply important to South Africa in so far as the influence of Methodism affects its concerns. And when we consider the commanding attitude of this astonishing system in Great Britain and America, the effect of small beginning, who can doubt but that this vast continent shall also yield to the incessant application of the same means, and bring forth fruit to the praise and glory of God.

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[10] Abraham Faure (1795-1875), minister in the N.G. Kerk and author. Faure was one of the leading personalities of his time in church and intellectual circles at the Cape. Faure was the founder, editor and publisher of the first N.G. Kerk magazine, the forerunner of the Kerkbode. He took the initiative which led to the opening of the Theological Seminary at Stellenbosch (1859). (S.E.S.A. 1971, Vol. 4:436-437; D.S.A.B. 1972, Vol. II:229-233)

14 February. Attended a meeting in the public exchange of the Infant School Institution.[11] Sir J Wylde[12] presided on the occasion, read the Committee's report and spoke in very high terms of the benefits which flow from this system of education. The children were exercised by Mr. Buchanan[13] - master of what is called the lower school - in the presence of a very respectable audience, amongst whom was Lady Francis Cole.[14] It appeared that all present were much gratified - and who could help being charmed when the sweet voices of so many innocent babes, singing a hymn of praise, vibrated upon our ears, and when their little hands were seen performing with such dexterity the motions which they had been taught? If there was one person in the place untouched, he certainly partakes not of the common sensibilities of humanity. The Committee are anxious to extend the benefits of the system to other parts of the colony, and I hope they will be able to carry into effect the designs which they contemplate. It is particularly pleasing to see men of rank and influence taking so distinguished a part in institutions which have so direct a bearing upon the welfare of the whole country. Is this not one of the signs of the times, which betokens the speedy and universal reign of Truth?

16 February. Captain Knight and his partner left for Mauritius. I hope the Lord will protect and bless them. In the evening Mr. Pears preached in our new chapel from: "And the Lord shall be King over all the earth."[15] The congregation was large for a week evening. Collection £4.16.0. (In this sermon Mr. Pears asserted his belief in the personal reign of Christ upon earth.)

19 February. Brother Kay, his wife and family went on board the *Atlas* to proceed to England. Although they have been with us scarcely 5 weeks, I felt much at their departure. This is one

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11 The committees of the South African Infant School are listed in various Almanacs, but no further details about the school are provided. (Cape Almanac 1831:139; 1833:138)

12 Sir John Wylde (d.1859), Chief Justice at the Cape. He was called to the bar in 1805, served as judge-advocate of New South Wales from 1818 to 1823 and became Chief Justice of the Cape of Good Hope in 1827. In the same year he was knighted. From 1854 he served as president of the legislative council. (Dictionary of National Biography 1900, Vol. LXI:228)

13 W Buchanan, Master of the Lower School in Church Square. Buchanan also served as the Secretary of the Temperance Society of Cape Town in 1833. (Cape Almanac 1833:138,146)

14 Lady Francis Cole (nee Harris), second daughter of the First Earl of Malmesbury. She married Sir Lowry Cole on 15 June 1815. Lady Cole was prominent in philanthropy, especially in the teaching of trades to "Coloured" children. She served as the Patroness of the Philanthropic Society. (Cape Almanac 1831:138; S.E.S.A. 1971, Vol. 3:315)

15 The reference is to Zechariah 14:9.

of the inconveniences connected with our wandering life. We meet, we converse, we form attachments and then we part, in many instances to meet no more in this world. O may I learn from this the instability of all earthly things and may I, as a poor traveller in this world, direct my weary steps with perseverance to that region, where all is c[alm?], j[ustice?] and p[eace?].

Sabbath, 21 February. (Simon's Town) Preached twice with some comfort to very small congregations. The class was a melting season.

22 February. Visited a small school kept by one of our people. All the children were employed in reading, spelling and arithmetic; one poor slave girl excepted, who was sewing. I asked the teacher if she did nothing but sew. The answer was, "No." I enquired what the reason [was] and received for reply: "Her mistress will not allow her to learn anything, but to work." Strange to relate, the mistress of this slave comes frequently to our chapel and very likely thinks herself a Christian. And it may fairly be presumed that this is no solitary instance of mistresses and masters too, being decidedly opposed to their slaves knowing anything, but how to perform their drudgery. Detestable system which thus subjects intellect and immortality to the domination of ignorance and tyranny. Class tonight a good time, but fewer than ordinary were present. A steady good feeling exists among the principal part of our members, which I cannot for a moment doubt is the work of the Spirit.

Returned to Cape Town. Received from Brother Shaw an account of the services held in the new chapel during my absence. Mr. Van Staveren[16] preached from Psalm 81:1, Dr. Adamson from Matthew 16:18 and Mr. Beck from [phrase illegible]. The congregations were tolerably good and attentive, the collections at the various services amounted in all to 46 pounds.

23 February. Preached in the evening from Isaiah 61:12 with a good deal of liberty. Few persons were present.

Sabbath, 27 February. Preached twice in our new chapel, in the morning from Ecclesiastes 5:1 and in the evening from the history of Naaman. Only our own people were present in the

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16 Johan Melchior Kloek van Staveren, Lutheran minister. He arrived at the Cape in April 1827 and served as minister of the Lutheran congregation in Cape Town for almost forty years. (Cape Almanac 1831:136; Hoge 1938:165-75)

morning, but in the evening we had a rather numerous congregation. Mr. Schemelen preached in Dutch in the afternoon. Very few were present.

3 March. Preached tonight by mistake, instead of holding a missionary prayer meeting. The people were attentive, but I could not discover much feeling. One thing I know, I did not feel comfortable myself. My feelings are strange. I sometimes fear that I am not in my place.

7 March. Preached in the morning and led the class. Attended the service of the Church of England, which is now held in our chapel. The minister preached from, "Keep thy heart with all diligence...".[17] A plain, useful sermon which I trust did me good. Read in private Fletcher's *Address to Penitents*.[18] It was sweeter to my taste than honey on the honey comb. Preached again in the evening from the history of Naaman. The people were attentive; whether any good was done, the day of the Lord will make manifest.

8 March. Preached over the mountain at Klaver Vlie [Vlei]. Few were present. The wind on the top of the mountain was strong and piercingly cold, but bracing and invigorating, like the north-east winds in Scotland. I quite enjoyed my excursion, although I was without the company of any human being. My spirits were hushed into a pleasing quietude while I sat upon a stone in the open field and heard the wild winds playing around, or sweeping through the air with a noise resembling the sound of many waters. It nearly effaced from my mind the remembrance of the panting, sweating and almost breathless difficulty with which I had reached my elevated situation, and made me prolong my stay.

9 March. Missionary prayer meeting tonight. A goodly number were present, but the collectors do not succeed well in raising contributions for our missions. This must arise from a want of interest in the inhabitants, and alas this is too evident in our congregations, which are, especially

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17 The reference is to Proverbs 4:23.

18 John William Fletcher (1729-1785), vicar of Madeley and author. Fletcher developed an intimate friendship with the Wesley brothers, but unlike them he preferred parochial to itinerant work. Fletcher was a voluminous and very much admired writer. His best-known work is his *Checks to Antinomianism*, called forth by the disputes between the Arminians and Calvinists in 1771. During the last nine years of his life, his health was too delicate to write anything except letters to friends and pastoral addresses. The *Address to Penitents* is probably a reference to one such pastoral letter. (Dictionary of National Biography 1889, Vol. XIX:312-314)

when the service is English, exceedingly thin. O that the Lord would arise and plead his own cause.

10 March. Returned to Cape Town - preached and baptized an adult female. I am afraid her motives were not pure, but I was faithful.

13 March. Preached at Wynberg this morning in Dutch to a goodly number of persons who were attentive. Came to Cape Town and preached in the evening upon the fourth commandment. A clergyman of the Church of Scotland was present. I felt I was not free from the fear of man and that in connexion with other things, robbed me almost entirely of comfort. There appears to be no power in my preaching.

14 March. This has been a day of more than ordinary activity. In the morning at break of the day I went out to Wynberg. On the way I had an opportunity of conversing with a Mohometan [sic]. I proposed several questions unto him about his religion. He professed to be staunch to his principles: drinks no wine, eats no pork, prays to God etc. All this was good to a certain extent. But when I came to speak of the Deity, the way of access to him, the necessity of a mediator, and the impossibility of our being acceptable to a holy and righteous God without satisfaction being made to his justice for our offenses, he appeared to have no conception of my meaning, nor the slightest apprehension of the important truths I wished to communicate. He unmeaningly assented to all, but evidently understood nothing. Having returned to Cape Town, I devoted the afternoon to visiting some of our own people. Visiting is a part of my duty to which I am much averse, and if I could consistently, would willingly dispense with it almost wholly, but today I quite enjoyed it. The people appeared attentive and pleased, and I humbly hope I acted in character. In the evening I met the candidates for baptism. To instruct them gave me delight, but extreme ignorance and dullness gave me pain. I hope the Lord will bless our endeavours and cause his own word to take fast hold of their hearts.

15 March. At the request of a friend, I went in the evening to a house where a party of Mohometans [sic] were met for worship. They have just concluded their great annual fast. This meeting I believe, closes their year and is the commencement of a new period of their time. The room in which they were assembled had a tolerable appearance and would contain about forty persons. It was well lighted with wax tapers. At one end there was a deep recess in the wall,

which was more highly ornamented than any other part; and near stood a kind of throne, hung round with thin white muslin. Those who were assembled, were seated upon the ground, in the form of half circles and clothed in long white garments. I observed that they all uncovered their feet at the entrance. When within, each spread a white cloth before him, stood for a few seconds in a very devotional posture, muttering a short prayer, then fell upon his knees with his face to the floor. These gesticulations were repeated several times, after which the person engaged sat a moment or two in a reclined posture to the right hand side, and this finished the introductory ceremony. We waited a considerable time before the priest made his appearance. At last his Holiness arrived. He placed himself in the above mentioned recess in the wall, with his back toward the people, and went through the same ceremony which the others had performed. He then commenced the worship in a murmuring tone of voice and was joined by the people at various intervals. He alternately stood, prostrated and sat, all whose motions were exactly imitated by the rest of the worshippers. He frequently altered the tones of his voice, now whispering, then speaking aloud and again singing. The whole had the appearance of studied mystery and I have no doubt this is one of the grand means by which they are kept together and rendered so firm in their adherence to a delusion so fatal. In some there appeared much more sincerity than in others, but all appeared to enjoy the ridiculous manoeuvres in which they were engaged, and which only imposture could ever have palmed upon ever degraded and corrupted reason.

In their prostrations I conceive I had the best illustration of many passages of scripture which I have ever read. In their blind devotion, I saw how low human nature is actually sunk and how mighty and overwhelming an influence superstition exerts over the mind. I withdrew from the scene ashamed of professing Christians. Had they as rooted an attachment to truth as these wretched people have to the grossest error, a brighter day would speedily dawn upon the Church. Soon would the dense mist of Mohometan [sic] delusion, which now overspreads such a vast portion of the world, totally evaporate and evanish for ever.

18 March. Had a delightful season at the prayer meeting. The Lord was pleased to soften the hardness of my heart and to give me delightfully affecting views of His infinite love. I felt I could rely upon His goodness, although I was deeply conscious of my extreme unworthiness. I hope many others felt similarly and could bless the God of their salvation. These times of

refreshing from the presence of the Lord are beyond expression sweet. O that they were more frequent.

19 March. (Simon's Town) I have just arrived here in time to escape a storm. The lightening is awfully grand, turning the night almost into day. The thunder is rolling amongst the heavens and sending forth its terror-inspiring voice, enough to make even the everlasting hills quake and tremble. And the rain is pouring down in torrents. O Lord, blessed is the man whose trust is in thee.

Sabbath, 20 March. Preached twice, once in Dutch and once in English. Congregations as usual small, but attentive. I hope our labour here is not altogether in vain.

21 March. Preached tonight in Dutch to above a hundred people, who appeared to hear with interest while I enlarged upon the great salvation and the danger of neglecting it. O that the good seed of the word may spring up and bear fruit to the glory of God.

23 March. (Cape Town) Visited a sick woman and talked to her very closely on the necessity of repentance towards God and faith in our Lord Jesus Christ. I learned, not from herself, but from a woman who was present, that she had been piously brought up by her parents who were members of the Methodist Society; and yet, alas, she is now herself the mother of children, laid on a bed of affliction, perhaps of death, without the comfort of that religion which she hath been taught, destitute of an interest in the atonement of Christ, and afraid to appear before God. Preached in the evening from: "Prove all things, hold fast that which is good."[19] Few persons were present. (This woman recovered and has been for some time a member of Society, but still not so decidedly for God as a Methodist ought to be. She is often absent from her class - 1835.)

26 March. Went tonight to the South African Missionary Chapel and heard an old man preach in Dutch, but could understand very little of what he said. I was afterwards informed that the preacher came out originally as a missionary, but married into a rich family, relinquished the work and entered into business in which he had continued for many years, and is at present a wealthy old merchant. How strange that men should leave their own country to preach Christ and

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[19] The reference is to 1 Thessalonians 5:21.

take up with the world in a foreign land, leaving the objects of their professed solicitude to perish. Unless they perceive that they have run before they were sent. In that case such conduct may be excused. (I have since been informed that this account is incorrect. He was never a missionary.)

Sabbath, 27 March. Preached in the morning at Wynberg in Dutch. Returned to Cape Town. Visited a woman in affliction - discoursed and prayed. I could not perceive that I made much impression, but perhaps the Lord may bless what I said to her soul. In the evening I preached from Ezekiel 18:31,32 to a large congregation who were very attentive, and I delivered my soul, so that should any of them die in their sins, their blood shall not be required at my hand. I see increasingly the necessity of faithfulness.

28 March. Was very much pleased to hear of an unassuming young man belonging to our Society who on Sabbath last, being upon the jetty, where I believe he goes to distribute tracts, heard the captain of one of the ships in the bay swearing. He nobly went up to him and in a mild manner reproved him. This to me is a stronger proof of his sincerity than a thousand professions could possibly be. Renewed the tickets of the soldiers class in the evening. (This young man got offended with his leader and on that account withdrew from the Society and obstinately refuses to return - 1835.)

29 March. Renewed the tickets of the civilian class this evening. Most of the members, so far as I could judge, are in a good state. One new member was added - a youth who, I believe, has been awakened in the Sabbath school. May the Lord preserve him. (This young man is still in Society - 1834.)

31 March. Brother Snowdall, who was my predecessor on this station and who remained here fully six months after my arrival, is now no more a resident on earth. He died at Graham's Town on the morning of March 24th. When he left this district he proceeded to Albany, visited some of our stations in Caffreland and then returned to Graham's Town, from whence he wrote very cheering accounts of the prosperity of the work of God and of the comfort which he himself enjoyed. He was appointed to Somerset by Mr. W[illiam] Shaw, the Chairman of the District, until the annual meeting of the preachers, which takes place in the month of February. With this appointment he did not appear to be much pleased. His letters from that place are discouraging and speak very unfavourably of the state of the work. He arrived again in Graham's Town about

the latter end of January and at the District Meeting held there. In the following month he received an appointment to Booseknaap,[20] in the Bechuana country, in the room of Brother Hodgson, who had been under the necessity of returning to England in consequence of his wife's illness. Of this appointment Brother Snowdall wrote to us and requested that some things which he required for the journey might be sent to him without delay, which was accordingly done. The next intelligence which we received was that he had had a severe attack of dysentery, a disease very common in this country. From this we apprehended no serious consequences. Not long after we received a letter from Brother Archbell, stating that he and Brother Snowdall were about proceeding to their stations which lie in the same direction and not much distant from each other. We immediately concluded that our dear brother was restored to his former health, but from himself we heard not a word, which was to us cause of wonder, as he was previously so regular in his communications. The mystery was soon developed by a letter from Brother Shaw, announcing his death. He had partially recovered from the first attack and was able again to sit at table and take some nourishment, and also to walk about his room; but a relapse soon followed, which reduced him to a state of great weakness, yet not so as to create an anticipation of speedy dissolution. The evening previous to his death, Brother Shaw suggested that it would be proper for some person to remain with him during the night, but to this he would not consent. He even told his servant boy, who used to sleep in the same room to be near him, to sleep in the one adjoining, and he would call if he wanted anything. About 2 o'clock in the morning he rung a bell which was placed near his bed on purpose and asked for some barley water, which was given him. He appeared no worse.

In the morning they expected he would ring for breakfast, but all was silence. They thought he was asleep and that it would be a pity to disturb or awake him, so they waited a considerable time. At length surprised at his delay, they entered his apartment and found that the spirit had fled. They conjectured from the coldness of the body and other appearances that he had been dead three or four hours. From the circumstances of Brother Snowdall's death, it was impossible for him to leave any testimony behind of the power of religion as many others have done, but from the holiness and consistency of his life, we have every reason to conclude that his end was peace and that his state is now unspeakably happy. He said to Brother Shaw some time during

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[20] A reference to the modern Boetsap, a village between Barkley West and Vryburg. The name has appeared in a variety of forms, including Bootschnaap, Buchuaap, Buchnaap and Boutchap. (Pettman 1931:49; Raper 1987:61; Schoeman 1992:125)

his affliction: "Although I have no rapturous joy, yet, I have settled peace and in whatever way this affliction may terminate, I can leave all in the hands of God with entire resignation."

Thus I have narrated the particulars of an occurrence which to us is mysterious, as the mission in this country is at present so badly supplied with labourers that no less than three stations are vacant. The station to which our deceased brother was appointed is one of great importance and of great promise. There is a school connected with it in which many children have learned to read and write and cypher, and there is a Society in which there are several converted persons, besides many who are under conviction. And when we add to this the fact that the Bechuanas seem to be on the point of imitating the South Sea Islanders, we cannot but deplore the loss of those men who were active in this good work. But the Lord does all things well, and in wisdom the most consummate, He will maintain his own cause, "For he must reign till all his enemies are put under his feet".[21]

2 April. (Simon's Town) As I knew the affection which the people in Simon's Town entertained towards Brother Snowdall, who was in fact their Spiritual Father (for it was he who first preached here and under his superintendence the chapel in which we now worship was erected), I was afraid to carry the tidings of his death. To prevent this I wrote a letter by post the day before I came hither myself, informing them of the mournful event. This letter was the signal for expressions of sorrow which I had the happiness not to witness. When I arrived I found the family with whom we reside mourning for him, "with true sincerity of woe", but not as those who have no hope. I was informed that a general feeling was excited throughout the place, which afterward was manifest.

Sabbath, 3 April. Today I have had convincing proof that our dear brother Snowdall lives in the affections of this people. "His name is as ointment poured forth." When I entered the chapel this morning, it had an affectingly solemn appearance. The pulpit was hung with black cloth and the curtains of the front windows were surmounted with silk of the same colour, the ends of which hanging loose on both sides, had a tremulous motion which seemed to emit notes of woe. The people who composed the congregation were nearly all arrayed in mourning apparel.

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[21] The reference is to 1 Corinthians 15:25.

Although I do not think the custom of going into mourning a good one, yet as it is a custom, I was pleased with it in this instance, because it testified great respect for the deceased.

In the evening the congregation was much larger than usual, as a funeral sermon was expected, but Brother Shaw and myself had arranged it for the following Sabbath. I could therefore only mention our brother's removal in a passing way. I founded thereon a short exhortation to diligence in making our calling and election sure. After preaching I baptized an adult female, a Hottentot, who has long been under our instructions and is, I believe, truly sincere. I also by this solemn rite dedicated two children to God, the parents of whom were formerly Mohometans [sic], but have now renounced that fated delusion and wish to become Christians. The infants were baptized at the urgent request of the father, who said that he had gained his wife's consent to renounce Islamism with great difficulty, and was afraid that any delay might occasion on her part a relapse into that system which he now considers false; but he thought if the children were baptized and the change of their views thus made public, that thereby the evil which he dreaded would be effectually prevented. Apart from these reasons, I viewed the infants as fit subjects to receive the ordinance and therefore administered it without hesitation. May they receive the inward grace and be true members of Christ's mystical body. As for the parents themselves and the rest of their family, we shall put them under a regular course of instruction, and by a probationary trial fully prove their sincerity before we admit them to baptism.

The services of this important day were concluded by the commemoration of the dying love of Jesus Christ. Surely we all felt the presence of God overshadowing us and were enabled in faith and love to renew our covenant engagements with him.

4 April. Preached in the evening in Dutch. In consequence of rain few were present, but those who were present heard with attention while I explained the nature of justification and urged it upon them as a blessing of the New Covenant, which they all might, yea, and must enjoy in this world.

7 April. (Cape Town) Brother Shaw preached a funeral sermon for Brother Snowdall from Acts 11:24, "He was a good man". He said our late brother died in debt, which I did not like at all. (It was not true in reality.)

Sabbath, 10 April. Preached in the morning to a handful of persons from the first seven verses of the ninth chapter of John. I believe the wetness of the morning was the cause why so many were absent. I thought of Mr. Wesley's sermon on making void the law through faith. Many professors of religion I am afraid are more or less guilty of this. I had a large congregation in the evening to whom I endeavoured to improve the death of Brother Snowdall from Psalm 37:37.

11 April. Received a letter from home which I had been anxiously expecting. I was glad to hear of the welfare of my dear sisters and of the love that my old friends still entertain towards me, though I am far removed from them in this distant land and shall very likely never more behold them face to face, till we meet in the world of spirits. Met the candidates for baptism in the evening and catechised them. They are very inapt and stupid, but some of them I hope are willing to be instructed.

13 April. Wrote out a short sketch of Brother Snowdall's character for the *South African Advertiser*. Preached in the evening an introductory discourse to a series of sermons which I mean to preach on the nature and offices of the Holy Ghost. Had our Leader's Meeting afterwards. A new leader was chosen for the military class, as the person who had the charge of it is about to proceed to Albany.

Sabbath, 17 April. Preached twice with liberty to small congregations. It rained heavily and Cape Town congregations are much affected by the weather. I read a letter in the Christian Library by Anthony Hornbeck, on the lives of the primitive Christians,[22] which made me ashamed of myself and of all the professing Christians here. "Where shall I wander to find the successors they left behind."

20 April. Was called upon to visit a sick woman. I went and discoursed with her on the necessity of repentance and faith, on Christ's willingness to receive poor sinners who come to Him in sincerity, and on the gracious encouragements that we have to expect eternal life through His precious merits. She assented to all I said and I hope was in some degree impressed with the

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[22] The reference is to *Letter to a Person of Quality concerning the Holy Lives of the Primitive Christians* by Anthony Horneck (1641-1697), Anglican priest and devotional writer. The *Letter* was reprinted a number of times until 1853. (Dictionary of National Biography 1891, Vol. XXVII:367,68; The Encyclopedia of World Methodism 1974, Vol. I:1156)

importance of obtaining salvation. I prayed and took my leave. Heard Brother Shaw preach from, "So run that ye may obtain".[23]

21 April. Heard Mr. Lukehoff, a German missionary, preach from "What think ye of Christ?". He seemed to feel the importance of his subject and the people were very attentive.

22 April. Heavy rain most of the day. Visited a sick woman in the evening and attended a prayer meeting. About 10 persons were present. If the devil had power to send rain when he pleased, it appears he might very easily shut up our chapel. "Woe is me that I dwell in Mesheck."[24]

Sabbath, 24 April. Preached in the morning in Cape Town. Rode in the afternoon to Wynberg. Just at the hour of preaching the rain poured down copiously, so that my congregation, which ought to have filled the house, could have been accommodated in a single pew. I preached of course.

25 April. Led the military class tonight. Felt much liberty and pleasure in talking to the members. There are still a few who "piety prefer and faith to God". O that their number may be increased.

26 April. Visited a woman who has been severely afflicted but is now recovering. I was pleased to hear her declare that her concern for the salvation of her soul remains unabated. I discoursed largely to her upon topics of experience. Afterward I said: "I hope you understand these things?" She very ingenuously answered, "Yes, I know some things, but in others I am very ignorant", meaning that although she knew the doctrines of the Gospel speculatively, that she was destitute of an experimental knowledge of them. I prayed with a degree of liberty and left her in a hopeful state. Led the civilian class in the evening - it was a refreshing season to my soul.

27 April. Received the *Missionary Notices* for February. Preached in the evening on the Divinity of the Holy Ghost. It is cause of grief to all pious men that strenuous efforts are now

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[23] The reference is to 1 Corinthians 9:24.

[24] The reference is to Psalm 120:5.

making [sic] in this colony to invalidate the evidence of the most essential doctrines of Christianity: the Divinity of the Son and Spirit, the atonement and original sin.

Sabbath, 1 May. Preached in the morning from Isaiah 56:7 to our ordinary congregation. Reproved a young man for laughing. In the evening I preached from 1 Corinthians 11:27,29. I endeavoured to shew the sin and danger of an unworthy reception of the Lord's Supper, but obviated the objections of those who scruple to receive it on the ground of unworthiness. I afterward administered the sacred ordinance to the Society and we had a very good time. I felt much liberty and a measure of comfort. Bless the Lord O my soul, and forget not all his benefits. Amen.

4 May. Rode to the Cape Downs[25] and preached to about forty persons from the first four beatitudes. Held a missionary meeting in the evening in Cape Town.

7 May. Left Cape Town for Simon's Town. Talked to one of our soldiers on the way. Our conversation though short was profitable. As he was guarding some convicts, I was attacked as soon as I left him by the overseer and accused of taking him from his post. I felt the rising of anger and pride, but was mercifully preserved from discovering my feelings. I left the man, no doubt under the impression that he had frightened the Methodist preacher, although he did nothing of the kind. Having reached the end of my journey, I spent the evening in reading the *Poetical Remains* of Henry Kirke White[26] and can say that I was both pleased and profited.

8 May. Preached in the morning in Dutch and in English in the evening. I also led a class and have reason to believe that most present are sincere; but some who ran well for a season appear now to fall into the rear, if not to quit the ranks altogether. I see clearly it is not every one who has been awakened and has commenced the Christian course who shall attain to the felicities of heaven. He that endures to the end, and he only, shall be saved.

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25 The area between Table Bay and False Bay, known today as the Cape Flats. It was formerly known as De Groote Woeste Vlakte (the large, wild flat), Kaapsche Duinen and Zand Vlakte. (Botha 1917:40; Raper 1987:583)

26 Henry Kirke White (1785-1806), poet. White left a mass of unpublished verse and prose and it is from these that *The Remains of Henry Kirke White...with an Account of his life* was published in two volumes in 1807. The *Remains* was well received and by 1823 it entered its tenth publication. (Dictionary of National Biography 1900, Vol. LXI:48-50)

9 May. Had some conversation with a man who was formerly a Mohometan [sic], but has abandoned that delusion and is now desirous of becoming a Christian. He is as yet comparatively ignorant of Christianity, but he declared his persuasion that Mohomet [sic] was an imposter, that he himself is a sinner who needs salvation and that Jesus Christ is the Son of God and the only saviour of the world. I told him that an outward profession of Christianity would do him no good, unless he felt its power upon his heart, and exhorted him to pray earnestly to the Lord for light and instruction and salvation. May the Lord savingly convert his soul.

I cannot help recording here a circumstance which strikingly evinces that the carnal mind is enmity against God and religion and every thing sacred. The Magistrate of Simon's Town, who is I believe a member of the Church of England, one day very lately accosted the above mentioned person and said: "Gerrit, I hear you are going to change your religion. What is the reason?" The poor man replied: "Because I think your religion a better one and I am sick of Islamism; there is so much wickedness practised amongst those who profess it." "Oh," returned the Christian Magistrate, "yours is a very good religion. It is very wrong in you to forsake it; you ought not to do so." One of this gentleman's sons thought that he also would try to dissuade the man from his declared purpose and began to expatiate in the goodness of the Mohometan [sic] religion, when he was stopped short by this enquiry: "Is your religion not a good one?" "Oh yes," was the reply. "Well," said the man, "you may change to the Mohometans [sic], but I will became a Christian." (This man made nothing out in religion. He renounced a ruinous delusion, and so far we had reason to rejoice over him, but alas, he adhered to the service of the wicked one. His wife and some of the children may occasionally be seen in the chapel but he never accompanies them. Should any of them be brought to a saving knowledge of the truth our efforts will not have been in vain - 1835.)

10 May. Have been much entertained and profited by reading the *Remains* of Henry Kirke White. He was certainly a young man of uncommon talents and of great promise, but he was only allowed to blaze for a moment on earth and then was removed to a region more suitable to his vastly comprehensive powers. Attended a prayer meeting in the evening and visited one of our members who is at present afflicted. I endeavoured to administer consolation to her mind, as she appeared to stand much in need of it. I had considerable liberty in prayer and she was evidently affected.

11 May. Returned from Simon's Town to Cape Town. Had a good deal of rain on the way and was very much wet. On my arrival I found that Brother Shaw had removed to the house adjoining our new chapel, so I had to commence packing up my books and other effects immediately, and before night I was in the new dwelling. I preached in the evening from the eighth chapter of Acts, the 29th verse. The subject was the personality and influence of the Holy Ghost. My congregation was small and I fear not very intelligent.

12 May. Have been busied today and sadly wearied doing little but walking about. Received three letters - one from Albany, one from India and one from England. Preached in Dutch in the evening from 1 Timotheus 1:15 to a decent congregation. Throughout the day I have enjoyed in some degree a spirit of prayer.

13 May. Was very much affected to read in a newspaper of the death of Mr. Saxton,[27] a young man who was in the Mission House while I was in London, and whom I knew very well. After I left he was appointed to Jamaica, where he has finished his life and his labours. Thus one after another is called hence, and each as he takes his departure seems to say to those who survive, "Work while it is called today". Trustee meeting in the evening. It appears that the total expense incurred by the erection of the chapel and preacher's house is Rix dollars 34,675,7.2.

Sabbath, 15 May. Preached thrice, twice in English and once in Dutch. Was very lifeless in the morning, a little more lively in the afternoon and considerably quickened in the evening, at which time we had a large congregation. May the word sown in weakness be raised in power.

16 May. Visited the library in the former part of the day and read in *Blackwood's Magazine*[28] an account entitled, "A Man about the Town", from the Journal of an eminent physician. I think I never read a fuller illustration of that passage in James, "earthly, sensual and devilish", but O how horrible the description. In the afternoon I visited a family belonging to our Society and had

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27 William Saxton (1803-1830), Methodist missionary. Saxton was converted at the age of twenty. In 1829 he offered himself to be employed in the missionary field. After serving as a local preacher for nearly three years, he was appointed to Jamaica, where he died shortly after his arrival. (British Minutes of Conference 1831:10)

28 In 1817 William Blackwood set out to do combat against the *Edinburgh Review*. *Blackwood's Edinburgh Monthly* appeared in April 1817 as a Tory publication in opposition to the *Edinburgh Review*, the Whig mouthpiece. In October 1817 it changed editors and it became *Blackwood's Edinburgh Magazine*. *Blackwood's* is still published as a monthly. (Houghton 1966:7-9)

some profitable conversation and prayers. Catechised in the evening. A few who attend this exercise I hope are serious and desirous to save their souls, though they are extremely ignorant. Only time and pains will remedy this defect. A minister in Venice once said: "If Jesus Christ were now to ask the question, 'Have ye not read?', all the answer they could make to it was 'No, for we are not suffered to do it.'" But here, if the question was proposed, the answer would be "No, for we cannot". This single consideration often fills me with grief and discouragement.

17 May. Read an account of the life of Archbishop Usher,[29] of the Synod of Dort,[30] commenced the *Epitome of Blackstone*.[31] Read a few sections of Mosheim.[32] (Too miscellaneous to be very profitable. I am still liable to this fault.) Spoke in the evening to some children in a school room at Rocky Bay.

18 May. Heard Brother Shaw preach in the evening from, "Other foundation can no man lay than that is laid, which is Christ Jesus."[33] He made many simple and impressive remarks, the power and importance of which I sensibly felt.

19 May. Received a letter from Brother Boyce, together with a long and interesting communication to the Missionary Committee, which he sent unsealed for our perusal. I was glad

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29 A reference one of the following:
1) Henry Ussher (1550?-1613), Archbishop of Armagh. He owes his place in history to the role he played in the foundation of Dublin University. (Dictionary of National Biography 1899, Vol. LVIII:62)
2) James Ussher (1581-1656), Archbishop of Armagh. In 1607 he was appointed the first professor of divinity at Dublin. (Dictionary of National Biography 1899, Vol. LVIII:64-72)

30 The assembly of the D.R.C. convened in the Netherlands town of Dort (Dortrecht) by the States-General, to deal with the Arminian Controversy. The Synod was biased against Arminianism from the outset and affirmed the orthodox Calvinistic position on predestination and related issues. The Synod concluded that the Arminians were not orthodox and Arminian ministers were ousted from their pulpits. (Cross 1974:421; Douglas 1978:309-310)

31 This is possibly the epitome of Sir William Blackstone (1723-1780), judge, first professor of English law at Oxford, member of Parliament and writer. (Dictionary of National Biography 1886, Vol. V:133-40)

32 Possibly a reference to the work of the author, Johann Lorentz Mosheim (1694-1755), *An ecclesiastical history, ancient and modern; from the birth of Christ to the beginning of the eighteenth century*. This work was published by Blackie and Fullarton in 1827, in Glasgow. (The New Encyclopaedia Britannica 1986, Vol. 8:353)

33 The reference is to 1 Corinthians 3:11.

to hear of his welfare, of the peace which prevails in his neighbourhood, and of the truly heroic spirit which he has displayed in reproving Faku and his counsellors for their vices and enormities. In the evening Mr. Shaw preached on Christ's ascension and baptized two adult persons and a little girl.

20 May. Engaged in the former part of the day transacting business for one of the brethren in Caffreland. Left Cape Town about 3 o'clock p.m. Discoursed to the prisoners at Muzenberg in Dutch. They were very attentive and evinced much thankfulness. One of them is sick, but he came and listened while I attempted to set Christ forth as the only saviour of lost sinners. Preached in the evening at Kalk Bay. Only the inmates of the house were present and not the whole of them neither. The slaves were not brought in. This is heart rending!

Sabbath, 21 May. Preached in the morning from, "Strive to enter in at the straight gate...".[34] Led the class afterward, but many of the people were absent. They much resemble silly sheep who are ever prone to wander from the pasture ground and require much of the care and attention of the shepherd to keep them together. Stability is a quality which Hottentots in general do not possess. Preached in the evening from the fourth Commandment. The clergyman of the church was present. I felt a little fear when I saw him come in, but I prayed to the Lord and was delivered; so I went through the service with ease and comfort.

27 May. These few days nothing particular has transpired. I have been holding on the even tenor of my way. On Wednesday evening I heard "De Eerwaarde Heer Van der Lingen"[35] preach in Dutch. On the evening following I preached myself in the same language to a few people. Tonight attended a prayer meeting. I hope I got some good and I would fain believe that the exhortation which I delivered was not altogether in vain.

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34 The reference is to Luke 13:24.

35 Gottlieb Wilhelm Anthonie van der Lingen (1804-1869), D.R.C. minister, champion of Dutch in South Africa and pioneer campaigner for Christian National Education. Van der Lingen helped to found the Theological Seminary at Stellenbosch in 1859. Paarl Gymnasium (founded in 1858) provided the basis of Christian National Education in South Africa, for Dutch was used as the medium of instruction and religious education was made compulsory. (S.E.S.A. 1975, Vol. 11:136; D.S.A.B. 1968, Vol. I:812-814)

Sabbath, 29 May. Preached in the morning to a very small congregation. I felt very much discouraged and cast down. I was more fit for weeping than preaching. In the afternoon I preached in Dutch to about eight persons. In the evening I had a somewhat numerous congregation, to whom I spoke as plainly as if I had been to appear before God to give an account of my stewardship, the moment I had concluded. I hope it will not be in vain.

31 May. Variously employed during the day. Delivered an exhortation in the school room at Rocky Bay in the evening.

3 June. Preached to the convicts at Muzenberg who were as usual very attentive and thankful. As some of them are desirous of learning to read, I left a few books and a number of alphabets with them, which I hope will tend to strengthen their desires and facilitate their endeavour. Came to Kalk Bay in the evening. [As I] was not expected [and the] people [were] not warned, none [came] to hear but the family and one stranger who happened to be there, I suppose on a visit. Spent the evening afterwards in reading Dutch.

4 June. (Simon's Town) Arrived here about nine o'clock a.m. Read a part of the history of the Reformation in Dutch and about eighty pages of Lucas on happiness[36] - from the latter I derived exquisite satisfaction.

Sabbath, 5 June. Preached in the morning in Dutch from Matthew 11:28. Led a class. Visited one of our members who is sick. She said, "I believe he (God) is my Father and I must lie under his hand". I was very much pleased to hear her express such simple confidence in God. She is one of those who were awakened during the revival with which the Lord was pleased to visit us about eight months ago. (This woman, I am afraid, was never truly converted. She has been visited with much personal and family affliction, but something is still wanting.) I preached again in the evening to an attentive people from Isaiah 45:9. I enjoyed liberty and I think a degree of

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[36] This is a reference to the work of Richard Lucas (1648-1715), prebendary of Westminster. Lucas enjoyed a high reputation as a preacher and a writer, and served as a rector and lecturer. In 1691 he received the degree of D.D. His *Enquiry after Happiness*, the work on his blindness, appeared in two volumes in 1685. It was divided into three parts: the first showing "the possibility of obtaining happiness", the second "the true notion of life", and the third treating "religious perfection". It became a popular devotional work, reaching a tenth edition in 1764. The work was republished in a new edition in 1803-4 and again in 1818. (Dictionary of National Biography 1893, Vol. XXXIV:239-240)

power. O that the word may be the instrument of bringing some poor sinner back to God. Spent the evening in conversation mostly of a truly spiritual character.

6 June. Two ships arrived in the bay, one a French vessel from [House?] de Grace, the other an English vessel from India. The captain of the latter, an old man about seventy years of age, declared that he never before in his life encountered such a hurricane as he did last night outside of the bay. They expected every moment that they would all have gone to the bottom. Happily they have escaped. Missionary prayer meeting in the evening. Little feeling. Little money.

7 June. Returned to Cape Town. Attended a meeting in the evening held to consult about some more effectual means for disseminating religious knowledge among the ignorant and uninstructed of this place. An association was formed to be called "The South African Instruction Society".[37] The plan proposed is to establish Sabbath schools in different districts of the town, to visit every family in the neighbourhood of each, and to employ all the ministers who will engage to expound the scriptures in those schools to all, both old and young, slave or free, who will attend. (This was the origin of the South African Christian Instruction Society which now employs a missionary amongst the Malays etc. - 1835.)

8 June. Preached in the evening upon the illuminations of the Holy Ghost. Few people were present. I felt much discouraged.

Sabbath, 12 June. Preached in the morning to our ordinary congregation. Went afterwards to Amsterdam Battery to preach to the convicts, but was pleased to find that others care for their souls and shew that care in zealous endeavour to instruct and save them. They enjoy the benefit of religious service[s] every Sabbath. Preached in Dutch in the afternoon and in the evening in English from Proverbs 17:16. I was heard with marked attention, but I fear this discourse, like many others, will pass away without further notice.

18 June. Rode from Cape Town to Simon's Town. Had much rain on the way. I was comforted after my arrival to hear that the Lord is pleased to crown the meetings of our people with His

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[37] The South African Instruction Society later became the South African Christian Instruction Society. It was a body which pressed for the Christian education of underprivileged people. (D.S.A.B. 1977, Vol. III:678)

gracious presence. One young man who was awakened several months ago, has obtained peace with God since I was last here. Others are struggling to enter into liberty. I hope their sorrow shall soon be turned to joy.

Sabbath, 19 June. Preached in the morning from Timotheus 4:8. Led the class afterwards. Preached again the evening from Exodus 20:8. I enforced with all plainness of speech the imperativeness of the commandment, "Remember the Sabbath day to keep it holy". After preaching I was requested to visit a man in affliction. I found him very weak and unable to converse much, but I could easily perceive that he did not enjoy experimental religion. I therefore exhorted him to repent and believe the Gospel, assuring him that God was ready for Christ's sake to pardon his transgressions and bless him with a sense of His love. A few persons were present who were very attentive, both while I discoursed and prayed. I had also an opportunity of talking with the young man who professes to have obtained pardon. In his own simple manner he said: "I feel that the blood of Christ is in my heart, which will take away all sin from me." I exhorted him to hold fast whereunto he has attained and to tell those who are seeking salvation what the Lord has done for his soul. "Yes," he rejoined, "I have been praying and the Spirit tells me that I must not keep what I have got to myself, but make it known to others." "I am thankful," he continued, "I felt my heart so light this evening in the chapel and that I understood so well what you said." I hope this will encourage those who have been seeking longer than him not to give up "till they find salvation nigh and grasp the sinner's friend". At family worship the power of God was present. The tears, the sighs, the agonies were evidently the overflowing of hearts sincere. (This young man found his way back to the world and sin. For a time he continued to walk according to the gospel, but then gave way to intemperance. This was followed by an attack as nearly resembling demoniacal possession as anything I ever saw. The next step was total back-sliding - 1835).

20 June. Employed during the day in writing a Dutch sermon. Visited a sick man in the afternoon. When I proposed prayer he objected to it, but I urged him till he gave his consent. I then kneeled down and prayed earnestly that the Lord would have mercy upon his soul. Having concluded I left him. I think to see him no more again in this world. In the morning I preached in Dutch to an attentive small congregation upon the character of Cornelius. I was informed afterwards that it was the best sermon I had ever delivered in that language. I went direct from the chapel to another house of mourning. Discoursed to the person afflicted and prayed. She

appeared to be truly in earnest and heartily joined in the petitions which I offered on her behalf. Thus another day is fled and added to the thousands for which I must give account at the judgement seat.

22 June. Preached tonight upon regeneration. An ordinary week night congregation. God give power to thine own word.

23 June. Arrivals from England. No news from Scotland - a disappointment.

24 June. Had a few friends with us in the evening. Commenced a meeting for instructing the heathen in reading and the first principles of religion. I hope all our plans for bringing the heathen under the sound of the Gospel will not be frustrated, but that some one of them under the divine blessing will be rendered effectual to their good. After family prayer at which a Namaqua Chief was present, the question was proposed to him: which of five men who were placed before him he would choose to accompany him as a teacher. He stood and eyed each of us for some time with great minuteness and then decided in favour of me. He was asked what he would do for me if I went with him. Would he give me plenty to eat? He replied with an emphasis of diction peculiar to natives: "Mynheer cannot live without bread and I have no bread, but milk and flesh and all that I have I will give him: ossen vleesch, schaaps vleesch, wilde vleesch, en alles. He shall not remain without food." One of the company said: "Will you take care that no man hurts him?" "Yes," was his answer, "no man shall do him evil." In this chief's countenance there is something very engaging. His eyes are peculiarly quick, [words missing] expressions of intelligence and he speaks with wonderful animation.

Sabbath, 26 June. Preached twice in English and once in Dutch. I felt a good degree of liberty to declare the truth of God. Renewed the tickets of the class. The experience of the members appeared to be rather superficial, though I believe most of them are somewhat sincere.

27 June. Read some very interesting particulars this morning in the *Imperial Magazine* at the public library. When I came home I found a plain Cornwall local preacher and his wife in the Mission House. He gave a cheering account of the state of Methodism in that part of England from which he had come. He is now proceeding to Van Dieman's Land. I hope he will retain

his piety and become a blessing there. In the afternoon Mr. Zahn,[38] a missionary from Tulbugh, paid us a visit. He preaches at about two hundred places, but he finds it difficult to make a permanent religious impression upon the minds of the people and next to impossible to form the slaves into the church. He says he has only met with one slave owner in the whole land who would acknowledge that slavery is sinful. Towards the evening I visited a family belonging to our Society, conversed and prayed. I then met a class and renewed the quarterly tickets of the members. I believe we all felt it exceedingly good to wait on the Lord.

1 July. Received the painful intelligence of the death of Captain John Knight. He expired on the 16th ult[imo] by a severe fit of apoplexy. His wife is thus left a widow upon the trackless ocean, and the very first voyage too on which she ever accompanied her husband. (The remains of Captain Knight were carried on shore and interred in the neighbourhood of Vleesch Baaij.[39]) How mysterious are the ways of Providence. Preached at Kalk Bay in the evening. Before I concluded my first prayer a person present, I know not who, said aloud: "It is terrible long". It might have been longer if he had not spoken.

2 July. Came in the morning to Simon's Town. I found that considerable agitation existed among the people in relation to three young men who had gone off on Thursday afternoon when the sea was very rough, to a ship which was standing in the bay. As the ship had not been able to come in it was uncertain whether they were on board or had perished. This afternoon brought the mournful tidings that the boat was overturned by the violence of the sea and two of the men found a watery grave. The third clung to the boat and kept himself from sinking till he was rescued by the man on board the ship to which they were proceeding. I saw him come on shore; he looked as if in some degree affected. O that he may be reformed and led to make preparation for eternity.

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38 Gustav Adolf Zahn (1808-1890), Rhenish missionary and pioneer of the German mission in South Africa. He was on of the first four Rhenish missionaries to arrive in South Africa in 1828. For fifty-six years he ministered to the community at Tulbach. In 1849 Zahn was appointed superintendent of the Rhenish mission congregations in the Cape Colony, a position he held until his retirement in 1886. (S.E.S.A. 1975, Vol. 11:568; D.S.A.B. 1972, Vol. II:868)

39 Vleesbaai is an inlet on the coast of the Indian Ocean, south-west of Mossel Bay. Formerly known as Angra das Vaccas, it was given the name Vleeschbaai in 1601 by Paulus van Caerden because here he could obtain cattle from the Khoi. The name means "flesh bay". (Raper 1987:571)

Sabbath, 3 July. Preached in Dutch in the morning from "What shall it profit a man if he gain the whole world and lose his own soul".[40] Much attention was manifested. Renewed the tickets of the class which meets after service. Few were present, but we had a profitable time. Attended the school in the afternoon and spoke a few words to those who were present. In the evening I preached in English to a decent congregation. I was pleased to see the young man present who so lately escaped the very jaws of death. He appeared to feel. After preaching I administered the Lord's Supper and we had a truly blessed season.

4 July. Saw slaves sold today for the first time since I came to Africa. There were two fine looking young women and one strong healthy young man. One old woman, about seventy five years of age, was sold for two or three dollars. I hope the day is not far distant when slavery and all its concomitant evils shall come to a perpetual end.

Sabbath, 10 July. Preached thrice and baptised an infant son of one of our members.

Sabbath, 17 July. Preached in Dutch in the morning upon the sufferings of Christ. Many were deeply affected and I hope truly blessed. As the day was very rainy I spent the most of it in private with a Christian friend, reading the scriptures, conversing upon the same and offering up prayer to God. I believe we both found these exercises to be sweet and profitable. In the morning I preached from Matthew 11:28 with much comfort and enlargement. The people heard with deep attention and with seeming interest. Surely the power of the highest was in some degree upon us. Closed the day comfortably in private.

Sabbath, 24 July. Preached in the morning from "Behold I am vile".[41] A young man informed me afterwards that he found the word precious to his soul. Led a class in the afternoon and preached to about twelve people in Dutch. In the evening to a somewhat numerous congregation, I delivered my message from "Prepare to meet thy God, O Israel". I am satisfied that I faithfully declared the truth and am therefore clear from the blood of all present.

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[40] The reference is to Mark 8:36 or Matthew 16:26.

[41] The reference is to Job 40:4.

25 July. Went to the library in the morning and read in the *Imperial Magazine* for April 1831, an account of that great and good man, the Revd. Robert Hall,[42] with some other important articles. Attended in the afternoon the third anniversary of the South African Philanthropic Society,[43] where his Excellency the Governor[44] presided. Most of the girls whose freedom this Society has bought were present and afforded to the philanthropic heart a pleasing spectacle. The report was interesting; the addresses, one excepted, were very dry and unanimated. Dr. Adamson touched to the quick many who have a personal interest in slavery. He was therefore opposed and I know not how far they might have proceeded if the Governor had not promptly put down all discussion and brought the meeting to a close. Was occupied in our school in the evening and felt much pleasure in endeavouring to communicate instruction to the ignorant. After the conclusion of the school I attended a lecture delivered in the hall of the commercial exchange upon mechanics and felt much interested. The centre of gravity, the lever, the inclined plane, the pulley, the wheel and axle etc., were the subjects to which the speaker directed our attention. The experiments which he employed to illustrate his remarks spoke to the eye, so that we enjoy the double advantage of oral instruction and visible representation.

27 July. Preached at Rondebosch to the prisoners. They were very attentive and appeared very thankful. Heard Brother Shaw preach in the morning, or more properly, tell stories.

30 July. Left Cape Town. Had a comfortable journey to Simon's Town, but I feel much distraction of thought. "All thy waves go over me".

31 July. Preached in the morning on Christ's resurrection. Led a class. Attended the school. Preached in the evening from Amos 4:12. Whether any good will result from this day's labour

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42 Robert Hall (1764-1831), Baptist minister who served in churches in Bristol and Cambridge. His fame rests mainly on the tradition of his pulpit oratory. (Dictionary of National Biography 1890, Vol. XXIV:85-87)

43 Possibly a reference to the institution denominated the "Cape of Good Hope Philanthropic Society for aiding deserving Slaves and Slave Children to purchase their freedom", which was established in July 1828. The emancipation of female slave children was the organisations primary aim. By the end of 1831, sixty-one slaves had been emancipated by the Society. (Cape Almanac 1831:138)

44 The governor at this time was Sir Galbraith Lowry Cole (1772-1842). He served as Governor of Mauritius from 1823 to 1828, and was then transferred to the Cape of Good Hope to replace Lord Charles Somerset as Governor. During his Governorship he had to supervise the abolition of slavery at the Cape. In 1833 Sir Lowry returned to England and retired there. (D.S.A.B. 1977, Vol. III:163-165; S.E.S.A. 1971, Vol. 3:315)

I know not. I have been so often disappointed I dare hardly hope. The Admiral's ship, [*Warspite*?], arrived in the Bay. There was much firing. In the view of worldly men, a poor mortal who happens by office to be a little raised above his fellow worms deserves more honour and attention than God.

1 August. This day twenty-six years I was introduced into this world of sin and suffering. Upon a retrospect of my life, I can recount many instances of divine goodness towards me which loudly call for gratitude, and thousands of mercies I have experienced which I either have not noticed or have forgotten. But when I reflect upon my own conduct I can think of nothing that I have said, thought or done worthy of remembrance, except to fill me with self-diffidence and shame. "God be merciful to me a sinner." When I think of my pride, my wondering of thought from God, my lukewarmness and my attachment to things of earth, even since I began to serve God, I am filled with confusion. O what an unfaithful as well as unprofitable servant I have been. How often I have broken my vows, how often I have neglected my duty, and how often I have grieved the Holy Ghost. But I still desire to love and serve my God and him alone. I therefore, in divine strength, renew my covenant with the Lord. Here, O my Father, the vilest and most prodigal of thy children is before Thee. I repent my folly and my sin and I most sacredly devote my body, spirit and soul to thy service. Be pleased for Christ's sake to accept the offering.

4 August. Had the opportunity today of witnessing the internment of a Roman Catholic soldier. The priest read the funeral service in English and appeared to be very devout. I heard nothing objectionable, but the petitions offered for the soul of the deceased. When he had finished, the soldiers appointed fired three volleys over the grave and then departed. I visited the grave of Serjeant Kendrick[45] of precious memory, and took a copy of the epitaph that is upon his tomb stone. In the evening, I preached in Dutch to a small congregation. (The priest here alluded to has since been in a state of mental derangement. He has gone to England and the Roman Catholics are without a priest - 1835.)

Sabbath, 7 August. Preached in the morning from Matthew 18:20 with much pleasure. Led a class in the afternoon and preached in Dutch. In the evening preached again and administered

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[45] John Kendrick (1779-1813), sergeant of the 21st Yorkshire Light Dragoons and pioneer Methodist local preacher in South Africa. (Whiteside 1906:35,36)

the Lord's Supper. Surely we felt the presence and power of God. I enjoyed peculiar enlargement while exhorting the communicants to cultivate closer communion with God.

15 August. In the evening we held our missionary meeting which was well attended. I never was present at a Methodist missionary meeting where so little was said of Methodist missions. Some of the speakers also laid far too much stress on the temporal advantages which result from missionary exertions. These advantages may sometimes be mentioned with good effect, but to thrust them forward as the only legitimate grounds on which the missionary cause can be advocated surely is improper, in whatever light it can be viewed. Our great, our chief object is to convert sinners. Let this be fully and explicitly declared, let this be insisted upon as the foundation on which we build all our requirements in favour of missions, and let it never be thrust into a corner to make way for objects of a second or third rate importance. The man who will not exert himself for the spiritual benefit of his fellowmen, is not likely to care much for their temporal welfare. (Here ended my fourth letter to the Committee.)

18 August. Have had news of a revival at Wesleyville[46] in Cafferland. Men, women and children are calling upon God for mercy. So great is the movement amongst them, that their usual services are converted into prayer meetings. Above forty have joined the Society and the work is still going on gloriously.

Sabbath, 21 August. Preached in the morning with considerable pleasure. In the afternoon I met the class - only four present. I then preached in Dutch to a very small company. In the evening I enjoyed peculiar enlargement while preaching from Revelation 3:20. I hoped that the Lord would render his word effectual. The congregation for Cape Town was both large and attentive.

29 August. Held the first anniversary of the Branch Wesleyan Missionary Society in Simon's Town. J. Osmon Esquire[47] [was] in the Chair. Speakers [included] the Revds. J Cameron, Dr.

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[46] Village on the Twecu, a tributary of the Chalumna River, 69km south of King William's Town. It was founded by William Shaw in 1823 as the first of his proposed chain of mission stations. (Hinchliff 1971:109; Raper 1987:583)

[47] Probably a reference to John Osmond esq., senior justice of peace in Simon's Town. (Cape Almanac 1833:150)

Adamson, J Beck, Fraser,[48] Brother Shaw and Mr. W Currey. The speeches were mostly appropriate to the occasion. Collection five pounds.

30 August. Wrote part of a discourse. Visited one of our members in affliction. I found him rejoicing in God and truly resigned to the Divine Will. I conversed with him, read a chapter and prayed. Prayer meeting in the evening at which I delivered an extemporary address in Dutch. God alone can give the increase.

31 August. Returned to Cape Town. Visited two of our members who are enduring fatherly chastisement. I hope they will both profit thereby. Preached in the evening on the sealing of the Spirit to a very small congregation.

1 September. Received the painful intelligence that one of our brethren (Mr. Sarjeant[49]) at the Mauritius is dead. He wrote a beautiful and interesting letter to Brother Shaw with his own hand and on the very same sheet his death is announced. He died triumphantly, in full assurance of faith.

Sabbath, 4 September. I preached in the morning with liberty from: "Little children keep yourselves from idols."[50] In the afternoon I led a class and preached in Dutch. The evening service was not so well attended as usual, I suppose on account of the rain. I felt twice or thrice a degree of embarrassment which I have seldom felt; this prevented my enjoying the other parts of the worship as I would have done. I dispensed the Lord's Supper to the members after the congregation was dismissed and I felt much power to exhort believers to love Jesus Christ, to love each other for Christ's sake and to anticipate with delight everlasting glory.

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48 As Cameron does not give Rev. Fraser's initials, this could be a reference to one of a number of people:
a) the Rev. C Fraser, president of the Third Presbytery of the Synod of the Reformed Church in 1831. (Cape Almanac 1831:136)
b) Rev. Henry Fraser, minister of the Episcopal Church in Simon's Town. (Cape Almanac 1839:223)
c) Rev. T Frazer, a resident of Simon's Town. (Cape Almanac 1833:250)

49 John Sarjant (d.1831), Wesleyan missionary. Sarjant was sent to Mauritius in 1831 and died almost immediately after starting his missionary labours there. The obituary says of him that he was "a young man of very promising talents, and a great modesty." (British Minutes of Conference 1832:115-116; Missionary Notices 1832-1834:11-12)

50 The reference is to 1 John 5:21.

5 September. Visited one of our members who has been afflicted, but is now recovering. We had half an hour's profitable conversation after which I prayed. Received *Missionary Notices*, newspapers, etc. Went on board the *Olive Branch* to bring some packages on shore sent from the Missionary Committee, but they had not begun to unload the ship and the cases were not at hand, so we were forced to return without them. School in the evening.

7 September. Was employed in the former part of the day in temporal business. Although believers are not of the world, yet they require to know a little of the world's concerns. Missionary prayer meeting in the evening. I read a few extracts from the *Missionary Notices*, which appeared to interest the people who were present. So far as I am able to judge, the missionary flame burns here with increased intensity.

8 September. Two missionaries who have arrived from Germany called upon us. They belong to the Rhenish Missionary Society and appear to have the cause of the heathen at heart. I was likewise visited by two soldiers, members of our Society, with whom I conversed for a length of time. Rode out in the afternoon to Rondebosch, a convict station, to preach, but the prisoners were not returned from their work. I did not think it proper to wait for them, so I returned to Cape Town. The two German missionaries took tea with us in the evening and Brother Terlinder[51] preached. He is not yet sufficiently acquainted with the Dutch language to preach with ease, but what he said was truly evangelical. I hope the Lord will bless them both and render their labours productive of much good.

9 September. Had about an hour's conversation with Serjeant [H.?] Talbot, a leader belonging to our Society and a specially good man. He is about to leave for England. In him the Society will lose a very useful member, and his class one who watched over them with tenderness, vigilance and care. May the Lord be with him and preserve him to the end.

Sabbath, 11 September. (Simon's Town) Preached in the morning with considerable comfort from Philippians 4:1. The people were as usual attentive. Twenty or thirty French soldiers came in after the service was begun, but when I announced my text, they all took their departure. I led a class afterwards. Many of the members were absent; to those who were present I spoke

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[51] Gerhard Terlinden (d.1871), missionary of the Rhenish Missionary Society. He came to South Africa in 1832 and was stationed at Worcester. (Cape Almanac 1839:201; Strassberger 1969:21-32)

with all possible plainness. Leaving the class I went direct to the church and heard a very impressive sermon, which I pray God may not be lost upon the hearers. Here I saw six females from a French ship in the bay who are styled nuns. They had no appearance of sanctity about them, their antique dresses excepted. They left the church before the service was concluded. All their countenance had an air of trifling and some of them were actually laughing. Attended the school in the afternoon. It is greatly fallen off lately, but I record with a degree of pleasure that the cause of it is the attention paid by the clergyman to the school connected with the church. If in this way we can be useful we will therein rejoice. In going to chapel in the evening, I was grieved to see a whole troop of French soldiers ranging the street in a state of intoxication and many of the inhabitants standing before their doors gazing as if they were both interested and pleased. When I commenced our service very few were present, but during the reading of the lesson and the first hymn, nearly our usual congregation assembled. I delivered my own soul from 1 John 5:21. "When will the good seed sown here, spring up and bear the expected fruit?"

12 September. Rode over the mountains and visited several families. In each hut I exhorted and prayed. The people were attentive and thankful. Returning to the town I visited one of our members who has been for several months in the furnace of affliction. She appeared resigned to the Divine Will and heard with gratitude the advice which I gave her. In the evening I preached in Dutch and was heard, I hope, with more than mere outward attention.

15 September. Had the satisfaction of receiving letters from home. The news mostly of pleasing character, for which I desire to be truly thankful. Have been informed that I am thought worthy to suffer the lash of tongues. O to be like Him, who when He was reviled, reviled not again. As I have walked before God and man, in the integrity of my heart - and therefore cannot fear the most rigid scrutiny into my mortal character - I have thought it best to suppress all enquiries respecting the things laid to my charge, assured that the Lord will make my righteousness to shine as the noon day and return into the bosoms of my enemies the mischiefs which they devise against me.

Sabbath, 18 September. Preached in the morning from Habakkuk 3:2. I enjoyed much liberty. Led a class. Was obliged to speak sharply to one person in particular, who displayed much ignorance and pride, but I hope that I mingled with my severity such a measure of tenderness

as will prevent any bad or undesirable results. (It does not appear that any bad effect has been the result).

Delivered an address in the afternoon in the Dutch language. Preached to a well-behaved congregation in the evening from Proverbs 12:15. After [the] sermon I baptised an adult person. He has learned our catechism, is regular in his attendance upon our instructions and expresses a desire to be a Christian, but I cannot say that any genuine work of grace is begun upon his heart. (I have in this respect followed the brethren, but cannot defend the baptism of unconverted persons).

24 September. Rode to Simon's Town. On the way I met with an old man who is, I believe, truly converted. He informed me that he had visited a sick person to whom he spoke very closely respecting eternity and the necessity of being prepared for it. The sick man appeared to be in some measure affected and said that three missionaries had lodged at his house and not one of them had ever dealt so faithfully with him as this old man had done. As I afterwards proceeded on my journey, I was led to think very seriously upon this charge, involving in it the want of fidelity in no less than three missionaries, who of all other men are bound to be fruitful. I tremble for myself lest through cowardice or a false delicacy I should tamper with the souls of men and expose myself to condemnations before the righteous tribunal of God. I am resolved in the strength of grace to be more straightforwardly religious when necessitated to be in the company of worldly men.

Sabbath, 25 September (Simon's Town) Preached with liberty in the morning from Matthew 10:12. Attended the Church and was very much pleased and I hope profited by the faithful discourse which was delivered. Preached in the evening with more than ordinary enlargement from Habakkuk 3:2. I was informed after preaching, that an old woman belonging to our Society has for the last three days been weeping and mourning on account of her sins. This morning she was so overwhelmed under the sermon with a sense of her unworthiness and felt such brokenness of heart before God, that she was forced to leave the chapel. She still continues in the same state, refusing to be comforted till God reveal his Son in her heart. We have some unpleasant things to try us here, but upon the whole we have cause of rejoicing. The Lord is among us and I hope he will reveal himself still more gloriously.

26 September. Met the Society and renewed the tickets of such as I considered worthy. From a few I was obliged to withhold tickets, because they are not married. I felt the subject was one of great delicacy, but could not allow it to pass longer unnoticed. Insurmountable difficulties lie in the way of two poor women who are, I believe, truly sincere; my heart yearned over them and yet I dare not make exceptions. One of them after the conclusion of the meeting began to weep bitterly. She fell upon her knees and then flat upon the ground, weeping, praying and lamenting. It was with great difficulty that she was pacified. Considering the peculiarity of her case, I gave her liberty to meet in class till we see what can be done. Although this was to me a most painful meeting, I hope it will be productive of much good. The people will be convinced that we are determined to maintain strict discipline, that membership with the church is a valuable privilege, that they cannot remain in connexion with us longer than they evince a desire to flee from the wrath to come, by a holy life and conversation, and that they must therefore be decidedly devoted to the service of God.

27 September. Held a missionary meeting at Wynberg. The wetness of the weather rendered the attendance less numerous than otherwise it would have been. The addresses were concise and short, but directly to the point. I hope the impression made upon the minds of the people was favourable to our cause. Our treasurer in Cape Town was prevented from attending, but he sent a Guinea to the collection. Rode to Cape Town in company with the Revd. Dr. Adamson. He informed me that it has been proposed that he should proceed to Calcutta, as superintendent of a college in that city. Visited a sick man: found him to all human appearance drawing near to the eternal world. I spoke to him in a manner suitable to his case and prayed. (He died the following day, in what state I know not). In the evening I renewed the tickets of one of the classes. Most present spoke very satisfactorily respecting the work of God upon their minds.

Sabbath, 2 October. (Simon's Town) Preached at Simon's Town in the morning to an attentive audience. As soon as I had finished I took horse and rode to Kalk Bay, where I preached to between twenty and thirty persons. Some were affected to tears. Proceeded from hence to Muizenberg [sic] and discoursed to the prisoners: a few were particularly earnest and attentive. Came next to Baas Herman's Kraal[52] where I had another congregation of convicts: they are

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52 Previously Baas Harmen's (or Harmensz) Kraal, near the Zand Vallei, between Muzenberg and Diep River. (Laidler 1939:418,419)

deeply ignorant, but willing to be instructed. From this place I rode to Diep Rivier[53] and discoursed in a private house to about nine persons on the necessity of regeneration. Preached in the evening at Wynberg to a small congregation in English and arrived in Cape Town about eight o'clock p.m. Thus I have rode about 20 miles and preached six times. Surely the good seed of the word shall not fall on the sinners' hearts who have heard it altogether in vain. Lord cause it to spring up and bear fruit.

5 October. Preached at the Cape Downs to an attentive people who appeared to hear the word with thankfulness. Missionary prayer meeting in the evening. Read extracts from the journal of the late Mr. Leitner and also from the communications of Mr. Halbeck,[54] both of the Moravian Church. (Mr. Wesley says that the United Brethren are not the Moravian Church.[55]) Those who were present manifested much interest in the pleasing details which were read.

6 October. Brother Shaw and myself attended the day school and distributed some small prizes. About sixty children were present and so great is their love for the school, that although they had liberty if they choosed to remain at home in the afternoon, most of them preferred coming as usual. The master appears to take a deep interest in their progress and has them under good management. (He was educated at Acworth,[56] a school belonging to the Society of Friends.[57])

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53 A tributary of the Salt River, which flows into Table Bay. Botha suggests that it was earlier known as the Soute or Zout Rivier (Botha 1917:15,16; Botha 1926:59; Mears 1973:104,5).

54 Hans Peter Hallbeck (1784-1840), Moravian missionary. In 1817 he arrived at Genadendal as the superintendent of the Moravian Mission in South Africa. Hallbeck founded mission stations at Enon (1808), Elim (1824) and Shiloh (1827), as well as sending a missionary to the leper colony Hemel en Aarde. In 1836 Hallbeck became the first bishop of the Moravian Church in South Africa. (S.E.S.A. 1972, Vol. 5:417; D.S.A.B. 1981, Vol. IV:207-208)

55 The terms "United Brethren" and "the Moravian Church" seem to be used interchangeably today. The Moravian Brethren is the name in common use for the Protestant Church which is the direct continuation of the Bohemian Brethren, after their "renewal" at Hernnhut under Count van Zinzindorf in 1772. The Moravian Church is also referred to as the Church of the United Brethren. (Cross 1974:938; Douglas 1978:676)

56 This place could be one of two places:
a) city in Central Georgia, 27 miles north-west of Atlanta.
b) town in south-west New Hampshire in the Cold River, 12 miles south-west of Newport.
(The Columbia Lippincott Gazetteer of the World 1952:10)

57 A religious group whose origins are traced to the radical wing of English Puritanism of the 1640s. The term "Quaker" was used from 1650. Quakerism arose out of the religious ferment of the mid seventeenth century. The first leader was George Fox, who emphasised the immediacy of Christ's teaching. He also maintained that consecrated buildings and ordained ministers were irrelevant. The

Attended the Dutch service in the evening; was ashamed and confounded before God on account of my earthly mindedness and want of love to Him.

Sabbath, 9 October. Preached thrice and led a class. The English congregations in the morning and evening were tolerably good in regard to number and all I could wish in respect of attention. (The attention of the ear is common, but not the attention of the heart.) Although my services today have not been perfect, I trust they have been sincere and that God will accept of them for Christ's sake.

Sabbath, 16 October. Preached in the morning at Simon's Town. A considerable number of people from over the hill were present. I fear I spoke some things too high for them. (The minister of Simon's Town has promised to preach once a fortnight.) I took a horse at eleven a.m. and preached or exhorted at five different places on my way to Cape Town, where I arrived about eight o'clock in the evening.

19 October. Head Brother Shaw preach in the evening from: "Be not weary in well-doing."[58] I felt it good to hear the word of God.

20 October. Brother Shaw preached in Dutch in the evening from: "If ye love me keep my commandments".[59] The word was sweet to my taste.

21 October. Attended a meeting of the Cape Town Tract Society.[60] Dr. Philip read some extracts from the London Tract Society's Report and made some very important remarks. Very little was done, as the ladies wish to have it all to themselves. Calling the gentlemen together was either out of compliment or from some other motive equally trifling. I hope however that good will be done.

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title "Religious Society of Friends" dates from the late eighteenth century. (Cross 1974:538; Douglas 1978:393)

58 The reference is to 2 Thessalonians 3:13.

59 The reference is to John 14:15.

60 This is possibly a reference to the "Tract and Book Society" mentioned in the 1839 Almanac. The committee of the Society is listed. (Cape Almanac 1839:202)

I had an opportunity of speaking very freely with one of our brethren on the state of the Society. I believe we understood each other better than we have done lately and that greater openness and brotherly affection will be the result. Attended the school in the evening and catechised the children and adults who were present.

22 October. Went to the college in the morning to hear the inaugural lecture of a new professor who has lately arrived from Holland. He spoke in Dutch and appeared from his gestures and the modulations of his voice to adhere strictly to the rules of rhetoric, but as I was at some distance from the rostrum and could not hear distinctly, I cannot form any judgement of what was delivered. I could not help observing that the students are mostly children, that they are very unruly, that they either did not understand or else were inattentive to the professor's lecture.

23 October. Today I have preached four times and led a class. At Somerset hospital I visited a sick woman who appeared deeply to feel her lost and miserable state and to hear the declarations of mercy with the greatest eagerness. In the evening I felt much exhausted while preaching and somewhat straitened, but perhaps God will render the word more useful than when I have enjoyed greater enlargement.

24 October. Was visited by Revd. Mr. Terlinden, a German missionary, with whom I had a good deal of conversation. (He is now stationed at Worcester.) Visited our day school in the afternoon. Called at the house of one of our members and had much conversation, I hope not altogether unprofitable. School in the evening.

25 October. A person called upon me today to complain of one of our members whom he has treated as a bosom friend and who has basely returned his kindness. I was pleased with the man's spirit. He appeared more grieved than vengeful. (This person has turned out better than expected.)

27 October. Visited one of our members who has been several months in severe affliction. I hope he is undergoing a purifying process for which he shall have cause to bless God to all eternity. In the evening attended the Dutch service: few were present. South-easter blowing furiously all day. Table Mountain is enveloped in a dense cloud and the gusts of wind descending from its summit are truly terrible.

Sabbath, 30 October. Preached at Simon's Town in the morning. Rode from thence to Kalk Bay and preached to the small number who were assembled. Leaving this I proceeded to Muizenberg [sic] and talked to the convicts. I was sorry to learn that a young man whom I had hired to learn them to read, had altogether neglected to fulfil his engagement. I tried each of them with the alphabet and found only one who knew it perfectly. I then proposed several questions which they were in general unable to answer. I found that they had never heard of the ten commandments, or at least that they knew nothing about them. When I related as simply as I could, the circumstances under which the law was delivered, they gazed as if in utter astonishment. Never was I so fully convinced, that we should never discourse to such people on the supposition that they know anything. To preach to them as we do to congregations in general, is to spend our strength for nought. Although these unfoldings of ignorance are painful, yet the cordiality with which they receive instruction is truly encouraging. At Baas Herman's Kraal I addressed the prisoners as plainly and forcibly as my stock of Dutch would allow. The soldiers on the station came in likewise and I spoke to them in English from Romans 8 and 9. I preached in the evening at Wynberg and was heard attentively by those who were present. I then took horse and rode to Cape Town. Thus in one day I have rode 24 miles and held six services. I have sown the seed, may God give the increase.

31 October. Rode out of Town about six miles to attend a sale. I intended to buy a few books if they had been sold cheap, but as they were sold at once in one lot, I was disappointed. I was, however, well repaid for my journey by a sight of the place which is exquisitely beautiful. After I returned I began the execution of a design which I have for some time contemplated, to write an epitome of Ward's *System of Rhetoric*.[61] I have finished the first lecture.

Sabbath, 6 November. Preached in the morning from James 4:10. Baptized a child. Supplied Brother Currey's place at Somerset Hospital. Between 20 and 30 of the patients were present. I addressed them from Job 14, but they did not appear to be much affected. In the evening I preached with much enlargement and afterwards administered the Lord's Supper. I believe all present felt the power of God.

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[61] This is possibly a reference to the work of John Ward (1679?-1758), professor of rhetoric in Gresham College, entitled *A System of Oratory, delivered in a course of lectures publicly read at Gresham College, London* (London, 1758). (Dictionary of National Biography 1899, Vol. LIX:321,322)

7 November. Visited our day school. Examined some of the scholars [and] was very much pleased with their improvement. I gave them a short address at the conclusion and prayed.

9 November. Preached in the evening on the sin against the Holy Ghost. I was not at all shackled, and yet I felt so curiously that I am almost resolved to preach no more on the same subject.

13 November. I preached in the morning with enlargement and comfort from Colossians 3:3. I was urgently requested after the service to baptize a dying child. I laid hold of the occasion to exhort the persons who were present to prepare to meet their God. The Dutch service was very thinly attended, I suppose because rain was anticipated. Nevertheless I spoke about three quarters of an hour from the same text which I had in English in the morning. A person was waiting as I came out of chapel to ask me to visit a man supposed to be dying. I complied and when I arrived at the house I found him in great pain, but apparently earnest to obtain salvation. I discoursed to him and prayed. May the Lord set his soul at liberty. I concluded the public services of this day by preaching from 1 Corinthians 15:46. I enjoyed considerable freedom.

14 November. Had an opportunity of conversing a few minutes with the Rev. J. Faure, one of the ministers of the Dutch Reformed Church. He has an unaffected easiness in his manner which is very agreeable, and he appears to deplore deeply the want of the power of godliness which is so general in this country. I remarked that if all the members of his church - which are five thousand - were experimental Christians, they might do much good. "Yes," he replied, "but alas, too many have merely the name". He also informed me that they have been obliged to excommunicate many of late for unchristian conduct. Such things are cause of sorrow to all who love Zion and wish her prosperity.

15 November. Read two pretty little works, the one entitled, *William Sedly*,[62] the other *Killarney, or the poor scholar*.[63] The former affectingly descriptive of juvenile character, the

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62 A reference to the work *William Sedley; or The Evil day deferred*, written by Jane Kilner and published by J. Marshall and Company in London, in the year 1783. (British Museum General Catalogue of Printed Books to 1955, Vol. 23, 1967:72)

63 The reference could be to one of the following:
a) *Three days at Killarney, with other Poems*. This was published in London in 1828.

latter, exclusive of many other important matters, abounding with lively representations of Irish scenery. A little incident occurred today which I hope will add somewhat to my stock of wisdom. I have much need to learn.

Sabbath, 20 November. Preached in the morning, but felt exceedingly dead and lifeless. Was worse, if possible, in the afternoon in Dutch. In the evening a larger congregation than usual. I enjoyed much freedom.

22 November. Brother Shaw departed for the Elephant River's Bath,[64] whither he has gone in hopes that with the divine blessing he will be cured of rheumatism, with which he is much afflicted. May his expectation be fully realised. I accompanied him four or five miles on the journey; the morning was exceedingly pleasant. (This was a vain expectation; he has had many severe attacks since.) When I returned I was called upon by a Mr. Peters, who wished to speak concerning a Bechuanna boy who lives with him as servant. The boy wished to return to his own country and as we expect brethren from England, who are appointed to labour in that part of South Africa, we informed him that if he choosed he might go with them. To this he gladly acceded and gave his master notice of his intention to leave. Being asked where he would find a place equally good, he either said, or it was pretended he said, that he would go to the Mission House. His master therefore thought proper to call and talk with us on the subject. He said some things which sufficiently evinced that his opinion of missionaries is not very high. I spoke firmly, but calmly, which prevented any altercation. In the evening, I talked to the children at Rogge Bay[65] with pleasure.

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b) *The Maid of Killarney; or Albion and Flora. A modern tale, in which are interwoven some cursory remarks on religion and politics.* The author of this work is Patrick Bronte and it was published by Baldwin, Cradock and Joy in London in 1818. (British Museum General Catalogue of Printed Books to 1955, Vol. 13, 1967:1263)

64 There are two warm springs at Caledon. "The Springs are used as Baths...they are found to be beneficial in the case of chronic rheumatism, diseases of the skin..." (Cape Almanac 1831:152) The Almanac also mentions two other warm springs in the area. It is possible that Elephant River's Bath is the name of one of these springs.

65 Rogge Bay was the name of a small bay on the western shore of Table Bay. It derives its name from the fish "rog". After a great storm in Table Bay in 1722, it was reported in the "Kaaps Dagregister" (May 17th, 1722), to be quite silted up and to have disappeared. (Botha 1917:12; Botha 1926:77; Pettman 1931:145)

23 November. Baptised a woman today. Whether I did right in doing so or not I am not quite satisfied in my own mind. Preached in the evening from: "Take not thy Holy Spirit from me".[66]

26 November. Rode to Simon's Town. Visited one of our members who is afflicted and was highly delighted with the simple, earnest manner in which he related his experience. The Lord has many precious jewels who are hid from observation on earth, but who shall shine as the stars for ever and ever.

27 November. Preached and exhorted at five different places and rode 24 miles. I felt very tired in the evening.

I will here relate an account given me by Brother Ronquest[67] with which I was exceedingly pleased. It is an old and very bad custom among the Dutch in this colony to go on parties on the Lord's day. Brother Ronquest, in the days of his ignorance before he knew the grace of God in truth, was a leading man in such parties, but since his conversion he has entirely relinquished all his former sinful habits and Sabbath-breaking in particular. A fortnight ago, as he was returning from the chapel, he saw a wagon in the street and when he came up with it he found that it contained a large party from the country, amongst whom was a relation of his own. An old Dutch farmer - I suppose the owner of the wagon - was head of the party. After the usual salutations, Brother Ronquest was informed that their original destination was the place of Mr. Lutz, about six miles off, but they thought that as they were so near to Simon's Town they might as well ride so far, to have the pleasure of seeing him and also of viewing the town. He was grieved to hear that they had come to visit him, but common civility constrained him to ask them to go to his house. With this invitation they complied. When they had got seated, which was not effected without considerable bustle, they were asked to have a glass of wine. Then Brother Ronquest, addressing himself to the farmer, said very lovingly: "My good friend, is there no other day of the week on which you can visit your acquaintances, but the Sabbath day?" The old man, rather angry, replied that the Simon's Town people he understood pretended to great sanctity, but where was the harm of visiting on the Sabbath, any more than another day? Brother

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[66] The reference is to Psalm 51:11.

[67] Possibly a reference to Erucus Ronquest, a baker in Simon's Town. Though born in the Cape, Ronquest was probably of Swedish origin. (Cape Almanac 1833:249; Brock and Brock 1976:112,207)

Ronquest answered that the Sabbath was the day of the Lord and ought to be spent in religious exercises. It was therefore very sinful and wicked to employ its sacred hours in seeking our own pleasure and diversion. This incensed the old man still more and considering himself to be insulted he said: "I will not stay in your house." "Well," rejoined Brother Ronquest calmly, "you can go out of it." Now all was hurry and confusion and eagerness to leave a place so uncongenial to the minds of the whole company. The old farmer seized his hat and posted away to his wagon and the others followed as quick as possible. In the meantime Brother Ronquest's relation told him that a fine dinner was preparing for the party at Mr. Lutz's and if he choosed he might go with them and partake of it. "No," he said, "I would not go with you for a thousand worlds." Being all reseated in the wagon and ready to start, Brother R[onquest] - who maintained during the whole affair a Christian calmness of temper - bade them all and especially the old man good day. He answered in his own angry manner, "Good day, and heaven after your death". "Thank you," said Brother R[onquest], "I wish you the same". The party then moved off to their carnal and sinful entertainment, and Brother Ronquest returned to his dwelling with a divine consciousness that he had done right.

1 December. A missionary from India belonging to the Church of England, called today to pay his respects. As I was at dinner I invited him to take a little with me, with which invitation he complied. We entered freely into conversation and I learned from him several things respecting India of which I had been before ignorant. In particular the two following facts:

i) that in Madras[68] there are existing statutes which prevent all natives who embrace the Christian religion from holding any situation under government, while the Rajah of Tanjore[69] admits Christians to the highest offices of state! Is this not shameful?

ii) that many of the first missionaries allowed the existence of caste in the churches which they established has been the cause of much disagreement and contention. In

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[68] The capital city of Tamil Nadu state, south-east India, 1360km south-west of Calcutta. It is the fourth largest city in India. Madras was founded by the British in the seventeenth century around Fort St George and became the chief English trading station on the East Coast. In 1746 it was captured by the French, but regained by the English in 1749. (Chamber World Gazetteer 1988:382)

[69] The Indian king or prince of the town Tanjore (also called Thanjavur), which is the administrative head quarters of the Thanjavur district in the Tamil Nadu state, south-eastern India. (The New Encyclopaedia Britannica 1986, Vol. 9:673)

[Pandicherry?] the animosity between the Sudras and the Padres[70] rose to such a height that the governor was forced to call out the military to restore order. Such things ought not to be.

This same Rev. gentleman has been for some time at the Mauritius and knows our missionary, Mr. Lowe,[71] who is stationed on that island. The representation which he gives of our cause there is not at all flattering. Those who possess slaves are averse to their instruction, being afraid that emancipation will follow in the train of the Gospel, and so it will. The day of liberty is drawing near. (The Mauritius is given up for the present. Brother Sargeant [sic] died and Brother Lowe is gone home.) He was so kind as to favour me with a sight of a letter written unto him by the late Bishop of Calcutta only a short time before his death. I was on the whole much pleased with this interview. (This person, whose name is J Heavyside,[72] has lately been appointed to the English Church of Graham's Town, the former minister Mr. Carlisle[73] having returned to England. I hope he will be instrumental in doing good, as I believe that he possesses at least the fear of God.)

3 December. Preached in the morning with enlargement and comfort from "Thanks be unto God for his unspeakable gift".[74] In the afternoon our Dutch service was better attended than usual.

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70 The conflict between the Sudras and Padres referred to by Cameron is probably a reference to the Padri War (1821-37), the armed conflict in Minangkabau (Sumatra) between reformist Muslims, known as Padris, and local chieftains assisted by the Dutch. The Padris objected to local institutions that were not in accordance with the pure teaching of Islam. This jeopardized the power of the local chiefs, whose authority was based on customary law. In the ensuing conflict the Padris launched guerrilla war against the chiefs, using Bondjol as their base. The war ended in 1837, when the Dutch seized Bondjol. (The New Encyclopaedia Britannica 1986, Vol. 9:53)

71 Henry D. Lowe, Wesleyan Methodist missionary stationed in Mauritius in 1830-31. In 1832 Mauritius is no longer listed as a station and in 1833 Lowe's name appears in the Bristol District at the station of Kingwood. (British Minutes of Conference 1830:584; 1831:37; 1833:245; Missionary Notices 1832:11)

72 John Heavyside, Colonial Chaplain at Grahamstown from 1833 to 1861. In 1830 Heavyside went as a missionary to India. His health broke down and he was sent to Mauritius in 1831 and then to the Cape in 1832. (Lewis and Edwards 1934:235)

73 William Carlisle commenced duty as Colonial Chaplain in Grahamstown in July 1828 and served until 1833, when he retired. (Hewitt 1887:130)

74 The reference is to 2 Corinthians 9:15.

I spoke from "Being justified by faith we have peace with God etc".[75] An old woman said to one of our friends at the door that this was the first time she had ever been at the chapel, but she would now attend, for being now seventy four years of age, it is high time, she thinks, for hearts to begin to prepare for eternity.

In the evening our congregation was smaller than ordinary. My subject was: "They have found out many inventions." A tall, vulgar gentleman rose and walked out about the middle of the sermon. I have no doubt his invention had employment. I administered the Lord's Supper to the members after the congregation was dismissed. I felt a good deal of exhaustion which prevented my having that enjoyment which I generally have on such occasions.

6 December. Two women called today and desired me to baptize a child, but as they professed to belong to the Dutch Reformed Church, I directed them to apply to their own ministers. Two men belonging to the Society of Friends are now in Cape Town. On this occasion their stay will be short, as the ship in which they are passengers has merely put into this part for a supply of water. Their design is to visit Van Dieman's Land, New South Wales etc., and as they return, to visit this colony and all the interior missionary stations. I like their plain dress and their plain language, but I do not consider either the one or the other absolutely essential to Christianity. I was very sick all the afternoon and unable to take my appointment at Rogge Baaij in the evening.

7 December. Preached at the Cape Flats and baptized a child. I tried to deliver an extempore address in Dutch on parental duties, but my stock of words was insufficient. Missionary prayer meeting in the evening.

Sabbath, 11 December. Preached at Simon's Town in the morning. Visited an old man who is sick. It is worthy of record that this same old man lived above sixty years in sin. He was a swearer, a confirmed drunkard and lived with a woman to whom he was not lawfully united, but by attending our chapel he has gradually been led to relinquish his sinful habits. For a considerable period he has not tasted spirituous liquors of any description; he has been united in marriage to the female with whom he had for so many years lived illegally, and so decided is the

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[75] The reference is to Romans 5:1.

change that has taken place in his whole deportment that all who knew him formally are constrained to acknowledge that he is now quite a new man. What wonders grace can do! We may hope that if he is now called hence, the Lord will receive his soul to the rest of his people. (He recovered from that sickness. Since that time he narrowly escaped being killed. He was dressing his vines and fell from the framework and was taken up insensible. He is again restored.)

Leaving Simon's Town I held services at the usual places on the road. Nothing yet has transpired to repay us for this labour, but our duty is to "sow in hope". Perhaps the Lord will at some future time give the increase. Arrived at Cape Town about eight o'clock p.m. and found that during my absence a letter had been received from my dear Brother Shaw. He states that the water of the Bath causes him to perspire exceedingly and that in consequence he is very weak. He has not been troubled with rheumatism since he has been at the bath, but this he cannot consider as an infallible proof that he is cured, as he has been so long without it in Cape Town.

14 December. Preached in the evening upon backsliding. I was somewhat surprised to see a young man present when I preached expressly on this subject, who has been in a state of backsliding for more than a year. I could not but think that the Spirit of the Lord had directed me in the choice of my text and also had favoured me with particularly clear ideas of the nature, causes, symptoms, etc. of backsliding, that I might call this poor wanderer once more to return to the Shepherd and Bishop of his soul. (This young man did not return fully to God while he remained in this country. What has become of him I know not.)

Sabbath, 18 December. Preached in the morning upon sanctification,[76] a doctrine which I fear the Methodists in Cape Town know little about. (No one professes its enjoyment. Alas for our Methodism Ichabod.) In the afternoon I took the same subject in Dutch and spoke for about half an hour with greater liberty than I ever before enjoyed in that language. Concluded in the evening my third discourse upon Ecclesiastes 7:29. The people were attentive.

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[76] "Becoming more and more like Christ, living a life increasingly free of sin and evil." (Deist 1984:150) Douglas defines the doctrine slightly differently: "The separation of one's entire being from all that is polluting and impure, and a renunciation of the sins toward which the desires of the flesh lead." (1974:876)

22 December. Heard Mr. Tromp[77] preach in Dutch in the evening. I had the pleasure of his conversation afterwards. He related the particulars of his conversion and call to the missionary work. From the tenth year of his age he was visited by the influences of the Holy Spirit, but he was for a considerable time disobedient to the heavenly call. When he was about eighteen he became a resident in a pious family, where prayer was performed thrice a day. One evening the master of the house prayed in such a manner that he greatly desired to commit the prayer to memory. With this view he asked the man of God to teach him it, but he received for answer that he could not, as the prayer was dictated to him by the Holy Ghost and not learned from a book. "Well," said Mr. Tromp, "you must write it out for me." "That," he replied, "is also impossible." But he continued: "Tromp, you must be converted. Pray to God to change your heart."

These words sunk deep into his soul and shortly after, the Lord opened his eyes to see that he was standing on the brink of hell. Now he could do nothing but weep and mourn. He hid himself from the view of his former friends and even at table, he could not prevent the tears from running down his face. His kind host enquired what the matter was and what he wanted, that he appeared to be so unhappy! At first he returned no answer, but being urged, he said: "I want what you cannot give me." He then retired into his room, fell upon his knees and exclaimed: "Genade, geen [egt?]." He could say no more, but he continued to repeat these words till being quite exhausted, he threw himself upon his bed and fell asleep. When he awoke next morning, he was in the same uncomfortable state of mind and exclaimed: "O God I must have a new way." From this time he set himself in earnest to reform his conduct, stripped of the superfluities of his dress, attended the church three times on Sabbath, read the Holy Scriptures and prayed. Not long after as he was one day walking along the street, that passage in the Psalms came with peculiar energy to his mind: "Happy are the people, who know the joyful sound."[78] Instantly he felt a persuasion that he was one of those happy people, for he thought he knew the joyful sound. When he came home in the evening his unwanted cheerfulness caused the master of the house to enquire into the reason of it. He answered, "Happy are the people etc". The good man looking earnestly upon him said: "Tromp, I allow that you are greatly reformed. You go to church, read the Bible and pray. Therefore you presume that you are a child of God, but believe me, that is

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77 Bastiaan Tromp, L.M.S. missionary. Arrived at the Cape in 1800 and laboured in Cape Town, Bethelsdorp and Stellenbosch. (Sibree 1923:4,5)

78 The reference is to Psalm 89:15.

nothing else but a delusion of the devil. Pray to the Lord to let you know yourself." This address came upon him like a thunder-stroke and completely spoiled all his comfort. He went to his room and prayed for a knowledge of himself, but at that time he received no answer. A few days after he saw a book announced for sale in a newspaper, which for the title, he conjectured, was the very thing which he wanted to make him acquainted with himself. He bought the book and read it, but still he was destitute of the knowledge which he desired. This disappointment led him again to the throne of grace and his application was not in vain: the Lord discovered unto him that his inwards parts were very wicked and he was filled with horror at the discovery. The more he strove the worse he seemed to become. Every attempt to master his corruptions raised them against him with greater violence. In this state he continued till he was twenty-five years of age and then the Lord was pleased to bestow upon him what he had long been seeking: rest of soul. Being thus introduced into the glorious liberty of God's children, he began to hold religious services in the city of Rotterdam.[79] These he continued for the space of five years, at the end of which he revealed a concern, which he had felt for some time, to become a missionary to the heathen. Having passed through the usual examinations with acceptance, he was appointed to labour in Africa.

Sabbath, 25 December. Preached in the morning in Simon's Town upon the Incarnation of Christ. Had a much larger congregation than we usually have. I was informed afterward that some of the members of our Society intended to receive the Lord's Supper in the church. I said that I heartily approved of their doing so and wished them a comfortable season. I preached at the usual places on the way between Simon's Town and Cape Town, with the usual encouragement, which is very small.

26 December. Examined some of the children in our school this morning, but cannot say that they have made any perceptible progress since I examined them last. I visited another school in the afternoon and gave the children an address in Dutch. In the evening I renewed the tickets of the members belonging to the military class. Few were present, but those who were, gave me considerable satisfaction.

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[79] Industrial city and chief port of the Netherlands. Rotterdam has been a major commercial centre of north-western Europe since the fourteenth century. (Chamber World Gazetteer 1988:547-48)

31 December. Arrived in Simon's Town. Called on the minister, Mr. Fraser, who kindly engaged to assist me at our watch-night. We commenced at ten o'clock in the evening. Mr. Fraser gave out a hymn, prayed and preached extempore in a very impressive manner. I then went on with the service in Dutch, sang, prayed and exhorted. At twelve o'clock we had silent prayer after which the service was concluded by singing the hymn which begins, "Come let us anew our journey pursue etc.", a few words of prayer and the benediction. (The Reverend Mr. Fraser continued very friendly for a time. He frequently attended our preaching and was ready to assist us on all occasions, evidently showing that it was the cause of Christ, irrespective of party names and distinctions, that he wished to promote. But the Senior Colonial Chaplain, Mr. Hough, a man whose religion is far from being unquestionable, no sooner became acquainted with the liberality of his brother clergyman than he devised means for laying it under restriction. These means, whatever they were, proved effectual. Mr. Fraser chose to assume an illiberality foreign to his principles rather than bear the frown of his superiors - 1835.)

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1 January. (Simon's Town) Preached in the morning from "But this I say, brethren, the time is short".[1] Few were present, which made it too evident that many who call themselves Christians think little on the shortness of time. Had a comfortable season at the class which usually meet after morning preaching. I then went to church and heard the minister deliver a faithful sermon. His discourses please me exceedingly, not because they are dressed in a fine rhetorical style, not because they are strictly grammatical, nor yet that they are well and systematically arranged. In all these respects they are very defective, and in addition thereto, his pronunciation is bad, some of his expressions approach to vulgarity and his thoughts are generally trite and common; but his earnest simplicity, his powerful applications and his fearless reproofs render his public ministrations truly estimable. I hope the Lord will bless his labours to the conversion of many. (I have learned with sorrow since the date of this extract that Mr. Fraser is far from being so dead to the world as his preaching at first might have led one to suppose. He can go to parties on the Lord's day. He can also attend balls and though he will not dance himself, has no objection to witness others doing it. He joins his friends at cards - 1833.)

In the evening I preached on secret prayer and said many strong things. I am afraid that some of our people who have not capacity to understand even the simplest reasoning, might think that my remarks were intended to place public ordinances in an unfavourable light, than which nothing could be further from my thoughts. I administered the Lord's Supper to the members after the congregation was dismissed and we all felt it good to commemorate the dying love of our crucified Redeemer.

11 January. Attended the anniversary meeting of the Cape Town London Missionary Auxiliary Society. The report was very interesting. Brother Shaw delivered an excellent speech. Those who spoke afterwards, although their addresses on the whole were much inferior to Brother Shaw's, nevertheless uttered many weighty and important remarks, which were calculated to beget very serious reflections in the minds of the hearers. I think I received good to my soul by my attendance. (The reports of this Society though interesting are in general far too long, which tires the people at the outset.)

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[1] The reference is to 1 Corinthians 7:29.

Sabbath, 15 January. (Simon's Town) Preached in the morning. Led a class. Attended the church and heard a very impressive sermon. In the evening I preached again upon the Parable of the Prodigal Son.[2] I enjoyed liberty and the people appeared to be interested.

16 January. Renewed the tickets of two classes. There appears still a degree of seriousness in most of the members, but no great depth of experience. Several things have transpired of late which have had an unfavourable influence upon the minds of most, if not all, in [our] Society. "O Lord, look down from heaven and visit thy vine."

17 January. Visited our people who live upon the mountain. I read, exhorted and prayed in several huts, and the people were attentive. Returning to Simon's Town I visited a female member of our Society who has been painfully afflicted for the last nine months. She evinces a degree of resignation to the divine will and is very thankful to hear of the things which belong to her peace. In the evening we had a lively prayer meeting.

18 January. (Cape Town) Preached in the evening with much liberty. I endeavoured to point out the hindrances to the right performance of private prayer. I hope good will be the result.

Sabbath, 22 January. Preached in the morning from "Thou tellest my wanderings".[3] I felt a deep seriousness resting upon my spirit and I have reason to think that the hearers had a similar feeling. In the evening I explained and enforced those words of our Lord, "Seek ye first the Kingdom of God etc."[4] Lord thou knowest the way that I take.

5 February. Preached in the morning and baptized a child. In the afternoon I discoursed in Dutch and in the evening I preached again to a respectable audience from the words of St Paul: "Other foundation can no man lay etc".[5] I afterwards administered the Lord's Supper and we all, I believe, felt it good to partake of the sacred symbols of our redeemer's broken body and shed blood. O that we may all meet at the feast of the Lamb.

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2 The Parable of the Prodigal Son is found in Luke 15:11-32.

3 The reference is to Psalm 56:8.

4 The reference is to Matthew 6:33.

5 The reference is to 1 Corinthians 3:11.

Sabbath, 12 February. (Simon's Town) Preached in the morning and led a class. Attended the church and heard an indifferent sermon. Calvinian final perseverance was asserted broadly, but proof was not even attempted. Preached again in the evening and baptized a boy of about ten years of age.

13 February. Saw two couples joined together in the bonds of holy matrimony. The ceremony is no doubt right and proper and is calculated to serve many valuable ends, but I cannot think it at all essential to marriage, which appears to me to be strictly the act of the parties themselves. I cannot therefore say to a man and woman who are united by mutual compact and who are faithful to each other, that they are living in fornication or sin merely because they have never been joined together by a minister or magistrate. (My views on this subject are materially altered. The marriage ceremony now appears to me in a much more serious light than formally and cannot, I think, be neglected without sin by persons professing to believe in the Bible.)

After the conclusion of the service I talked to Mr. Fraser about the establishment of a Temperance Society in Simon's Town. He thinks it will be best to wait till we see how the one in Cape Town succeeds. He invited me to visit the free school, which I did and was much pleased with the order which obtains in it. Led two classes in the evening. Many were absent, but the Lord was with us.

14 February. Rode over the hill and visited several families. I had some conversation with an old man named Isaac. He related to me many of his dreams, from which it really appears that the Lord has frequently visited him in the night watches. With all the simplicity of a child he said that sometimes prayer is more sweet to him than sugar! (I believe this man is truly serious; his feelings are exceedingly tender.)

15 February. Returned to Cape Town and preached in the evening with much liberty and sweetness from "Thy will be done, on earth as it is in heaven".[6] I hope it will not be altogether in vain.

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[6] The reference is to Matthew 6:10.

Sabbath, 19 February. Preached in the afternoon from "Holy and reverend is his name"[7] with liberty and comfort, and in the evening from "A man shall be a hiding place etc".[8] Thus another day of my earthly career is terminated.

11 March. (Simon's Town) Preached in the morning to a rather small congregation from Acts 11:23. Attended the church service, but such are the effects of prejudice early imbibed that although the liturgy is beautifully simple in language, highly exalted in sentiment and deeply devotional in spirit, yet I cannot reconcile myself to its use, nor feel the same satisfaction as in prayers extemporaneously expressed. The sermon, which was upon Christ's fasting and temptation in the wilderness, was very superficial and left many of the hearers as ignorant of the passage attempted to be explained and illustrated as they were before.

In the afternoon I rode about two miles to Elsies Bay, a convict station, and held service with the prisoners. I was sorry to find that although one or other of our people from Simon's Town has for some time visited this place, that they have accomplished just nothing. They talk away with fervour and feeling, and if they can bring the prisoners to weep and confess that they are miserable sinners, then they conclude that good is done or doing; but the poor creatures remain nevertheless in their [natural?] darkness, ignorant of God, of his law, of the nature of sin and consequently unable to exercise that gospel repentance, the very foundation of which is laid in a spiritual knowledge of these essential articles of religion. Who is sufficient to teach heathens?

In the evening I preached in English from Jeremiah 8:22. I enjoyed liberty to press the truths of the gospel upon the attention of my hearers and I was heard with attention, which encourages me to hope that some good may be the result.

12 March. Classes almost deserted. A process either of purification or destruction is going on. O Lord spare thy people.

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7 The reference is to Psalm 111:9.

8 The reference is to Isaiah 32:2.

13 March. Went upon the mountains to seek the wandering sheep, and as many as I could find I tried to bring back to the Shepherd and Bishop of their souls. I hope my efforts will not be altogether in vain.

Sabbath, 25 March. Preached as usual in the morning and as usual had a small congregation. In the class which I met afterwards, I found it necessary to speak closely and to deplore that deep ignorance which many of our people evince, notwithstanding the efforts which have been made for its removal. The sermon at church contained a few good thoughts, which were miserably expressed. Our evening service was but thinly attended. My subject was the second coming of Jesus Christ.

26 March. An evil feeling, which I have with sorrow observed amongst our people for some time, showed itself tonight in the female class. I was pleased to see the thing brought to an issue as I was convinced we could have no prosperity till it should be removed. The contending parties accused each other of entertaining a bitter spirit and adduced many trifling and even childish evidences of it; and yet each denied the fact of being so possessed, asserting that they had no bitterness in their hearts. I told them it was the work of the devil and that unless they agreed to love each other they should meet no more, as it was much better to have no Society than one in which love did not exist. I did not go on with the class, but concluded with prayer. Truly one sinner destroyeth much good, for all this may be traced to the scandalously wicked conduct of a hypocritical sinner.

27 March. Was prevented by rain from returning to Cape Town. I therefore spent the day in writing and reading Seneca's *Morals*,[9] some of which are truly admirable.

29 March. (Cape Town) The ship *Symetry* arrived in Table Bay having on board amongst other passengers, the Revd. B Clough,[10] his child, a little boy of five or six years of age and a

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9 A reference to the work of Lucinas Annaeus Seneca (4BC - AD65), Roman philosopher, statesman, orator and tragedian. (British Museum General Catalogue of Printed Books to 1955, 1967, Vol. 23:146; The New Encyclopaedia Britannica 1986, Vol. 10:632,33)

10 Benjamin Clough (1791-1853), Wesleyan Methodist missionary. Sent to India and became the Chairman of the Singhalese District in Ceylon. Clough learnt the Singhalese language, published two dictionaries and assisted in the translation of the Scriptures into the Singhalese language. (British Minutes 1852:181-82)

nephew, Mr. Frier. The last named gentleman brought us the intelligence, upon which we hired a boat and went off to the ship, where we had the pleasure of saluting our dear and respected brother, who has been long and diligently employed in the work of Christ. As the ship will remain in the bay for a few days, we will enjoy his company on shore. (Brother Clough proceeded to England, married a second wife and has returned to Ceylon.)

30 March. Formed one of a party to Constantia,[11] a place so celebrated for its wines. The day was fine, the company agreeable, the appearance of the country beautiful, all which rendered the excursion peculiarly pleasant. The vineyards have been greatly injured by the late rains, which have fallen this year much sooner than usual; the vintage will of course be much less productive than formerly.

Sabbath, 1 April. Brother Clough preached in the morning from the words of our Lord, "If ye love me, keep my commandments".[12] The sermon was characterised by simplicity and spirituality. He preached again in the evening upon Daniel's courageous performance of the duty of prayer when he knew that a decree had been issued against it. His remarks were in general just, but the discourse as a whole I thought much inferior to that of the morning. I administered the Lord's Supper afterwards, which I hope was a time of refreshing to many.

4 April. School examination. Dr. Adamson, Dr. Pears and Dr. Phillip [sic] were present. I know not what they thought, but I did not think the exercises well conducted. Dr. Phillip [sic] gave an appropriate address at the conclusion and prayed. The prizes were distributed in a way not much calculated to promote emulation. Where prizes were given to all, all must think themselves prize-worthy, and this defeats the very design of their bestowment.

5 April. Brother Shaw gave us an interesting discourse in the evening upon the history of Ruth. He wisely passed over in silence those parts of it which though perfectly consistent with the strictest modesty when the simplicity of manners which then prevailed is considered, yet in our

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[11] Former estate in the magisterial district of Wynberg, 24km from Cape Town. The estate was probably named by Simon van der Stel after Constantia, daughter of Commissioner Rijkloff van Goens. (Pettman 1931:65; Raper 1987:103)

[12] The reference is to John 14:15.

day have the appearance of indelicacy, and if insisted upon would more likely produce impure ideas than to prevent them.

Sabbath, 8 April. Preached in Dutch in the morning at Wynberg to a very few people. Came to Cape Town. Visited the prison and discoursed to the prisoners. Led a class and renewed the tickets of the members. Preached in Dutch - more people than we generally have were present. In the evening I preached in English with some degree of enlargement.

11 April. Preached in the evening from Psalm 119:140: "Thy word is very pure therefore thy servant loveth it". Had a measure of liberty to unfold the truth.

12 April. Arrived from England the Brethren Satchell,[13] Edwards,[14] Davis[15] and Cook[16]; the three former are married, the latter single. We have long been expecting them. We were therefore much gratified on their arrival. May the God whom they serve own and bless their labours.

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13 William Satchell (1802-1877), Methodist missionary. In 1831 Satchell was accepted by Conference and sent to Salem, where he laboured for four years. He was then appointed to the West Indies, where he worked for twenty-one years. In 1857 he returned to England and worked in English circuits until 1872, when he became a Supernumerary. (British Conference Minutes 1877:289,290)

14 John Edwards (1804-1887), Methodist missionary. Ordained in 1831, Edwards was sent to South Africa in 1832. Edwards worked in the Bechuana circuit for seven years. He also served in the Port Elizabeth, Cradock, Somerset East and Graaff-Reinet circuits. His experiences are described in a book entitled *Reminiscences*, in which an account is given of "Fifty years of Mission Life". (Minutes of Conference 1888:7,8)

15 William Jefford Davis (1810-1883), Methodist missionary and Xhosa linguist. Davis worked at many centres, including Clarkebury, Butterworth, D'Urban (Fort Peddie), Durban, Pietermaritzburg, Kwangbene, Buntingville, Grahamstown and Queenstown, as Superintendent of the District. In 1876 he retired to England, but stricken by his wife's death, he returned to Grahamstown, where he died a few weeks after his arrival. He learnt Xhosa and Zulu and published the first real dictionary in Xhosa. (British Minutes of Conference 1884:7,8; D.S.A.B. 1968, Vol. I:209-210)

16 Edward Boyer Cook (1807-1843), Methodist missionary. After his arrival he worked in Cape Town with Cameron and Shaw. He volunteered for a mission to the Bondelswarts in Great Namaqualand. At Warmbad he founded the first Methodist mission station, and renamed it Nisbet Bath. Because of the hostility of some chiefs, he and his family lived in extreme danger. Sunstroke, fever, course food, exposure and continual night travelling undermined his robust health, which rapidly deteriorated. He died on his way back to Cape Town and was buried at Nisbet Bath. (British Minutes of Conference 1843:463; S.E.S.A. 1971, Vol. 3:426,427; D.S.A.B. 1971, Vol. III:174,175)

13 April. Went with our brethren and sisters on board their vessel, to render them assistance in bringing a part of their luggage on shore. As we were returning that hymn was sung, "Depth of mercy can there be etc".[17] I was much affected. The boatman swore and I gently reproved him; he appeared to be ashamed. In the evening I visited a family and prayed.

14 April. Rode to Simon's Town; was dreadfully harassed by temptation on the way. I wept, groaned and prayed, which somewhat relieved my hardened and oppressed soul. Who shall deliver me?

Sunday, 15 April. It rained heavily in the morning. Very few in consequence were present at the service and those who were present did not appear to feel anything. After preaching I took horse and although the winds blew and the rains descended, I made my way to Kalk Bay, where I preached to a few persons from Ephesians 2:1. Here also spiritual death holds his dark dominion and the life-giving work seems hitherto unable to operate with efficiency. From hence I rode to Muizenberg [sic] and discoursed in Dutch to the prisoners and in English to the soldiers. I was heard with attention. At Baas Herman's Kraal whither I came next, I could not make any impression beyond that unmeaning assent, which being so common, forms no proof of sincerity. I joined Brother Cook at Wynberg and enjoyed the pleasure of hearing him preach in the evening. He has a fine voice and a good share of vehemence, but his sermon though good was superficial. I have no doubt if the Lord spare him, he will make an excellent missionary. After sermon we took tea with Mr. and Mrs. Butt.[18] We had some pleasing and I hope profitable conversation. Having taken leave of our friends we rode to Cape Town.

16 April. I and Brother Cook visited the public library, which to such as possess a taste of literature, is the most gratifying object that can be seen. In the evening I baptized an infant, to appearance just about leaving the world. Many wish, although the wish is impious, that they had died while yet unconscious and unaccountable. O this accountability!

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17 This is a Charles Wesley hymn, from *Hymns and Sacred Poems* (1742:82). The original is in thirteen stanzas of four lines each. The words of the rest of the verse referred to by Cameron are:
"Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners, spare?"
(Stevenson 1898:140; Telford 1906:210)

18 This could possibly be Thomas Butt, a tailor in Cape Town. (Cape Almanac 1839:no page number)

17 April. Brother Cook and myself having devoted the afternoon to pastoral visitation, we set out after dinner and in pursuance of our resolution visited several families. In all we met with a kind and welcome reception. Our remarks and exhortations were heard with attention, our prayers were responded to with earnestness, and we felt in some measure the power of God.

18 April. A prayer meeting in the evening. All our new brethren were present and their prayers were characterized by much fervour.

19 April. Brother Cook and I rode in company to Simon's Town. Before we reached the end of our journey the shades of night had gathered around us.

20 April. Being Good Friday I preached in the morning in Dutch upon the sufferings of Christ. After sermon I visited a sick man. I endeavoured to impress upon his mind the importance and necessity of an interest in Christ, and stated to him as simply as I could the way of salvation by faith. I then called upon Brother Cook to pray, which he did in a very powerful manner. The sick man wept and prayed and really appeared to be in earnest about his never dying soul. I thought it good under such circumstances to prolong our devotion by engaging in prayer myself and the presence of the Lord was vouchsafed unto us. When we rose from our knees I exhorted the afflicted person to wait upon God in earnest prayer, assuring him that his prayers would be heard and answered. He promised to follow my advice. (This poor man recovered and returned to his old sinful way of living and did not, as far as I recollect, attend the chapel even once. He had acted in the same way before, which rendered his case more [aggravating?]. A short time ago he was killed by a wagon - 1835.)

Brother Cook preached in the evening upon the atonement. This text was ill chosen and his sermon far from being first rate. But time and study and practice may make him a good preacher.

21 April. Brother Cook and I rode out in the afternoon towards the lands-end. There was something awfully grand in the appearance of the cloud-capped mountains on our right and something interestingly magnificent in the extensive bay on our left. This bay was considered very dangerous by the Portuguese and for this reason they named it Baaij Falso, but when Simon van der Stel was Governor of the Cape of Good Hope, he caused it to be examined throughout

and found that with the exception of two or three rocks which are seen above water, it was perfectly safe and at all seasons of the year might afford an excellent harbour for ships. From that time it has gone by the name of Simon's Bay and has risen to such repute that it is now a regular government station.[19]

Sabbath, 22 April. I preached in the morning on the resurrection of Christ and Brother Cook preached in the evening from the first verse of the thirteenth chapter of Zachariah, "In that day etc". He was very dull and unanimated.

23 April. Rose early in the morning and took leave of Simon's Town in company of Brother Cook. When we arrived at Wynberg we found all the brethren and a few other friends from Cape Town. They were about proceeding to Hout Baaij. We agreed to accompany them. Till we got the [length?] of Constantia the roads were good and the surrounding scenery picturesque and beautiful. The new brethren appeared to be particularly pleased and delighted. But when we came to pass the kloof or defile of the mountain, the road became so ragged and uneven that great caution was necessary to prevent the wagon from being jolted and shaken in a very unpleasant manner. This made us wish for the end of our journey and our wish was soon gratified. We descended into a pleasant and extended valley in the neighbourhood of the bay, and there having outspanned, we left the wagon. While some of the company went a-shooting I and some others walked down to the beach to view the dimensions of the harbour. While gazing on the waters before and the abrupt mountains on either side, thought was lost and swallowed up in vastness. Having satisfied ourselves with rambling and observing, we returned to our wagon and commenced our journey homeward. The descending sun shed his golden beams upon the earth giving lustre to every visible object. Even the wild rocks on the sides of the mountains seemed invested with glory and arrested attention. I believe we were all gratified.

24 April. Bought a few Dutch books. Began to learn to play on the violin.

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[19] Cameron's explanation of the origin of the name of Simon's Bay is only partly correct. It was renamed in 1687 after Simon van der Stel, the Governor of the Cape from 1691 to 1699. Its previous name, however, had been Ijsselstein Bay, named after a ship that had been sheltered there in 1671. False Bay derived its name from the Portuguese Cabo Falso ("false cape"), because early mariners often mistook it for Cape Point and turned north too soon. It seems Cameron was mixing up the origins of Simon's Bay and False Bay. (S.E.S.A. 1973, Vol. 9:637; Raper 1987:158,501)

25 April. Heard Brother Edwards preach in the evening from "Because ye are Sons etc". A simple but important sermon. I felt greatly my need of the Spirit's witness in a fuller degree. We had a short prayer meeting after preaching. Lord, answer prayer. (Brother Edwards is now stationed in the Bechuanaland.)

26 April. Preached in the evening in Dutch; very few were present. I visited afterwards the Baron van Wurmb[20] at his lodgings in company with Brother Shaw. He appears to be a simple, unaffected Christian.

27 April. The Baron Van Wurmb dined with us and then bade us farewell. He is going to commence a new missionary station at the mouth of the Oliphant River,[21] where I hope he will be made abundantly useful. How pleasing it is to behold a man trained to arms and used to the din of war, actively engaged in promoting and extending the peaceful empire of Jesus Christ. (The Baron by his unchristian conduct proved a curse rather than a blessing to the people.)

Sabbath, 29 April. Preached in Dutch at Simon's Town in the morning and felt sensibly the influence of the divine Spirit. I hope the unction was not confined to me, but that others also partook of the benefit. Leaving Simon's Town I came to Kalk Bay where I preached to some persons who had left Cape Town with no design of hearing the gospel, but in search of what the world calls pleasure. O that they may feel the power of the word. At Muizenberg [sic], in addition to the convicts, I had the soldiers on the station and some others to hear the tidings of salvation. I endeavoured to speak plainly and faithfully and the attention manifested was encouraging. Coming next to Baas Herman's Kraal, I spoke to the convicts from "This is a faithful saying".[22] They listened with eagerness as they always do, with few exceptions, but manifested no particular feeling. In the evening I came to Wynberg where the congregation was

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20 Theobald van Wurmb, one of the first four missionaries of the Rhenish Missionary Society to arrive at the Cape in 1829. Van Wurmb worked initially in the Clanwilliam area and then began missionary work amongst a Khoi tribe at Doringbaai on the Olifants River. In the process van Wurmb incurred a debt, without consulting the Rhenish Missionary Society. The result was his dismissal from the Society in 1834. (Strassberger 1969:45-47)

21 Oliphant River [Olifants River], the river rising between Ceres and Citrusdal, in the Great Winterhoek and Cold Bokkeveld mountains, and flowing north for 265km it enters the Atlantic 250km north of Cape Town. (Botha 1926:23; Pettman 1931:36; Raper 1987:412)

22 The reference could be to one of the following: 1 Timothy 1:15, 1 Timothy 4:9, Titus 3:8.

larger than usual. When I began I was hoarse and much exhausted, but as I proceeded I felt so much strengthened and revived that I preached nearly an hour, not only without inconvenience, but with much enlargement. Rode to Cape Town afterwards.

1 May. Had a kind of love-feast in the evening. The new brethren all spoke their experience in a very feeling and impressive manner. Some of our people also spoke with much sincerity and propriety. A heavenly and divine influence rested upon us, which rendered the occasion one of much spiritual profit. I can say as it respects myself that I felt it good to be there. Truly, "sweet to my soul is communion with Saints". I have ever delighted in their company. Surely I shall not be separated from them in the world to come.

2 May. Walked to the top of Signal Hill, where I enjoyed a delightful view of Cape Town and its vicinity. Heard Mr. Satchell preach in the evening from Philippians 3:8. His sermon was truly evangelical. (This brother has been sent home by the Albany District meeting to be tried by the Committee - 1835.) Took supper at the house of a friend. I advanced a position respecting the damned which led to a good deal of discussion. Perhaps I was rather dogmatical for which I am sorry, but I am persuaded what I asserted cannot be refuted.

3 May. Had some discussion this morning at table respecting holiness and purity, whether they are the same, or whether a difference does not exist between them. I confess I saw some reason to believe that the blest in heaven may increase in holiness, but not in purity, for a person may be perfectly holy according to his capacity and yet that capacity may be enlarged to admit of an increase, whereas a person perfectly pure cannot be more pure, however much his mind may be enlarged. But I maintained and I am not yet convinced that I was wrong, although the above has some plausibility, that holiness and purity are terms of the same import and consequently that a person may increase in purity in the same sense as he may be said to increase in holiness.

4 May. Had some interesting conversation at breakfast on the subject of the different dispensations of the grace of God which have successively obtained the world. It would be perhaps better to view the divine procedure previous to the coming of Christ as a gradual development of the contemplated scheme of redemption, than to divide it into so many dispensations which appear as so many alterations in the plan of the divine working. I am aware that the same is meant by those who speak of dispensations as by those who do not, but it is

certainly proper that all our terms and definitions should as nearly as possible convey our meaning.

5 May. Visited a child this morning supposed to be dying. I embraced the opportunity to speak a few words to the parents and to pray for their conversion. I know not what may be the result, but I have the satisfaction of having done my duty. In the afternoon our dear brethren and sisters left us to proceed to their destinations. I and a few other friends accompanied them on board the vessel, where we took an affectionate leave of them, very likely to meet no more in this world. May the God of Jacob lead, guide, defend and bless them, and make them instrumental in turning many to righteousness.

Sabbath, 6 May. Preached in the morning at Wynberg, but after my prophesying the dry bones remained exceeding dry; no shaking was visible. Returning to Cape Town I visited the prison, where the chief part of my audience was composed of Mohometans [sic]. A few behaved rudely, but many were attentive. In the afternoon I preached in our chapel in Dutch. In regard to number our Dutch services are somewhat improved. I hope we shall have more encouragement in this department of our work. In the evening I preached and administered the Lord's Supper. I felt, as I almost always do, particular enlargement in talking to the communicants after the celebration of the ordinance.

7 May. Finished reading Goldsmith's *History of Rome*.[23] What a scene is there unfolded! What a comment on the first chapter of St Paul's Epistle to the Romans! Every crime which can disgrace human nature was shamelessly practised in Rome, and even the brightest ornaments of the commonwealth were addicted to vices which threw a shade of darkness over their glory. What a wonder that a state so frequently subject to the [basest?] tyranny should have subsisted above one thousand years! Attended a missionary prayer meeting held in the Union Chapel. The Revd. Dr. Adamson and Dr. Phillip [sic] addressed the meeting. Very little missionary intelligence was communicated, but many important remarks were made. The necessity of fervent and united prayer for an outpouring of the Spirit was strongly urged, and the assurances given in the word of God that the whole earth shall be filled with the divine glory, were adduced as

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[23] A reference to *The history of Rome from the foundation of the city of Rome to the destruction of the western Empire*, by Oliver Goldsmith (1728-1774), published in London in 1823 by Baynes.

motives to the performance of the duty. May a spirit of never-ceasing prayer be poured out upon all God's people, that they may not rest till Jerusalem becomes a praise in the whole earth.

9 May. Brother Cook preached in the evening his first sermon in Cape Town, to a small congregation from 2 Corinthians 4 and [the] last clause of the 5th verse, "And ourselves your servants for Jesus sake". He appeared to be much embarrassed.

10 May. I am often astonished at myself. How much I am incommoded with the veriest trifles. A trivial circumstance occurred last night which threw me into great agitation. I reprobated my foolishness and endeavoured to reason myself into tranquillity, but in defiance of all my efforts the subject reoccurred again and again to my thoughts, so that sleep departed from me and my whole frame was affected even to feverishness. This morning the whole cause of my uneasiness I found to arise from the gloominess of my imagination, which almost invariably invests its objects with a repulsiveness which in their own natures they do not possess. From this evil, Lord deliver me. In the evening I took up my cross and went out into the streets and lanes to invite the people to come and hear the word of God. If I did not succeed in getting a congregation I had at least the opportunity of scattering the seed of the word. I found out one poor old woman who being confined to her bed could not obey the invitation, but she listened attentively while I preached unto her Jesus and prayed. I promised to visit her again for which she appeared thankful. Lord make me the instrument of her salvation and thy name shall have all the glory.

Sabbath, 13 May. Preached at Simon's Town, Kalk Bay, Wynberg and Baas Herman's Kraal. Came to Cape Town in the evening. Heard Dr. Phillip [sic] preach from "O Lord of Hosts, blessed is the man that trusteth in thee".[24] Neither preacher not people appeared to possess much warmth in their devotions.

15 May. The criminal sessions of the supreme court were commenced. I heard the most of the charge addressed to the grand jury, which although not in the best style of Chief Justice, was nevertheless worthy of him. Its definitions were clear and well illustrated, and the sentiments which it [breathed?] were accordant with the strictest justice and the purest benevolence. I remained in court while two cases of theft were tried. Both of the accused persons were old

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[24] The reference is to Psalm 84:12.

offenders, one of them an Irishman. When the Chief Justice asked if he could put any questions for him to [the] witness who had been examined, [he] answered, "Yes my Lord". "What then," said the Judge, "are the questions you wish me to propose?" "I do not know," said the prisoner. "Any questions you like."

19 May. For the last three days a case has been before the supreme court which has excited much public attention. The circumstances of the case were nearly as follows. Sometime in last [word missing] the son of Mr. Dryer of Alphen[25] went to the wine store with a number of his father's slaves, to draw off wine for the purpose of sending it to Cape Town. When they entered, it was found that one of the leagers had leaked during the night in consequence of the carelessness of a slave named Ephraim. When Mr. Dryer saw this he said to Ephraim: "Do you not know that it is your duty at night to take the kok out the leager and put in the bung?" The slave replied: "I cannot help it, I had no time", upon which his master took up a mallet and struck him a blow on the back part of his head with such force, that he staggered and fell to the ground. He then ordered two of the other slaves to carry him to the Trunk - a kind of black hole or place of confinement - saying he was drunk and not able to walk. The order was executed. The poor slave was lodged in the Trunk and there he died. A doctor was sent for who, being informed that the slave had died from the effects of intoxication, gave them a certificate to that purport without examining the body. He was then interred and the business was supposed to be terminated, but one of the slaves who had seen these things transacted resolved not to let them pass without investigation. So he came to Cape Town on the following Sunday and gave information to the proper authorities. In consequence of this, a warrant for the apprehension of Mr. Dryer was issued and a party of law officers were dispatched to put it in execution. Two medical men were also deported with orders to cause the body to be disinterred and to examine if death had been occasioned by the blow said to have been given. They found upon examination that the skull had been fractured, which fracture caused compression of the brain, and compression of the brain was the cause of death. The substance of this account was borne out by the evidence of several witnesses, but there was a good deal of discrepancy in respect to the circumstances of it. After three days of incessant application to this case, a verdict of "not guilty" was returned by the jury and the prisoner was liberated.

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[25] Historic wine farm on the Constantia valley in the magisterial district of Wynberg. The farm was allotted to Theunis van Schalkwyk in 1714. (S.E.S.A. 1970, Vol 1:316)

Finished the reading of Southey's *Life of Wesley*,[26] a book written with much ease and elegance, and variously interesting. But the author is evidently an enemy to all experimental religion, which has led him to misrepresent Mr. Wesley's character from beginning to end. To the excellence and versatility of the talents which Mr. Wesley possessed, even Southey with all his prejudices cannot refuse to pay the tribute of an encomium. His mind great by nature, was enriched by vast attainments in literature, but if the author does justice to the subject of his book when he represents him as ambitious, fond of power, enthusiastic and weakly credulous, let all who know anything of religion judge. I have seldom read a work at once so fascinating and pernicious, so calculated to please and poison. It is full of oblique infidelity.

Sabbath, 20 May. Preached in the morning upon the duty of following peace with all men. In the course of the day I visited the prison and preached at two other places in Dutch. I cannot say that good was done. In this respect I do not meet with much encouragement.

21 May. Spent four hours in conversation. I do not think I talked unprofitably, but I am sure I talked too long. Concluded the school exercises in the evening.

22 May. Led Brother Currey's class in the evening. I rarely enjoy this means of grace without receiving advantage from it.

23 May. Preached but my ideas were confused and my language infelicitous.

24 May. Meeting of the trustees of the chapel. Accounts correct. Finances not at all discouraging.

25 May. Bought two small books as presents, for which I paid six shillings. In the evening I felt the weakness of a man, without I trust, lowering the dignity of the Christian. Others may think what they will.

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[26] Robert Southey (1774-1843), poet, reviewer, historian, biographer. In 1820 his *Life of Wesley* was published for the first time. The work was re-edited in 1846 and in 1904 it was abridged and newly edited.

26 May. Rode to Simon's Town where I arrived in the evening. I had a short but sweet time in private, mourning my errors and renewing my engagements with God.

Sabbath, 27 May. Wherever I came today, the necessity of love to Jesus Christ has been my subject. While I spoke to others I spoke also to myself, for I am shamefully deficient in love to my dear Redeemer.

28 May. (Cape Town) A day occupied in too desultory a manner. Many of my days come under the denomination of desultoriness. Received an answer to a note which I had written from our last trustees meeting to the secretary of our missionary society, requesting him to lend his assistance to the chapel steward. So far from complying with this request he notified his intention of resigning the secretaryship at the end of the year. I wrote a reply.

29 May. Have read Boswell's *Life of Johnson*[27] in four octavo volumes which I have found to be both entertaining and instructive. Johnson was undoubtedly a man who possessed amazing power both of thought and expression. His style was so full and majestic that the meanest subjects arrayed in it appeared important and worthy of attention. His biographer endeavours, without much success, to exculpate him from the charge of rudeness in company which has been brought against him. It appears to have been the result of a conscious sense of his superiority, connected with a haughtiness of spirit which could not endure contradiction. I conceive he is equally unsuccessful in trying to palliate that antipathy to the Scotch for which Johnson was so remarkable. The greatest men are not free from ill-founded and unjustifiable prejudices, which prove that no man is uniformly great. The scraps of religion which are interspersed throughout the work show but too clearly that neither Johnson nor Boswell were experimental Christians. They are, however, valuable as proofs that the herculean mind of the former was fully satisfied with the evidences of the Christian system. The morality enfolded in the New Testament arrested his attention and his want of conformity to it, caused him during his whole life to dread the thoughts of death and eternity; but we have reason to believe that the atonement which it also reveals, afforded him towards the close of life ground to hope that he would obtain everlasting felicity.

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[27] *The Life of Samuel Johnson* was published in 1791. Samuel Johnson (1709-1784) was an English poet, essayist, critic, journalist lexicographer and conversationalist. (Dictionary of National Biography 1892, Vol. XXX:31-47; The New Encyclopaedia Britannica 1986, Vol. 6:595)

25 June. Nearly a month has passed away since I wrote anything in my journal and were I still to yield to that spirit of negligence which has seized upon me, I would never write any more. My soul feels as if weary of life; everything almost to me is tasteless and insipid. I long to bury myself in the vale of obscurity and to have nothing more to do with this vain world. But alas I am encompassed with darkness. I am hemmed in on every side. I can see no outgate. It is true the gracious declarations of God's word sometimes afford me a measure of consolation, but the feeble efforts of faith by which that consolation is obtained soon give place to the restless force of unbelief, and again I sink down into a state but one removed from despondency. Displeased with myself I am displeased with everyone else. Even those whom I wish to conciliate appear to stand at a distance from me. O my sisters, did you but know what I suffer, your pain would only be less than my own. Your affection, your sympathy, your tears would relieve me. But happy for you, I am far removed from your presence and you are ignorant of my feelings. Ignorant may you ever remain. May the tender sensibilities of your soul never be wrung by the knowledge that the brother of your love was not happy.

In public exercises I am favoured with enlargement. In private, with a few exceptions, I am dead and unfeeling. This to me is a source of great uneasiness. Does the Lord for the sake of His people open my mouth to declare the mysteries of grace and to unfold the richness of His mercy and love, whilst in secret He hides His face from me, to show that I have no particular share of His favour and that He will not hold communion with me? Or do I merely act in public from natural impulse and feeling, and in private having mo natural excitement become aware of my unfitness for really spiritual exercises? Once I felt very differently from what I feel now. I could enter into the holiest of all by the blood of Jesus. O Lord heal my backsliding, receive me graciously, love me freely. Thou knowest I would not willingly sin against thee, but I have by almost imperceptible degrees given way to dissipation of mind and I cannot recover myself out of the snare. Lord deliver me and I shall yet praise thee with joyful lips. (Most of the things which I then feared were the ghosts of my own gloomy imagination. The love of God towards me in the course of His providence has been such as to make me ashamed and confounded when I revert to the gloomy foreboding which I have allowed to occupy my mind.)

27 June. Visited the library. Read the concluding remarks of Watson on Southey's *Life of Wesley*.[28] Southey is a mere dwarf in the hand of such a giant theologian as Watson. Brother Shaw discoursed and read a part of the [confession?] address in the evening. I presided at a teacher's meeting afterward and gave an address to the teachers.

28 June. Preached in Dutch tonight from "Search the Scriptures."[29] A considerable number of people who all behaved well.

Sabbath, 1 July. Preached at Wynberg in the morning to seven persons who were so very obliging as to favour me with their attendance. If I had one for every mile I rode I might have been a little better content, as that would have made my congregation double and something more. Returned to Cape Town. Led a class and renewed tickets; held a Dutch service in the afternoon. Preached in the evening in English and administered the Lord's Supper. The power of God was present.

2 July. Missionary prayer meeting at the Union Chapel in the evening. Dr. Phillip [sic] read some extracts from the *Missionary Chronicle* and the Rev. Mr. Christie[30] from Calcutta delivered an address. There was not anything like the lively emotions which frequently characterize our own missionary prayer meetings.

4 July. Rode to the Cape Downs. Three dogs attacked me on the way and annoyed me for at least half a mile. I regretted that I could not serve them as they deserved. When I arrived at

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28 Richard Watson (1781-1833), Wesleyan Methodist minister, secretary of the W.M.M.S. from 1821-1825 and President of Conference in 1826. He entered the Wesleyan ministry in 1796, withdrew in 1800 on doctrinal grounds, and returned to the Wesleyan ministry in 1812. Watson rapidly made a reputation as a writer. In 1820 he published *Observations on Southey's Life of Wesley*, an official answer to Southey's book. In 1831 he wrote his *Life of John Wesley*. (Encyclopedia of World Methodism 1974, Vol. 2:2470,2471)

29 The reference is to John 5:39.

30 George Christie (1802-1869), L.M.S. missionary. Unable to bear the climate in Calcutta, he was moved to Cape Town in 1832. In 1833 he married Mary Philip, daughter of Dr. Philip. Because of ill-health he returned to England in 1834 and retired from foreign service. Christie returned to southern Africa in 1849, worked at Philippolis, and then from 1850 at the Mission Seminary at Hankey. (Sibree 1923:30)

Manenberg[31] I found that as the weather had been so unfavourable the people did not expect me. I therefore thought of returning without preaching, but after I had waited nearly an hour a wagon came containing fourteen or sixteen persons with whom I held service. Held our missionary prayer meeting in the evening in Cape Town. I read two very interesting letters from the *Missionary Notices* for March, which appeared to excite the attention of the people. Brother Currey prayed admirably at the conclusion.

5 July. Heard Brother Shaw preach in Dutch - was more deeply affected than I have been for a long time under the word. Truly the love of Jesus Christ is a melting subject. May I ever feel its constraining influence.

6 July. Called on a few friends and spent an hour and a half in the public library. Of books there is no end.

7 July. Busy the whole day in my study. Glanced over some English newspapers. Was pleased to see a very eloquent speech delivered at the anniversary meeting of the London Auxiliary Methodist Missionary Society by my old friend, the Revd. John McLean. But my pleasurable feelings were somewhat abated by reading in the same paper an announcement of the death of the Revd. Thomas Bridgeman,[32] Superintendent of the Glasgow Circuit. Thus as one rises to eminence, another sinks into darkness and death. (A small volume of Mr. Bridgeman's sermons have been published since his death with a memoir by V Ward.[33])

Sabbath, 8 July. Preached thrice and visited the prison. I felt uncommon enlargement in the evening while applying to the consciences of the people the important subject which I had before opened up and explained. I have rarely used greater freedom of speech. O may God give his

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31 Manenberg is a suburb of Cape Town in the Cape Flats, about 12km south-east of the city-centre. It is bordered by Hanover Park on the west and Nyanga on the east. (Reader's Digest Atlas of Southern Africa 1984:87)

32 Thomas Bridgeman (d.1832), Methodist minister. (British Minutes of Conference 1832:113)

33 Valentine Ward (1781-1835), Methodist minister. Ward entered the ministry in 1801 and served as chairman of various Scottish districts, including Glasgow, Edinburough and Aberdeen. In 1834 he was appointed as General Superintendent of the West Indies Missions. (British Minutes of Conference 1835:476; Encyclopedia of World Methodism 1974, Vol. 2:2452)

blessing. I conversed afterwards with a friend more intellectually than spiritually, which did me no good.

9 July. Head Brother Cook preach at Rogge-Baij from "And there shall be no night there".[34]

10 July. Preached at Rogge-Baij in Dutch: the children were very unruly.

11 July. Delivered a discourse against the sin of lying which I believe is much more common than is generally supposed. (Very offensive!)

Sabbath, 12 July. Held Dutch service in the evening, but few were present.

13 July. Rode to Wynberg and preached in the evening to I suppose between twenty and thirty persons. Spent the evening agreeably in the company of a minister of the Church of England. Before retiring to rest the parson read prayers very devoutly. (This was the Rev. E Judge,[35] at present of Rondebosch - 1835.)

14 July. Rode to Simon's Town - was miscellaneously employed during the day.

Sabbath, 15 July. Held the usual services and administered the Lord's Supper in the evening. We had a comfortable time.

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[34] The reference is to Revelation 21:25 or 22:5.

[35] Edward Conduitt Judge (1801-1875), clergyman and educationalist. Judge came to South Africa in 1825. He served as headmaster of the classical school in Rhode Street and professor of classics at newly-founded S.A. College. Judge was ordained in 1832, the first Anglican ordination in South Africa, and became colonial chaplain of Simon's Town in 1840. (Almanac 1833:136; D.S.A.B. Vol. III:458-459)

16 July. Read part of Bickersteth's *Scripture Help*,[36] a work calculated for general usefulness. Class meeting in the evening.

17 July. Rode to Klaver Vlei on Simon's Town mountains where I discoursed to about fifteen persons who heard with attention. From this place I proceeded to Elsies Rivier where I talked to the people at their houses without attempting to collect them together. Returned to Simon's Town, visited four families, conversed seriously and prayed with each of them. Had a prayer meeting in the evening and the Lord was graciously present in the power of his Spirit. Have been exceedingly harassed with temptation. O Lord deliver me.

18 July. Left Simon's Town before daybreak and arrived in Cape Town about nine o'clock a.m. Found Brother Edwards and his family from Kamies Berg and was glad to see them in health. Heard Brother Shaw preach in the evening upon the history of Ruth and felt the word profitable to my soul.

19 July. Brother Edwards preached in Dutch. My mind was unfixed and unsettled. I hope others were profited.

Sabbath, 22 July. Preached in the morning from Ephesians Chapter 6, verses 1,2,3. In the afternoon I went to the prison and discoursed to the prisoners. I felt a yearning pity towards them, an earnest desire that they might be induced to seek salvation. At three o'clock p.m. I preached in Dutch in the chapel from, "Now is the accepted time".[37] In the evening I preached again from "We know that we are of God".[38] I enjoyed more than ordinary liberty in pressing home upon the minds of the people the necessity of knowing that we are of God. Having requested the Society to remain after the congregation was dismissed, I endeavoured to stir them up to seek after the fullness of God. Surely we felt the divine presence.

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36 *Scripture Help* was written by Edward Henry Bickersteth, Bishop of Exeter. The work was published in 1832 in New York by Daniel Appleton.

37 The reference is to 2 Corinthians 6:2.

38 The reference is to 1 John 5:19.

24 July. Went to Rogge-Baij in the evening and discoursed to the children. They were exceedingly unruly and inattentive. Were it not for the divine promise faith would fail.

25 July. Commenced our District Meeting. Hitherto all is peace, unanimity and love. We are all determined to be more zealous in the work of our blessed Master. May a longer measure of the Spirit be given unto us that all our thoughts, words and actions may be in unison with the sacredness of the office which we sustain. I preached in the evening with much liberty from the last part of the nineteenth verse of the fifth chapter of the first Epistle of John. The people heard with much attention. O Lord give the increase.

27 July. Left Cape Town and proceeded to Wynberg where I preached with enlargement and comfort to I think above forty - a large congregation for such a place on a week evening. I led the class afterwards, only four remained. I spent the rest of the evening agreeably at the house of Mr. Nisbet,[39] a gentleman who appears to feel a deep interest in the cause of Christ. (This place, although the congregation cannot be complained of, is unproductive.)

28 July. Left Wynberg with a heavy heart, but not with a guilty conscience, and came to Simon's Town. Was unwell the whole day.

Sabbath, 29 July. Services as usual; no particular feeling. Received information of the death of a slave boy who was killed by a fall from the framework of some vines, which he had been employed to prune. Few will acknowledge the hand of God in this. That it was an accident is sufficient with many to shut out all thoughts of God, but accidents occurring under such circumstances should never be attributed to chance.

30 July. Rode over the mountains. Preached in one of our peoples' huts and baptized a poor man afflicted with leprosy. In health he neglected religion and disregarded everything serious, but he appears now to be convinced of his former wickedness and folly, and to desire the salvation of God. Near to the hut in which I preached, I observed a very large rock, supported by three others of a smaller size, something in the form of the ancient druidical altars in Britain.

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[39] Josiah Nisbet served as treasurer of the S.A. Infant school. He contributed £300 towards the establishment of a Wesleyan mission station in Great Namaqualand. Edward Cook established the mission station at Warm Bath and later renamed it Nisbet Bath. (Cape Almanac 1833:138,231; S.E.S.A. 1971, Vol 3:134; Mears 1973:158; Encyclopedia of World Methodism 1974, Vol I:578)

Its circumference, as nearly as I could ascertain, is between ninety and a hundred feet. As it could never have been placed there by art, it must either be the effect of the universal deluge or it must have remained in that position since the creation of the world.

31 July. Rode to Cape Town although it rained the whole of the way. I may perhaps pay dearly for my imprudence. (Sustained no injury.)

1 August. Heard Brother Cook preach in the evening from, " And there shall be no night there". Had the clause been viewed in connexion with the passage out of which it was taken, it would in my opinion have been much better and more calculated to benefit the people. Brother Edwards took his departure for Namaqualand.

2 August. Brother Shaw, Brother Cook and myself rode twelve or fourteen miles in hopes of overtaking Brother Edwards, but he had travelled with greater haste than we anticipated. We were therefore obliged to return without the pleasure of seeing him. In the evening Brother Shaw made some good remarks in Dutch, founded chiefly on the 39th hymn in the Dutch Hymn Book, and more especially on the words "Jesus neemt de zondaars aan".

3 August. Superintended the school in the evening. A goodly number was present. O that some of them may learn to know Jesus Christ, whom to know is eternal life.

Sabbath, 5 August. Preached in the morning from 1 Corinthians 12. Visited the prison and spoke to the prisoners both in Dutch and English. Held Dutch service in our own chapel at three o'clock p.m. In the evening preached in English from Luke 12:30. Was embarrassed and no wonder. The Lord's Supper was I presume a means of good to those who received it, but I felt exceedingly dull and lifeless. O Lord quicken me.

6 August. Missionary prayer meeting in the evening. I read two letters from Mr. Box,[40] in one of which he gives a very affecting account of his imprisonment in Kingston jail at the time of the insurrection in Jamaica. Dr. Adamson read some extracts from a report of the Church Missionary Society in Bengal[41] and made a few remarks, one of which was that missionaries have formed a girdle around the globe, so that the sun never sets on the scene of their operations. Dr. Phillip [sic] read extracts from three letters lately received from the interior of this country. It appears the Lord is visiting all the stations whence they are dated in the power of his Spirit. At Theopolis[42] the people are affected in a very uncommon manner. (Dr. Phillip's [sic] remarks on this subject pleased me exceedingly.) Unhappily Mr. Barker,[43] the missionary, views it as the work of the devil and is therefore very zealous in opposing it. Missionaries should be wise men and should do nothing rashly. We had upon the whole a very interesting meeting, which I hope will be productive of good.

10 August. Preached at Wynberg. Had a congregation of about thirty persons to whom I discoursed on the nature of Christianity. No class.

Sabbath, 12 August. (Simon's Town) Preached in the morning and led a class. Attended the service of the church, where I heard a very excellent discourse. May the Lord write the valuable observations which were made upon my heart and may they have their due effect upon my life.

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40 William Box (1804-1892), Methodist minister. Box entered the ministry in 1828 and spent his first eight years of service as a missionary in the Jamaica District, where he suffered persecution and imprisonment, although no charge was made against him. Ill-health caused his return to England, where he worked in various circuits for thirty-one years. The letters referred to by Cameron are probably two letters published in the *Missionary Notices*, in which Box describes the treatment he received in a Kingston jail. (Missionary Notices 1832:65-67; British Minutes of Conference 1892:34,35)

41 Area on the south coast of Asia, bounded by India and Sri Lanka in the west, by Bangladesh in the north, and by Burma, the Andaman and Nicobar Islands in the east. Bengal's boundaries have, however, fluctuated widely throughout history. (The Columbia Lippincott Gazetteer of the World 1952:196,97; Chambers World Gazetteer 1988:70)

42 Former mission station of the L.M.S., established near the mouth of the Kasouga River by the Rev. J.G. Ulbricht. It was razed to the ground in 1851. Named by Sir George Cathcart, it means "city of God". (Raper 1987:534)

43 George Barker (1789-1861), L.M.S. missionary. Barker came to South Africa in 1815 and worked initially at Bethelsdorp, but was soon moved to Theopolis. In 1839 Barker was move to Paarl, where he retired from active mission work in 1856 because of blindness. (D.S.A.B. 1968, Vol I:54,55; S.E.S.A. 1971, Vol 2:175)

I preached again the evening from "What think ye of Christ?".[44] Talked to a woman afterwards who appeared in earnest to obtain a sense of the pardoning love of God. I gave her all the encouragement I could to persevere in earnest prayer till God reveal his Son in her heart.

13 August. Read a poem entitled *The Voyager* by Osler,[45] which though not belonging to the highest order of poetry is nevertheless well written and entertaining. Received a letter from Cape Town. Wrote an answer. Led a class in the evening: twenty persons were present. It was good to be there.

14 August. Rode to Klaver Valley and held service; about fourteen persons attended. Prayer meeting in the evening.

15 August. On my way to Cape Town I remained for some time at the house of Mr. N[isbet]. I had a rather lengthened but interesting conversation with Mrs. Nisbet on the subject of prophecy. It is pleasing to meet with a woman who can speak sense. Did women in general know what an ornament an improved mind is they would be more careful in its cultivation. (It is truly lamentable that so few women have sense enough to value mental accomplishments properly.) Heard Brother Cook preach in the evening from that important question: "What is your life?" I felt the word very profitable to my soul.

16 August. Was much grieved at something which was told me. I cannot help almost hating the world sometimes and resolving never more to place the least confidence in man. Even the simplest words which one may happen to say are repeated, perverted and construed to mean what was never intended. Preached in Dutch in the evening with a degree of animation. (This was wrong. These things, instead of irritation, should beget and mature patience.)

17 August. After dinner I visited a man whom I found to be on the very verge of the eternal world. I examined him closely as to the state of his soul. All his answers showed the deepest ignorance of the nature of religion and a total want of concern respecting it. He told me that he

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[44] The reference is to Matthew 22:42.

[45] Edward Osler (1798-1863), miscellaneous writer and surgeon. *The Voyager* was published in 1830. The second part of the poem concludes with a rhapsody on his "loved and lost Jennette", his wife who died in 1828. (Dictionary of National Biography, 1895 Vol. XLII:312, 313)

had never repented, that he had never done anything to keep him out of heaven and that he did not think it would be a very awful thing although he should be shut out of it. I could make no impression as he dozed between every sentence and appeared altogether indisposed either to talk himself or to hear me talk. I therefore prayed and left him. He died sometime in the night, it is to be feared in an unfit state. I next called upon a woman evidently dying of dropsy.[46] I asked if she understood English. She said a little. I spoke to her about her soul, but could not elicit much from her of a definite kind. Only such general expressions as "I trust in the Lord", "I pray to him", "I hope he will be with me, etc". I set before her in a summary way the essential doctrines of the gospel: man's sinfulness and helplessness, the love of God in Christ Jesus, justification by faith, etc. I then prayed. She appeared thankful, but God only knows the heart. Was called upon to visit a child in the evening. Poor little creature, although it had not sinned after the similitude of Adam's transgression, yet it was struggling in the arms of death. I baptized it in the name of the Holy Trinity.

19 August. Preached morning, afternoon and evening; visited the jail and held service with the prisoners; called also upon the sick woman whom I saw on the 17th. She appeared to be very near her end. It was told me that she had expressed a wish to receive the sacrament, but I declined administering it then. So I prayed and promised to return again on Monday morning when I intended, if after I judged proper, to comply with her wish. Death however rendered my return unnecessary.

20 August. Superintended the school in the evening and was pleased with the order which prevailed.

21 August. Today I spoke unadvisedly with my lips. I many times throw myself into violent agitations upon occasions which appear afterwards so exceedingly trifling that I am ashamed of myself. The enemy of my soul has hedged me in on every side. O Lord I beseech thee, make a way for my escape.

22 August. Preached in the evening but enjoyed neither light comfort nor utterance.

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[46] A condition in which parts of the body fill up with fluid. It can be caused by various diseases. (Chamber English Dictionary 1988:435)

23 August. Felt it good to wait upon God in his sanctuary. My hard heart was melted into tenderness. I could weep, believe and love as in former days.

24 August. Finished our report for the missionary meeting. Rode to Rondebosch where I met with the companion of my soul. We walked out together and conversed chiefly on serious subjects. From hence I proceeded to Wynberg and preached to about thirty persons from, "What think ye of Christ?". The word was heard with much attention. I met three persons in class afterwards and we had a precious time.

25 August. Rode to Simon's Town and was busily employed most of the day writing a Dutch sermon.

Sabbath, 26 August. Preached morning and evening. Attended the English church in the forenoon and heard the Revd. Mr. Cook[47] preach from Ecclesiastes 12:1. It was rather a pretty discourse, but to me it appeared a waste in the air. Where there is not Christ, there can be no morality. (This gentleman returned to England with Sir Lowry Cole.)

27 August. Rode to Cape Town. The wind blew very strong and I was sometimes quite enveloped in clouds of sand, which rendered my journey rather uncomfortable and disagreeable. In the evening we held our missionary meeting. I read the report which was heard by the people present with deep attention. I did not think the addresses were interesting, Brother Shaw's excepted, but I am inclined to think that I was too much puzzled with other things to form a correct judgement.

28 August. Rode to Simon's Town, where we held a missionary meeting in the evening. Mr. Nisbet presided on the occasion. Brother Shaw addressed the meeting in Dutch and Brother Cook and myself in English. The people appeared to be much interested and contributed at the conclusion with cheerfulness. (This led to the important mission which Brother C[ook] has undertaken to G[reat] N[amaqualand].)

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47 Probably a reference to the Rev. G.P. Cooke, who was ordained by Bishop of Calcutta. Cooke served on the committee of the Temperance Society in Cape Town. (Cape Almanac 1833:146)

29 August. Rose this morning and proceeded with a heavy heart to Cape Town. All nature smiled and exhibited a scene of glory and beauty, but my poor soul was wrapped in sadness and gloom. The chapel services tonight appeared to animate and enliven others, but I was unmoved and unaffected. (I have reason to think that the cause of this gloom was imaginary.)

30 August. Spent the day in my study. In the evening heard Brother Shaw preach in Dutch.

Sabbath, 2 September. Preached in the morning with considerable enlargement from Psalm 122:1. The people appeared to feel interested. Attended the Church of England service and heard the Bishop of Calcutta,[48] who is here at present on his way to India, preach an excellent sermon from Colossians 2:11. His manner is dignified and solemn. From the church I went direct to the prison and discoursed to the prisoners. They heard with some attention and some of them appeared serious. At 1 o'clock p.m. I preached in the chapel upon the character of Cornelius and again in the evening on the parable of the rich man. The whole of this day's services were concluded by the celebration of the Lord's Supper which was a time of refreshing from the presence of the Lord.

5 September. Preached at Manenberg in the Cape Downs from the words "I have stretched out my hands all the day long to a disobedient and gainsaying people".[49] (Such were the people to whom I then addressed myself as soon appeared.) Those who were present manifested great attention. In the evening we held our missionary prayer meeting. It was a good time.

6 September. I preached in Dutch in the evening to our ordinary congregation.

7 September. Held a missionary meeting at Wynberg. Mr. Beck, Brothers Shaw, Cook and myself addressed the meeting. Few were present. Collection two pounds. I preached the missionary sermon in the evening to a fairish congregation.

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[48] The reference is to Daniel Wilson (1778-1858), consecrated fifth bishop of Calcutta on 29.4.1832. In 1835 Wilson excluded the caste system from the churches in southern India and he proposed the building of a new cathedral for Calcutta, which was completed in 1847. While at the Cape, Wilson ordained the Reverends Edward Judge (1801-75) and G.P. Cooke. (Cape Almanac 1833:204(0); Stock 1899:292; Dictionary of National Biography 1900, Vol LXII:87-89)

[49] The reference is to Romans 10:21.

8 September. After a restless night, I got up far from being refreshed in the morning, and having procured a homely breakfast, I proceeded to Simon's Town. As the day was remarkably fine I rode slowly and enjoyed in some measure the enchanting scene which creation unfolded. When I arrived at Simon's Town I found that the Bishop of Calcutta had just concluded a very interesting service which he held in our chapel. Sixty-four children, I was informed, received confirmation from his hands. O that they may become true members of Christ's mystical church.

Sabbath, 9 September. Preached morning and evening. In the evening I felt much enlargement of soul while exhorting on the words of Peter, "To whom shall we go etc".[50] I have reason to believe that a divine unction attended what was said. Baptized an adult female.

11 September. Preached over the mountains. Attended a meeting of the trustees of the chapel. Seventy-five pounds of the debt is paid off. Was called upon to visit a woman under conviction. She has taken no food since Sabbath day. I talked to her and she appeared thankful. A lively prayer meeting in the evening.

15 September. Left Cape Town for Hottentot's Holland.[51] The journey was pleasant in all respects, had I been capable of enjoyment. But I was terribly harassed in my mind, that all nature appeared to wear an aspect of gloom. I gazed on the rude mountains which rose before me in awful grandeur with a listless indifference, which nothing but the entire occupancy of my mind by other subjects could justify. After riding about five hours I arrived at the house of the Rev. Mr. Edgar, minister of the Dutch Reformed Church. He received me with great cordiality as did also his lady, Mrs. Edgar. Here I found myself at home, with persons belonging to my own dear Scotland, the memory of which I cherish with delight. I was surprised to find the village of Somerset a place of such inconsiderable size. It contains but a few irregularly built houses and is not likely ever to rise into any eminence. In the whole district there are only about forty families. After dinner I walked with Mr. Edgar into the village. We first looked at the church, which is a neat little building and will seat about three hundred persons. Then we visited

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50 The reference is to John 6:68.

51 Region between False Bay and the Palmiet River in the Somerset West district. The name is encountered as early as 1657 and indicated that the area was regarded by the Khoi as their "Holland" or mother country. The Hottentot's Holland Mountains take their name from this region. (Raper 1987:218)

a man who is afflicted with vomiting of blood. Mr. Edgar discoursed a little but did not pray. We called at another house, where an old woman did not scruple, though talking to her minister, to profane the name of God. She escaped without reproof, but the Lord will not hold her guiltless. An ignoramus of a fellow who was present, in defiance of common civility when speaking of the murder of some Boers near Graaf-Reinet[52] by a party of Corrannas,[53] said with a bitterness which his tawny countenance was not sufficient to hide, "And there were missionaries among them too". I would have replied, as it was clear he meant to insult me, but considering my unreadiness in the Dutch language, I thought it best to be silent. Having taken our leave of these worse than boorish people, we returned to the parsonage house, where the evening was spent agreeably.

Sabbath, 16 September. Attended the service of the Dutch Reformed Church in the morning. I liked the singing because it was characterized by simplicity. The sermon was good and the people generally were attentive, but did not appear to be affected. In the afternoon I preached in the Dutch school room to about forty persons. I felt very lifeless and could not hope that the word would produce much effect. I intended preaching in the evening to the fishermen by the seaside, but the weather being unfavourable and no notice having been given, I relinquished my purpose. I did not however feel content to spend a whole Sabbath and only preach once. I love to be employed in my Master's work. O that my labour may meet with his approbation.

Monday, 17 September. Took my leave of the Rev. Mr. Edgar under whose roof I have been hospitably entertained, and proceeded towards Stellenbosch. My way lay over the intervening hills, and the south-east wind blew very strong, which rendered the journey less pleasant than otherwise it would have been. On my arrival in Stellenbosch I was glad to find Mr. Lukhoff of the Rhenish Missionary Society at home. He received me with brotherly affection. I went with him in the afternoon to the mission chapel, a decent and convenient place, but not yet quite finished. He requested me to hold a service in the evening for the slaves and I willingly

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52 Town on the Sundays River, 296km north-west of Port Elizabeth. It was founded in 1786 and attained municipal status in 1845. The town is named after Cornelius Jacob van de Graaff, Govenor of the Cape from 1785 to 1791, and his wife, Cornelia Reinet. (Raper 1987:187)

53 The Corrannas [Koranas] were a group of Khoi who migrated in the 17th century from the area of white settlement south of the Orange River. Their name was probably derived from that of a famous chief, Kora or Gora, the first big chief of the Korana. Their culture was Khoi rather than European, although they were beginning to acquire horses, guns and wear European clothes. (S.E.S.A. 1972, Vol. 6:444; Cope 1977:66)

consented, although it was my intention to have preached in English had an opportunity been afforded. At the time appointed we went to the chapel. About sixty slaves were present and a few of what are in this country denominated, "Christen Menseh". I hope they were so in reality. I gave out a hymn selected for me by Brother Lukhoff from the Moravian Hymn Book. The singing was heavenly. Having prayed I discoursed nearly half an hour with much enlargement from the words of Paul to the Corinthians, "Now is the accepted time, now is the day of salvation".[54] The deep attention which was manifested resulted, I hope, from the importance of the truths delivered and not from the curiosity which the appearance of a stranger sometimes excites. Both the words and the music of the concluding hymn had a gracious effect upon my mind. I felt as if brought into the very vicinity of heaven.

After preaching I supped with a pious family, where I had nevertheless to declare myself a member of the Temperance Society. This, although I said nothing against what they considered a harmless practice, appeared to give a measure of offence because it was understood as involving them in a charge of intemperance - a charge certainly of a very serious nature. It is painful when a sense of duty forces one to resist kindness, yet it so frequently happens.

Tuesday, 18 September. Visited the mission school for the children of slaves. Between forty and fifty were present. Two pious matrons who labour gratuitously are the teachers, and they evidently delight in their work.[55] It is delightful to hear the offspring of slaves repeating the scriptural truths which they have carefully been taught and hymning the praises of the great creator. Who knows to what an extent these children may in the order of providence be destined to spread the hallowing influence of Christianity? Rode to Klap Mutz[56] with Brother Lukhoff. I preached in the afternoon to the Christians or free people and he preached in the evening to the heathens or slaves. The slave congregation was to me a most interesting sight; there were so

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54 The reference is to 2 Corinthians 6:2.

55 The following teachers are listed in Stellenbosch:
- G van Coperhagen, 10 Church Street;
- N Jansen, 24 Kerk Street;
- J.F. Muller, 5 Kerk street;
- S Poel, 14 Plein street.
Cameron was possibly referring to two of these teachers. (Cape Almanac 1833:251,252).

56 Klapmuts is a station 11km south-west of Paarl and 16km north of Stellenbosch. Klapmutskop, the hill near the station from which the station received its name, resembles in shape an article of Dutch female attire of the same name. (A klapmuts was a riding-cap.) (Pettman 1931:73; Raper 1987:263)

many of them together and they were so attentive. The discourse delivered from the words of Christ, "And him that cometh to me I will in no wise cast out",[57] was well suited to their understandings and well calculated with the blessing of God to convert their souls.

Wednesday, 19 September. Left Stellenbosch in the morning. Brother Lukhoff accompanied me a short way and then we took an affectionate leave. About half way between Stellenbosch and Cape Town there lives a deeply pious woman of colour. I called upon her and had half an hour's conversation which I felt to be very profitable. I arrived in Cape Town about meridian and heard Brother Shaw preach in the evening. (Here ended the fifth extract from my journal which I have sent to the [Missionary] Committee.)

Friday, 20 September. Rode to Wynberg and preached in the evening. The congregation was small. Although there were only three persons at the class, we felt it good to be there.

Saturday, 21 September. Rode to Simon's Town in the afternoon. [The] journey pleasant.

Sunday, 22 September. Preached in Dutch in the morning and the people seemed to feel the power of the word. Led a class afterwards. I preached again in the evening in English from "Be not weary in well doing".[58] I was heard with attention.

Monday, 23 September. Led two classes. In the first we had little life or feeling, but in the second we enjoyed sensibly the enlivening Spirit of God and were enabled to rejoice.

Tuesday, 24 September. Rode to the Cape Point.[59] Saw nothing particularly interesting except a herd of baboons. The rocks towards the sea are almost perpendicular. Prayer meeting in the evening in Simon's Town. (Why did I not view the scene with rapture?)

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57 The reference is to John 6:37.

58 Possibly a reference to 2 Thessalonians 3:13.

59 Extreme point of the Cape Peninsula, slightly east of Cape of Good Hope, at the south-western extremity of False Bay. It was formerly known by the Portuguese name "Cabo di Diab" (Devil's Cape). (Raper 1987:89)

Wednesday, 25 September. Rode to Cape Town and preached in the evening from "The Lord is at hand".[60]

Thursday, 26 September. Preached in the evening in Dutch from John 6:37.

Sabbath, 30 September. Preached in the morning from John 17:3. I felt some enlargement and the people appeared interested. In the afternoon I renewed the tickets of Brother Gertenbach's[61] class and heard Mr. Schemelen preach in Dutch. I was much affected with some of his remarks. In the evening I preached again upon "Him that cometh to me I will in no wise cast out".

Monday, 1 October. Renewed the tickets of Sister Thornhill's class in the afternoon. Had a missionary prayer meeting in the evening. Messrs. Davies[62] and Christie delivered addresses. The one was characterized by much feeling, the other by much sober sense. I got myself grieved before the meeting and still more after. O for that tranquillity which nothing outward can disturb. (The grief maintained in this extract originated in a mistake, but still it was painful.)

Tuesday, 2 October. Renewed the tickets of Brother Currey's class. It was a profitable season and I hope permanent good will be the result.

Wednesday, 3 October. Attended the funeral of a young man, the son of a missionary, who was a student in the college. He has been suddenly summoned hence, I hope to a better world. Mr. Christie delivered an excellent address at the grave and prayed. O may the impressions of this world's vanity and the importance of being prepared for eternity which I then received be lasting. O to be always ready. Held a comfortable meeting in the chapel at night. I spoke of death and I spoke with feeling. I hope most who were present were solemnly affected.

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60 The reference is to Philippians 4:5.

61 Possible reference to J Gertenbach of 5 Lelie Street. (Cape Almanac 1833:217)

62 This is possibly a reference to William Davies (1802-1838), the first minister to be sent out by the Baptist Missionary Society of Great Britain at the call of the mother church in Grahamstown. Davies arrived at Grahamstown in November 1832. (D.S.A.B. 1968, Vol. I:209; Smit 1970:5; Hudson-Reed 1977:13,14; Cross 1986:26)

Thursday, 4 October. Heard Mr. Schemlen preach in Dutch in the evening from "Behold I stand at the door and knock etc".[63] O that all who were present may open their hearts to Jesus.

Friday, 5 October. Brother Schemlen took his departure for Namaqualand. He appeared to be much affected at leaving us. May the Lord be his guide and protection. Rode out to Wynberg in the afternoon with the Revd. Mr. Davis [sic], a Baptist missionary. When I took the horse out of the cart he ran off and I narrowly escaped being killed. O that my spared life may be more devoted to God. Mr. Davis preached in the evening upon these words in the 51st Psalm: "Restore unto me the joy of thy salvation." He described:

i) the nature of salvation;

ii) shewed that joy is connected with salvation;

iii) this joy may be lost;

iv) those who have lost it should pray for its restoration.

He concluded by addressing first the ungodly and secondly the righteous. It was a precious time.

Sabbath, 7 October. Preached at Wynberg in the morning. Although I spoke awful things, yet the people appeared to be quite unmoved. Rode to Rondebosch and preached in the afternoon. The attendance was small, but the people were attentive and a few appeared to be affected. I returned to Wynberg in the evening and preached from these alarming words: "Woe unto him that striveth with his Maker".[64] May God seal the words which were spoken upon the hearts of the people who were present.

Monday, 8 October. Led a class in the evening. The members in general appear to be progressing in holiness. I had liberty in speaking to them.

Tuesday, 9 October. Was employed most of the day in reading, writing etc. Preached in the evening at Rogge Baaij to a set of unruly children. All I said was just like dashing water upon a rock. Had a party to tea and supper. Mr. Davis prayed in a very edifying manner at our family worship. The conversation was much better than it generally is on such occasions. O for more devotion.

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63 The reference is to Revelation 3:21.

64 The reference is to Isaiah 45:9.

Wednesday, 10 October. Mr. Davis preached in the evening from Romans 8:28. The sermon was very suitable to the state of my mind and afforded me much consolation.

Saturday, 12 October. Rode to Simon's Town with Mr. Davis. Had a pleasant journey.

Sabbath, 13 October. Preached in Dutch in the morning from John 3:3. Heard Mr. Fraser preach from: "What do ye more than others?"[65] He made many good remarks. In the evening Mr. Davis [sic] preached from: "We pray you in Christ's stead, be ye reconciled unto God."[66] He preached with much liberty and with great faithfulness. The congregation were attentive to the word and I hope it will not be lost upon them.

Monday, 14 October. Rode to Cape Town. Superintended the school in the evening. Delivered an address to the children. Felt the sorrow of the world which is fraught with death. Lord deliver me.

Tuesday, 15 October. Preached in the evening at Rogge Baaij. The children were more attentive than usual.

Wednesday, 16 October. Went in company with Mr. Davis [sic] and some other gentlemen to the summit of Table Mountain, which is three thousand five hundred feet above the level of the sea. The ascent is difficult and very exhausting. I did not think that the view from the top, though extensive and interesting, was an adequate compensation for the labour and toil requisite to its enjoyment. We descended about midday and suffered much from the heat. I heard Brother Shaw preach in the evening from "Surely it shall be well with them that fear God".[67]

Thursday, 17 October. Preached in Dutch in the evening and Brother Shaw baptized two persons.

Friday, 18 October. Spent an agreeable evening with a select party at the house of Brother Currey. Nothing transpired that I know of unbecoming the gospel.

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65 The reference is to Matthew 5:47.

66 The reference is to 2 Corinthians 5:20.

67 The reference is to Ecclesiastes 8:12.

Sabbath, 20 October. Mr. Davis [sic] preached in the morning from the history of the penitent thief. He accounted for the discrepancy between the account of Matthew and that of Luke in two ways:

1) the sacred writers sometimes use the plural for the singular. In my opinion this does not lessen the difficulty at all.

2) both of the thieves reviled our Lord in the first instance, but afterwards one became penitent, applied for and obtained salvation, whilst the other remained in impenitency and unbelief. This is probable.

He asserted that the salvation of the thief was a miracle. That it was an extraordinary proof of divine mercy and grace I readily allow, but I question its miraculous character. He stated as a remarkable fact that miracles are performed but once. I think this is not correct. But if the conversion of the thief on the cross was a miracle and miracles are never repeated, we are led to this awful conclusion that the malefactor was not a low, mean practitioner in vice, but a man of good extraction, excellent education and high reputation, who had, in some moment of unwatchfulness or temptation, been overcome of evil and induced to commit that crime for which he was doomed to crucifixion. Near the conclusion we were informed that perhaps the malefactor was a heathen who had never enjoyed religious instruction, nor religious privileges of any kind, and was therefore totally ignorant of God and his duty towards him. If we suppose at all where revelation affords no certainty, it should be with great caution and without contradiction.

Mr. Davies preached again in the evening from "We pray you in Christ's stead be ye reconciled to God". He spoke with much earnestness and I hope not without effect.

23 October. Preached in the evening on the first part of the message sent to the angel of the Church at Ephesus.[68] I felt some liberty and I spoke very plainly. My remarks on trying them which said they were apostles etc, were delivered with too much warmth and I fear would fail to produce the effect I intended.

27 October. Preached in the morning from "Nevertheless, I have somewhat against thee because thou has left thy first love".[69] I was much embarrassed and very uncomfortable. I visited the

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[68] The reference is to Revelation 2:1.

[69] The reference is to Revelation 2:4.

prison as usual where I had too large a congregation. (In most places I am glad when the congregation is large, but in prisons the smaller the better). The Dutch service in the afternoon was a season of comfort. In the evening I preached from "There remaineth therefore a rest for the people of God".[70] The Lord opened my mouth to show forth his praise. I spoke more than an hour with great freedom.

28 October. Have been much surprised to find that my morning's sermon yesterday made a much deeper impression upon the minds of some of the people than the evening's. "Vain man, thy wisdom, folly own." Received [Methodist] *Mag[azine]s*, yearly reports, [Missionary] *Notices* etc. from the Committee. I should like to ask the editor of the *Magazine* why he has excluded sermons from it this year. A Mr. Marshall, from a ship now in Simon's Bay, delivered an address to the children of the school in the evening. His manner is very impressive and serious.

30 October. One of the members of our Society at Simon's Town was this morning brought to Somerset hospital in a state of derangement. Some persons will say religion has been the cause of it. I preached in the evening with some liberty.

31 October. My text in the evening was, "Wait on the Lord etc."[71] and I felt a degree of freedom whilst enforcing it.

1 November. A day wholly spent in my study. Read Dutch and English standard and periodical works. So great is the satisfaction which reading affords me, that would this frail body allow it, I could sit for weeks and do nothing else. But I fear I shall never be good for anything that requires close attention.

2 November. Preached in the evening in a private house to about twenty persons who heard with much attention.

3 November. Rode to Simon's Town.

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[70] The reference is to Hebrews 4:9.

[71] This could be a reference to Psalm 27:14, 37:34, or Proverbs 20:22.

Sabbath, 4 November. Preached in the morning from these words: "There remaineth therefore a rest to the people of God." Heard an excellent sermon at the church from "He feedeth upon ashes etc".[72] In the afternoon I preached on board a convict ship with much liberty. Surgeon Marshall preached in our chapel in the evening. He appears to be thoroughly involved with the opinions of Irving.[73] He is however deeply pious.

5 November. Led two classes; the last was to me a time of much enjoyment, and all who were present seemed to feel that God was in our midst.

6 November. Surgeon Marshall discoursed on the eleventh chapter of the book of Revelation. He said many wonderful things, but I could not admit the truth of all he said.

7 November. Came to Cape Town. Held a prayer meeting in the evening and read an account of a revival of religion in Cornwall.

8 November. In the evening I read to the teachers of our Sabbath school an *Address to Sabbath School Teachers* written by Surgeon Marshall. I hope it will do them good. Met with a severe trial.

9 November. Employed in my study during the day. Conducted the school in the evening.

Sabbath, 11 November. Preached in the morning with much comfort from "Be careful for nothing but in every thing by etc"[74] [and] "Casting all your care upon him for he careth for you".[75] I preached in the evening from Rom 9:16.

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72 The reference is to Isaiah 44:20.

73 Possibly a reference to Edward Irving (1792-1874), divine. Irving worked as the assistant to Dr. Chalmers in Glasgow and at various other churches until 1832, when he was forced to retire from Regent Square on account of his approval of tongues. He then established his own church which his followers called the "Holy Catholic Apostolic Church". (Dictionary of National Biography 1892, Vol. XXIX:52-56)

74 The reference is to Philippians 4:6.

75 The reference is to 1 Peter 5:7.

12 November. Read in a newspaper an account of the death of the Revd. Dr. Clarke.[76] On Saturday evening he was seized with cholera mortis and on the following Sabbath evening he died. The righteous die as well as the wicked: "One event happeneth to all."[77] O to be ready for death.

14 November. Was seized during the night with sickness and continued sick during the day. We need such visitations to keep us humble and mindful of death.

15 November. Felt somewhat better, but unable to pursue my ordinary studies. Heard Brother Cook preach in Dutch in the evening.

16 November. Resumed my regular course of reading, but was exercised with much pain.

Sabbath, 18 November. Attended the prayer meeting in the morning and felt it good to wait upon God. Brother Cook preached in the forenoon from Romans 12:1. I hope the word was profitable to the people. After dinner I rode to Rondebosch but was disappointed to find that although means had been used to give the inhabitants notice that there would be preaching, very few were present. From thence I rode to Wynberg and, for the first time since my arrival in Africa, I set up my standard in the open air and announced the second advent of Jesus Christ to judge the world in righteousness. Most of our own people were ashamed to be seen in such a public situation and thus sufficiently evinced their want of zeal in the cause of God, but I have reason to thank God that I was free both from shame and fear, and that I feel willing to follow Christ without the camp hearing his reproach. Few were present, but those who were appeared to be the very persons whom we are most solicitous to save: the outcasts of men. I informed them at the conclusion that there would be preaching in the chapel at a quarter past six and I was pleased to see most of them came. The chapel was nearly full and I was heard with quiet attention while

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[76] Adam Clarke (1762-1832), Wesleyan Methodist minister, commentator and theological writer. Through the influence of John Wesley he became a Methodist in 1778, entered the Wesleyan ministry and rose in their ranks, three times serving as President of Conference (1806, 1814 and 1822). Besides excelling in his ministry, Clarke rose to great heights as a scholar. (Dictionary of National Biography 1887, Vol. X:413-414; British Minutes of Conference 1833:222-225)

[77] The reference is to Ecclesiastes 2:14.

I spoke from those words: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."[78]

21 November. Visited a poor Hottentot under sentence of death. In a fit of intoxication he killed his wife in a most cruel manner. Previous to his imprisonment he had never heard the gospel. I was not therefore surprised to find him deeply ignorant of spiritual things. I spoke to him respecting the value of his soul, the awfulness of death, the importance of eternity, the joys of heaven and the torments of hell. I placed Jesus Christ before him as the only Saviour and exhorted him to repent and believe the gospel. He gave his assent to all I said, but I could not perceive that depth of feeling, the agonizing earnestness, and that restless thirst for salvation which, had he been properly alive to the nature of his salvation, he would have evinced. I prayed with him and then withdrew. I had an opportunity of saying a few words to some of the other prisoners as I went out.

22 November. Brother Cook and I went this morning to the place of execution to witness the closing scene of the poor Hottentot's life whom I visited yesterday. When we arrived Mr. Manger,[79] the senior minister of the Dutch Reformed Church, was engaged in prayer and if I may judge from his manner, for I could not distinctly hear what he said, he was very earnest. Prayer being ended the prisoner mounted the scaffold, the rope was adjusted upon his neck and he was almost instantly launched into eternity. The scene was truly impressive and I felt much agitated. As there was a vast assemblage of people present we thought it a good opportunity to address them in the name of the Lord. We therefore got upon an eminence and began to sing "O God our help in ages past". We were soon surrounded by several hundreds of persons of all ages and descriptions, some on foot, others on horseback, many of whom heard with great attention while Brother Cook prayed and delivered a very powerful exhortation. At the conclusion we sang "Praise God from whom all blessings flow" and I prayed with liberty and earnestness. During the whole service my soul was drawn out to God in prayer for an outpouring of the Holy Spirit and I felt more than ordinary power to believe that good would be done. O how delightful it is to labour for Jesus Christ. How sweet to be made a spectacle to men and angels for his sake! Blessed be his glorious name for ever. I feel willing to spend and be spent in his service.

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[78] The reference is to 1 Thessalonians 5:9.

[79] Rev. J.H. von Manger, senior minister of the Dutch Reformed Church in Cape Town. (Cape Almanac 1833:133)

Received a long and interesting letter from my dear Brother Boyce. He is making rapid progress in the work of translating the scriptures into Caffer. His acquaintance with the original languages will render him particularly useful in this department. May God bless him abundantly. Preached in Dutch in the evening from Acts eleventh and twenty-sixth.

23 November. A son of the Revd. Dr. Townley's[80] arrived from England. He intends settling here.

24 November. Rode to Hottentot's Holland. South-east wind rather annoying.

25 November. Attended the service of the Dutch Church in the morning, but all was so dead and lifeless that I felt little interest in it. We have surely fallen upon evil times when whole congregations professing Christianity are to be found in which not one true Christian exists. I preached to the slaves in the afternoon and they heard with great attention, but what can we expect them to learn from hearing one sermon a fortnight. What a shame that no school for the heathen is yet established in this district. I rode down to the strand in the evening and preached to about eighteen persons, amongst whom were four or five Malays, which is not a thing of common occurrence. Will the Malays become obedient to the faith?

26 November. Rode to Cape Town. Catechised the children in the school in the evening and gave a short address.

27 November. Preached in the evening in Rogge Baaij. Very few were present.

28 November. A day of business. In the evening I attended the anniversary meeting of the London Missionary Society. The report was interesting, but rather long. The addresses were not of a brilliant description, nor did they display much talent, but they were such as commanded

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[80] James Townley (1774-1833), Wesleyan minister. In 1822 he received the degree of D.D. from the college of Princetown, New Jersey, in recognition of his literary work. From 1827 to 1833 Townley served as general-president of the Wesleyan Conference. (Dictionary of National Biography 1899, Vol. LVII:102; British Minutes of Conference 1834:342,345).

attention and I doubt not gave rise to pious and devout feeling. Mr. Atkinson[81] gave a clear and lucid view of the state of things in Madagascar and of his reasons for leaving that island. His was by far the best speech delivered on the occasion, but had it been given at an earlier period of the meeting, its value would have been better appreciated. On the whole it appears that the work of God is prospering and the prayer of every sincere heart must be that nothing may interrupt its progress, but that it may spread and grow till its influence shall be felt throughout the whole earth. Amen and Amen!

29 November. Baptized a child at a private house; was offered money which I did not accept. Talked to a poor dissipated Irishman, but my words appeared to have no effect. Preached in Dutch in the evening from: "Wie strijd zyne Formeerder."[82] Baptized two children afterwards.

1 December. Spent in reading and writing. Employments which I often delight in, but sometimes they are a weariness to the flesh.

Sabbath, 2 December. Preached in the morning with enlargement upon the first and second verses of the fifty-fourth chapter of Isaiah. The word seemed to have effect - may it be lasting. Afternoon Dutch service as usual. Few present. Evening preached and administered the sacrament.

3 December. Hearing that two men were in jail under sentence of death I called upon them this afternoon. I discoursed to them at least half an hour and placed before them as clearly as I could the way of salvation. They listened not only with attention, but also with eagerness and I hope they are sincerely desirous of reconciliation with God. I asked if they had ever been upon a miss[ionar]y institution. They answered, "No". I enquired if they were slaves or free. They replied, "Slaves". I next interrogated them as to whether any man had ever preached at their master's house or if they had ever received any religious instruction. "No" was the answer. O what an awful account slave-holders will have to give for neglecting the instruction of their slaves.

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81 Theophilus Atkinson (1804-1890), L.M.S. missionary. Atkinson was ordained in May 1829 and arrived at the Cape in October 1829. Worked initially at Bethelsdorp and then in Port Elizabeth. In August 1831 he went to Madagascar, but not being permitted to remain there, he returned to Cape Town in October 1832. After serving a number of congregations, Atkinson retired in 1882. (Sibree 1923:30)

82 The reference is to Isaiah 45:9, "Woe to him that striveth with his Maker...".

These two poor men are strong, healthy and young. They have not been guilty of murder, but only of theft. What a pity then to take away their lives when the ends of justice might have been as fully answered by imprisonment or banishment.

Had a long conversation with Dr. Adamson, who is a thorough Calvinist. I told him that I fully believe that when I see a Calvinist earnest for the promotion of the gospel, I think he is not a Calvinist in practice. Missionary prayer meeting in the evening. As I forgot to give it out on Sabbath-day very few of our own people were present.

4 December. Visited the prisoners who are under sentence of death. I read to them many select passages of scripture, with such remarks as I thought necessary, and then prayed. They still listened with eagerness and appeared to feel a little, but not in a degree of corresponding with the awfulness of their situation. O that God himself would teach, enlighten and save them. I preached in the evening in a private house to a few persons with much pleasure from Romans 8:1. May the seed sown produce fruit to the glory of God.

6 December. This morning the two condemned men were executed. I did not go to witness their end. Mr. Cook attended and endeavoured to improve the occasion to the assembled multitude, but it does not appear that he met with much encouragement. Heard Brother Shaw preach in the evening.

7 December. Presided at a meeting of the Sabbath school teachers. The whole of the subjects which came before the meeting were considered in the fear of God, so that we had no unprofitable discussion nor anything to beget unpleasant feelings.

8 December. Got up early and proceeded to Simon's Town. As Brother Cook had his appointment for Hottentot's Holland, we rode about four miles in company. He told me his resolutions regarding a certain affair, which, although I would have been afraid to adopt myself, I approve of in him. That law of our connexion which forbids [missionaries] to marry for the space of four years has proved a stumbling block to many and is very unsuitable to miss[ionarie]s in a foreign land.

Arrived in Simon's Town about a quarter past ten. Spent the day chiefly in writing. In the evening I was favoured with the company of Mr. Marshall who appears to me to possess more of the mind of Jesus than any other man I have ever known, and I have known many sincere follower's of the Lamb. What a devotion of spirit, what a simplicity of manner, what an extent of scriptural knowledge, what a richness and variety of expression this man displays. Many of his views are peculiar for he thoroughly believes all the doctrines taught by Mr. Irving, but these doctrines if duly examined will be found more uncommon than untrue. The extraordinary gifts of the Spirit for instance were enjoyed by the Church in New Testament times and we have no intimation that they were only given for a limited period. The fact of the withdrawal may prove that they were abused and the Christians ceased to exercise that faith which their possession necessarily involved, but it can never prove that they ceased to be necessary, nor that the Lord without cause so far abridged the privileges of the church. Soon may the church regain her former glory.

I will, to assert my recollection, in future write a few memoranda of the subjects which Surgeon Marshall conversed upon and which at the time afforded me exquisite delight. He offered himself to the Church Missionary Society.[83] Fifty pounds a year to assist his widowed mother was all the salary which he requested. A most interesting account of his interviews with the directors. Was rejected on the two following grounds:

1) His attachment to the church was considered questionable.
2) He refused to go out unmarried.

Upon the last article Mr. Irving remarked: "The Church of Rome forbade its ministers to marry because they thought they might do more good if they remained single, but these men forbid to marry lest their funds should be burdened."

Study of conchology and of botany; shells teach me God, flowers teach me myself. Limpets - flowers under the shade of a rock contrasted with those exposed to the rays of the sun. Believers in obscurity contrasted with those exposed to popularity. Interesting conversation upon a stage coach originated by the remark, "How delightful it is to see God in everything". Stained-glass

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[83] Originally called "Society for Missions in Africa and the East", the Church Missionary Society was founded in 1799 as the Church of England organ for foreign missions. The society's theology has been consistently Evangelical. The C.M.S. pioneered missionary work in Canada, New Zealand, the Middle East, Africa (west and east), Persia, India, Pakistan, Ceylon, South China and Japan. (The Oxford Dictionary of the Christian Church 1974:308)

of the coach window accounts. Do justly, love mercy etc.[84] Remarks on entering the city of Edinburgh. Powerful effect. Christian experience - criminality of sins. God already reconciled to sinners. Faith. Depravity of human nature. Watchfulness. Prayer. Influence of sensible objects upon the mind. Our own weakness and failures should teach us charity - Revd. Armstrong.[85] His eloquence. Sermon on following the Lamb withersoever he goeth. Surgeon Marshall himself preaches upon "The devil was a heir from the beginning"[86] - outline. More than ordinary assistance. Is accused afterwards of intoxication - proved its falsity. Saw why the Lord had led him in that place to preach from such a passage of scripture.

Account of his mother: trance - heaven, hell. Struck dumb - relates what she saw to a minister in Wales who committed it to writing etc. At Plymouth[87] an angel appeared three times and enquired, "Why sleepest thou?" Set off for Portsmouth[88] - arrived just in time to prevent her husband from committing suicide. "O [word illegible] my guardian angel, the Lord has sent you to save my soul from everlasting destruction" was the exclamation of the astonished husband. Particulars of his father's history: naturally meek. Sat under the ministry of the Revd. Mr Blunt.[89] Spiritual exercises. Receives the Lord's Supper with his wife who was then supposed to be at the point of death. Is appointed to another ship. After being two days on board he is found dead. Had been called away in a moment. Was sitting upright in his chair, pen in his hand, ink not dry.

Such were the chief subjects which Surgeon Marshall placed before me in his own most interesting manner. I had little else to do than to show the high gratification which his

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84 The reference is to Micah 6:8.

85 Possibly a reference to James Armstrong (1780-1839), Irish unitarian minister. Armstrong was ordained in December 1806, was one of the founders of the Irish Unitarian Society (1830) and of the Association of Irish Nonsubscribing Presbyterians (1835). In 1834 he received the degree of D.D. from the University of Geneva. (Dictionary of National Biography 1885, Vol.II:92-93)

86 The reference is to 1 John 3:8.

87 Plymouth is a seaport in Devonshire, south-west England. It is 340km south-west of London. (Chambers World Gazetteer 1988:511)

88 Portsmouth is a seaport in Hampshire, south England, 133km south-west of London. (Chambers World Gazetteer 1988:517,518)

89 Possibly a reference to Henry Blunt (1794-1843), minister of the Church of England, ordained in December 1818. (Dictionary of National Biography 1886, Vol. V:272,273)

conversation afforded me. I have seldom spent such an agreeable evening in any company and I am certain that the remembrance of it will ever give me pleasure.

Sabbath, 9 December. Preached in the morning to a small congregation from Hosea 13:3. I then took horse and proceeded to Kalk Bay where I preached to a few persons upon the same subject. From thence I rode to Muizenberg [sic] and discoursed to the prisoners. Then to Baas Herman's Kraal. Then to Wynberg, where I preached in English with much liberty upon repentance and judgement.

11 December. After a day of much inward exercise and great searchings of heart, I went in the evening and preached in a private house to a number of coloured people and blacks who heard with deep attention.

12 December. Finished reading Lander's *Discovery of the termination of the Niger*,[90] a work which I perused with considerable pleasure. Heard Brother Cook preach in the evening upon the coming of Nicodemus, the Jewish ruler, to our Lord.[91] He said many things with which I could not agree.

13 December. Heard Brother Shaw preach in Dutch in the evening a sermon which I heard him preach before. Larger congregation than usual.

14 December. Wrote a long letter to my sisters and took it to the post office. Superintended the school in the evening and catechised the scholars. Received a short letter from Brother Ronquest informing me that Surgeon Marshall has sailed. May God be with him.

Sabbath, 16 December. Rode to Wynberg and preached in Dutch in the morning to a very small congregation. In the afternoon I preached at Rondebosch in English to about a dozen persons. I afterwards preached in Dutch to the convicts. I was much pleased with their attention and

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[90] Richard Lemon Lander (1804-1834), African traveller. Lander undertook an expedition to explore the course and termination of the Niger. His journals were published under the title of *Journal of an Expedition to explore the Course and Termination of the Niger*, and were published in London in 1832 by John Murray. (Dictionary of National Biography 1892, Vol. XXXII:49-51)

[91] The story of Nicodemus coming to Jesus is recorded in John 3.

especially to see some of them affected to tears. May the impression be permanent. I preached again in the evening at Wynberg to a respectable English congregation. All were very attentive, except two or three. One young man I reproved openly and with a measure of severity. Having concluded the labour of the day I took horse and rode to Cape Town, very uncomfortable in my mind and thoroughly tired in my body.

19 December. Heard Mr. Shaw preach in the evening a queerish sermon.

20 December. Preached in Dutch in the evening with considerable enlargement.

Sabbath, 23 December. Preached in the morning with considerable liberty upon John 4:24. At 2 p.m. I examined the children of the Sabbath school. They did not give me much satisfaction. I preached afterwards in Dutch to a small congregation. In the evening I preached with earnestness upon Hosea 13:2. I hope the word profited the people. Three years in Africa.

24 December. Spent the forenoon in the library reading McCrie's *History of the Reformation in Italy*.[92] In the afternoon I attended the female class and administered advice to the members. Superintended the school in the evening and concluded the day with comfort at the house of a friend.

25 December. Preached in the morning to a few people in Dutch. In the afternoon held a love-feast which was but thinly attended. I gave a rather detailed account of my experience and of the steps by which I was led into the ministry. All the members who spoke gave me much satisfaction and I believe we were all quickened and revived. I preached in the evening with much liberty from those words, "Rejoice evermore".[93]

This day three years I delivered my first message in Africa. O what exercises of mind I have since passed through, and yet blessed be God I am still alive and feel tonight the love of God in

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92 Thomas McCrie (1772-1835), Scottish seceding divine and ecclesiastical historian. McCrie was ordained May 1796, but was deposed September 1806. In February 1813 the Edinburgh University made him D.D., a degree never before conferred on a Scottish dissenter. His *History of the Progress and Suppression of the Reformation In Italy* was published in 1827 in Edinburgh. (Dictionary of National Biography 1893, Vol. XXXV:12-14)

93 The reference is to 1 Thessalonians 5:16.

my heart and a sincere desire to be more deeply devoted to his service than I have ever been. I give myself anew to thee my Saviour; accept of me for thy name's sake.

26 December. Attended the Dutch church and heard the Revd. Mr. Faure preach upon the song of the angels who appeared to the shepherds on the plains of Bethlehem when our Saviour was born.[94] I expected something superior to what I heard, but it was nevertheless a decent sermon. I was taught a lesson in the evening, if I had spirit enough to act upon it, but ...

27 December. Heard Mr. Cook preach in Dutch in the evening. A wonderful sermon in many respects.

28 December. I often allow my feelings to master my judgement. Where is that firmness which I once thought I possessed?

29 December. Left Cape Town for Simon's Town. Took tea at Wynberg with a pious lady and her daughter. Prayed and then proceeded on my journey. Had company a good part of the way. I endeavoured to turn it to some account by making several inquiries respecting fishing etc.

Sabbath 30 December. Preached in the morning as usual in Dutch. My subject was the danger of grieving the Holy Spirit by which believers are sealed to the day of redemption.[95] In the evening I preached in English from John 4:24, "God is Spirit etc". I administered the Sacrament afterward and we enjoyed a very precious season. I had more than ordinary enlargement.

31 December. Renewed the tickets of two classes. Held a watch-night. Was very unwell, scarcely able to conduct the service.

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94 The account of angels appearing to shepherds on the plains is found in Luke 2:8-20.

95 The reference could be to Ephesians 4:30.

JOURNAL FOR 1833

1 January. Felt rather out of order and unable to think closely most of the day. In the evening I held a missionary prayer meeting. I am sorry to observe a decrease of zeal in our collectors, both here and in Cape Town. O that with the new year we may all, preachers and people, begin anew to perform our various duties with diligence and faithfulness.

2 January. Rose early and rode to Cape Town. Visited the public library and glanced over some new periodicals. Missionary prayer meeting in the evening, but few persons were present and only one collector remained afterward. O Cape Town, what shall be done for thee! Is all our labour lost?

3 January. Heard Brother Cook preach in the evening in Dutch. I could understand the meaning of all he said, but the words did not always express the meaning. (He thought quite otherwise.)

4 January. Had some conversation not truly spiritual and I fear not altogether charitable. It is very difficult to disapprove of a person without at the same time entertaining wrong feelings towards him. Mr. England,[1] one of our brethren, arrived here from India on his way to England. A severe affection of the liver has forced him to leave the scene of his missionary labours, where he has been actively employed for several years. I hope the air of his native country will be the means of re-establishing his health. He appears to be a man of superior mind. (An excellent man who knew Mr. E[ngland] in India once remarked to me: "Mr. England is a fiddling man." This remark conveyed much.)

5 January. Left Cape Town for Hottentot's Holland. Dined at a farmer's house on the way where I always meet with a kind reception. He gave my Dutch preaching unqualified praise. Had he not expressed himself in the same manner to my Superintendent, I would have thought it mere flattery. I called at another house a little further on, where I had a little business. I took the opportunity of speaking upon spiritual things and urging the necessity of devotion to the service of God. What I said was heard with deep attention and I hope will be followed with the divine blessing. I promised to call on my return and preach to them if they would collect a few

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1 John F England, Methodist minister. In British Minutes of Conference (1832:142), England is listed in the Madras District of India, at the station of Bangalore.

of their neighbours, which they readily consented to do. During the course of the afternoon I reached the end of my journey. When I had rested a little I walked down to the village and called upon a Mr. Roeux with a note from Brother Shaw respecting a pack-house which we wish to purchase from him in which to hold our religious services. I then called upon Mr. Vos the, field cornet. He received me with an appearance of cordiality, but I very much doubt its sincerity. After proposing a few questions to this individual, to which I received answers, I took my leave and returned to Mr. Edgar's, where I spent the evening agreeably in conversation. (He has since shown himself to be what I suspected.)

6 January. Sabbath morning, but though the sun shines as brightly and creation displays as many beauties in Africa as in Scotland, yet how different are my feelings! There is either an excess of glory, which by its almost unceasing exhibition gives an air of monotony and weariness to African scenery, or else there is a gloominess and dullness in my mind which throw their dark and sombre shades over every object which comes within the range of my vision. To whatever cause it may be attributed, of this I am certain, that I did not feel the thrilling delight which the morn of the Sabbath with its thousand spirit-stirring recollections ought to have produced. On the contrary, I gazed on the lovely face of nature with all the indifference of most complete abstraction and without the smallest emotion of pleasure.

I attended the Dutch Reformed Church and heard the Revd. Mr. Edgar preach from Psalm 90:12. He preached very short, but what he said was good. I preached in the school room in the afternoon to about forty slaves. They were very attentive and some were affected to tears. Towards the close of my discourse I asked, "Do you love the Lord?". One old woman answered, "Yes". I hope she spoke the truth. At the conclusion I requested those who wished to be more particularly instructed to remain. A few did and these I tried by a number of simple questions which they, with a few exceptions, were able to answer. Upon my return to the minister's house the number of slaves who were present at the service became the subject of conversation. Mr. Edgar told me that a certain person subsequent to Mr. Shaw's last visit said to him: "You see how the congregation is falling off. At first they had above a hundred, now they have only forty; in a little they will but have ten and then none at all." Mr. E[dgar] replied: "Yes, but the Methodist preachers are persevering fellows. They will not give up while they can get ten."

In the evening I rode down to the Strand. When I came to the house where I have before preached, I found it shut up. I knocked several times before I received any answer. At last an old man made his appearance and told me that the house was let. I asked if he knew any one of his neighbours who would let me a home to hold service in. He pointed to a hut only a few yards distance and said: "That one is empty, you may get it." I immediately made towards it and was met by the owner, of whom I asked liberty to preach in his house. This he granted without hesitation. He procured without delay some chairs and benches and sent his daughter round to give information. When I had waited nearly an hour about twelve persons assembled together and to them I preached with much pleasure, because though few in number they heard with deep attention. When the service was finished I took my leave and returned to Somerset. As I set out from the Strand on my return, the moon had just made her appearance above the tops of the opposite mountains, and though the beams of her glory were less dazzling than those of the sun, they were not less interesting. There is something indescribably beautiful in an African moonlight night. Nothing particular happened to me on the way; only I attempted to ford the Lawrence River[2] where it was too deep and frightened my horse a little and myself also. Thus another sabbath of another year is past and gone, added to the number for which I must give an account at the judgement seat of Christ.

7 January. I rose early and began my journey to Cape Town. I arrived about nine o'clock at a house in the Cape Downs, where I had promised to preach. I found about twenty persons awaiting my coming. They were all, without exception, people of colour. It gave me great satisfaction to have an opportunity of declaring to them the gospel of the grace of God. There is something so primitive in preaching to small companies in private houses that I greatly delight in it, and I am persuaded it is more calculated to do good than even preaching in chapels. Having taken my leave of these people I proceeded on my journey. The heat of the sun was intense, almost intolerable. I was glad when I reached home. In the evening I attended a missionary prayer meeting in the Union Chapel. Mr. Le Brun[3] gave an interesting account of his

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2 The Lawrence [Lourens] River rises in the Hottentot's Holland Mountains and the Stellenboschberg and enters False Bay at the Strand, 16km from its source. There is uncertainty about the origin of the name. (Botha 1926:88; S.E.S.A. 1972 vol. 7:37)

3 John Le Brun (d.1865), L.M.S. missionary, sent to establish a mission in Mauritius. Le Brun arrived in there in 1814 and worked there until 1832, when he was forced to leave because of ill-health. He arrived at Cape Town in October 1832, remained until March 1833, when he left for London. He returned to Mauritius in December 1841. (Sibree 1923:10)

appointment to the Mauritius as a missionary, of the progress of the work of God on that island, and of its present state and prospects. His English is very defective, but there was something in his manner and in the facts which he detailed very interesting. (He has since gone to England and he also intends visiting France.) A missionary from the south of India also spoke of the state of missions in that country. Dr. Adamson concluded with prayer.

8 January. Accompanied Brother England on board his vessel. May the Lord give him a prosperous voyage. Attended a sale of books in the afternoon and bought to the amount of £1.12.7 1/2 - too much for my means. I preached in the evening at a private house with much liberty and the word appeared to have effect. (I acted very foolishly in buying these books.)

9 January. Miscellaneously employed during the day. In the evening we had a lively prayer meeting. It appears from the latest accounts that we are likely to hear of war in Europe soon. May Divine Providence interfere for its prevention.

10 January. Preached in the evening in Dutch. I hope the word will not be altogether lost. Some friends newly arrived from Germany were present.

11 January. Was employed during the day in my preparations for Sabbath. Went out in the evening and supped at the house of a friend. Heard some rather pleasing intelligence from a missionary station. By a letter from Brother Edwards at Kamies Berg it appears that he has had a fever, but is now recovering.

12 January. Employed as yesterday. Visited the public library in the afternoon and glanced over the *Literary Gazette* for the present month. It generally contains some good articles, but also many trifles. I almost fell out with a certain lady at supper, whose supreme senselessness I find it difficult to bear. I wish I had more patience.

13 January. Preached this morning upon the passage which stands upon the tickets for this quarter: "Let him that nameth the name of Christ depart from iniquity."[4] I hope the people felt the power of the word. (This practice I have attended to for some time.) In the afternoon I

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[4] The reference is to 2 Timothy 2:19.

preached in Dutch. I preached again in the evening from, "For I am not ashamed of the Gospel of Christ".[5] I enjoyed considerable liberty and spoke so vehemently that the sweat ran down my face in streams. I have today been tempted beyond measure in the pulpit. Surely the devil has got permission to buffet me severely, to sift me as wheat. I feel as weak as water. I seem to be quite powerless; to be deprived of all energy. "O Lord I am oppressed, undertake for me."

14 January. A day devoted to miscellaneous reading. Foote,[6] Macklin,[7] Lord Rokeby[8] etc. have passed a review before me, and I am more and more convinced by what I read and by what I see that the life of man upon earth, except that part of it which is devoted to religion, is a piece of the most ridiculous folly. A scene which one would not wish to react, or to see reacted. Commenced reading the *History of the Reformation in Spain*,[9] from which I expect to derive both entertainment and instruction. (Did not persevere.) Superintended the school in the evening.

15 January. Reading still miscellaneous. Pope Sixtus V,[10] Morland,[11] Louis etc. and various other characters have occupied my attention. In man there is an astonishing mixture of good and evil, more generally of the latter than the former. I have begun a second perusal of Plutarch's

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5 The reference is to Romans 1:16.

6 Possibly a reference to the works of Samuel Foote (1720-1777), actor and dramatist. (Dictionary of National Biography 1893, Vol. XXXV:179-184)

7 Possibly a reference to the works of the actor, Charles Macklin (1697-1797). (Dictionary of National Biography 1893, Vol. XXXV:179-184)

8 Possibly a reference to the *Diary* of Sir Thomas Rokeby (1631-1699), the judge, which was edited with a memoir and published after his death. (Dictionary of National Biography 1897, Vol. XLIX:153-154)

9 *History of the Progress and Suppression of the Reformation in Spain*, by Thomas McCrie, was published in Edinburgh in 1829. (Dictionary of National Biography 1893, Vol. XXXV:12-14)

10 Pope Sixtus V (1520-1590), whose original name was Felice Peretti, was the pope from 1585 to 1590. His greatness is founded on his achievements in reforming the central administration of the church. (The New Encyclopaedia Britannica 1986, Vol. 10:855,56)

11 George Morland (1763-1804), English genre, landscape and animal painter, whose style and works were much imitated in England during the late 18th and early 19th centuries. (The New Encyclopaedia Britannica 1986, Vol. 8:327)

Lives[12] and if I find as much entertainment and instruction in them as when I read them last, which was several years ago in Scotland, I will not grudge the time bestowed upon them. I was about to tell an anecdote today at dinner, indeed I had actually commenced, when a lady who was present and who I doubt not thinks herself more than a little genteel, without either ceremony or apology began to talk of a house to let in the neighbourhood. She of course carried the day.

16 January. Nothing worth recording transpired during the day, except a conversation at dinner which Brother Cook and myself had reason to view in a rather serious light. Preachers have to do with the opinion of the church and of the world as well as their own, otherwise I would shift my quarters without delay. (Wishes in regard to the past are fruitless, else I wish that I had never become an inmate of the m[ission] house.) In the evening we had prayer meeting which was but thinly attended. We were sagely told by one who should have told us other things, that the people would prefer a prayer meeting on the Wednesday evenings to our preaching, but we now have proof to the contrary. One who has been acquainted with Methodism here almost from its commencement has said to me more than once that continual changes have much retarded its progress, and I fully believe it.

17 January. Employed during the day in writing a Dutch sermon. Spent a very pleasant evening at the house of an old Methodist with a few select friends. Brother Cook and I went to hear Brother Shaw preach in Dutch and the females of the company had a prayer meeting during our absence. I hope primitive days will again return.

18 January. Transcribed a few choice pieces of poetry. Read several chapters of the history of England. Went out in the evening according to a previous appointment and took supper at the house of a friend. The conversation was miscellaneous.

19 January. Went to the library in the morning and looked over the newspapers of Wednesday, Friday and Saturday. None of them contained anything of much importance. The affairs of

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[12] The reference is to the work *Parallel Lives*, by the biographer and author Plutarch. In his *Parallel Lives* Plutarch recounts the noble deeds and characters of the Greek and Roman soldiers, legislators, orators and statesmen. The work was designed to encourage mutual respect between Greeks and Romans. *Plutarch's Lives* was translated from the original Greek, with notes, by John and William Langhorne and published in London in 1801. (The New Encyclopaedia Britannica 1986, Vol. 9:529,530)

Europe were at the present moment a serious aspect. What the result will be God only knows. After dinner I left Cape Town for Simon's Town. I was glad to find all my friends on the way, whom I am accustomed to visit, well. On my arrival in Simon's Town I had a short interview with a Mr. Cook, purser of a man-of-war vessel in the bay named *Zebra*.[13] He has been at the Habai Islands[14] and has witnessed the glorious work which has of late been wrought there and appears to be much interested in the cause of missions. He afterwards sent me some documents for perusal: one was a letter of introduction to our missionary secretaries in London from the brethren stationed in the Habais; another was a private letter from Mr. Orton of Sydney;[15] a third was an account of the capture of a ship by the natives of one of the south-sea islands; and a fourth was a specimen of writing in the native language.

20 January. Preached in the morning to our ordinary congregation from Romans 1:16. Rode to Kalk Bay and preached to a small company upon the same. Visited Muizenberg [sic] and Baas Herman's Kraal. Reproved the overseer of the convicts at the latter place for allowing us to be disturbed while holding service by a set of unruly, lawless persons, who had come in a wagon either to visit him or the soldiers on the station. Preached at Wynberg in the evening. The congregation was not numerous. Reached Cape Town a few minutes past eight.

21 January. Received a letter from home. I thank God all my sisters are well. A glorious revival of religion has taken place in Glasgow and is going forward with mighty power. What a mercy. (Two hundred have been added to the Society within the year). I will still hope for thee, O Cape Town: low as though art, God can raise thee up. Glasgow also was low, but the Lord has visited and redeemed His people. Blessed be His holy name for ever.

Met the female class in the afternoon. A certain person was present who had changed her class on account of a quarrel she had had with her leader. I told her plainly that I did not want to hear her experience and that if she had anything against her brother, she must go and be reconciled

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13 The *H.M.S. Zebra* arrived in Simon's Bay on 15 January 1833, from Colombo, and left for England on 8 February. (Cape Almanac 1834:88)

14 The Habai [Haabai] Islands are a group of islands in central Tonga, in the sough Pacific. These islands are listed as a station in The Friendly Isles District of the South Sea Missions. (British Minutes of Conference 1833:264,65; The Colombia Lippincott Gazetteer of the World 1952:742)

15 Port and state capital of New South Wales, on the south east coast of Australia. (Chambers Worlds Gazetteer 1988:627)

with him, for till then I had not one word to say to her. She evinced much displeasure after the class was concluded, but as I had acted from a sense of duty I did not regard her. (I hope good of this person after all, as she still continues to attend. Her leader had not used her well.)

22 January. Finished a letter to a very dear friend and put it into the post office. Visited the public library and read a part of McCrie's *History of the Reformation of Spain*. Called upon a young man from a ship in the bay who is ill at the house of one of our friends. I talked very seriously to him and prayed, and I do not recollect ever praying for a sick person with more pleasure. When I had finished he repeated "Amen" thrice, with an emphasis which shewed he was sincere and deeply earnest. I spent the evening in looking over the second volume of *Sacred Literature* by Dr. Clarke's son. Much of it is meagre and uninteresting.

23 January. Read most of the day. Had an hour and a half's conversation with a friend in the afternoon. Attended a prayer meeting in the evening, or rather reading meeting, for Brother Shaw occupied most of our time in reading extracts from the *Life of Samuel Hick*[16] and some of them in my opinion were not judiciously chosen. Enjoyed two hours serious and quickening conversation afterwards. I also read a psalm and prayed.

24 January. Received a note from Mr. N[isbet?] and wrote a reply. Employed the forenoon in reading Fletcher's *Checks*[17] and a sermon in Dutch. Visited the library after dinner and read a part of the *History of the Reformation of Spain*. Had a short conversation with the librarian. (Mr Jardine[18]) Met in the parade a young man who was our fellow-passenger from England. (Mr. Hitchcock[19]) He has since got married to an excellent woman (an Afrikaner) according to his own account and is doing well - for this world I suppose, the next is little thought of. Heard Brother Cook preach in Dutch in the evening. He makes some improvement. The devil

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16 The *Memoir of Mr. Samuel Hick* appeared in the *Wesleyan Methodist Magazine* (April 1831:217-225). Samuel Hick (1758-1829) was a Methodist Local Preacher.

17 The reference to *Checks to Antinomianism* by John Fletcher (1729-1785), vicar of Madeley. The work was called forth by disputes between Arminians and Calvinists in 1771. (Dictionary of National Biography 1889, Vol. XIX:312-314)

18 A Jardine was the librarian to the Public Library in the Exchange buildings. (Cape Almanac 1833:220)

19 This could be a reference to a J Hitchcock, organ builder, piano forte manufacturer, and musical repository. (Cape Almanac 1833:220)

is determined if possible to overcome me. Shall he prevail? Is it unlawful to pray, "Lord confound my enemies"?

25 January. The former part of the day was spent in reading as usual. In the afternoon I walked out and called upon a sick person whom I had promised to visit, but circumstances precluded my seeing him. In the course of my ramble I met with Mr. Townley and we had some conversation. I next found my way to the house of a friend, where I passed two hour's very comfortably. Coming home again to my study I found much entertainment in reading various articles in a work entitled the *Pocket Magazine*.[20] One article in particular pleased me - upon the *Sortes Sanctorum* of the primitive Christians. (See also Dr. Townly's *Biblical Illustrations*.[21])

26 January. Went to the library after breakfast and looked over the newspaper of today. The Bishop of Calcutta it appears reached that place upon the fifth day of November last, and has since been installed into his office. (The Bishop has published one of the sermons which he preached at the Cape.) The Sultan of Johanna[22] has arrived here by one of the ships in the bay. He has come to solicit assistance from our Governor against a brother of the late Radama,[23] who has endeavoured to divest him of his dominions. If he does not succeed here he intends to proceed to England. In the afternoon I rode out to Wynberg. Visited two families in one of which I prayed. Had worship in the evening at which the people who reside upon our premises

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20 The Pocket Magazine was a monthly magazine first published in January 1827 in London by James Robins. It was also known as the *Gentleman's pocket magazine*. Publication of the magazine stopped in 1833.

21 The reference is to the work *Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings from the Earliest Times to the Present Century*, by James Townley (1774-1833), published in 1821. (Dictionary of National Biography 1899, Vol. LVII:102)

22 Originally the term "sultan" referred to a moral or spiritual authority. It later came to denote a political or governmental power. From the 11th century it was used as a title by Muslim sovereigns. Johana is a town in central Honshu, Japan. (The Columbia Lippincott Gazetteer of the World 1952:882; The New Encyclopaedia Britannica 1986, Vol. 11:380)

23 A chief in Madagascar who had shown great kindness to missionaries before his death in July 1828. (Sibree 1870:409)

were present, and also three of Brother Schemlen's people from Kammuggas.[24] I talked to them separately, but found them very ignorant. Very likely they are not yet converted.

27 January. Preached in Dutch in the morning to a not very numerous congregation, but yet as many as I expected. Took dinner at Mr. Van Reenen's. At Rondebosch I had a few English and the convicts to whom I discoursed upon divine subjects. I preached again at Wynberg in the evening to a decent and interested audience. I had much liberty and I know the word had some effect upon the hearers.

28 January. Received [Methodist] *Magazines*, *Missionary Notices*, *Missionary Registers* etc. from the Committee. I see that Mr. Ward has published another sermon on the character of a good minister, which is highly recommended in the select list of books. I hope it will do good. Had serious conversation with several friends during the day. O to be more holy!

29 January. Spent most of this day perusing the newly received *Mag[azine]s*. I was much affected by reading a memoir of the Revd. W Entwisle[25] and especially the account of his triumphant end. When I compare myself with the meanest follower of Christ I am filled with shame, but when I place myself before such exalted piety as that which this minister possessed and exemplified, I feel myself to be less than nothing and vanity. Lord have mercy upon me and quicken thou me according to thy word. I read also with much interest a funeral sermon preached for the late Dr. Clarke by the Revd. H Moore.[26] I met in the *Missionary Register* with an

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24 Possibly a reference to a place called Komaggas, a settlement 40km south-west of Springbok and 45km north of Soetbasfontein, on the Kamaggas River. Founded as a station of the L.M.S. in 1829, it was taken over by the Rhenish Missionary Society in 1843 and then by the D.R.C. in 1936. The meaning of Komaggas is probably "place of many wild olive-trees". (Raper 1987:269)

25 The Memoir of the Rev. William Entwisle appeared in the *Wesleyan Methodist Magazine* of October 1832 (1832:693-710) and was written by his father, Joseph William Entwisle. William Entwisle (1799-1831) was ordained a Methodist minister in 1823 and served in a number of circuits in England. His father, Joseph Entwistle (1767-1841), was also a Methodist minister, and twice served as the president of the British Methodist conference. (Dictionary of National Biography 1889, Vol. XVII:378,379)

26 Henry Moore (1751-1844), Methodist minister, twice served as the President of the Wesleyan Conference. (Encyclopedia of World Methodism 1974, Vol. 2:1665; British Minutes of Conference 1844:10-12)

account of the death of the Revd. Mr. Lewis[27] of Berbice.[28] I recollect he called upon me when I was in London and talked and prayed in a very impressive manner. Now he is gone to his reward; may my last end be like his. I preached in Dutch in the evening at a private house to a few persons who listened with deep attention. The beauty of the evening induced me afterwards to take a walk for half an hour, but I do not much relish a walk solus. Came home at nine o'clock, conducted family worship and thus concluded another day. It is now past eleven. Time flies, death comes. The Judge is at the door. O that I were ready for eternity. Lord save me. Amen and amen.

30 January. This morning Mr. Halbeck, Superintendent of the Moravian missions in Africa, called at our house. I had often heard of him and had also read some of his letters, from all which I had formed a high opinion of him. And this opinion was not lowered in the least when the opportunity was afforded me of seeing him and enjoying his conversation. There is a dignified simplicity in his person and in his manner, and the intelligence which illuminates his countenance cannot fail to impress every observer. But all his other qualifications receive a polish and a grace from his unfeigned piety which nothing else could have given them. He told me of a remarkable religious awakening which has taken place of late in the district of Caledon: it extends more than a hundred English miles. O that it may spread throughout the whole of Africa.

I engaged to ride out with him in the afternoon to Green Point[29] to see Mr. Nisbet. Accordingly at the appointed time we went and I was much interested in his conversation. It appears that a wonderful change has been effected in the Dutch Boers in the neighbourhoods of Genadenthal[30] and Elim.[31] They have divested themselves of their former prejudices and now gladly flock to

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27 Michael Lewis (1803-1833), missionary of the L.M.S. Lewis was ordained in 1830 and then appointed to George Town. He took temporary charge of the Berbice station. (Sibree 1923:30)

28 Berbice is a country in East Guyana, divided into two districts: East and West Berbice. (Webster's New Geographical Dictionary 1972:138)

29 Green Point is a suburb of Cape Town on Signal Hill, north-east of Sea Point and north of Lion's Head. It was named in 1675 after the point of the promontory bonding Table Bay. (Raper 1987:189)

30 Genadendal was a Moravian mission station, south of the Riviersonderend Mountains, 35km north-east of Caledon. Founded by Georg Schmidt, it is the oldest mission station in South Africa. The name is of Dutch origin, meaning "dale of mercy". Formerly known as Baviaanskloof, the name was changed in 1806. (Raper 1987:175,76)

31 Settlement 48km north-west of Cape Agulhas and 32km south-west of Bredasdorp.

the mission stations to hear the word of God. A formal application has been made to Mr. H[albeck] to open a school for their children and they propose to lodge them with the more respectable Hottentots on the station; a thing so wonderful that two years ago its occurrence would have been deemed almost impossible. About a year since, a lady told a Hottentot belonging to Genadenthal [sic] that she did not like to come to their kerk, because there were many stinking Hottentots in it. "Well," said the Hottentot, "you should go upon you knees and pray to God that you may never enter heaven, for there will be many stinking Hottentots there". That same lady is now glad to assemble with the Hottentots to hear the words of eternal life. As we rode home together I learned that Mr. H[albeck] was educated for the ministry in the Established Church of Sweden and that he filled that office for seven years before he came out to this country. The Dutch is the tenth language which he has acquired, and he keeps up regular correspondence with the Moravian Societies in England, Germany and Holland in the languages of each. He has established an infant school in Genadenthal [sic] which gives him great satisfaction. He proposes commencing another at Groene Kloof[32] as soon as possible. Caffraria he has visited five times. The station in Tambookie Land,[33] named Shiloh,[34] prospers exceedingly and promises to be a place of great importance. I took my leave of this excellent man with a measure of regret, but I hope to visit Genadenthal [sic] in about three weeks when I shall again have the pleasure of his company.

I was rather late for prayer meeting, but I felt it good to wait upon God. Took supper at the house of a friend and had a conversation upon Sortes Sanctorum or bibliomancy, which I found one whom I highly esteem has been accustomed to practice. Although she has, I cannot doubt, done it with the purest intentions and has profited by it, yet I was forced to condemn it as a custom which has been productive of much evil.

31 January. Was employed during the forenoon in fruitless study. One of our members called to request that I would baptize his child in private on Sunday next. I agreed to do it. (I fear this man has fallen.) After dinner I called upon one of our leaders and had some conversation with

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32 Mission station established by Moravian missionaries in 1808, 18km south-east of Darling.

33 Tambookieland, also known as Thembuland, refers to the area inhabited in the eastern Cape around present Queenstown, by the Thembu, a Xhosa people, formerly known as the Tambookies. (Cope 1977:161; Raper 1987:534)

34 Moravian mission station, established in 1828 on the Klipplaat River, in the Queenstown district.

him. (Mr. W Currey, a good man) I then went to the public library and remained nearly an hour, not reading, but divesting myself with books. (I have too often done this.) From thence I went to see one of my Scotch friends, with whom I took tea. (Mr. McDonald[35]) At his house I met with Mr. Haslett,[36] teacher of the Infant School, who appears to be a good young man. (Haslett was only teacher pro tempore during Mr. Buchanan's absence.) In the evening I preached in Dutch to about ten or a dozen persons. If they got good to their souls I have no reason to complain. Thus another month has passed away. O that I could keep pace with time in improvement, but alas I do not. I am left far, far behind. Lord help me.

1 February. Employed most of the day in writing a sermon. Went out in the afternoon to fulfil a promise I had previously made. Attended the school in the evening. I am often tempted to say like the ancient Israelites, "Surely my way is hid from the Lord and my judgement is passed over from my God".[37] ("O thou of little faith, wherefore didst thou doubt?"[38])

2 February. Had to go out in the forenoon upon business. I took the opportunity to call at the library and glanced over the latest news. Met with nothing of much importance. Returning home again I was employed the greater part of the day in my pulpit preparations. In the evening I had some very interesting conversation with Mr. Townley. He gave me a more particular account of Dr. Bialoblotsky[39] than I had heard before, which gave me much pleasure. Whilst I read the chapter at family worship, I felt as if every nerve in my body had been unstrung and really thought I would have had to desist. A messenger of Satan has been sent to buffet me. O Christ, let thy power rest upon me.

3 February. Preached in the morning without any life or animation. All was dry and barren. I went afterwards to the house of one of our members to baptize a child. There I felt a degree

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35 This is possibly a reference to J McDonald, an English teacher. (Cape Almanac 1831:266)

36 Mr. Haslett was the teacher who took over temporarily from Mr. W Buchannan, who at the time was establishing Infant Schools in the country districts. (Cape Almanac 1833:138)

37 The reference is to Isaiah 40:27.

38 The reference is to Matthew 14:31.

39 Rev. Dr. Friedrich Bialoblotsky [Bialloblotzky], Methodist missionary stationed in Alexandria and Zante in the Mediterranean Mission. (Missionary Notices 1828:524; 1830:271; British Minutes of Conference 1828:366; 1829:477)

of quickening. Took dinner with a family who love the Lord and our conversation was as becometh the Gospel. Heard Brother Schemlen preach in Dutch in the afternoon. Preached myself in the evening in English and administered the Lord's Supper. It was a time of refreshing from the presence of the Lord.

4 February. Library in the morning where I read some interesting articles in the *Penny Magazine*.[40] After dinner I visited three families. In the evening the Union Missionary prayer meeting was held in our chapel. Mr. Anderson, an old missionary from Pacaltsdorp, was present. He said he had been thirty years employed in the mission work and he did not repent having engaged in it. The testimony which he bore was truly noble and worthy of a saint soon to be with God. Mr. Ch[ris]tie[41] gave a long address with his usual good sense and with his usual affectation; perhaps not affectation now, but it must have been affectation at first. Spent the evening at the house of a friend.

5 February. Preached in the evening at a private house, but did not enjoy much liberty.

6 February. Went on board the *Earl Bathurst*,[42] but did not much relish the conversation. Though not sinful, it was trifling. Missionary prayer meeting in the evening.

7 February. Heard this morning of the death of Mr. Keiler, a missionary belonging to the Rhenish Missionary Society. On the tenth day of last month he was in our house, when he was healthy and cheerful and his heart appeared most deeply interested in the work upon which he was about to enter. But now his spirit has fled to the realms of glory and his body is consigned to the silent tomb. O God, may this solemn event have a proper influence upon my forgetful, trifling heart. Would that I could say with St Paul's assurance, "For me to live is Christ, to die is gain".[43] Received a letter from my brother-in-law in Bombay. The bearer, a very interesting man and a local preacher in our connexion, is on his way to Scotland, which will afford me an

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40 A reference to *The Penny Magazine of the Society for the Diffusion of Useful Knowledge*, first published on March 31, 1832.

41 George Christie (1802-1869), missionary of the L.M.S. (Sibree 1923:30)

42 The *Earl Bathurst* arrived in Table Bay on February 1st, and left on March 1st, 1833. (Cape Almanac 1834:88)

43 The reference is to Philippians 1:21.

opportunity of writing to my sisters. (Mr. Marshall, a native of Anderston, Glasgow.) Preached in Dutch in the evening.

8 February. Wrote a short letter to my sisters. Accompanied my Scotch friend down to the jetty where I bade him farewell. Called at the library and read some interesting extracts from the *Literary Gazette*.[44] Spent the evening most agreeably. Learnt a little French.

9 February. Rode to Simon's Town. Spent most of the day after my arrival in reading Butler's *Analogy*,[45] a work of great merit.

10 February. Preached extempore in Dutch, but my verbiage was too prolific for my matter. Led a class. Attended the Church of England service and heard a powerful exhortation. Whilst hearing it I was strongly impressed with a conviction that I should preach in the evening from these words: "It may be they will consider."[46] I knew not where to find them and I had no concordance. I therefore looked over every chapter in Jeremiah and eleven chapters in Ezekiel and at length I found them in the third verse of the twelfth chapter. I preached with deeply solemn feelings and I doubt not many who were present felt the power of God. I baptized a child afterwards and delivered an exhortation suitable to parents.

11 February. Spent the former part of the day in writing and the latter part in leading classes.

12 February. Rode to Klaver Valley and preached to a few of our people who assembled to hear. I then went after some of them who are beginning to decline from the ways of God. Plenty of silly excuses, but no straightforward confessions of guilt. I thought that perhaps most of them

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44 The [Cape of Good Hope] Literary Gazette was a monthly paper, established in Cape Town on 16 June 1830. Throughout its five years of existence it was edited by A.J. Jardine, librarian of the South African Public Library. Jardine was frequently controversial and at times found himself at loggerheads with the conservative *De Zuid-Afrikaan* on the one hand, or with the settler-supporting *Graham's Town Journal* on the other hand. (S.E.S.A. 1971, Vol. 3:52)

45 The reference is to *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, by Joseph Butler (1692-1752), published in 1736. Butler was ordained a priest in 1718 and served as bishop of Bristol and later of Durham. (Dictionary of National Biography 1886, Vol. VIII:67-72)

46 The reference is to Ezekiel 12:3.

would have attended the prayer meeting in the evening, but in this, as in many other things, I was disappointed.

13 February. Rode to Cape Town in the morning. After breakfast I visited the library and looked over the newspaper of Saturday last. I spent the afternoon in very agreeable company, but my heart was filled with sorrow. I gave out a hymn and prayed with a degree of power. In the evening the prayer meeting was but thinly attended. It was, however, a tolerably good season.

14 February. Began reading *Tacitus the Roman Historian*[47] at the public library. Brother Roberts[48] and family arrived from Ceylon and also a son of the Revd. Richard Watson's. I supped with Brother Roberts at his lodgings and very much enjoyed his conversation.

15 February. Read part of Fletcher's *Checks*, Butler's *Analogy*, Rollin's *Ancient History*,[49] and the *Annals of Tacitus*. I read much and improve little. Surely, surely some heavy trial awaits me, for I am harassed with the gloomiest foreboding. All my efforts to free myself are vain. And yet, O Lord, "thou knowest the way that I taken!" Wilt thou not interpose for my deliverance? Shall the ungodly prevail against me?

16 February. Visited Brother Roberts this morning. He read a psalm and I prayed. After considerable delay I left Cape Town for Hottentot's Holland, in company of the Rev. Mr. Edgar,

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47 Cornelius Tacitus (55?-117?), Roman historian and first pagan author to record the crucifixion of Christ. In his *Annals* (XV:44), Tacitus mentions the persecution of Christians by Nero, who made them scapegoats for the fire of Rome. Despite his eminence as a historian, nothing is known of Tacitus beyond allusions in his writings and some correspondence from the younger Pliny. (The Oxford Dictionary of the Christian Church 1974:1337; The New International Dictionary of the Christian Church 1974:951)

48 Joseph Roberts (1795-1849), Wesleyan Methodist missionary. Roberts worked in Ceylon for 14 years, becoming the Chairman of the Tamul District. He returned to England in 1833 because of ill-health, but by 1842 he had recovered and he returned to Ceylon, succeeding the Rev. Jonathan Crowther as the General Superintendent of the Society's Missions in Madras. (British Minutes of Conference 1849:182-184)

49 Charles Rollin (1661-1741), cleric, educator and author. Rollin served as rector of the University of Paris from 1694 until 1696. From 1730 to 1738 he wrote an uncritical work on ancient history, consisting of thirteen volumes. (The New Catholic Encyclopedia 1967, Vol. XII:561,562)

minister of the Dutch Reformed Church there. We had upon the whole a tolerably pleasant journey.

17 February. Heard Mr. Edgar preach an impressive sermon upon the views and feelings of a sick person in the prospect of death. I did not feel much except at intervals when some powerful remark awakened my dormant energies. The vanity of human life was strongly represented to my mind. In the afternoon I held service for the slaves; between thirty and forty were present, which was a very small number indeed and to me very discouraging. But in the evening about a hundred were present at a place three miles from Somerset, whither I rode to preach the gospel of peace and salvation. They were very attentive while I preached upon these words: "We know that we are of God; and the whole world lieth in the wicked one."[50] Surely the Lord will visit these poor slaves and redeem them from the bondage of ignorance and sin in which they have long been held. Feel very comfortable with Mr. and Mrs. Edgar, at whose house we are entertained with great cordiality and kindness.

18 February. Left Hottentot's Holland at half past seven o'clock a.m. The sun shone brightly and all nature appeared to feel the vivifying influence of his rays. As I ascended what is called Sir Lowry's Pass, I was delighted with the view which I enjoyed of the valley beneath. When I reached the top of the mountain the scene became less picturesque, but not less interesting. The continuity of mountains which met my sight, rising one above another in magnificent confusion, gave rise in my mind to sublime emotions. After a three hour's ride I was met by a Mr. Galley, who had promised to meet me. I rode with him to his house at Houw-Hoek,[51] where I preached in the afternoon to a few persons who came together. I rode afterwards about three miles further on to a convict station and discoursed to the prisoners with great enlargement and was heard with deep attention. Returned again to Mr. Galley's where I spent the evening in devotional exercises. (Here ended the sixth extract from my Journal to the Committee.)

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50 The reference is to 1 John 5:19.

51 Houw-Hoek is the name of a gorge in the Caledon district, through which the Bot River flows, and through which a railway line now passes from Cape Town to Caledon. (Botha 1926:64; Pettman 1931:71)

19 February. Rose about seven o'clock this morning and proceeded on my journey to Caledon.[52] I think I never felt the sun so scorching; it was all but unbearable. On this account I was too anxious to reach the place whither I was going to pay much attention to the country through which I passed. I can only say it appeared much the same as that which I had traversed on the proceeding day. I arrived at Caledon just as the sun had reached his meridian. I was directed for lodgings to the house of Mr. Henson. The accommodations were not exactly to my liking, but I thought I could surely do well enough for a night. Called on the minister, Mr. Cassie,[53] and found him to be a rather pleasant man. He readily answered all my interrogations. His church is well attended and there are six hundred communicants. He lamented the ignorance of the slaves and the unwillingness of their owners to have them taught. I received a promise from him that if I return again to Caledon and let him know a few days before, that he will procure the church for me to preach in and also give it publicity. This was a degree of liberality which surpassed my expectations. I likewise visited the school master, Mr. Saunders,[54] and was introduced to his school. He has only about thirty pupils whom he teaches reading, writing, arithmetic and geography. From thence I walked to the baths which are about three quarters of a mile out of Caledon. The water issues out of the mountain at about 112 degrees of heat. Having witnessed this phenomenon I leisurely returned to the village, where I gained admittance to view the interior of the church. It is a decent looking building in the form of a cross, which is the general form of churches in this country. On the front as far as I could guess, for I could not distinctly make out the reading, there is inscribed the fourth verse of the twenty seventh Psalm and underneath the following lines in the Dutch language: "Leest het geen hier boven staat; Dat door de Engelen wordt bewaakt; Gaat dan in door deze poort, En luistered naar's Heeren woord." Within I could perceive nothing tasteful or elegant. On the contrary, everything seemed to wear an appearance of meanness ill comporting with the august ideas which a place dedicated to the worship of Jehovah naturally suggests to the mind. As Caledon, which is but a contemptible place, could furnish nothing else worth seeing, I returned to my lodgings and spent the remaining part of the day in reading and conversation.

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52 Town at the foot of the Swartberg, 125km east-south-east of Cape Town and 72km north-west of Bredasdorp. First settled in 1715, it became a popular health resort on account of hot chalybeate springs. At first known as Zwarte Berg or Zwartebergbad, it was renamed Caledon in 1813, after the Earl of Caledon, Governor of the Cape from 1807 to 1811. (Raper 1987:84)

53 Rev. J Cassie was the minister of the Dutch Reformed Church in Caledon. (Cape Almanac 1833:171)

54 Mr. R Saunders was a master at the English Free School in Caledon. (Cape Almanac 1833:171)

21 February. Left Caledon in the morning. My host was so kind as to accompany me about three miles out of the village to set me upon the right road, for which I felt thankful. As I rode I came up to a waggon outspanned by the side of the way, which turned out to be Mr. Anderson's;[55] the old man came up to me and spoke in a most affectionate manner. I learned that he was proceeding to Pacaltsdorp, the scene of his labours, and I prayed most earnestly at parting that the Lord might be with him. As I advanced towards Genadenthal [sic] the face of the country became increasingly beautiful and bore evident marks of fruitfulness. The missionary village first opened on my sight from between two mountains and at that distance had the appearance of a large pleasure garden. I could see no buildings except the church, the roof of which appeared above the trees and produced a very pleasing effect. As I drew nearer I could perceive many of the Hottentot's houses, which being mostly built of clay and not white-washed, are not easily discernible at a distance. In their creation little attention has been paid to order or regularity, for they are scattered about the valley as if they had fallen promiscuously from the clouds. Upon my arrival I enquired for Mr. Halbeck, but it was not without difficulty that I found him. He received me very kindly and took me to his own private apartment, where I partook of some wine which was set before me. I then under his conduct took a survey of the various departments of trade which are carried on at the village.

In the carpenter's shop I was shown some specimens of exquisite workmanship. The cutlery chiefly excited my interest, because it presented a number of Hottentots busily employed in a useful and honourable calling. I bought two knives which though excellent, all circumstances considered, are by no means equal to those made in England. The steel appears to be coarse and is destitute of polish. In the smithy a Hottentot was pointed out to me as one of the best smiths in the Colony. No man in that part of the country is at all equal to him in doing the iron work of wagon wheels. This piece of information I received in answer to a question which I proposed respecting the ability of Hottentots to learn mechanical arts. A number of hands find employment in tanning skins. I suppose this branch of business answers well and therefore receives a proportionate share of attention. A mill for stamping bark is now in the process of erection. A retail store is kept open for the convenience of the Hottentots and the surrounding farmers, and no doubt for the purpose of making money without which even a miss[ionar]y station could not

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55 William Anderson (1769-1852), missionary of the L.M.S. Anderson came to southern Africa in 1800 and commenced the Griqua mission in July 1801. He was removed to the Caledon Institution (Zuurbraak) in 1820, and to Pacaltsdorp in 1821, where he remained until his death. (Sibree 1923:4)

long exist. I was introduced to a wine store where the produce of a large vineyard is kept. It contained but a few leagers, the others having been removed to be prepared for the approaching vintage. All their casks, barrels etc. are made on the station. About twelve o'clock a bell was rung, which, I was informed intimated that dinner was ready. This to me was a piece of grateful intelligence for nature began to be rather clamorous for support. I followed Mr. Halbeck to the dining hall where a table large enough for all the members of the mission, presented to the eye an abundance both of meat and drink. I was told the names of the miss[ionar]ies as they and their wives came in and took their seats, but I was gazing too intensely to hear very distinctly. I cannot therefore give a list of them here as I otherwise would have done. Amongst the number were two widows, a Mrs. Khorhammer and Mrs. Schults, the former much advanced in years. She has been half a century employed in the mission work.

When all were seated a verse of a hymn was sung and then we all, with the cheerfulness which a good dinner and good company inspires, performed the important acts of mastication and deglutition till nature declared herself satisfied. Another verse of a hymn concluded the ceremony. It is the custom, whether it be a good one or not I will not say, to sleep an hour after dinner. With this custom I was not all averse to comply, as my ride of at least three hours and a half's length had made me somewhat drowsy. I therefore repaired to the apartment assigned to me and, lying down, enjoyed a comfortable nap till summoned by the bell which rang again, to the exhilaration of a cup of coffee. It was rather diverting to see the late company fall in one after another, but half disentangled from the power and dominion of sleep. But the almost transforming energy of the Arabian plant soon transfused itself throughout our frames and brought us back to a full consciousness of life. I may just mention before I proceed further that the walls of this vigour-restoring room are ornamented with the portraits of about thirty of those worthies to whom we owe the reformation from popery. I could not look upon Luther[56] and Malancthen[57] and Calvin[58] and Cranmer[59] and Ridley[60] and Knox,[61] without a deep feeling

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56 Martin Luther (1483-1546), the founder of the German Reformation. (The Oxford Dictionary of the Christian Church 1974:846)

57 Philipp Malancthen [Melanchthon] (1497-1560), German Protestant reformer. (The Oxford Dictionary of the Christian Church 1974:898)

58 John Calvin (1509-64), French reformer and theologian. (The New International Dictionary of the Christian Church 1974:177-179)

of interest. It threw me back upon the times in which they lived and brought afresh to my mind the spirit they evinced, the actions they performed and the victory which they achieved. Blessed men! Your names are engraved on the walls of Zion and neither accident nor time will ever render them illegible.

I was now led by Mr. Halbeck into the garden which is one of considerable extent, abounding with useful vegetables and fruit trees. He shewed me a pear tree planted nearly a century ago by Mr. Smidt,[62] the first Moravian missionary that ever visited Africa. It now begins to decay; several of its branches have lost all vitality and soon it will be among the things that once were. We next proceeded towards the burial-ground. Above the gate on the outside are these words in capital letters: "Gezaaid in Zwakheid" and within, "Opgeweke in kracht".[63] In this sacred spot the mortal remains of many a saint lies interred. Several missionaries who finished their earthly course at Genadenthal [sic] are sleeping here, the sleep of death, surrounded by those Hottentots for whose salvation they forsook the land of their fathers and became sojourners in this far distant country. Hail ye warriors of the cross! Sweet to you is the rest of the grave! Glorious will be the morn of the resurrection!

Leaving the burial-ground we pursued our way by a walk running through a plantation of oak and fir trees, the boughs of which afforded a delightful shade from the rays of the sun. I have often wondered why trees are such a rarity in this colony, but in the course of conversation Mr. Halbeck assigned a very substantial reason for it. It is a universal practice in this country for the farmers to set their pasture fields on fire; the grass which springs up afterwards is very tender

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59 Thomas Cranmer (1489-1556), Archbishop of Canterbury in 1533. (The Oxford Dictionary of the Christian Church 1974:356)

60 Nicholas Ridley (1500-55), Bishop of London. (The Oxford Dictionary of the Christian Church 1974:1186)

61 John Knox (1513-72), Scottish reformer. (The Oxford Dictionary of the Christian Church 1974:786)

62 Georg Schmidt (1709-1785), Moravian missionary. Schmidt arrived in Cape Town in July 1737 and settled at Baviaanskloof. After baptising converts, Reformed ministers objected and Schmidt had to suspend his labours, leaving the country in March 1744. It was not until 1792 that the Moravians could resume their work in southern Africa. (D.S.A.B. 1968, Vol. I:692-694; S.E.S.A. 1973, Vol. 9:515,516)

63 The reference is to 1 Corinthians 15:43, "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power."

and grateful to the cattle. This practice, however much it may be called for, renders the planting of trees around a dwelling exceedingly dangerous. The wind often carries the fire to a great distance and when it happens to come in contact with trees the effects are disastrous. The very trees amongst which we were now walking, at one time were like to have been the prey of this devouring element. Happily the prompt measures resorted to proved successful in bringing it under control, but not before considerable damage had been done. Leaving our retreat in the wood we measured our steps back into the village. Here the church attracted my attention and the keys having been brought we entered it.

The character of its interior appearance did not strike me as having anything distinctive or peculiar about it, except that of extreme plainness. It is large and will seat about 800 hundred persons. The roof is supported by two clumsy pillars, which are as soon as possible to be substituted by cast iron ones. A kind of reading desk is used instead of a pulpit, and on each side of it are seats for the missionaries and their wives. The gallery, which runs along the whole of one side and the two ends of the building, is narrow and hardly admits of two rows of seats. In the gallery opposite the reading desk is placed a small organ which is used in the public worship and is said to be an excellent instrument for its size. I am no musician and therefore incapable of passing a correct judgement. Having thus seen the church I left Mr. Halbeck and repaired to my own room where I employed myself for some time in reading a history of the Moravian Church and its missions.

About five o'clock p.m. I walked out and perambulated the village alone. I observed that most of the people were employed with the produce of their gardens, some were drying peaches, others were cleaning pears, etc. I did not enter into conversation with any of them except one old man who told me that he had resided on the station more than thirty years and knew all the three missionaries who came to Africa in 1792.[64] I was surprised upon enquiry to find that he could not read. He expressed much thankfulness for the privileges which they enjoy and said that he prays daily to God. I returned in time for supper, to which we were summoned by the ringing of the bell at half past six o'clock. This repast was also begun and ended with singing. We then went to the church where a service was to be held for the married people. A hymn was sung at the opening. Mr. Halbeck delivered a discourse of about fifteen minutes length on the importance

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[64] The three Moravian missionaries who resumed the work Schmidt had begun, returned to the Cape in 1792. They were: J.C. Kuhnel, D Schwinn and H Marsveld. (S.E.S.A. 1972, Vol. 7:536-538)

of educating the young. Another hymn concluded the service. I heard not one word of audible prayer. Public worship without prayer was a thing so novel to me and withal so opposed to my sentiments and feelings, that I retired to my lodging place much dissatisfied, and it was not long till balmy sleep sealed up my eyes and senses to all terrestrial things.

21 February. At half-past five this morning the bell was rung for coffee, but sleep and I were so delighted with each other's company that neither coffee nor company, nor curiosity could separate us. I [continued?] to get up at half-past seven when the bell announced breakfast. There was nothing connected with this repast worthy of particular notice; it may therefore be passed over in silence. I spent the whole of the morning in the infant school where were 129 children all under eight years of age. Mr. Halbeck possesses talents for their work of a very superior kind, and to say the least, the children displayed an amazing knowledge, considering their age and the short time they have been under his tuition, in reading, arithmetic and natural history.

There is another school on the station in which about one hundred and eighty children of both sexes are taught the first rudiments of learning. Having thus for myself witnessed all that I judged of much importance at Genadenthal [sic], I began to think of taking my departure. This I announced to Mr. Halbeck at dinner and not long after I commenced my journey homeward. A ride of five hours and a half brought me to Houw Hoek where I remained for the night.

22 February. As I had promised when I passed Houw Hoek for Genadenthal [sic] that I would preach on my return, I waited till the time appointed, which was two o'clock p.m., but as no one came I considered myself free from any further obligation. So leaving this place and its wicked inhabitants to the master whom they have chosen, the devil, I proceeded to Hottentot's Holland where I arrived about six o'clock in the evening.

23 February. Arrived in Cape Town this morning about eleven o'clock. I hastened to the residence of her in whom my brightest temporal hopes are centred and was sorry to find that during my absence she had been unwell. To meet again had a reviving effect upon us both. In the evening, under the influence of sudden irritation, I spoke unadvisedly with my lips for which I was afterwards sorry. I once thought that I could bridle my tongue.

24 February. Preached with as much pleasure as my state of mind would allow from these words: "Behold I come quickly; hold that fast which thou hast that no man take thy crown."[65] In the evening I preached again. My text was: "It may be they will consider."

29 March. How often are resolutions broken. At the beginning of this year I resolved to write something in my journal every day, but a little unavoidable delay in the first instance has led to a total neglect for more than a month. It would be vain to attempt filling up this chasm from memory, but I may just record that besides the discharge of my public duties in the different places of the circuit, I have finished the reading for the second time of Rollin's *Ancient History*, a work replete with solid instruction. The number and length of his reflections have been censured by some as interrupting the thread of the history and hindering the reader from making his own deductions, but for my own part I view this as an excellence which very much enhances the value of the work. I have also read Butler's *Analogy of Natural and Revealed Religion* with pleasure and profit. I wrote a short article for the *Kaapsche Cyclopedie*[66] which has been printed and extensively circulated. I hope with God's blessing it will do good. A letter from the Revd. Richard Watson, one of our Secretaries, states that Brother E. Cook is appointed by the committee to Great Namaqualand. If he go I hope the Lord will be his guide and protection.

30 March. Left Cape Town for Hottentot's Holland; nothing worthy of notice occurred on the way. I was much harassed in my mind. Satan seems determined that if he can possibly prevent it, I shall have no enjoyment. What an expression that is, "Sift you as wheat".[67] I understand it by sad experience. I reached the end of my journey about 4 o'clock p.m. and spent the evening in conversation and reading the *Life of Savage* by Dr. Johnson.[68]

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65 The reference is to Revelation 3:11.

66 *De Kaapsche Cyclopedie* was issued from 1833 until 1835 or 1836. It was published weekly and its contents included biographical sketches of Luther, Mohammed and George Schmidt. (A South African Bibliography 1979, Vol. 2:721)

67 This is possibly a reference to Luke 22:31.

68 *Life of Richard Savage* was written by the lexicographer, Samuel Johnson (1709-1784), and published in 1744. Johnson received the degree of L.L.D. from Dublin in 1765 and from Oxford in 1775, but scarcely ever himself used the familiar title of "Dr. Johnson". (Dictionary of National Biography 1892, Vol. XXX:31-47)

31 March. In the morning I read part of the *Life of Timothy Dwight* which is prefixed to his *Theology*.[69] He had been a man of prodigious application. Went to the church and heard Mr. Edgar preach an excellent sermon from these words: "By thy stripes we are healed."[70] Service very long. I had not more than twenty slaves to hear me in the afternoon. The opposition becomes more inveterate. I was told that the masters of the slaves threaten to beat them on Monday if they dare to attend our worship on the Sabbath. This is not only wicked and cruel, but it is in the very teeth of an express law. I had some serious conversation with Mr. Edgar in the evening upon the subject and was highly gratified to see the deep interest which he takes in the prosperity of our work. He said: "I believe you were brought to this place by the providence of God and I am fully persuaded that the work in which you are engaged is the work of the Spirit. Were I therefore with such a belief and persuasion to oppose you, I would be guilty of the sin against the Holy Ghost which hath never forgiveness, neither in this world nor the world to come." I am thankful that we have such a friend in the minister of the parish, and I hope that no reflections which may be cast upon him for his attentions to us, will ever produce any change in his mind. I read the account of *The Dairyman's daughter*,[71] which I have often read with much pleasure and profit.

1 April. Left Somerset about seven o'clock this morning and rode to Klip Fontein[72] where I held a service with a few who came together for that purpose. They propose erecting a small chapel which I hope will prove a Bethel to many souls. When I arrived in Cape Town I received the mournful intelligence that Revd. Richard Watson is dead. Missionary prayer meeting in the

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69 Timothy Dwight (1752-1817), Congregational theologian and educator. Dwight received honorary doctorates from the College of New Jersey and Harvard. From 1795 until his death he was president and professor of divinity at Yale. His chapel sermons were posthumously published in five volumes from 1818 till 1819, as *Theology, Explained and Defended*. (The New International Dictionary of the Christian Church 1974:318,319)

70 The reference is to Isaiah 53:5b.

71 The reference is to the popular evangelical tract of Richmond Legh (1772-1827), *The dairyman's daughter; an authentic and interesting narrative, in five parts*. The work was published by W. Tuttle, J. Tuttle and Co. in 1815. (Bebbington 1989:115)

72 Little village on the banks of the Klaas Jagersrivier, about 6km south-south-west of Simon's Town. In 1833 the locals built a small chapel at their own expense. (Mears 1973:97; Reader's Digest Atlas of Southern Africa 1984:83)

evening. Dr. Adamson read extracts from the *Journal* of Mr. Wolf,[73] and a Mr. Welch,[74] newly arrived from Scotland, gave an interesting account of the Glasgow city mission. Dr. Phillip [sic] concluded the meeting with a long but very powerful prayer.

2 April. Read the eighth number of the *Cape Cyclopedia* which gives a general view of Africa. Renewed the tickets of the class in the evening: the experience of the members was in general pleasing. Even in Sardis[75] a few names were found who had not defiled their garments. My own cold heart received a degree of quickening. O that the effects may be permanent.

3 April. Rode this morning to the Cape Flats and preached to about forty persons. May God give the increase. I was glad to see that the greatest number of my congregation consisted of coloured people, most of whom had come many miles to hear the word. The very thought that these people may yet form a church in this desolate spot fills me with delight. We have seen of late some gracious indications of good which I humbly hope will not prove fallacious. Missionary prayer meeting in the evening. Collectors not so zealous as they once were. We will have but a sorry account at the end of the year.

4 April. Nothing particularly worthy of notice has transpired this day. Began a discourse upon Job 19:25-27, but laid it aside because I did not feel much freedom to think on the subject. Helped to correct a number of the *Cape Cyclopedia* written by Brother Shaw. Spent two hours in the evening with one whose company is my greatest earthly felicity.

5 April. Attended the Dutch church in the morning and heard the Reverend Mr. Faure preach upon the history of our Lord's burial. I have no doubt that his discourse was excellent, but I was

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[73] Possibly be a reference to Joseph Wolff (1795-1862), missionary. Wolff was the son of a Jewish rabbi but was converted to Christianity in September 1812. He became a member of the Church of England and after the study of oriental languages, travelled to eastern lands to prepare the way for missionary enterprises among the Jews and Mohammedans who inhabited them. Many of his journals on his travels were published. (Dictionary of National Biography 1900, Vol. LXII:306,307)

[74] Possibly be a reference to one of the following:
a) T Welsh, messenger to the Orphan Chamber. (Cape Almanac 1833:243)
b) George Welch, a cooper. (The Cape Directory, 1839)

[75] Settlement in present-day Turkey, 50km east-north-east of Smyrna, at the foot of Mount Tmolus. It was an early seat of Christianity, one of the "Seven Churches in Asia". (The Columbia Lippincott Gazetteer of the World 1952:1705)

too far from the pulpit to hear distinctly. Read a short account of that truly philanthropic woman, Mrs. Anna Kilham[76] in the *Annual Monitor*, published by the Society of Friends. In her the benighted sons of Western Africa have lost a faithful and zealous promoter of their interests. At our evening's family worship I was much impressed with the hymn which was sung, especially with these lines in the last verse: "When Sun and Stars shall cease to shine, Mysterious Deity, Who never began to be, To sound thy endless praise be mine."

21 April. (Simon's Town) Preached in the morning a very plain sermon upon these words: "Watch and pray lest ye enter into temptation."[77] I believe there were many heart-searchings under the word. Led a class afterwards. Only four of the members were present, but a gracious influence was vouchsafed from above. In the evening I preached again with much liberty to an attentive congregation. I then met the Society and tried to correct certain disorders which have crept in amongst them. I hope I succeeded at least to a considerable extent. Lord save thy people and bless thine inheritance.

22 April. Visited one of our members and had some very profitable conversation upon Christian experience. I then took horse and rode to Cape Town.

23 April. Employed the whole day in writing.

24 April. Prayer meeting in the evening. A gracious influence was felt.

25 April. In the afternoon I had a good deal of conversation or rather I heard a good deal said, which neither did me much good nor evil. The Dutch sermon in the evening was to me unintelligible, although I think I understand the language as well as the preacher.

26 April. Serjeant Major Lamb from the Mauritius called upon us this morning. It appears that our mission there is entirely relinquished for the present. From the account which he gave there is little reason to hope for its speedy recommencement. Our missionary had been but indifferently

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[76] Hannah Kilham (1774-1832), missionary and student of African languages. In 1794 Kilham joined the Wesleyans but later became a Quaker. She sailed for Africa in 1823 and taught at St Mary's in Gambia and at Sierra Leone. (Dictionary of National Biography 1892, Vol. XXXI:103,104)

[77] A reference to Matthew 26:41 or Mark 14:38.

treated even by those who professed the greatest friendship for them. Had a long conversation with the leader of the military class, a young man whom I much esteem. May the Lord preserve him. Began to write a sermon from: "And thou Capernaum which art exalted to heaven etc."[78] Concluded the school in the morning.

27 April. Spent the day in my study and the evening at the house of a friend.

28 April. Preached in the morning in English from: "Whom the Lord loveth he chasteneth etc."[79] The people heard with attention and some were affected to tears, but alas, how often are impressions received in the house of God like the morning cloud and the early dew which pass away. Had some very serious and interesting conversation with Brother Townley after dinner. Our Dutch service was but thinly attended. In the evening, to rather numerous and remarkably attentive congregation, I delivered my soul from Matthew 11:23,24.

29 April. Wrote a long letter to a very dear friend whose memory I cherish with delight. Superintended the school in the evening, but our labours in this department do not appear to be crowned with much success.

30 April. Finished a course of lectures in the Dutch language upon the Epistle of James by Martinus Staart, minister of the Remonstrant Church in Amsterdam. The style like that of most Dutch writers, is perplexed and cannot be understood without much attention. He has many quotations from the works of heathen philosophers and poets and the books called Apocrypha, of which he sometimes makes excellent use. He frequently finds fault with the common Dutch translation and endeavours to amend it; he sometimes succeeds. His theological views, as far as I can judge, are correct and in accordance with the analogy of faith. In the evening I preached at Rogge Baaij to a few children.

1 May. Missionary prayer meeting in the evening. Few were present. The zeal of our collectors appears to be much abated.

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[78] The reference is to Matthew 11:23 or Luke 10:15.

[79] The reference is to Hebrews 12:6.

2 May. Preached in the evening in Dutch upon these words: "Brengt dan vruchten voort dat bekeeringe waardig zijn."[80]

3 May. Employed most of the forenoon in reading Fletcher's *Scripture Scales*.[81] He stands unrivalled as a polemical writer. Concluded the school in the evening. The children are very unruly and it is difficult to make any permanent impression upon their minds. Took a walk afterwards. Cape Town is another Corinth for licentiousness. The most shocking exhibitions of human depravity meet the eye even in public places; but O, I am not sufficiently affected with the moral wretchedness which surrounds me. I do not sigh and cry as I ought for the abominations committed in the land. What would be my feelings did I behold a fellow creature upon the verge of temporal ruin, about to be deprived of his life? Would I not use every endeavour to rescue him from his impending fate, to snatch him from the gaping grave? O then how can I be at ease one moment while hundreds are posting onwards to the pit of perdition; yea, standing upon the very brink of eternal ruin?

4 May. Rode to Simon's Town in the afternoon. I found on my arrival that a young man who was lately received on trial into our Society and who has since given us considerable trouble, has been lodged in jail for being one of a party of housebreakers.

5 May. Preached this morning to a more numerous congregation than we usually have upon these words: "Brengt dan vruchten voort dat bekeeringe waardig zijn." A good influence appeared to attend the word. I led a class afterwards and we all felt it good to wait upon God. In the course of the day I read for my own benefit a part of Bunyan's *Pilgrim's Progress*[82] and a Memoir of Mr. Jonathan Cousins in the *Methodist Magazine* for 1804.[83] Both were made a blessing to me.

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80 The reference is to Matthew 3:8, "Bring forth therefore fruits meet for repentance."

81 John Fletcher's (1729-85) work, *Scripture Scales to weigh the Gold of Gospel Truth*, was published in 1774. (Dictionary of National Biography 1899, Vol. XIX:312-14)

82 John Bunyan (1628-88) was converted in 1653 and set apart as a preacher in 1657. He was imprisoned from 1660 to 1672 and again in 1675, because of laws against unlicensed preaching. It was during his second stint in prison that he wrote his *Pilgrim's Progress*, which was published in 1678. The book, which circulated at first in uneducated circles, has appeared in a number of editions and has been translated into well over a hundred languages. (Dictionary of National Biography 1886, Vol. VII:275-84; The Oxford Dictionary of the Christian Church 1974:1091,92)

83 As there is no Memoir of Mr. Jonathan Cousins in the *Methodist Magazine* of 1804, Cameron must have confused his sources.

In the evening I preached without embarrassment, but as far as I could judge without effect. I could perceive no signs of feeling.

6 May. Led two classes and in both I was blessed with great enlargement. I gave a definition of faith in addressing myself to one of our sisters, which was blessed to another who has long been puzzled on that subject. Thus the Lord works for his own glory in his own way, for I have often endeavoured to explain faith to her before without success. "He will do all his pleasure."[84]

7 May. Rode over the hill and preached to a few of our people from: "Ye are dead and your life is hid with Christ in God etc."[85] In returning it rained heavily, but I believe I sustained no injury. Took tea in the afternoon with a member of our Society. We conversed about experimental religion and I prayed before we parted. Our prayer meeting in the evening was but thinly attended. I could not help remarking that several of our people who pray with great fluency have no idea in the world of expressing themselves correctly. This originates many blunders, but nothing annoys me as much as the continual repetition of the glorious name of the Most High.

8 May. Rode to Cape Town. Had one very heavy shower of rain upon the way. Spent the most of the day out of the mission house, which I no longer view as my home. I am thankful that I can repair where the eye of kindness, not of leering censure, beams upon me and where one heart at least beats in unison with my own. In the public library I met with the *Literary Gazette* of the present month which afforded much entertainment.

9 May. Read a part of Juvenal's *Sixth Satire*.[86] What scenes of wickedness it unfolds! To what an awful preeminence in vice Rome had then attained. Female virtue appears to have become almost extinct. Bad as the world now is, and it is bad enough, yet the tone of morals in most civilized countries is infinitely higher. To what do we owe this? Not to human nature, for it is

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84 This is probably a reference to Isaiah 48:14.

85 This is a reference to Colossians 3:3.

86 Juvenal (A.D.55?-127), the most powerful of all Roman satiric poets. Juvenal wrote sixteen satiric poems dealing mainly with life in Rome under various emperors. They were published in intervals in five separate books. Juvenal's *Sixth Satire*, an enormous work, which is contained in Book Two, contains topical references to the year 115. (The New Encyclopaedia Britannica 1986, Vol. 6:667,68)

no better. Not to civil laws, for they are not a great deal stricter. But we owe it to the gospel, which has shed its hallowing influence even throughout those classes of society where it has been hindered from operating savingly. Heard Brother Shaw preach in the evening. His sermon as usual was very miscellaneous.

10 May. How shall I record what has this day transpired? All the incidents of it might easily be noted, but my feelings cannot be expressed in words. "Woe is me; what tongue can tell my sad, afflicted state?" I have tonight read three of Mr. Wesley's sermons, but condemnation meets me in all directions. One of these sermons on redeeming the time has shewn me that I am wasting, yea, murdering it. But although I see and condemn myself I seem to have neither will nor power to amend. I almost am resolved at this moment to rise early tomorrow morning, but I am afraid that before that time my resolution will have taken to itself wings and fled away. Lord help me.

11 May. Called upon Mr. and Mrs. Nisbet to bid them adieu, as they are about to sail for India. They have been liberal supporters of God's cause in this place. May God Almighty give them a prosperous voyage and may they long be spared to advance the glory of the Redeemer in that heathen land whither they are going. Visited a young woman who has had a severe attack of fever. I spoke a few words and prayed. I felt very solemn and deeply impressed with the necessity of being more diligent in preparing for eternity. About half past one o'clock I left Cape Town for Hottentot's Holland. The journey was pleasant.

12 May. After performing my morning devotions I walked out to enjoy the benefit of the pure air and to contemplate the beauties of creation. The sun had but newly risen above the horizon and had not had time to absorb the dew of the night, which hung in crystal drops from the leaves of the trees and from the blades of grass. The surrounding mountains raised their traversing summits on high and the lazy mists moved slowly at their feet. The birds were singing their morning carol in mellifluous strains. Every object looked cheerful and animated. I thought of Sabbaths past and gone for ever, and mournful was their remembrance. Yet still I felt a sacred satisfaction in being thrown back upon former times and former enjoyments by a representation of them so lively as that upon which I was privileged to gaze. The resurrection of Christ as a divine attestation of the reality of His atonement, together with the blessings which have thereby accrued to mankind, formed a delightful subject of contemplation and led to an expression of

thankfulness. I recollected also the thousands of God's worshippers who in various parts of the world would assemble for the performance of their religious duties, and I united with them in the fellowship of the Spirit.

Having finished my perambulation I returned to the house. Here I took up Scott's *Force of Truth*,[87] which I had read many years since, but when I looked into it I became so interested that I finished the narrative part during the day. It is a book well calculated to do good. In the church, the service of which I attended in the forenoon, I was annoyed by a number of irreverent youths who laughed and talked as if they neither feared God nor regarded man. The sermon contained some serious and impressive thoughts. In the afternoon I preached to the slaves. About fifty five were present. O when will they come into the liberty of the children of God? Spent the evening in conversation which was mostly of an edifying character.

13 May. Left Somerset about eight o'clock a.m. When I arrived at Klip Fontein the people were assembled and engaged in singing hymns of praise. I was much pleased to find them thus employed. We had a sweet time whilst I spoke of the baptism of the Holy Ghost. In several I could perceive great earnestness. The word appeared to find its way to their hearts. I catechized afterwards and found that eight or nine individuals have committed to memory nearly the whole of a small catechism in Dutch. This shews that they bestow some attention upon spiritual things not in our presence only, but also in our absence. I hope the indications of God which cheer us at this place will not prove fallacious, but that we shall see greater things than these. From hence I proceeded to Rondebosch where I called to see a very dear friend, who is one of the ornaments of our Society in Cape Town. Our conversation was edifying and I trust we felt it good to draw near to God in prayer. "How sweet to my soul is communion with saints." I arrived at my journey's end about half past two o'clock and felt thankful to God for the preserving care which he had exercised over me. "Bless the Lord O my soul."[88]

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87 Possibly a reference to the work of Sir Walter Scott (1771-1832), Scottish novelist, poet, historian and biographer. Scott is often considered the inventor of the historical novel, and was the first British novelist to become a noted public figure. (Dictionary of National Biography 1897, Vol. LI:80-105; The New Encyclopaedia Britannica 1986, Vol. 10:565,66)

88 The reference is to Psalm 104:1.

14 May. We have of late formed a plan for visiting the most destitute parts of Cape Town and for affording instruction to those who will not come for it. We have divided the town into three districts and each missionary has one of these districts allotted to him as his charge. To save sinners is our one object. Every man therefore is at liberty to employ the means which he may think most proper to attain it. He may read or converse or preach as he finds it convenient. He may go from house to house or collect the people together into one place. In humble dependence upon the promised aid of the Holy Ghost I this day commenced my labours in one part of my district: a narrow lane which from its various turnings is named Krom Elboog, or Crooked Elbow. It is chiefly inhabited by people of colour who may be viewed as the lowest grade of the community. From 15 to 20 persons assembled in one of the houses and I addressed them with much earnestness from Matthew 3:11,12. They listened attentively and promised at the conclusion to come to the chapel on Thursday evening.

15 May. Attended a meeting for a committee which has been appointed to take the charge of 20 boys who have been sent out from England by the Society for the Suppression of Juvenile Vagrancy. A Reverend Dr. who was present got so uneasy about his dinner that the meeting had to be adjourned till tomorrow. It is easy to see already that there is a party in the committee who are desirous of monopolizing the whole concern to themselves. But we have fortunately fallen upon too enlightened an age for these self important gentlemen and although they are so much in love with darkness, they cannot prevent the light from glaring upon their closed eyelids.

In the afternoon I visited Coffee Lane. I found that it is inhabited chiefly by Malays. I cannot therefore expect that any one of them will give me his house to preach in, much less that I can succeed in collecting a congregation. I must for the present be content to address myself to such individuals as will give me a patient hearing. In the first house which I entered I found a Hottentot who has been but lately released from imprisonment in Amsterdam Battery. He has learnt to read a little and he repeated the ten commandments from memory. I invited him to come to the chapel which he promised to do, but whether he will fulfil his promise is quite another thing. I asked a Malay woman why she had become an Islam? She said she was born in Islamism. I then wished to ascertain if she possessed any knowledge of the religion she professed, but alas, she appeared to be quite idealess. I said: "Do you know that you are a sinner?" She answered: "Yes." "How then," I continued, "do you think you can be saved?" She was silent. At that moment a man came in and, thinking that he was the woman's husband,

I entered into conversation with him. He displayed more intelligence than I expected, but he assured me that every statement I made was the same as he had been taught by his priest. I could make nothing of him. In the next house which I visited I found a coloured woman who had become a Mahometan [sic] to please her husband. I talked very plainly and seriously to her and she seemed affected. Lord have mercy upon her soul. Having finished this work for the day I called on a few of our members. In one house I met with a person who denounced all religionists as a pack of fools. I thought it my duty to speak both plainly and severely, which in some measure lowered his tone. Prayer meeting in the evening.

16 May. Attended another meeting of the Committee for Apprenticing Juvenile Vagrants. I remained nearly two hours and then left before the meeting was concluded.

17 May. Employed the forenoon in writing. Rode to Rondebosch in the afternoon to see one of our members. Had some profitable conversation and prayer. Talked a good deal in the evening for which I was afterwards sorry, as it could serve no good end.

18 May. Another meeting of the Committee for Apprenticing Juvenile Vagrants. I would not have gone today as I could not well spare the time, had I not been determined to know all that is done. Application has been made for no less than 63 boys. It will therefore be no difficult matter to find suitable muster for 20.

19 May. Preached in the morning upon 1 Chronicles 4:9. Was heard with deep attention and as far as I could judge with interest. In the afternoon I went to the prison and delivered exhortations in Dutch and English which I hope God would bless to the good of the prisoners. I then repaired to the chapel and preached in Dutch from "Have ye received the Holy Ghost since ye believed?"[89] In the evening I preached again in English upon 1 Chronicles 4:10. The congregation was more numerous than it has been for some time past and I endeavoured to be faithful.

20 May. Went to another meeting of the Committee for apprenticing the boys who have been sent from England. We were engaged about three hours and accomplished but little after all. I

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[89] A reference to the words of Paul in Acts 19:2.

fear we will find it more difficult to dispose of them than we at first imagined. Led the female class in the afternoon. No particular influence was vouchsafed, but we nevertheless felt it good to wait upon God. Took tea at the house of one of our leaders. Superintended the school in the evening. I was informed afterward that my discourse yesterday morning had revived the dying embers of zeal in the hearts of some of our late Sabbath school teachers, and they have resolved to hire a place and begin again to work in that humble but useful work of training the young to piety and virtue. May their impressions not be like the morning cloud and the early dew.

21 May. One of our members from Simon's Town called this morning. He spoke of the last Sabbath as having been a good day. Read a part of Fletcher's *Essay on Bible Calvinism.* In the afternoon I went to the library and looked over a number of books. There I heard of the sudden death of a rich man. What will all the money and property which he possessed avail him now? Nothing is so valuable as religion. It is truly the one thing needful. May it be my portion in time and then its rewards will be mine in eternity. Preached in the evening at Rogge Baaij to nearly a hundred persons including children as well as adults. This was more than double the number that we usually have, as Brother Cook went beforehand and collected them together.

22 May. Read Fletcher's *Essay on Bible Arminianism.*[90] Prayer meeting in the evening. Surely we felt in some measure the power of God.

23 May. Attended the funeral of Henry Batt Esq., who was so suddenly summoned out of time into eternity on Tuesday last. I had a sight of the corpse before the lid of the coffin was put on; the countenance was not much altered. He had during his life erected a mausoleum for himself upon his own estate. His corpse was accordingly carried hither, followed by a great number of coaches and other vehicles containing his former friends and acquaintances. Dr. Phillip [sic] conducted the religious services connected to the funeral.

24 May. Was rather unwell this morning and felt quite indisposed for study. I generally find at such times that the public library is the place where I soonest recover my wanted tone of mind.

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[90] Fletcher's *Essay on Bible Calvinism* and *Essay on Bible Arminianism* are a reference to the work entitled *The Reconciliation; or an Easy Method to unite the Professing People of God, by placing the Doctrines of Grace and Justice in such a Light as to make the candid Arminians Bible-Calvinists, and the candid Calvinists Bible-Arminians*, which was published in 1776. (Dictionary of National Biography 1899, Vol. XIX:312-14)

I therefore repaired hither and looked over some of the latest periodicals, which afforded me pleasure. In the afternoon I rode out to Wynberg and preached in a private house to between twenty and thirty persons of colour who heard with attention. This is a new place which has only been tried a few times. I hope the Lord will smile upon our efforts. We go to those who will not come to us. O that we could lovingly compel them to come in, that God's house might be filled.

25 May. Read a short letter today in the *Advertiser* on keeping the Sabbath with which I was much pleased, as it shews that a concern for the sacredness and honour of that holy day still exists amongst us. A member of the Committee for Apprenticing the Juvenile Emigrants who was appointed to draw up a form of agreement between the ministers and apprentices, inserted in it that the weekly allowance of pocket money made to the latter should be paid on the Sabbath morning. This was very properly objected to as being a desecration of the Lord's day, which would prove injurious to the youths by affording them the means of openly breaking one of the strictest commands in the decalogue. It was also argued that it would give the public an unfavourable opinion of the Committee, which most certainly it would have done. The inserter of the clause bowed of course to the decision of the other members, but declared that he saw no evil in it and that he had always paid his own apprentices on that day. Had he lived in Scotland shortly after the reformation, he would not have dared to adduce his sin as a precedent for the imitation of others. O that my dear country had retained its glory in this respect, but alas it has not. In the afternoon I rode to Simon's Town. It rained most of the way.

26 May. Preached in the morning upon the witness of the Holy Spirit. The rain I suppose kept most of the people who live upon the hills at home. Rode to Kalk Bay where I expounded the third chapter of St. Matthew's Gospel. I know not what to think or say of this place. We do not appear to make the least impression upon the minds of the people. I proceeded to Muizenberg [sic], where I discoursed to the prisoners. Poor creatures, they much need the teaching of the Spirit. The example of the soldiers, who are white men and viewed as Christians, must have a pernicious effect upon their minds. It rained incessantly the whole way from Muizenberg to Wynberg, so that I was drenched to the skin before I reached the latter place. I had very few to

hear me in the evening. In consequence of the rain I remained where I was all night and found both entertainment and profit in perusing a work upon conversion by J.S. Pipe.[91]

27 May. Rode to Cape Town in the morning. Read an oration in the *Methodist Magazine* of Nazianzen's upon Christ's Nativity.[92] He says many glowing things, but the style in my opinion has too much of flippancy about it and is not suitable to the gravity of a Christian discourse. Were a minister to preach so in the present day he would be considered a mere pedant.

28 May. Was employed all the morning in writing. In the afternoon I went to Krom Elboog to try what I could do among the poor outcasts of men who live there. I spoke to several Mohammedans, but could not make any impression upon them. They appear quite indisposed to hear anything about religion. A poor slave told me that she had no time to care for her soul. I met with very little encouragement, but that is no reason why I should desist. From this place I went to visit one of our old members who is just recovering from a protracted and severe illness. She is happy and thankful. It did me good to hear her relate her experience and to join with her in prayer. As I had fixed to preach at a private house in Krom Elboog at half past six o'clock, I went hither at the time appointed and preached to a few who assembled together upon "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord".[93] I was enabled to speak with some degree of earnestness and I hope not wholly in vain. There is one serious obstacle in the way of our doing good and that is our having to hold meetings in houses where the inmates themselves have no religion, but we cannot do otherwise at present. We may yet see better days.

29 May. Finished reading the third volume of Fletcher's works. He of all the polemical writers that I have met with, is the most engaging, but still, controversy ,though it has its use, is not the bread of life. Visited the museum in the afternoon. In the evening the prayer meeting was more numerously attended than it sometimes is. I suppose most of the people present felt the divine

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91 Possibly a reference to the work, *Dialogue on Sanctification, for the use of those who are seeking full salvation* by J.S. Pipe. The work was reprinted in 1821 by Dewsbury. (British Museum General Catalogue of Printed Books 1967, Vol. 20:390)

92 St. Gregory Nazianzen, orator, poet and theologian. St. Gregory Nazianzen's *Oration on the Nativity* was translated from the Greek by Hugh Stuart Boyd and published in the *Wesleyan Magazine* (1832:848-861).

93 The reference is to Romans 6:23.

influence, but I was cold and lifeless. "O when shall all my wanderings end and all my steps to theeward tend?"

30 May. Read Remarks on Toplady's *Philosophical Necessity*[94] by the Revd. J Fletcher. He exposes with the utmost clearness the monstrous absurdities which the absolute necessity of moral actions involves. His twelve keys for the opening of the passages of scripture which are pressed into the service of that system by Toplady are very valuable. By the use of these, every argument for the system drawn from the word of God may be overturned, and shewn to have its foundation in an entire misconception of the meaning of the Holy Ghost.

Went in the afternoon to Coffee Lane, which is inhabited chiefly by Malays who are to all appearance quite content, though fast bound in the chains of error and delusion. I entered into a house where I found both Malays and Christians huddled together, all living without hope and without God in the world. My soul was moved with compassion towards them. With minds capable of cultivation and enjoyment, they are chained down by ignorance and sin to the low objects of criminal gratification, and are only distinguishable from the beasts that perish by their form, the faculty of speech and their making of bargaining. They are shut out from the pure, the cheering, the glorious light of intellectual and spiritual knowledge, and are encompassed with the shadows of darkness and of death. I said to one man: "Gaat gij ooit in de kerk?" He replied, "O ja." "Wat kerk?" "De Reformeerde." "Gaat gij alle Zondags?" "Nein." "Waarom?" "Ik ben te jong en mijn hoofd is al te vol van speeletjes." I then endeavoured to impress upon his mind the danger of his situation. I spoke of death, of eternity, of heaven and of hell, but all I said appeared to have little effect. I invited him to come to our chapel and he gave me a kind of half promise that he would, but no dependence can be placed on the promises of such people. They lie with as much deliberation as they speak the truth. My heart sinks within me when I contemplate the moral state of Cape Town and were it not that the Lord God omnipotent reigneth and that His word cannot fail, I could not hope that my efforts would be crowned with the least success. (Here ended the seventh extract from my journal to the Committee.)

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[94] Augustus Montague Toplady (1740-1778), priest and writer of a number of hymns, including "Rock of ages cleft for me". A fierce defender of Calvinism, Toplady became engaged in a violent controversy with Wesley. The work referred to is *The Scheme of Christian and Philosophical Necessity asserted*, which was published in 1775. (Dictionary of National Biography 1899, Vol. LVII:57-59)

When I left Coffee Lane I visited two families belonging to our congregation. In one I prayed and considerable feeling was evinced. I then repaired to the chapel where I heard Brother Shaw preach from these words: "Pray for one another that ye may be healed."[95] He lost sight altogether of the design of the apostle, so that he might as well have preached from any other text. All he said however was calculated to do good.

31 May. Morning occupied in reading and writing. Afternoon glanced over the contents of the *Zuid Afrikaan*.[96] The leading article is a vindication of Sir John Wilde against the insinuations of one who styles himself vindex. There is a letter addressed to the editor from Graham's Town, the author of which subscribes himself "Modestus".[97] A complete misnomer - it ought to have been "Impudens".[98] He most unwarrantably and ignorantly introduces the Wesleyans evidently with no other design than to render them contemptible, but he has only succeeded in rendering himself so. I was much pleased to find in the public library a copy of Calmets *Dictionary of the Bible*[99] in Dutch. This book I have often wished to see.

1 June. Found much entertainment in reading the *Literary Gazette*. A rather violent attack is made upon the Committee appointed by the Society in London for the Suppression of Juvenile Vagrancy, because they denominated the youths sent out "emigrants" instead of "vagrants".

2 June. Rode to Wynberg in the morning where I preached in Dutch to a small congregation. I have no doubt that most of them went away pleased with themselves and me, but without having received much benefit. The Dutch are not easily moved. They have never been open enemies to religion. They have always entertained a sort of respect and reservation for the ordinances of

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95 The reference is to part of James 5:16.

96 *De Zuid-Afrikaan* was the first Dutch newspaper, in the proper sense of the term, in South Africa. Its first appearance was on 9 April 1830, with C.E. Boniface as editor. *De Zuid-Afrikaan* began as a weekly of four pages, but from 1841 appeared twice a week, and from 1880 three times a week. The paper set out to act as the mouthpiece of Afrikaners and to interpret their views. (S.E.S.A. 1975, Vol. 11:594,595)

97 Modestus is the Latin word meaning "keeping due measure, moderate, modest". (The Oxford English Dictionary 1989, Vol. IX:949)

98 Impudens is a Latin adjective meaning "shameless". (The Oxford English Dictionary 1989, Vol. VII:949)

99 *Calmet's Dictionary of the Holy Bible* was published in 1823 and consisted of five volumes.

God's house. They will not therefore believe that they are not Christians. I attended the service of the English church. As it was Trinity Sunday, the minister discoursed upon the doctrine of the Trinity. The discourse was well composed and lucidly arranged. He mentioned the objection to the doctrine of the Trinity founded upon the fact that the word "Trinity" is not found in the Bible. He said that the words omnipotence, omniscience, omnipresence etc. never occur in the Bible and yet who ever thought of denying, for that reason, that the Deity possesses such attributes. I preached again in the evening to about eighty hearers upon the prayer of Jabez.[100] I then rode to Cape Town. The evening was delightful.

3 June. Library in the morning. Read most part of the *Commercial Advertiser*[101] for Saturday. Nothing particularly important. I read an article in a certain book which threw me into great agitation. I am quite at a loss what measures to adopt. How foolish I have been. O Lord undertake for me. Received a letter from my ever dear and affectionate sisters - all well. The work of God prospering greatly. Glory to his name. In the evening we held the Union missionary prayer meeting in our chapel. Dr. Phillip [sic] delivered a very impressive address. Another day gone and gone forever. O time, how rapid is thy flight and alas how slow is my improvement.

4 June. A day spent in my study. Reading and writing. In the evening I walked out etc.

5 June. Began a sermon upon walking by faith. Attended a meeting of the Committee for Apprenticing Juvenile Emigrants. Prayer meeting in the evening. I read a few extracts from the *Missionary Chronicle* which I hope would interest the people.

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100 Jabez was the head of a family of the tribe of Judah (1 Chronicles 2:55), an honourable man whose prayer God answered. The prayer of Jabez is recorded in 1 Chronicles 4:10. (The New Bible Dictionary 1962:592)

101 *The South African Commercial Advertiser* was the first independent newspaper in southern Africa, the first issue being released on 7 January 1824. Soon after, reports of a legal case portraying the administration unfavourably, led to the authorities demanding the right of censorship. Rather than submit, publication was discontinued. Publication was resumed in August 1825, fifteen months after the previous issue, and continued until March 1827, when the paper was suppressed once again. On 3 October 1828 the paper reappeared. Thomas Pringle and John Fairbairn served as joint editors and the ownership passed from George Greig to Fairbairn. In 1853 the *Advertiser* and the *Cape Town Mail* amalgamated to become *The South African Advertiser and Mail.* In September 1869 another amalgamation was entered into with *The Cape Standard* and it became *The Cape Standard and Mail,* until the end of 1879, when publication ceased altogether. (S.E.S.A. 1971, Vol. 3:346)

6 June. Writing this forenoon. Read also a Lecture of Blair's upon the sublime in writing.[102] Called at the library and read a few articles.

7 June. Spent the forenoon in writing. Read Juvenal's *First and Second Satire*[103] in the afternoon. Man is capable of working wickedness to an awful extent. Lord purify my heart.

8 June. Felt very unwell during the day, which made study a task and an unpleasant task too. Spent the evening out, not unprofitably.

9 June. Preached in the morning upon these words: "We love Him, because he first loved us."[104] Went to the prison in the afternoon. A number of English sailors are there, for whose sakes I gave an exhortation in their own language. I then addressed the other prisoners in Dutch. I returned to the chapel in time for our regular afternoon service. I had but a few to hear me. In the evening I preached to a large congregation with much freedom from: "God forbid that I should glory etc."[105] Brother Currey prayed afterward.

10 June. School in the evening. I catechised the children and gave an exhortation.

11 June. Went to Krom Elboog in the afternoon. Called at several houses and invited the inmates to attend preaching in the evening. All promised they would, as they generally do. I spoke a few words to several of them on the importance of religion etc. When I engage in this work I take up my cross, for nature shrinks from it. In the evening the house was tolerably well filled with hearers to whom I addressed myself from John 4:19. They were attentive.

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102 The reference could be to a lecture of Hugh Blair (1718-1800), a minister and professor of rhetoric at Edinburgh. A number of Blair's lectures were published in 1783, when he resigned the professorship. The lecture mentioned by Cameron could be one of these. (Dictionary of National Biography 1886, Vol. V:160,61)

103 The first two satires of Juvenal (A.D.60?-127), the Roman satiric poet, were issued between 100 and 110 A.D. The works view in retrospect the horrors of Emperor Domitian's tyrannical reign. (The New Encyclopaedia Britannica 1986, Vol. 6:667,68)

104 A reference to 1 John 4:19.

105 This is possibly a reference to Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

12 June. Our prayer meeting was but thinly attended, owing I suppose to the rain. I never knew what it was to neglect any means of grace because of rain, which perhaps makes me too ready to blame those who do. With all my regularity of attendance I have made but little progress in the divine life. I have therefore no room to boast. God be merciful to me a sinner.

15 June. Rode to Simon's Town and was glad to hear on my arrival that the Spirit of the Lord has been working upon the heart of a little girl in the house where we lodge. She had been weeping and crying the night before on account of her sins and from a fear of death and hell. She was in great agony to think that her parents, who are yet unconverted, might be lost.

16 June. In the morning I preached from these words: "We love Him because He first loved us." I do not know that I ever preached in Dutch with more power and effect. Many tears were shed and many ejaculatory prayers offered up. I led a class afterwards where feeling had a complete ascendency. One screamed, another sung and all prayed. Had a stranger been present I should not have been at all surprised had he said these persons are drunk with wine. None obtained deliverance. I felt my soul much affected. I could love my Saviour and view him as the perfection of beauty and excellency. My soul longed for the living God. In the evening I endeavoured to improve the deaths of Dr. Clarke, Richard Watson and John James,[106] but I was not favoured with much liberty. I administered the Lord's Supper afterwards and enjoyed much liberty and delight in speaking of the love of Jesus.

17 June. Held a love-feast in the evening. Through Brother Ronquest's influence a person obtained admittance who was so totally ignorant of the nature of the meeting as to think, when the bread was presented to him, that we were celebrating the sacrament. He hesitated at first to take it and when he at last consented, he was agitated to such a degree that he wept. I suppose he was afraid that he would draw down upon himself heaven's wrath by eating and drinking unworthily without preparation. I endeavoured as plainly as I could to shew the nature, antiquity and use of love-feasts. I then gave an account of my own experience after which several of the members spoke, but few of them gave me satisfaction. There was much indistinctness in their relations. The last who spoke was a female. She related with admirable simplicity and clearness the process by which she had been brought from spiritual darkness to the light of a full perception

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106 John James (1785-1832), Methodist minister. From 1827 James served as the Missionary Secretary. (The Wesleyan Methodist Magazine 1833:361; British Minutes of Conference 1833:227,28)

and conviction of her need of pardon and salvation. Here the feelings of her mind bore down all resistance and found vent in cries and groans and tears and prayers. She fell upon the ground and wrestled as in an agony, but we were obliged to conclude without her having obtained the blessing. Wrote a letter for the S[outh] A[frican] C[ommercial] A[dvertizer] on S[abbath] on [word illegible].

18 June. Went over the mountains accompanied by a few of the friends from Simon's Town. The first house into which I entered was one the inhabitants of which do not belong to our Society. I addressed myself to a very old woman and told her that from her great age she must expect soon to leave the world and that therefore she should prepare for eternity. She appeared to think that I wished her to shorten her days by self destruction, for she replied with much quickness and energy: "I cannot kill myself, I must wait my time." I let her know that I did not wish her to shorten her time, but to make the best possible use of what remained of it. I gave her some advice as to the manner in which she could best do this, but I could not perceive that what I said made any particular impression upon her mind. I was sorry to find in the next house into which I went that a diabolical spirit of contention has got amongst our mountain people which, if not speedily destroyed, will lead to ruinous consequences. Poor creatures; they know not Satan's devices. They are not aware that by stirring them up to pride and jealousy and anger, he is drawing them away from God into destruction and perdition.

I preached at the usual place from "The wages of sin is death etc." - Romans 6:23. I enjoyed much freedom and hope that the Spirit applied the word. I asked the master of the house afterwards why he did not attend the class. He said that once he had attended a few times, but that he gave up his attendance. "Why did you give up?" "I don't know." "But you ought never to do any thing without being able to assess a reason for doing it." "I will first speak to Mr. Shaw and then see if we can do what's right." I could easily see his meaning in this. I therefore said no more, gladly leaving the adjustment of quarrels to the superior wisdom of my Superintendent. I am destitute of will to meddle with such affairs as I am of ability. On returning to Simon's Town I called at another house whose inmates were once faithful in their attendance upon the means of grace, but have of late become very remiss. Here also bad tempers have been cherished and its evil fruits are but too visible. I used the rod of severe reproof, but whether the inflicted chastisement will have the desired effect I know not. This day was upon

the whole a day of much pleasure, although I was pained at the discoveries which I made. Lord have mercy upon the people. Expel the fiend out of their hearts by love's almighty power!

In the evening I held a prayer meeting in the chapel. The female who was in such distress the evening before, again cried aloud for mercy. Bitter were her wailings, importunate were her prayers, but deliverance came not. O God Thy will is good. We will not arraign thy conduct at the bar of one feeble judgement, for great is our ignorance, deep is our darkness and limited our comprehension. "Though it seem to tarry long, true and faithful is Thy word." (I was induced in rewriting my 7th extract to add a few more [word illegible] so that here my letter ended instead of page 214.)

19 June. This morning I prayed before taking my departure. Our sister who is grieving for redemption appeared to feel deeply. I hope she will soon be introduced into the glorious liberty of the gospel. I arrived in Cape Town about mid-day. In the evening I attended the prayer meeting which was led by Brother Shaw, but my mind was very unsettled. I did not enjoy nearness of access to God. To me belongeth shame and confusion of face.

22 June. Left Cape Town for Hottentot's Holland. The face of the heavens was wrapped in gloom and I anticipated what I afterwards experienced - heavy rain. I designed preaching at Klip Fontein, but when I came thither I found that I was not expected and consequently none had assembled. This was a disappointment as I had left Cape Town much sooner on their account. I thought it best to proceed on my journey without delay, as there appeared no probability of doing either myself of others good by staying. When I arrived at Somerset I found it necessary to change part of my clothes, having been so long out in the rain. The remaining part of the day was spent agreeably in reading and conversation.

23 June. Rained most of the day. Only about fifteen were present at the church in the morning and I had only about the same number in the afternoon.

24 June. Rode to Cape Town. Spent some time in the library reading Tacitus' account of that monster Nero. His mother Agrippina was a very wicked woman and he shewed himself her true son. Seneca[107] was not virtuous.

25 June. Preached this evening in a private house at Krom Elboog. I had 15 or 16 hearers to whom I spoke from these words: "Awake thou that sleepest etc."[108] The Lord gave me utterance and a strong desire to do the people good, but hitherto I have seen so little fruit of my labours that I dare hardly hope for success. Lord increase my faith. In the room immediately above that in which I preached, the inhabitants were quarrelling and fighting under the demonizing influence of strong drink. What is the life of such poor wretches upon earth but hell begun?

26 June. Prayer meeting in the evening. My mind was sadly distracted. I cannot say that I reaped any benefit, but to myself the blame belongs.

27 June. Heard Brother Cook preach in Dutch in the evening. His pronunciation is far from being perfect, but he does well considering the time he has had for the acquirement of the language.

28 June. Employed most of the day in my study, preparing for Sabbath.

29 June. This day was spent as yesterday, in Sabbath preparations.

30 June. Preached in the morning from 1 Timothy 4:11. I was favoured with a degree of liberty and surely the word spoken would prove in season to some who were present. Preached in Dutch in the afternoon upon Christ as our prophet, priest and king. In the evening I directed the attention of the people to that most important subject, glorying in the cross of Christ. I took occasion to reprove the indifference of many to the missionary cause by shewing that glorying in the cross of Christ implies ardent desires and strenuous efforts to exhibit it in every part of the

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107 Possibly a reference to Lucinas Annaeus Senaca (4BC-AD65), the Roman philosopher, statesman, orator and tragedian. Senaca was Rome's leading intellectual figure in the mid-first century AD. (The New Encyclopaedia Britannica 1986, Vol. 10:632,33)

108 This is a reference to Ephesians 5:14.

world, and that those who did not feel such desires and make such efforts could not be said to glory in the cross of the Redeemer.

1 July. This day I saw the goodness of God clearly manifested towards me and I felt at least a measure of gratitude. In one respect my way which was dark is now plain. It is true other things exercise my mind and cause a good deal of uneasiness, but I will endeavour to put my trust in the Lord, for he is good; his mercy endureth for ever. I led the female class in the afternoon. The members mostly appear to be sincere, striving to enter in at the strait gate. Superintended the school in the evening.

2 July. Preached at Rogge Baaij in the evening. Very few were present. The heavy and incessant rains which we have had make persons afraid to venture out.

3 July. We had our monthly missionary prayer meeting. The collectors have given in all their monies for the year which amount to little more than thirty three pounds.

4 July. Preached in Dutch in the evening. I still find it difficult to express myself extemporaneously in this language.

5 July. Rode out to Wynberg and preached in a private house to a few coloured people who heard with much attention.

6 July. Read the *Advertiser* of today. It contains nothing of importance. Left for Simon's Town about 2 o'clock p.m. Had a pleasant journey.

7 July. Preached in the morning at Simon's Town from Micah 6:8. I trust the word spoken was not in vain. Rode to Kalk Bay and preached to a few careless people who appeared glad when I had done. At Muizenberg [sic] I discoursed to the prisoners and was heard with attention. In the evening I preached at Wynberg in English, not without effect. But alas, how transient are many of the religious impressions which have been made here.

8 July. Perused the *Literary Gazette* for the present month. Some of the articles are well written, but others are very deficient both in regard to taste and composition. Received papers and *Notices* from England. The Revd. R Hill[109] and Mr. Samuel Drew are both dead. The church has of late been called to sustain the loss of some of it's most distinguished ornaments. (The lives of these great and good ones have been [given?] to the public.)

9 July. Was employed during the former part of this day in transcribing some of my old writings. In the evening I visited two families in one of which I prayed. I preached at Krom Elboog from these words: "Lord teach us to pray."[110] The people were attentive, but O, when will the unction from the Holy One be given? Nothing less can convert sinners.

10 July. Prayer meeting in the evening. A goodly number were present, but no uncommon influence was vouchsafed. Lord revive thy work. Read afterwards a very impressive paper in Johnson's *Rambler*[111] upon death. How does it come to pass that an event so certain and towards which we are daily progressing is so frequently forgotten? "Vast eternity is near, I am standing on the brink." Prepare me, O my God, to enter upon it.

11 July. Heard Brother Shaw preach in the evening and felt the weight and importance of the truths which he uttered. In illustrating one part of his subject he adverted to the steadfastness which several martyrs had shewn when dying for their attachment to the cause of Christ. This led me to think of my exemption from persecution and the slow progress which I make in religion, notwithstanding all my advantages. I was ashamed and confounded to anticipate meeting at the last day those men who under the severest sufferings were so deeply devoted to God. And if I could not think of meeting them without such feelings, how shall I stand before him who shall be my judge?

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109 Rowland Hill (1744-1833), British evangelical. Hill led a "holy club" at Cambridge, similar to that of Wesley's at Oxford. He was ordained a deacon in 1774, but refused priest's orders because of his persistent itineration. (Encyclopedia of World Methodism 1974, Vol. I:1124)

110 The reference is to Luke 11:1.

111 Samuel Johnson (1709-1784), English poet, essayist, critic, journalist lexicographer and conversationalist. In March 1750 the first issue of Johnson's paper, *The Rambler*, was published. It came out every Tuesday and Saturday until publication ceased on Saturday, 14 March 1752. (Dictionary of National Biography 1892, Vol. XXX:31-47; The New Encyclopaedia Britannica 1986, Vol. 6:595)

12 July. Spent the most of the day in reading ecclesiastical history and find the study of it far from being unprofitable or uninteresting, although Mosheim fails in particularity, which I consider essential to a proper development of principles. For however legitimate his reasoning may be, if we cannot refer with ease to the data from whence they are deduced, we lose much of that satisfaction which otherwise we might enjoy. He is also changeable with a degree of partiality, throwing into the shade the excellences of those whom he wishes not to eulogise, or to place upon the pedestal of honour, and touching with a slight hand the errors and faults of those for whom he wishes to secure public admiration.

13 July. Attended a meeting of the Committee for Apprenticing Juvenile Vagrants. A letter from Capt. Brenton[112] was laid before the meeting announcing that 25 boys are on their voyage to this country by the ship *Vine*,[113] but they are consigned not to the old committee, but to a number of other gentlemen named on the envelope of his communication. This shews that Capt. Brenton is either a senseless or a heedless man and therefore unfit to manage the concern entrusted to him. The best way in my opinion, would be for the existing committee to give place to the one which has been nominated and thus at once free themselves from all further responsibility.

14 July. Rode out to Wynberg. When I arrived at the chapel I found a young woman busily employed washing upon our premises. I felt my indignation rise in a moment, but before I had time to give it utterance she had fled. Not long after I went to the door with a New Testament in my hand and beheld her standing at a short distance laying some of the articles she had been washing upon the railing to dry. I asked if she was not ashamed to be so employed on the Sabbath. She said, "No". "Well," I rejoined, "you are an ungodly young woman and you are going to hell as fast as you can." She looked in my face without the least seeming concern and said: "Have you, Sir, received a letter from heaven saying that I must go to hell?" I held out the New Testament and answered: "Yes, there is my letter. This book says that the ungodly shall

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112 Edward Pelham Brenton (1774-1839), captain in the Royal Navy and author. Besides for his literary labours, he took an active part in the promotion of temperance societies, in the establishment of the Society for the Relief of Shipwrecked Mariners, and of the Children's Friend Society. His intentions were better than his results, as he drew on himself and his management harsh criticism. (Dictionary of National Biography 1886, Vol. VI:264,65)

113 The vessel, *Vine*, arrived in Table Bay on 24 July and left on 29 August, 1833. (Cape Almanac 1834:92)

be turned into hell and you are ungodly." I then walked into the house and left her to her own thoughts, having as I thought discharged my duty.

Few were present at the morning service. I took for my text "The wages of sin is death etc". I used great plainness of speech, which I hope would not be lost upon my audience. After dinner I rode about two miles to a farm house and there preached to a few individuals who came together. I seemed to be ploughing upon a rock. I had a lovely congregation in the evening at Wynberg, to whom I delivered my soul from these words: "Awake thou that sleepest and arise from the dead etc." Will this seed also fall by the way-side and upon stony ground? I rode to Cape Town in the dark and was much annoyed by dogs. These animals have of late become very troublesome.

16 July. Felt somewhat cast down today and not without reason. Every heart knows its own bitterness.

17 July. Attended the Supreme Court and heard sentence of death pronounced upon an unhappy man for the heinous crime of deliberate murder. The Judge spoke very impressively and the criminal appeared to feel the awfulness of his situation. If it be such a solemn thing to hear the sentences of temporal death proceed from the lips of an earthly judge, how much more solemn will it be to hear the sentence of eternal death proceed from the lips of the Judge of quick and dead. Our prayer meeting in the evening was profitable. Surely our cry came up into the ears of the Lord of Sabbath.

18 July. Employed during the day writing a sermon. In the evening I heard Brother Cook. He blundered a good deal and no wonder when he will at all hazards preach extempore in a language with which he has but a very slight acquaintance. When he had concluded his discourse, I baptized a man who has renounced the Mohammedan religion and also two of his children. He has had convictions of sin and touches of penitence, but he has put off his baptism so long and shewn such a wavering disposition that I have not much confidence in him. The sincerity of the profession which he has made will only be proved by his future conduct. O that he may become a true Christian. (The man mentioned in this extract, like his brother in Simon's Town, did not renounce the service of the devil with Mohammedanism and is therefore a baptized heathen.)

19 July. This forenoon was spent in writing. In the afternoon I went to the public library and read about two hours. I am now reading Valliant's travels in South Africa.[114] A wonderful change has taken place here since his time. He gives Kaffers a bad character and declares that he never travelled into the country at all, though he writes as if he had. (Valliant is an interesting writer, but occasionally obscene, always fanciful, and hardly ever correct in his principles or reasoning.) Early travellers had an opportunity of deceiving the world which no man can have now. It is to be hoped that the expedition about to proceed to central Africa will throw much light upon the geography of that hitherto unexplored region.

21 July. Preached in the morning from Habakkuk 2:4. I did not preach with much pleasure. Dutch service in the afternoon. Preached with much enlargement in the evening to a well behaved auditory.

22 July. Saw a splendid funeral procession. How vain is pageantry, how vain is shew when the spirit is fled. Conducted the school in the evening.

23 July. Preached in the evening at a private house with much pleasure.

24 July. There is a beautiful portrait of the Revd. Dr. Clarke in the National Portrait Gallery and a well-written memoir of his life. From this memoir I learned two or three circumstances in the Doctor's history with which I was before unacquainted. When but a young man he was told by an injudicious friend that his literary pursuits were only incentives to pride. This had such an effect upon him that for some years he entirely relinquished these pursuits and only resumed them when he obtained a conviction that he was bound to glorify God by cultivating and improving his intellectual powers. When stationed on the Island of Jersey,[115] the Library of St. Helier afforded him facilities for prosecuting his studies, which he had not before enjoyed, and of these facilities he did not fail to make a proper use. During his residence at Manchester the second time, he opened his study every morning from five to seven o'clock for the purpose of affording

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[114] Francois Le Vaillant (1753-1824), traveller, ornithologist, artist and writer. In 1790 Le Vaillant published the first two volumes of his travels in South Africa. The remaining three were published in 1795. (D.S.A.B. 1972, Vol. II:369-399; S.E.S.A. 1972, Vol. 6:599-601)

[115] Jersey is the largest and southernmost of the Channel Islands, 20km west of the Normandy coast of France and 25km south-east of Guernsey. St. Helier is the capital. (The Columbia Lippincott Gazetteer of the World 1952:877; Chambers World Gazetteer 1988:308)

young men gratuitous instruction in the Greek and Hebrew languages. Whilst his *Commentary*, the work upon which his celebrity chiefly rests, was in progress he happened to leave his notes upon the book of Job at a friend's house. When he returned for them he found to his unspeakable sorrow that the servant maid had used them as waste paper, to wrap round the ends of candles etc. The fragments were carefully collected together and when properly arranged he was able, though with great difficulty, to read them. Had this not been the case, he himself remarked, the work would never have been completed for he would not have undertaken to write them over again. This Herculean production was thus preserved to the world, although it had a hair-breadth escape from destruction.

For some weeks I have been employed in reading these valuable notes upon the book of Job and I have been filled with admiration at the learning, research and judgement which they display, but this account of their wonderful preservation will cause me to estimate their worth still more highly. Truly a prince in our Isle is fallen. Our prayer meeting in the evening was a solemn and I trust profitable time to most who were present.

25 July. Much cast down today. I am encompassed with darkness, involved in difficulty and I cannot help myself. Attended a meeting of the Committee for Apprenticing Juvenile Emigrants. Twenty-five boys have arrived by the *Vine*. I did not stay till the conclusion. Brother Cook has for some days been zealously employed in collecting for our mission. He is much better fitted for such work than I am. I preached this evening in Dutch with some liberty.

26 July. Was somewhat diverted in reading a long article in the *Zuid Afrikaan* upon the subject of slavery, to find it asserted that most of the petitions presented to parliament against slavery have been sent by "Methodists, Dissenters, and Wesleyans!" The writer is no doubt a very knowing and wise man in his own estimation, but I should like to hear him describe the difference between Methodists and Wesleyans. I learned from the *Graham's Town Journal*[116] that the 20 boys sent out to Albany by the Society for the Suppression of Juvenile Vagrancy have been

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116 *The Graham's Town Journal* was the first newspaper established outside Cape Town and was the mouthpiece of the British settlers on the eastern frontiers. The first issue appeared on 30 December 1831, under the editorship of Louis Henri Meurant. Robert Godlonton became Meurant's partner and then took over as editor. Under Godlonton's editorship the *Journal* stressed the hardships of the frontier communities and tended to cast blacks in the role of villain. It ceased publication on 29 April 1920, when it was incorporated into *Grocott's Daily Mail*. (S.E.S.A. 1972, Vol. 5:302,303)

apprenticed upon the following terms: four pounds to be paid by the master four months after the date of the indenture and three pounds for three successive months, making in all thirteen pounds. The plan we have adopted here is much more advantageous to the society, though less convenient to the master: fifteen pounds at once and so much pocket money per week. I visited two men who are under sentence of death. They did not display that contrition which might have been expected, considering the awfully aggravated nature of their crimes. I read the scriptures to them and prayed.

27 July. Rode to Simon's Town. Felt unwell in body and much dejected in mind. Shortly after my arrival I was called to visit one of our members. I found him weeping and mourning on account of his backslidings from God. I endeavoured to comfort him and not without a degree of success.

28 July. Cold and lifeless today in the public ordinances of God's house. In private I enjoyed the reading of Fletcher's *Letters on the Spiritual Manifestations of the Son of God.* I was humbled to the dust before my Maker.

29 July. Met a class this afternoon in which the power of God was manifested. We continued together above three hours and a half and it was good to be there.

30 July. Rode over the mountain and preached at Klaver Valley to a few of our people. The prayer meeting in the evening was rather dull: few of the mountain people were present. Of many we may say "A faithless and backsliding race". Just as we had concluded supper, word was brought that a boy belonging to the house had fallen into a fit. I went to see him and after laying for some time as if dead, he began and talked all manner of nonsense in so ludicrous a manner that I could not refrain from laughing. He had three of these fits, one after another, which lasted three hours. In the second one he did not speak any, but writhed in a frightful manner and tore his shirt into pieces. I would be inclined to rank this amongst the cases of demoniacal possession, were it not that he does not swear or blaspheme.

31 July. Rode to Cape Town and was thankful to find all well. At the library I read the *Commercial Advertiser* of today. The leading article is well written. It proves, I think, that the abolition of slavery according to the plan proposed by government will be a real gain to the

colonists. I also read a part of the *Annals of Rome* by Tacitus. What a monster Nero must have been! How was it possible for the world to endure such a wretch? What a despicable mean-souled set of beings composed the Roman senate at that time, when they could submit not only to be ruled by that base tyrant, but also to flatter him as if they had believed him worthy to be ranked with the immortal gods. But after all, he could with good grace claim the nearest affinity to "Infernal Pluto, King of Shades". The prayer meeting in the evening was good in so far as each one present waited upon God in truth and in sincerity, but there was a something visible enough to me not altogether in keeping with the precepts of the gospel. When shall we see pure, unadulterated Christianity?

1 August. This day completed my 28th year. It becomes me to review God's mercies towards me with thankfulness and my own sins and errors with grief.

3 August. Rode to Hottentot's Holland. It rained without intermission the whole of the way and I was drenched to the skin before I had completed the third part of my journey. The Eerste Revier[117] was so full that I had to swim my horse through it and I did this at the hazard of my life, as it was the first time that I ever attempted anything of the kind. I can swim tolerably well, but I was so encumbered with my wet clothes, especially my cloak, that had I by any means been thrown from my horse in the water, I could have done very little for my own deliverance. I acknowledge with gratitude the watchful care of that providence which has frequently saved my life from destruction. When I reached the house of the Revd. Mr. Edgar, I was provided with dry clothes and everything else likely to prevent the bad effects of my exposure for such a length of time to the rain. I always meet here with genuine Scotch kindness, which is not very common in this country.

4 August. Heard Mr. Edgar preach in the morning upon prayer. Many of his remarks were weighty and impressive. I held religious service for the slaves in the afternoon. About thirty were present. After preaching I catechised and gave lessons to such as wish to learn to read. I despair of our doing much good by visiting this place once in two weeks. Unless a missionary be stationed here who will put the slaves under a regular course of instruction, we cannot expect

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117 Eerste Revier [Eersterivier] is the river which flows through Stellenbosch and enters False Bay, west of the Strand. The name means "first river" and it was named by Hieronymus Cruse in 1669, because it was the first river encountered en route to the interior. (Raper 1987:136)

to see much fruit of our labour. I read today a work entitled *The Redeemers Tears* by that eminent English divine John Howe,[118] together with an introductory essay by the Revd. Robert Gordon.[119] I was much edified by the precious truths which were presented to my mind.

5 August. Rode to Stellenbosch. Heard Mr. Wachtendom[120] preach in the afternoon from these words: "Instead of the thorn shall grow up the fir-tree; and instead of the thistle shall grow up the myrtle-tree."[121] The thorn and thistle were viewed as representing the miserable and wretched state of the human race. The fir and myrtle trees as representing the glorious change which the gospel produces wherever its influence extends. It was truly delightful to hear the slave children singing the songs of Zion before and after the service. Out of the mouths of babes and sucklings the Lord ordaineth praise. (This young missionary was suddenly cut off a few months subsequently under circumstances of a very mournful kind. He married a farmer's daughter of French Hoek,[122] of whom he was passionately fond. Sickened the following day and died 7 or 8 days after.)

I preached in the evening in the English language. Had timeless warning been given and the weather been favourable, I would no doubt have had a large congregation, but as the notice was short and it rained heavily, I could not expect more than were present. I pray God that his word may not return void, but that it may accomplish that which he pleaseth and prosper in the thing whereto he sent it.

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118 John Howe (1630-1705), English Nonconformist minister and writer, who served as domestic chaplain under Oliver Cromwell. In 1724 Howes' *Works* were collected in a two volume edition. From 1810 to 1822 an enlarged edition was issued, consisting of eight volumes. *The Redeemer's Tears* is probably one of the works included in this edition. (Dictionary of National Biography 1891, Vol. XXVIII:85-88; The New International Dictionary of the Christian Church 1974:486; The Oxford Dictionary of the Christian Church 1974:671)

119 Robert Gordon (1786-1853), Free Church minister, elected moderator of the General Assembly in 1841. Gordon wrote the introductory essays for *The Redeemer's Tears* in 1822. (Dictionary of National Biography 1890, Vol. XXII:229)

120 Mr. Wachtendom [Wachtendonk] (d.1834), missionary of the Rhenish Missionary Society. From 1833 he assisted Mr. Luckhoff at Stellenbosch. (Strassberger 1969:23,24)

121 The reference is to Isaiah 55:13.

122 French Hoek [Franschhoek], town on the Franschhoek River, a tributary of the Berg River, 30km east of Stellenbosch and 25km south-east of Paarl. Literally "French Corner", it takes its name from the region, so designated because French Huguenot refugees settled there. (Raper 1987:114)

6 August. Rode to Cape Town. Was six hours upon the way, owing to the swollen state of the rivers and the pools of water occasioned by the abundance of rain which has fallen of late. Preached in the evening at Krom Elboog.

7 August. Was almost tempted to begin a paper war today. The editor, I suppose, of the *Cape Literary Gazette*[123] has stated that the indifference of the Wesleyans to the subject of slavery used to be proverbial and that they have only been roused to a sense of duty by the persecutions which their missionaries have had to undergo in the West Indies etc. I am sure the maker of such assertions is totally ignorant of the principles by which the Wesleyans have ever been animated on this subject or else he deals in known and deliberate falsehood. If ignorant, he cannot be excused. If malignant, he should not escape reprobation. (No man could write against slavery in stronger terms than the venerable founder of Methodism makes use of, both in his pamphlet on that subject and in his letter to Mr. Wilberforce.) Prayer meeting in the evening dead and lifeless. A leader's meeting was also held which I did not attend.

8 August. Heard Brother Cook preach in Dutch a miserable sermon, so confused and destitute of all order, that I must give the people credit for more sagacity than I possess to think that they could understand it. A man who cannot speak five sentences of a language correctly should be at some pains in the preparation of his discourses. His extempore effusions are only proofs of his presumption. (My remarks on Brother Cook's Dutch are rather severe. He did what he could - 1835.)

9 August. A day spent in doing almost nothing. My mind was so completely unhinged that I could not study, although the nearness of the Sabbath seemed to demand it. Great God, what shall be the issue of my troubles? O do not Thou abandon me, or else I am undone. In justice Thou mightest do it, but be pleased to magnify Thy mercy, to manifest Thy love. (In too many instances I have been my own tormentor.)

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123 *The Cape Literary Gazette [The Cape of Good Hope Literary Gazette]* was a monthly paper, established in Cape Town on 16 June 1830. Throughout its five years of existence it was edited by A.J. Jardine, librarian of the South African Public Library. Jardine was frequently controversial and at times found himself at loggerheads with the conservative *De Zuid-Afrikaan* on the one hand, or with the settler-supporting *Graham's Town Journal* on the other hand. (S.E.S.A. 1971, Vol. 3:52)

10 August. Met with a little disappointment today which arose from my ignorance of the civil usages of Cape Town, but another week will enable me to put my design into execution. His Excellency the Governor held a levee this morning and then went on board the *Belle Alliance*[124] to proceed to England.

11 August. This morning I preached from these words, "We walk by faith, not by sight".[125] In the afternoon in Dutch and in the evening in English from "Thou shalt keep my Sabbaths and reverence my sanctuary: I am the Lord your God".[126] In the evening I preached long and with great plainness of speech. Some would perhaps be disgusted at my rough conversational manner, but others I hope would be edified and blest.

12 August. Visited a man to all appearance not far from that event of all others the most solemn, death. I talked to him of Christ and the way of salvation through simple faith in his dying merits. He heard attentively, was much affected, and sometimes ejaculated expressions of thankfulness. I prayed with him before I left and he joined most heartily in the petitions which were offered. This man used frequently to attend our preaching when in health, but did not allow the truth to have its designed influence upon his mind, and now he has that to seek which had he possessed, would have been his support in the hour of trial. (Here ended the eighth extract from my journal to the Committee.)

13 August. Awoke this morning to sorrow. "Chasten me not O Lord in Thy hot displeasure."[127] Preached at Rogge Bay in the evening. The congregation is much improved since I was last there. Led a newly formed class afterwards, but did not feel any thing particular. The sanguine temperament of Brother Cook is evident here as in other things. Two of the new members are marked justified, although as far as I could judge neither the one nor the other is.

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124 The *La Belle Alliance* arrived at Table Bay on 16 July 1833 and sailed again on August 10th. (Cape Almanac 1834:92)

125 The reference is to 2 Corinthians 5:7.

126 A reference to Leviticus 19:30.

127 The reference is to Psalm 6:1 or Psalm 38:1.

14 August. Led the prayer meeting in the chapel this evening. There appeared to be little feeling among us.

15 August. Before preaching in the evening I was called upon to visit a dying infant. I refused to go, but afterwards repented and went. I returned in time for preaching. I took for my text Luke 11:28 and spoke with a degree of freedom. I afterwards baptized a girl, whom I exhorted to seek the washing of regeneration and the renewing of the Holy Ghost.

16 August. Went before the commissioner of the matrimonial court this morning with my dear Margaret, whom I have chosen as my companion for life. We had to certify our names, birth-place, age, religion, etc. In the afternoon we rode out together to Wynberg, where I preached in a private house to a few people of colour. It rained heavily, which in some measure interrupted our pleasure.

17 August. Rode to Simon's Town where I arrived a little after dark. Observed a strangeness of manner in the people of the house in which we lodge. As I had done nothing knowingly to offend them, I felt quite easy and unconcerned. "Surely man is vanity."[128]

18 August. Preached in the morning from "Thou shalt keep my Sabbaths", a precept which is openly disobeyed in this place and ought therefore to be repeatedly and strongly enforced. On my way to Wynberg I held religious services at three different places. I had an attentive congregation in the evening and the word seemed to have some effect.

19 August. Spent the morning in preparing an article for the *Cape Cyclopedia*. Went out in the afternoon to the house of a friend, to which I always go with pleasure and from which I always return with reluctance.

20 August. In the evening I preached at Krom Elboog to about twenty persons upon the important question, "What shall I do to be saved?", together with the answer, "Believe in the Lord Jesus Christ and thou shalt be saved".[129]

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[128] The reference is to Psalm 39:11.

[129] The reference is to Acts 16:30,31.

21 August. Prayer meeting in the evening. I felt impressed with these words: "Is the Lord among us or not?"

22 August. Began to write the missionary report to be read at the anniversary meeting. We have but little of a cheering kind to mention. Heard Brother Shaw preach in the evening upon, "Were there not ten cleansed, but where are the nine?"[130]

25 August. Rode to Wynberg this morning. It rained most of the way. I had no congregation. Heard the Revd. Mr. Judge preach in the afternoon upon the words: "I will pay that that I have vowed" - Jonah 2:9. His remarks were impressive. In the evening I preached to a few who came together from, "I was glad when they said unto me, go up to the house of the Lord" - Psalm 122:1. I did not enjoy my usual liberty, nor did the people appear so interested as they sometimes do. Returned to Cape Town in safety.

1 September. Preached in the morning upon the account of the Syro-Phoenician woman, but did not enjoy much liberty.[131] In the afternoon I preached in Dutch to a small congregation. The Revd. J Pears preached in the evening the anniversary sermon for our missionary society. His text was 2 Timothy 1:10. The sermon was important in matter, but much too florid in style.

2 September. Missionary anniversary meeting. Sir John Truter presided. The speakers were Dr. Adamson, Mr. Pears, Dr. Abercrombie, Dr. Phillip [sic], Mr. Christie and Mr. Shaw. The addresses were all of a highly intellectual character, well calculated to make salutary impressions on the minds of the people. Collection £7.17.8.

3 September. Rode to Simon's Town where we held in the evening a missionary meeting. We had no chairman. The speakers were Mr. Cook, Shaw and myself, but little interest appeared to be excited. Collection £2.2.0.

4 September. Rode to Cape Town in the morning in company with Brother Cook. It rained much whilst we were upon the way, so that we were wet through before we reached the end of

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130 The reference is to Luke 17:17.

131 The account of the Syro-Phoenician woman is found in Mark 7:24-30.

our journey. This day I entered into the holy state of matrimony, which I hope will be promotive of my happiness.

5 September. Removed my effects from the mission house as the period of my residence there is terminated. I have not left it quite in the way that I could have wished, but the fault was not mine. (I wish I had acted otherwise.)

7 September. Rode to Simon's Town; was received with unwanted coldness. When shall I learn to be alike indifferent to the smiles and frowns of men?

8 September. Preached in Dutch from: "Thou shalt keep my Sabbaths and reverence my sanctuary. I am the Lord." Led a class. Heard Mr. Fraser preach a good sermon upon the work of faith, the labour of love and the patience of hope. In the evening I preached in English upon the history of the Syro-Phoenician woman.

9 September. Rode to Wynberg where we held a missionary meeting in the afternoon. Many of the people present were from Cape Town, which although to a stranger interesting enough, gave me no particular pleasure as it did not prove that our cause was prospering in Wynberg. The meeting was by no means equal to that of last year. Rode to Cape Town in the evening. (A great improvement has been effected in Wynberg within the last two years, chiefly through the instrumentality of some pious gentlemen from India).

10 September. Krom Elboog in the evening, but had no congregation to address.

11 September. Prayer meeting in the evening.

12 September. Heard Brother Cook preach in the evening.

14 September. Rode to Hottentot's Holland.

15 September. Head Mr. Edgar preach in the morning. Preached myself in the afternoon to a congregation of about 25 slaves. Read a book entitled *Profession not principle.*

16 September. Rode to Cape Town.

18 September. Led the prayer meeting in the evening.

22 September. Preached in the morning upon these words: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers etc."[132] I took the same subject in the afternoon in Dutch. In the evening I preached with much liberty from Mark 6:34. The people seemed to feel the power of the word.

23 September. Received the *Missionary Notices* for July and August. They contain much cheering intelligence. Superintended the school in the evening. Catechised and delivered an address at the conclusion.

24 September. Heard a Mr. De Haas preach at Rogge Bay in the evening. He spoke well. I hope the people were profited.

25 September. Wrote a letter to Brother Boyce. Read a manuscript tract in Dutch upon social prayer for the outpouring of the Holy Ghost. Led the prayer meeting in the evening. We felt it good to be there.

26 September. Heard an impressive sermon upon the words of our Lord, "The Son of man is come to seek and to save that which was lost".[133]

29 September. Preached this morning to an attentive congregation upon St. Paul's hope of a future resurrection and his exercising himself to have always a conscience void of offence etc. Rode out to Wynberg and preached in the evening upon Mark 6:34. The word seemed to find its way to the hearts of the people.

30 September. Lieut. Hill, who has lived three months upon our institution at Kamies Berg, called upon me this morning. He expressed himself as having been highly pleased with the order

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132 The reference is to Acts 24:14.

133 This is a reference to the words of Jesus in Luke 19:10.

of things on the institution and his declaration may be received as true. Led the military class in the evening. Few were present, but we had a good time. What changes have taken place in this class since I arrived here in 1829. Only one out of about twenty members who then belonged to it remains, and he is but lately recovered from a state of backsliding.

1 October. Had a visit from Mr. De Haas this morning, who was formerly a missionary in this town. I think him a pious man and he is mighty in the scriptures. In the evening I renewed the tickets of Brother Currey's class. Seventeen persons were present and as far as I can judge, they are mostly in a hopeful state. "Lord, save I beseech thee and send now prosperity."[134]

2 October. Rode to the Cape Flats and preached to a small congregation. This place has not been visited during the winter, which is perhaps the reason why so few were present today. Missionary prayer meeting in the evening. A note was read importing that a young man who is desirous of obtaining communion with God wished to have an interest in the prayers of the brethren. This circumstance gives me much pleasure as we very seldom have such applications.

5 October. This day was our quarterly fast. The prayer meeting in the morning was attended by but few. Nevertheless, I hope our confessions of sin and our prayers for pardon were acceptable in the sight of God. We need to fast and to pray more if we would have a copious outpouring of the Holy Spirit vouchsafed unto us.

6 October. Rode to Simon's Town, where I arrived about dusk.

7 October. Preached in the morning in Dutch from these words "To be carnally minded is death, but to be spiritually minded is life"[135] and hence I was enabled to speak with some degree of freedom and the people appeared to feel the power of the word. I afterwards renewed the tickets of the members of one of the classes and we felt it good to wait upon God. In the afternoon I visited the school. The number of scholars is increased since I was there last and some adult females seemed really in earnest to learn. I was requested to visit a sick person which I did, but failed to make any visible impression upon him and was much embarrassed in prayer. I cannot

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[134] The reference is to Psalm 118:25.

[135] These words are from Romans 8:6.

account for it, but I seldom feel much enlargement whilst praying by the sick bed of an unawakened sinner, especially if he consents to everything without feeling or emotion. Such characters I am often called to see and of all others they are the most hopeless. I preached in English in the evening upon the compassion of Christ to those who are as sheep not having a shepherd. My congregation was larger than usual, occasioned by a number of sailors from some American ships lying in the bay. I endeavoured to be faithful. I spent part of the evening after preaching in conversation with Mr. Ellice, purser of the *Pellorus*, who is a pious and liberal-minded man. During his absence from this station which has been about six months, he has visited Ceylon, where he saw and conversed with Mr. Toyne,[136] an excellent young man who was examined at the same District Meeting with myself, and afterwards went to Ceylon as a missionary. His literary qualifications in connexion with his deep devotion to God will render him very useful in that idolatrous island. Mr. Ellice expressed himself as being highly gratified with what he had seen of the good effected by missionary labour there. The schools in particular gave him great satisfaction. The children shewed a degree of quickness in answering questions proposed to them which would have done honour to any school in England. At our family worship Mr. Ellice prayed with great seriousness and power. I delight in the company and fellowship of the godly, to whatever denomination of Christians they may belong.

8 October. I intended to have held service upon the mountain today, but the weather not being favourable prevented my going hither. I therefore employed the time in writing a letter to the Missionary Committee. Renewed the tickets of two classes in the evening. I felt whilst conducting the last more than ordinary power to pray and to speak to the people.

9 October. Rode to Cape Town early in the morning. It rained the whole way so that I was wet to the skin before I reached the end of my journey.

10 October. Prayer meeting to night, but not attended with that unction with which we have sometimes been favoured. Heard the melancholy intelligence of a person who this morning committed suicide. It is supposed that the disorder of his temporal affairs induced him to

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136 Elijah Toyne (1805-1871), Methodist missionary. Toyne entered the ministry in 1830 and was appointed to Ceylon, where he worked for ten years. He mastered the Singhalese and Portuguese languages and was able to preach in both. In 1870 Toyne became a supernumerary. (British Minutes of Conference 1871:257)

perpetrate the horrid deed. Thus we see it is literally true that "the sorrow of the world worketh death",[137] the death both of body and soul.

11 October. Went to the public library where I had an opportunity of perusing the *South African Commercial Advertiser*, *The Literary Gazette*, and the *Graham's Town Journal*. Amongst other things that interested me was the etymology of the name jockteleg, which we use in Scotland for a clasp-knife. It appears that the etymology of this word was unknown till a clasp-knife was found bearing the following inscription: "Jacques of Liege."[138] This person was an eminent cutler who supplied Scotland with clasp-knives and from him they were called jocktelegs. King James I, to puzzle the gentlemen of his court, said one day to the stable boy: "Callan, hae there's thretty pennies, gang and buy me a jockteleg, and gin ye byd, I'll gang to the bougan o the house and get a caber and reestle the riggin o ye we 't." Spent the evening in reading poetry.

12 October. Left Cape Town in the morning and rode to Hottentot's Holland. I held a service at Klip Fontein, which lies about half-way between the two places. Here I was heard with attention whilst I shewed that Jesus Christ did not come to call the righteous but sinners to repentance. After preaching I catechised and was pleased to find that some progress has been made in knowledge since my last visit. I proposed the commencement of a class meeting to those who earnestly desire to flee from the wrath to come. Several appeared willing to attend. Lest any should begin to attend out of mere curiosity, who would not continue, I explained to them the nature of a class meeting and advised them to think seriously about it for another fortnight and make it a matter of prayer and then to make their choice whether or not they would attend. I hope this visit would be made a blessing to them. I arrived at Somerset in the afternoon and employed myself the remaining part of the day in reading.

13 October. Went to the Dutch church in the morning and preached to about fifty slaves in the afternoon. Looked over the contents of two volumes of sermons.

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137 The reference is to 2 Corinthians 7:10.

138 The etymology of the word "jockteleg": Lord Hailes (1776:18) maintained that the name was derived from Jacques de Liege, a cutler. Smiles (1863:101) says that Jacques de Liege was a famous foreign cutler, whose knives were known throughout Europe. These theories sound plausible, but Scottish antiquaries have failed to find any confirmation, in knife or document, of Hailes's statement. So, too, enquiries made at Liege have found no trace of Jacques the cutler. (The Oxford English Dictionary 1989, Vol. VIII:253)

14 October. Rode to Cape Town. Had some edifying conversation with Mr. De Haas, who like Apollos is mighty in the scriptures. Baptized a young man in the afternoon.

15 October. Received a letter from my dear sisters and have cause for thankfulness that they are well and have their faces still toward Zion.

16 October. A lively and profitable prayer meeting in the evening but alas, few were present to enjoy it.

17 October. Read the *South African Commercial Advertiser* of yesterday, but it contains nothing of much interest.

18 October. Finished reading an "Essay on the evils of popular ignorance",[139] which I think deserves the high estimation in which it is held by the reading public. The style is rather pompous and the length of the sentences sometimes renders them obscure, but the subject is handled in a most masterly and judicious manner. Had a long conversation today with Mr. De Haas, whose intimate knowledge of the word of God in connexion with his fluency of expression, renders his company very interesting. On some subjects his views are peculiar and he may not be altogether free from error, but he has not taken his opinions at second hand nor without due investigation. He gave me a very lamentable account of the institution called Eben Ezer at the mouth of the Elephant River. The Baron van Wurmb appears to be unfit for the office which he has taken upon himself and his mismanagement has been productive of much evil.

19 October. Baptized a child this afternoon supposed to be near death. The mother wept and promised to attend our religious services. I embraced the opportunity to give her a serious exhortation, which may God write upon her heart. Received information of a woman who has renounced the Mohammedan for the Christian rel[igion].

20 October. Awoke this morning with feelings such as I wish always to have on the Lord's day. My soul longed for communion with the Father and with his Son, Jesus Christ. I was led in the morning service to read and comment upon the first chapter of the prophecies of Isaiah in a

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139 The *Essay on the evils of popular ignorance* was written by John Foster (1770-1843) and published in London by Bell and Daldy.

manner that I had not before thought of. Surely the impulse I felt was from above. I preached afterwards upon 1 Thessalonians 5:23. The doctrine of sanctification is kept too much out of sight, as if it were not a privilege that all believers may attain to, or as if it were not clearly enough taught in the word of God, neither of which is the case. All believers may attain it and it is as clearly revealed as any other doctrine of scripture. Mr. C De Haas preached in Dutch in the afternoon from these words: "Blessed are they that mourn, for they shall be comforted."[140] I think everything he said was in perfect accordance with the analogy of faith. At the conclusion of his discourse, I baptized four children. In the evening I preached with liberty from "Bring forth therefore fruits meet for repentance".[141] I had a large and attentive audience. Having requested the Society to remain after the dismissal of the congregation, I read part of the rules and made a few remarks without fear on the one hand or a desire of favour on the other. Some of the things that I advanced might appear in the light of hard sayings, but I followed the dictates of my conscience and had the satisfaction of knowing that I was doing my duty.

21 October. Led the female class this afternoon. Only six persons were present, but I hope all were benefitted and left with a firmer resolution to the Lord's [word missing]. Conducted the school in the evening. Finished reading a manuscript work written by Mr. De Haas upon the five propositions of the Synod of Dort. He was ordered by the ministers of the Dutch Reformed Church to prove these five propositions from Scripture, that they might ascertain whether he was sound in the faith of their church or not. He performed the task assigned him in a masterly way, but not so as to meet the views of the Revd. gentlemen. He was therefore cast out of the synagogue.

22 October. Led the class at Rogge Bay. Only one woman professes justification. In the evening I preached from Romans 8:1. The word seemed to make some impression upon the minds of the people.

23 October. Had a conversation with Mr. De Haas this morning upon the final perseverance of the saints. On this point he is Calvinistic, but I like the frankness with which he avows his belief.

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140 The reference is to Matthew 5:4.

141 A reference to Matthew 3:8.

Prayer meeting in the evening. It was but thinly attended. Nevertheless the influence of the Spirit was felt.

24 October. Heard Mr. De Haas preach in the evening from these words: "Blessed are the meek, for they shall inherit the earth."[142] He laboured to prove that the place of the saints' further enjoyment will be this earth, renovated and renewed. He is not singular in this opinion. I baptized an adult female after preaching. She is very ignorant, but as she appeared to be sincere I could not think of withholding the sacred ordinance from her.

25 October. Remained in the house all day. In the evening I received some pleasure and profit by reading *The Earl of Moreland*, a novel which Mr. Wesley abridged and recommends strongly to all that love God or desire to do it.[143]

27 October. Preached in Cape Town in the morning upon the sixth verse of the first chapter of the epistle to the Philippians and at Wynberg in the evening upon the same. On both occasions I was heard with deep attention, but I felt far more freedom in the evening than in the morning. May God give the increase.

28 October. It appears from the *Commercial Advertiser* of Saturday last that a band of marauders from beyond the Great Orange River have been committing alarming depredations upon the frontiers of the colony. They lately made an inroad and killed and wounded several persons besides stealing a vast number of cattle. A commando went in pursuit of them and after a furious engagement wherein one man lost his life, all the cattle were recovered, except those which had been killed and eaten by the marauders. Effectual measures should be taken to check these savages in their murderous proceedings, else those near the boundaries of the colony will be continually in danger of losing their property and lives. Led the class at Rogge Bay in the evening.

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142 A reference to Matthew 5:5.

143 Possibly a reference to the work, *The fool of quality; or, The history of Henry, Earl of Moreland*, by Henry Brooke (1703?-1783), published in London in 1792 by E Johnson. The work consists of five volumes.

29 October. Heard an excellent discourse this evening upon these words of Christ, "I came not to call the righteous but sinners to repentance".[144] The definitions of the various terms contained in the text were pointed and impressive. I hope I was edified.

30 October. Prayer meeting in the evening. I felt exceedingly dull and lifeless, but I have reason to believe that most who were present felt otherwise. I was grieved at the conclusion to hear from Brother Cook that Dr. Phillip [sic] has sent to say that we must not employ Mr. De Haas to preach any more at Rogge Bay. I am fully persuaded that could the enemies of that good man proceed against us in the same way, they would do it. They will have to answer for their conduct at a tribunal where there will be no respect of persons.

31 October. Called upon Dr. Phillip [sic] this morning to learn what were his reasons for prohibiting Mr. De Haas from preaching at Rogge Bay. He had none to adduce except that he lay under a charge of heresy and therefore he would not feel justified in employing him till he absolve himself from that charge. I met Revd. Mr. Robertson[145] in the street and he told me he would consider it an insult were a missionary to come where he is minister. Went to the library and perused the *S[outh] A[frican] C[ommercial] A[dvertiser]* of yesterday and the *Graham's Town Journal* of the 24th inst[ant]. Spent the remaining part of the day at home.

2 November. Visited a sick man in the morning. I spoke to him about the state of his soul, but he displayed a most lamentable ignorance on the subject. He boasted of the goodness of his heart, the obliging disposition he had always shewn to his neighbours, the respect in which he was held by his superiors etc. I tried to convince him that his heart was not good inasmuch as all have sinned and come short of the glory of God. I insisted on the necessity of repentance towards God and faith in our Lord Jesus Christ. He did not appear to feel the importance of my remarks, although he could not contradict them. O the darkness of the human mind! Nothing can remove it but the inward illuminations of the divine Spirit. Rode to Simon's Town in the afternoon.

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144 A reference to Matthew 9:13. (The words are also recorded in Mark 2:17 and Luke 5:37.)

145 William Robertson (1805-1879), schoolmaster and D.R.C. minister. After arriving at the Cape in 1822 and teaching at Graaff-Reinet, Robertson returned to Scotland to study theology. When Robertson returned to the Cape, he became the first D.R.C. minister of Clanwilliam. Robertson also ministered in Swellendam and Cape Town for a number of years. In October 1840 the University of Aberdeen awarded him an honorary D.D. The town Robertson was named after him. (D.S.A.B. 1968, Vol. I:672-75; S.E.S.A. 1973, Vol. 9:381,82)

3 November. Preached in the morning upon these words of our blessed Lord, "I come not to call the righteous but sinners to repentance". I did not enjoy much liberty and the people did not evince much feeling, but nevertheless good might be done. During the day I read a sermon upon "Glorying in the cross of Christ"[146] for the second time and was delighted with it. I also read a very sensible discourse in the Dutch language upon the deputation from the Jewish Sanhedrin to John the Baptist to ask him, "Who art thou etc".[147] In the evening I preached with enlargement from Philippians 1:6. The congregation was small but attentive. Had some conversation after preaching with Mr. Ellice, the purser of *Pellorus*, who is as far as I can discern a sincere Christian.

4 November. Perused for the refreshment of my memory Campbell's *World's Displayed*[148] and the *History of the Bible*, both of which are written in a lively and interesting manner and calculated deeply to impress the young and tender mind. Led two classes. The best wine was reserved till the last. "Bless the Lord O my soul." Had a long conversation with a person who asked me if one could not be prepared for death and yet not know it. I asserted the contrary and made good my assertion by numerous quotations from scripture. He assented to the justness of my remarks, but I know not whether they made the designed impression upon his mind.

5 November. Arose before day and took horse for Cape Town where I arrived about eight o'clock a.m. and found all as well as I could expect, for which I felt thankful. My obligations to love and serve God are many and yet alas, how deficient I am in fulfilling them. Lord help me to be more faithful. Received information of a sick woman who had expressed a desire for spiritual instruction. I delayed not to call upon her and she heard me with deep attention whilst I unfolded to her view the plan of salvation and exhorted her to believe in the Lord Jesus Christ. I engaged in prayer to God on her behalf and I hope her heart responded to my petitions. When I was about taking my leave she beseeched me to visit her often while she lives and I promised that I would. O Lord, make me an instrument of good to her soul and the glory shall be thine for ever.

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146 This is possibly a reference to Galatians 6:14.

147 The reference is to John 1:19f.

148 A reference to the work *Worlds displayed; for the benefit of young people, by a familiar history of some of their inhabitants*. It was written by John Campbell (1766-1840) and published in Boston in 1811 by Lincoln and Edmands.

6 November. Missionary prayer meeting in the evening. I read a few extracts from the *Missionary Notices*, making such remarks as I went along as occurred to my mind. We had our leader's meeting afterwards. Besides settling the accounts for the past month, nothing of any moment transpired.

7 November. Read an original letter today on a rather curious subject viz. the probability that the bodies of the saints after the resurrection will be sustained by means of eating and drinking as in the present state. The arguments employed to establish this probability are:

i) that Adam and Eve were sustained thus in paradise;

ii) that the resurrection body will have all the five senses entire;

iii) that angels make use of food as several scriptural examples testify;

iv) that Christ ate and drank after he rose from the dead.

In addition to these arguments a number of objections drawn from the word of God are answered. The whole is ingeniously written, but the subject is nevertheless involved in much obscurity and must remain so while revelation affords so little light upon it. I am perfectly content to subsist in the world to come in whatever way it may please the author of my being, who cannot possibly err in anything he does. Prying curiosity into matters which lie hidden in the mind of God is never unattended with danger and should therefore be avoided. But when a man once becomes enamoured with any particular opinion or notion, the most equivocal proofs appear to him as so many demonstrations, and he wonders that others are not instantly convinced by them and brought to an acknowledgement of what he considers to be the truth. Visited the sick woman this afternoon whom I saw on Tuesday. She appeared to be in nearly the same state of mind. I talked to her about the things of God and prayed.

8 November. Rode to Klip Fontein where I found a small congregation awaiting my arrival. I preached with much liberty from these words of our blessed Lord, "Come unto me all ye that are weary and heavy burdened and I will give you rest".[149] I was heard with deep and unbroken attention and one female in particular was affected to tears. Although tears are not an infallible sign of grace, yet they so often accompany its operation that I cannot help feeling encouraged when I see them bedewing the cheeks of my hearers. I catechised after preaching and was highly gratified to find that several persons are advancing in divine knowledge. There is among this

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[149] The reference is to Matthew 11:28.

people an evident thirsting after God. May it increase to fruition. I met four females in class. Each one appeared to be deeply impressed with the necessity of fleeing from the wrath to come. One said she had been baptized twenty-one years ago and that she had then vowed to devote her whole self to the service of God, but she had not kept her vow. She therefore feels convicted of having lied to the Lord and on that account is miserable and cannot live without forgiveness. Another, who I believe was baptized by Brother Shaw since we commenced preaching at Klip Fontein, said that when she received baptism she saw at the same time her need of inward religion and is determined not to rest till she obtain it. A third, an aged Hottentot, stated that she is shut in behind and on both sides so that there is nothing for her but to go on seeking the Lord. I asked her how many times she prays in a day. She answered: "As often as I feel inclined to do it and then I go amongst the bushes and pray to the Lord to have mercy upon me, for I am a poor sinner." Having finished my work at this place I proceeded on my journey to Hottentot's Holland, where I arrived about four o'clock in the afternoon.

10 November. Attended the Dutch Reformed Church in the morning and heard a lecture upon St. Paul's travels and sufferings. In the afternoon I preached to upwards of forty slaves. I also catechised them and made them repeat the Lord's prayer, the Apostles' creed, and some other things which they have committed to memory. Every visit I make to Hottentot's Holland convinces me more fully that the plan we are pursuing is not at all adapted to the wants of the people.

12 November. Yesterday I returned from Hottentot's Holland. Today I visited the sick woman whom I had seen twice last week. As it regards her body little hope can be entertained, and her views of spiritual things are but indistinct and imperfect. (I believe this woman is still alive and still in a pitiable condition - 1835.) Had a long and a interesting conversation with Mr. De Haas. He is a man of astonishing information, but a persecuted and neglected man.

13 November. A dull prayer meeting in the evening. Very few were present. I felt as if encompassed with a cloud of thick darkness.

14 November. Last night a dreadful fire happened in this town. A person who attends our chapel with his wife and child narrowly escaped the flames. In the midst of life we are in death. (They are now living at Simon's Town.)

15 November. Spent the most of the day in writing a sermon. Walked out in the evening and looked at the mass of ruins occasioned by the late fire.

16 November. Went to the public library in the afternoon and read the paper of yesterday and the one of today. I also finished reading the fifth volume of the *Annals* of Tacitus.

17 November. Preached this morning with much pleasure and I trust not without profit to the people from 2 Timothy 1:7. In the afternoon I took the same text in Dutch and discoursed to a very small audience without feeling any uncommon emotion or seeing anything worth notice. The evening's service was well attended and I spoke with liberty from Genesis 3:14,15. Thus another Sabbath is numbered with those beyond the flood.

18 November. Led the class at Rogge Bay in the evening. I enjoyed considerable enlargement in addressing myself to the members individually. We had a comfortable time.

19 November. Preached in the evening at Rogge Bay. The people were attentive.

20 November. Prayer meeting in the evening at Rogge Bay. Few were present, but we felt it good to wait on the Lord. Borrowed an English paper from Brother Shaw in which the stations of the preachers for the present year are contained. I am reappointed to Cape Town. Brother Cook according to his own desire is put down for Great Namaqualand. I was much pleased to see that Peter McOwan[150] is appointed to the Glasgow Circuit.

21 November. Preached this evening in Dutch with much pleasure and I trust to the edification of the people from, "Het bedenkens des vleeschs is de dood, maar het bedenkens des Geests is het leven en vrede".[151]

25 November. For the last four days I have been confined to the house by a sore toe. I have been occasionally troubled with this toe for the last fourteen or fifteen years, but never before so

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150 Peter McOwan (1795-1870), Methodist minister. McOwan entered the ministry in 1817 and retired in 1868. (British Minutes of Conference 1870:20,21)

151 The reference is to Romans 8:13, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

lamed by it. Whilst unable to walk about as usual, I have employed myself in writing and reading exercises which seem to me to accelerate the flight of time and to render solitude charming. I have tonight finished reading *The Earl of Moreland*, a novel abridged by the Revd. John Wesley. The style is bewitchingly beautiful and the sentiments are not only virtuous, but sublimely pious. I have resolved to begin in earnest the study of the Hebrew language, as I have providentially become acquainted with one whom is able and willing to render me assistance.

26 November. Commenced studying the Hebrew language. I wrote down the 22 characters which compose the alphabet with their names, sounds, etc., and in doing this I acquired almost without effort a knowledge of them all. I intend if spared to devote two hours daily to this work for some time, that so I may become able to read the Old Testament scriptures in the language in which they at first were written. Mr. De Haas discussed this afternoon at some length the question which has long agitated the learned world, as to whether the vowel points were anciently used in reading the Hebrew language, or if they are of modern invention. He adheres to the former opinion. He believes that the reason why all the astrologers and wise men of Babylon were unable to read that which was written by an invisible hand upon the walls of Belshazzer's[152] palace, was this: the words were written without the points and therefore none but Daniel, who was divinely inspired, could decipher them.[153] On the subject the views of Dr. Clarke are very different. Vide in Locum.

27 November. It appears from the *Commercial Advertiser* of today that manual labour schools are likely to become universal in America. Something of the kind would be productive of happy effects in this country. Prayer meeting in the evening. Brother Cook gave an exhortation. Could I learn, every day would teach me more impressively that only God can satisfy the longings of a soul immortal. O Thou fountain of infinite good, pour Thyself into my heart.

28 November. Called at the public library and looked over some of the latest periodicals and also the *Graham's Town Journal* for last week. They contain nothing particularly worthy of notice.

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152 Belshazzer [Belshazzar], crown prince, son of King Nabonidus of Babylon. Belshazzar ruled over his father's kingdom during the latter's long sojourn in Arabia and was coregent when Babylon was conquered by Cyrus the Great. Daniel mistakenly identifies him as the son of Nebuchadnezzar (in Daniel 5:2). (Encyclopedic Dictionary of Religion 1979, Vol. A-E:411)

153 The episode of writing on the palace wall which only Daniel could read is found in Daniel 5.

I see the traders purpose returning to Port Natal although they still have cause to dread the displeasure of Dingaan,[154] the Chief of the Zulus. They are themselves to blame for many of the calamities which have befallen them. It is to be feared that principle has had little share in the commercial transactions. We cannot wonder that savages should imitate the example of faithlessness which white, civilized and misnamed Christian men set before them.

29 November. Brother Shaw has got the addresses of several of the Natives at their last missionary anniversary meeting, which was held at Lily Fountain, printed. He sent me a few copies. I read with much pleasure the simple statements of these converted heathens. They appear to have felt that the Gospel is the power of God unto salvation. Visited a sick woman in the afternoon. She accuses herself of having neglected salvation while in health and she now views herself as a lost sheep. I gave her some suitable advice and prayed. Attended a meeting of the chapel trustees in the evening. The accounts were settled etc.

30 November. Was sorry to see a report which I had heard confirmed in the *Commercial Advertiser* of today, viz. that the new chapel in Graham's Town has been damaged by fire to the amount of several thousands of Rix dollars. It seems the fire has been occasioned by the carelessness of the plumbers who had left some coals burning upon the roof whilst they were absent at dinner.[155]

1 December. Rode to Wynberg in the morning and preached in Dutch to a small and not very attentive congregation. I observed two young men in particular who laughed a great deal. May they soon weep as much for having sinned against God. After preaching I visited a member of our English congregation who is afflicted with asthma and talked a short while with him on the all important concerns of his immortal soul. I was surprised to hear him express himself so darkly about the conditions of salvation, although he has been privileged to sit under the Methodist ministry for many years and to be, as I suppose most of that time, a member of the

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154 Dingaan (1795-1840), Zulu king. In September 1828 Dingaan murdered his half-brother Shaka and became paramount chief of the Zulus in his place. In February 1838 he had Retief and his companions murdered and then attacked the Trekkers. This resulted in the Battle of Blood River. In February 1840 Dingaan was defeated by his half-brother Mpande and fled north across the Pongola. (D.S.A.B. 1972, Vol. II:194-96; S.E.S.A. 1971, Vol. 4:39)

155 The fire in the Wesleyan Chapel started at about 2 p.m. on Friday, 22 November 1833. As there was only one fire engine in Grahamstown, the fire burnt for a long time, causing damage of about £200 to £250. (Hewson 1981:23-25)

Methodist Society. I have however no doubt of the man's sincerity. As I wished to go to church I left him without having prayed and promised to return after the service. At church the minister took for his text: "The Son of man is come to seek and to save that which was lost."[156] The discourse was prettily composed, but not calculated to sound the unbelieving heart. Very few of the hearers I feel persuaded, would recollect what had been said beyond the doors of the place where it was delivered. It seemed like writing upon the sand. I returned from church to the house of the person above-mentioned and having dined with him and his interesting family, we kneeled before the Lord and I prayed with considerable freedom and enlargement. "It is good for me to draw nigh unto God."[157] I then went to a private house in the village where we have occasionally preached and tried to get a few hearers, but failed of success. I embraced the opportunity of talking to a Hottentot female about her soul. She acknowledged the truth of what I said and seemed a good deal affected. I spoke also to an old woman in her eightieth year whom Brother Snowdall baptized when stationed here, but alas, her mind is dark as midnight. I heard with pain that at every trifle she exclaimed, "Liewe God".

In the afternoon I read part of a work entitled *Choice drops of Honey from the Rock Christ* by Thomas Wilcox. He speaks of Christ and faith in Christ in a style bordering upon Antinomianism,[158] but the reader who is on his guard and properly fortified against Antinomianism errors may derive great and lasting benefit from the precious truths which he advances. In the evening I preached in English from 2 Timothy 1:6. I spoke very seriously and with great plainness of speech. May God give the increase. Arrived in Cape Town before the chapel services were concluded and had the pleasure of joining with our friends who had been celebrating the Lord's Supper in singing that beautifully affecting hymn beginning, "Behold the

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156 The reference is to Luke 19:10.

157 The reference is to Psalm 73:28.

158 A general name for the view that Christians are by grace set free from the need of observing any moral law. Although Luther was apparently the first to use the term "antinomian", Antinomianism clearly goes back to the time of the New Testament. It is attributed to St. Paul by his opponents (Romans 3:8) because of his disparagement of the Mosaic Law in favour of the Law of the New Covenant. Paul, however, refutes the suggestion that the doctrine of justification by faith alone leaves room for persistence in sin. (Romans 7:7; Galatians 3:24) At the Reformation antinomian teaching was revived from the Lutheran doctrine of justification by faith. (The Oxford Dictionary of the Christian Church 1974:65; The New International Dictionary of the Christian Church 1974:48)

Saviour of Mankind etc.".[159] Brother Currey then offered up a powerful prayer in which I hope all who were present joined.

2 December. Visited the sick woman whom I have undertaken to assist with my advice and prayers while she lives (should nothing intervene to hinder the fulfilment of my engagement), as to all human appearance she must soon exchange the present state for one where destinies are irrevocably and for ever fixed. She is exercised with extreme pain and has not that support which the consolations of the gospel so richly afford to those who have obtained an interest in Christ. I trust that she feels her need of salvation, but her views are dark and confused so that she does not wrestle with God in prayer for present pardon and therefore she remains day after day the prey of suffering and disease, without the enjoyment of peace or comfort or well-grounded hope of immortal life. I placed before her the exceeding sinfulness of sin and the infinite grace and compassion of the Saviour, in order to impress deeply upon her mind the punishment she deserved and the mercy she might expect. I then prayed with her and left a small book which I earnestly recommended to her perusal, hoping that the clear statements of the scriptural plan of salvation which it contains might by the blessing of God be rendered profitable to her. I also inquired into her circumstances and found that she has literally spent her all upon physicians and is nothing better, but rather worse. The little I could spare I gave cheerfully and she received it thankfully. It is really a luxury to have it in one's power to do good to the soul and bodies of men.

Attended the Union missionary prayer meeting in the evening. The Revd. Mr. Christie read two letters: one from the South Sea Islands and one from continental India. The remarks which he made as he went along were very appropriate and interesting. The Revd. Dr. Adamson read two extracts from the *Missionary Herald*[160] which strikingly exemplified the gracious effects of the gospel upon the human mind. It is truly what the apostle designates it, "The power of God unto salvation".[161]

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159 The author of the hymn, "Behold the Saviour of Mankind", was the Rev. Samuel Wesley (1662-1735). The hymn was first published by his sons in 1739 in the first volume of *Hymns and Sacred Poems*, and deals with the crucifixion. (Stevenson 1898:29-33; Teleford 1906:139,140)

160 Possibly a reference to the *Missionary Herald*, published in London from 1819 by the Baptist Missionary Society. (Periodicals in South African libraries 1972, Vol. L-M:1330)

161 This is a reference to Romans 1:16.

7 December. For the last five days I have written nothing in my journal. But still, I have been endeavouring to fulfil my calling by attending to those private studies which are necessary to make me a workman not needing to be ashamed, rightly dividing the word of truth. I wish to be faithful to Him who hath appointed me.

8 December. Preached in the morning to our usual congregation upon the spirit of love and of a sound mind. Very few were present at the Dutch service in the afternoon. In the evening I directed the people's attention to the promise made to Abraham, "In thy seed shall all the nations of the earth be blessed".[162]

9 December. Attended the school in the evening and endeavoured to make myself useful.

10 December. Visited one of our members in the afternoon and preached at Rogge Bay in the evening.

11 December. Finished reading Drew's Essay on the immateriality and immortality of the soul.[163] I think he triumphantly establishes both of these important doctrines by a series of the most convincing arguments. He purposely refrains making use of scripture evidence, but he might have shewn at the conclusion of his work, in his own admirably clear and forcible manner, how fully the deductions of reason agree with the evidence of scripture. Visited the sick woman whom I have several times before mentioned. Whilst I endeavoured to shew her the simplicity of faith, I was encouraged to perceive that she in some measure apprehended my meaning and displayed a lively interest in what I said. In the public library I had the opportunity of reading the *Literary Gazette* for the present month. The leading article written by Mr. Chase[164] is an important document as it shews the astonishing progress which the Albany settlement has made

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162 The reference is to Genesis 22:18.

163 *Essay on the Immateriality and Immortality of the Soul* was written by Samuel Drew (1765-1833), the metaphysician. It was published in 1802 in England and America. In 1831 a fifth edition was published. (Dictionary of National Biography 1888, Vol. XVI:17-18)

164 John Centivres Chase (1795-1877), public servant, merchant, author and politician. Chase was one of the most versatile of the 1820 Settlers, exchanging farming for civil service, first in Albany and then in Cape Town. In 1831 he became honorary secretary to both the Literary and Scientific Institution and the Cape of Good Hope Association for exploring Central Africa. (D.S.A.B. 1968, Vol. I:165-67; S.E.S.A. 1971, Vol. 3:169,70)

in the short space of thirteen years, notwithstanding the unpromising circumstances which marked the first three or four years of its commencement. Prayer meeting in the evening which was but poorly attended. I think preaching on the Wednesday evening should be resumed.

12 December. Baptized a child this forenoon in private. I hope it was a profitable season to the few who were present. Received the stations for this year and the *Missionary Notices* for September. Brother Shaw and myself are reappointed to Cape Town and Brother Cook is put down for Great Namaqualand. I have my doubts about success of that mission, but the Lord reigneth. The letters from Brother Boyce and from Brother Archbell which the *Notices* contain are particularly interesting. Preached in Dutch in the evening to a very few hearers.

13 December. Superintended the school in the evening.

14 December. Rode to Simon's Town.

15 December. Preached in the morning in Dutch with much liberty from these words: "Seek the Lord while He may be found; call upon Him while He is near."[165] I hope the impressions made will be abiding, otherwise their having been made will increase the condemnation of my hearers. Led a class after preaching. A weeping spirit seems to have got among members so that some of them cannot speak without crying aloud and others, I am afraid, try to do it. Preached in the evening from: "God hath not given us the spirit of fear, but of power and of love and of a sound mind."[166] The congregation was small but attentive.

16 December. Held a meeting of the trustees of the chapel.[167] It was found after the interest due and all other expenses had been paid, that a balance remained in the hands of the chapel steward of about sixty pounds. This enabled us to liquidate fifty pounds of the debt which is now

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165 The reference is to Isaiah 55:6.

166 This is a reference to 2 Timothy 1:7.

167 The chapel referred to here is the original St. George's Cathedral in Wale Street, Cape Town, which was completed in 1834. The cathedral was built to the plans of John Skirrow, with its Ionic portico and tower meticulously copied from those of St. Pancras in London. According to Lewcock, it was "undoubtedly the most perfect building of the pure Greek Style ever erected in South Africa". It was demolished in 1954 and its loss is irreparable. (The Buildings of Central Cape Town 1978, Vol. I:12)

reduced from six to four hundred and seventy five pounds. The interest of this sum at six per cent is twenty eight pounds ten shillings, which would surely consume the whole income of the chapel were it not for the fifty pounds which we receive annually from government on behalf of the Episcopal Church for the use of it. As a new church is in progress of erection we are likely soon to be thrown upon our own resources again and then I am afraid the chapel will be placed in circumstances of embarrassment, from which it will be difficult to rescue it. But we may be confident of this, that the Lord will care for his own cause. I had an intention of staying till the following day at Simon's Town, but as I felt unwell and feared that I might get worse, I altered my purpose and returned to Cape Town in the afternoon.

17 December. Was very unwell during the last night, but became better towards the morning. I was thankful for the kind and affectionate attentions of my dear wife. O that we both may devote the health which God may be pleased to give us to the advancement of His glory. Nothing else is worth living for. Employed myself most of the day in the study of Hebrew, in which I find much to please and interest me.

18th. Learned through the medium of the public library of the death of that celebrated Brahmin Ram Mohun Roy,[168] and of that no less celebrated female Mrs. Hannah More.[169] Death brings down to the dust of death the high as well as the low, the learned as well as the illiterate. Received the *Minutes* of the last Conference, *Magazines*, *Missionary Register*, etc. In reading the obituaries of the preachers who have been called into the unseen world since the Conference of 1832, I was particularly delighted with those of Dr. Clarke and R. Watson. They are both beautifully written articles and must, I think, give great satisfaction to those who revere the memory of these eminent men. At our prayer meeting in the evening Brother Shaw read part of the annual address of the Conference to the Methodists Societies etc. The people listened with deep attention and I hope were edified. When I was called upon to pray I felt more than ordinary power to wrestle with the Lord for a blessing. Surely a gracious influence pervaded the meeting.

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168 Ram Mohun Roy (also spelt Rammohan Ray) (1772-1833), Indian founder of the Hindu-Protestant movement Brahmo Samaj (Society of Brahma), and social reformer who indicated the lines of progress for India under British rule. Ram Mohun Roy sought to bring people of all religions together to the worship of the Supreme God. (The New Encyclopaedia Britannica 1986, Vol. 9:962,62)

169 Hannah More (1745-1833), English religious writer, best known as a writer of popular tracts and as an educator of the poor. (The New Encyclopaedia Britannica 1986, Vol. 8:313)

But alas, a spirit exists even among us preachers which must be detrimental to the work of the Lord. O when will the devil be thrown out. I have seen that text wonderfully verified of late: "One sinner destroyeth much good."[170] Were preachers less influenced by their wives in things which relate to the Church of God, more good would be done. May God arise and plead his own cause.

19 December. Had a long conversation today with Brother Cook, who sees as well as I do the evils which exist and which have a deplorably bad effect upon our cause in this place. But who has courage to oppose corruption when it is associated with power? Eliezer,[171] the Jew who stabbed the elephant, was crushed under its weight. This may "point a moral" if it do nothing more.

21 December. Left Cape Town in the morning and rode to Klip Fontein. A number of the people belonging to the place were absent having gone to cut down corn which is now ripe for the sickle. I had in consequence but a small congregation which, however, was an attentive one and this in some measure made up for the paucity of its number. My subject was Isaiah 6:6, from which I took occasion to shew how and when and where a sinner should seek the Lord. This I did as simply as I could, as I knew nothing else would suit my hearers. After preaching I led the class, which has received no addition to its number since my last visit. I then took horse and proceeded to Hottentot's Holland where I arrived between three and four o'clock in the afternoon.

22 December. Preached in the afternoon and catechised the slaves. Things do not wear a cheering aspect here. Innumerable obstacles obstruct the progress of the work of God. What will be the immediate effect of freedom upon the slaves it is difficult to determine, but we are sure its ultimate effect must be good. From Hottentot's Holland I rode to Stellenbosch and preached in English to a congregation of about thirty persons, who heard me patiently whilst I placed before them the glorious privileges of believers.

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170 This is a reference to Ecclesiastes 9:18.

171 Possibly a reference to Israel Ben Eliezer (1700-1760), the charismatic founder of Hasidim, a Jewish spiritual movement characterised by mysticism and opposition to secular studies and Jewish nationalism. Eliezer was fiercely condemned in some circles for his practice of mixing with ordinary people, conduct not acceptable for a holy man. (The New Encyclopaedia Britannica 1986, Vol. 1:762,63)

23 December. Rose before 4 o'clock this morning and rode to Cape Town. It is four years today since I first landed on the shore of Africa. Since that time I have passed through many conflicts and trials, but blessed be God, I am still on the way towards the heavenly Canaan. I have no desire but to be altogether devoted to the work of the Lord.

24 December. Went to Krom Elboog to preach this evening, but was disappointed of a congregation. I had therefore to return as I went without having done anything.

25 December. We held a love-feast[172] this afternoon. Brother Cook took upon himself the task of leading it and according to my judgement, he performed it very indifferently. He stated, at the very outset of a confused opening address, that we do not pretend to have any scripture for love-feasts. Further on he told us that love-feasts, having been abused in the primitive church, fell into disuse and were not again revived till done by Mr. Wesley. Had he taken a little more pain to acquaint himself with ecclesiastical history he would have known that in several branches of the church, love-feasts were never relinquished and also that the Unitas Fratrum or United Brethren celebrated love-feasts in their church before Mr. Wesley had any thoughts of ever becoming the head of a party. Whatever excuses may be waged for a man's ignorance, he renders himself liable to censure when he leads others astray by assertions which contradict historical truth.

When Brother Cook had finished the opening address, which for his own honour he would have done well never to have begun or attempted, he charged the people to speak short and went so far as to say that should any of the people speak longer than he thought requisite, he would take the liberty of stopping them. This was an imitation of Bramwell[173] and others of the same class,

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172 The Eucharist may often have been celebrated as part of a full, community meal in the churches of the New Testament times (Acts 2:42,46; 1 Corinthians 11:17-34), but the practice ceased because of abuses and because of a deepening awareness of the sacredness of the Lord's Supper. Love-feasts appear to have sprung out of the communion that characterised the early Christians (cf. Acts 1:14; 2:1 etc), and would lead to the wants of the poor being supplied out of the abundance of the rich. The love feast was a prominent feature of Methodist piety. Whereas the love feast in the early Church was an actual meal, in 19th century Methodism it was a service at which persons present gave testimony concerning their conversion. (Hinchliff 1971:105; The International Standard Bible Encyclopedia 1979, Vol. I:66,67; Encyclopedic Dictionary of Religion 1979:2169)

173 William Bramwell (1759-1818), Methodist minister. Bramwell served a number of English circuits and was one of the most successful preachers of the type of revivalism which characterised much of early 19th century Methodism. (British Minutes of Conference 1819:5; Townsend, Workman and Eayrs 1909:410-21; The Encyclopedia of World Methodism 1974, Vol. I:317)

whose talents, whose piety and whose fervour rendered even their eccentricities agreeable, but for a young man who possesses little in common with such men to copy their foibles and faults is truly ridiculous. I never was in a love-feast yet where the preacher deliberately laid an embargo on the tongues of the people, but an unwillingness to speak at all was the consequence. So it happened on this occasion, for a great reluctance to speak was manifested. The few who related their experience did it with much clearness and sincerity. Heard Brother Cook preach in the evening upon the nativity of Christ.

27 December. Was our quarterly fast-day. The prayer meeting in the morning at seven o'clock was but thinly attended. We however enjoyed the presence of God and felt the influence of His Spirit. In the evening more persons were present and the spirit of prayer was imparted to us, so that we could wrestle with God in the faith that we would be heard and answered. I hope that our quarterly fasts will henceforth excite more attention and that they will prove a blessing.

29 December. Preached in the morning upon Psalm 90:12. I endeavoured to explain and enforce the duty of numbering our days and to shew the end we should have in view in doing so. I preached in Dutch in the afternoon to a small congregation upon the parable of the barren fig tree[174] and in the evening I had the same subject in English. A spirit of hearing was very manifest in some of the people. I met the Society after preaching and read the second and third parts of our rules, making observations as I went along. The meeting of the Society has been too much neglected.

30 December. Visited my patient today and I humbly hope that a genuine work of grace is begun in her heart. She frankly acknowledges and deeply deplores her sins, and appears determined not to rest till she obtain salvation. O Lord make her a trophy of redeeming grace. Led the class at Rogge Bay in the evening and it was a profitable season. I had much liberty in speaking to the members. I was happy to learn that Mrs. Owens, at whose house the class is held, was awakened to a sense of her sin and danger by the ministry of Revd. John McLean, whom I well knew and highly esteemed before leaving Scotland.

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[174] The reference is to Luke 13:6-9.

31 December. Held a watch-night. I preached from these deeply important words: "The end of all things is at hand; be ye therefore sober and watch unto prayer."[175] (Here ended the ninth extract from my journal to the Missionary Committee.) Brother Shaw delivered an exhortation in which he took up the subject of the barren fig tree and shewed that he either had never studied the parable or that he did not understand it. He said there are two things we should like to know concerning the fig tree:

i) Did we know what it was, we might ask "Was it spared or not?", but we know nothing about it.

Now in opposition to this I hesitate not to affirm, first that we know certainly the fig tree represented the Jewish nation and secondly, that it was not spared but cut down and destroyed. The former of these affirmations the simplest man in the world who can read his Bible may learn from the context of the parable and from parallel passages where similar figures are employed to represent the Jewish nation (Isaiah 5:1-7, Luke 20:9-18). He may easily get to know the latter by reading the account of the destruction of Jerusalem by Josephus, who was an eye witness of it, and also Romans 10.

The next thing which he said we would like to know concerning this fig tree is:

ii) If it was spared did it bear fruit or not?

This, like the foregoing, was answered by boldly asserting that we know nothing about the matter. This, besides being altogether gratuitous as we know that the fig tree was not spared, shewed at least great inattention to the conditions upon which the vine dresser prayed that it might be spared another year. He prayed that it might be spared another year till he should dig about it and dung it and if it should bear fruit, well: but if not, then it was to be cut down. Here it is evident that the vine dresser had no intention that the tree should stand in a state of barrenness, so that we can decide with the utmost certainty that if the tree was spared it became fruitful, as it could have been spared on no other condition. But after a fact has been clearly ascertained, to suppose a case and reason upon it is both gratuitous and foolish, a mere waste of words. He contradicted himself before he had done, for after having flourished away about our profound ignorance of the fate of the fig tree, he told us that matter-of-fact led us to conclude that it did not bring forth fruit and was destroyed. Thus although we knew nothing, we had nevertheless the surest data in the world, viz. matter-of-fact, from which to conclude all that we wish to know, that the fig tree bore

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[175] This is a reference to 1 Peter 4:7.

no fruit and was cut down. These remarks I have recorded not from a desire of finding fault with my colleague, but from a love to what I believe to be the truth. I hope I shall ever be ready to defend truth by whomsoever it may be assailed. "Buy the truth and sell it not."[176] The meeting was continued till past twelve o'clock when it was broken up and each one retired to his own dwelling.

Thus the year 1833 has run its course and is now numbered with the years beyond the flood. It has been a year of trouble and of joy to me, but I have reason to be thankful that though I have been cast down, I have not been forsaken. End of the year 1833.

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[176] This is a reference to Proverbs 23:23.

JOURNAL FOR 1834

20 January. So much of the month has been allowed to pass without making any memorandum of its events. But I may just record that besides performing my ordinary duties I have attended a number of meetings of the Committee for Apprenticing Juvenile Emigrants. The number of boys which have been sent to this colony in all amount to near a 100. Some of those who last arrived have shewn a great deal of obstinacy. It appears that prospects have been held out to them in England which they are never likely to realize. This is a great evil which must be remedied. Our district meeting was held and I, as secretary, had all the writing connected with it to do, besides framing most of the answers to the regular questions. Brother Cook positively refused to fix the time of his departure for Namaqualand, although he has been aware of his appointment to that country for more than a year and although he obtained from the Committee licence to marry on that very ground. I thought when he offered himself for that particular mission that it was the mere effervescence of a momentary zeal and all that I have subsequently seen confirms me in this opinion. (The remarks which occur here about Brother Cook are uncharitable. I therefore retract them with all my heart - 1835.) I have read the two first volumes of Dr. Clarke's Life,[1] with which I have been much pleased. Had been a man not only of eminent talents, but of amazing industry, whom no difficulties could discourage in his search after truth. I attended the public meeting held in the commercial exchange to take into consideration the propriety of presenting a memorial to the King in Council, to request the formation of a government settlement at Port Natal. A number of resolutions were passed and the draught of a memorial to the King in Council was read, which with a few amendments obtained the sanction of the meeting. Dr. McCartney[2] delivered a long historical, comical, egotistical, semi-evangelical kind of a speech. He defended missionaries as if he had been a religious man. Led the class in the evening at Rogge Bay; only four were present.

21 January. Attended a meeting of the Committee for Apprenticing Juvenile Emigrants which I think is the last I will attend for some time, as it is little else than a waste of time. Spent

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1 A reference to the work, *Account of the Life of Adam Clarke, LL.D*, which was partly written by himself and continued by one of his daughters.

2 Possibly a reference to James MaCartney (1770-1843), the anatomist. In June 1813 MaCartney was elected professor of anatomy and surgery in the university of Dublin and in 1833 he received an honorary M.D. from the university of Cambridge. (Dictionary of National Biography 1901, Supplement Vol. III:116,117)

between two and three hours in the public library reading the *Annals* of Tacitus. His account of the Jews shews that however able he was as a Roman historian, he was inadequate to the task of writing a history of God's peculiar people. Preached in the evening at Rogge Bay to a few persons upon these words: "Be thou faithful unto death and I will give thee a crown of life."[3]

22 January. Prayer meeting in the evening. I delivered an exhortation, but all appeared dull and lifeless. Is the Lord among us or not?

23 January. Preached this evening in Dutch upon Job 22:21 with some enlargement. The congregation was small but attentive. I must acknowledge that I pay less attention to the Dutch language than its importance demands. I intend to perfect myself in it, but whether my intention will ever be carried into effect only time will determine.

24 January. Read Dutch most of the forenoon with much pleasure. It was my turn to have attended the school in the evening, but the wind blew so strong that I preferred remaining at home.

25 January. Heard an account of Simon's Town Society which gave me some concern. I rode thither in the evening and was received in a way which tended to confirm the impressions I had received. There is something unaccountably queer in the manner and conduct of some people which renders them to me unsolvable problems. Africa appears to be a soil exceedingly prolific of falsehood and insincerity, but very unfavourable to the growth of true friendship, not to mention steady piety. (Here also I wrote under the influence of a wrong feeling and must for that reason retract the whole - 1835.)

26 January. I preached this day both in the English and Dutch languages with much freedom and with some degree at least of the unction from above. I believe the word had some effect upon the minds of the people.

27 January. Walked over the mountain this morning to Elsies Revier and preached with much pleasure from the words of St. Paul to the Ephesians, "Be ye therefore followers of God as dear

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[3] This is a reference to the latter part of Revelation 2:10.

children".[4] I had twenty-two adults besides children to hear me. On my return to the town I visited some of our members who need much to be stirred up. Led the female class in the afternoon - only three were present. In the evening I led a class of males and was empowered to deal very plainly with them. A backslider was present who seems desirous of returning to the Shepherd and Bishop of his soul. I tried to impress upon his mind the heinousness of his offence, but at the same time gave him all possible encouragement to hope for pardon. (Poor man he is still wallowing in the mire of sin - December 1834.)

28 January. Rode to Cape Town in the morning. Spent the day in miscellaneous exercises.

29 January. Read most of the day. In the evening attended a prayer meeting. I believe it was a good season to some if not to all who were present. But how is it possible for our prayers to prevail whilst those who should be examples to the flock are almost, if not altogether, destitute of that spirit of love which Christ declared should be the distinguishing badge of his true disciples? Shall I ever see better days? Every day renders my prospects in Cape Town darker and tends to throw me into the lowest depths of discouragement. I left home with many erroneous notions of mankind which four years have served in some measure to correct, but not without giving me the most exquisite pain. It has been my lot in Africa to meet with iron-hearted professors of religion, with whom I have little or no community of feeling. If a man will not put on a false face and appear to be what he is not, he cannot avoid the indignation of those who have assumed a character to which they have no claim and are determined to maintain it at all hazards. Were I disposed to dissimulate, I have neglected it too long to succeed. My plan therefore will be to act upon the belief that "Honesty is the best policy". (This is too severe, though not sufficiently so to be retracted. My brethren supposed at that time that they had sufficient reason for the strangeness which they evinced toward me, but they did not advert to the fact that their own conduct had given rise to those things in mine which offended them so much - 1835.)

1 February. Rode to Klip Fontein and preached with much pleasure to about thirty persons. I was heard with tearful attention which encourages me still to think well of this place. We have had the droppings, which I earnestly pray may soon be followed by the shower. They informed me after preaching that they intend beginning to erect their little chapel on Monday next and I

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[4] The reference is to Ephesians 5:1.

earnestly exhorted them to do this work as to the Lord. From hence I proceeded to Hottentot's Holland.

2 February. The Revd. Mr. Edgar discoursed this morning upon the history of old Simeon.[5] He attacked the doctrine of perfection,[6] which he disbelieves, at a very unseasonable time and in a very awkward manner. To support his favourite doctrine of imperfection he was forced to contradict the testimony of the Holy Ghost. The Holy Ghost says that Simeon was a just and devout man, but Mr. Edgar said he was neither the one nor the other in the proper sense of the words. Here I am left to believe one of two things. Either:

i) that Mr. Edgar is wrong, or

ii) that the Holy Ghost employed words which express more than he intended.

I cannot hesitate in choosing the former. It always appears to me a piece of great folly, which on no ground can be justified, when men try to father a favourite doctrine upon a text directly opposed to it. They tremble for their Goddess and therefore cry out, "Great is Diana of the Ephesians". I preached in the afternoon to the slaves who were very attentive. Above 50 were present. I then rode to Stellenbosch and preached in the evening. As the most part of my congregation were children, I was sorry that I had not a discourse more suitable to their capacities

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5 Simeon was a just and devout man in Jerusalem, waiting for the consolation of Israel, who saw and blessed the child Jesus in the temple. The Biblical reference is to Luke 2:25,34. (Young's Analytical Concordance to the Bible 1982:889)

6 The doctrine of perfection has occupied a position of central importance in the history of Methodism, and hence it is understandable that Cameron is so defensive about the issue. What is the doctrine of Christian perfection? John Wesley had great difficulty in seeking an adequate definition for it: how to define a perfection that is imperfect; how to express the conviction that by faith we can receive the promise of an unbroken personal relationship with Christ and be filled with his love, without overlooking the continual effects of our fallenness. To define this imperfect perfection, Wesley defined sin in two ways:
a) conscious separation from God (human beings can be perfect in the sense of living in unbroken conscious relationship with Christ);
b) absolute conformity to the perfect will of God (in this sense, none can be perfect).
When Wesley spoke of the time or moment when a believer becomes perfect, he was speaking in terms of the former definition. With regard to the latter, he still spoke of the necessity for the perfect to confess their sins and grow in grace. Wesley thus distinguished absolute perfection from Christian perfection, and defined the latter as a freedom from sin only in the sense of "a voluntary transgression of a known law". (The New International Dictionary of the Christian Church 1974:765; Williams 1984:167-170)

than the one I had chosen. Took supper with my brother-in-law[7] at the house of the Revd. Mr. Lukhoff of the Rhenish Missionary Society.

3 February. Rode this morning at half past 2 a.m. and left Stellenbosch before sunrise. I arrived safely in Cape Town after a tolerably pleasant ride of five hours length. Was variously employed during the day.

5 February. Rode this morning to the Cape Flats and preached with some enlargement from these words "Be ye therefore followers of God as dear children". After preaching, a number of encomiums were passed upon my sermon which created in me nothing but disgust. I am sick of pleasing people while at the same time I do not profit them. O that the word would make them forget the speaker in a detestation of themselves and sin. Then we should have more wonderful displays of divine grace exhibited to our view. Come from the four winds, O breath, and breathe upon the slain of our congregations that they may live. Returned to Cape Town under the rays of a burning sun which I felt to be very oppressive. I did not attend the missionary prayer meeting in the evening. My lips were so much blistered by having been exposed so much lately to the heat of the sun.

9 February. Since the date of the last entry in my journal I have been confined to the house. This day my public duties rendered it necessary that I should make my appearance in the house of God. I therefore went and preached in the morning upon Acts 11:23. In the afternoon in Dutch upon Luke 9:59 and in the evening upon Job 22:21. On all these occasions I enjoyed liberty.

10 February. Called this morning upon one of my colleagues and remained with him about an hour. We looked as strangely at each other as if we had never been acquainted and were much at a loss to eke out anything like a conversation. My brethren have not used me well. The Lord be judge between me and them. Led the class at Rogge Bay in the evening. Only four were

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7 James Cameron's in-laws, James and Ann Allison and their seven children, settled in the Clanwilliam district after coming to South Africa with the Settlers of 1820. Reference can only be found of two of the Allison boys: the eldest of the Allison children, James, became a Wesleyan Methodist missionary. Joseph Allison worked as a farmer, a civil servant and later served as Government Secretary and Treasurer of the O.F.S. As Cameron does not specify and as more details of the Allison family cannot be obtained, it is not possible to ascertain which brother-in-law Cameron is referring to. (D.S.A.B. Vol. I:11,12; S.E.S.A. Vol. I:306,307)

present. I learned here that the female class has been neglected in the afternoon. Brother Shaw rode out into the country, without asking me to take his place. (I learned afterwards that Brother Cook was to blame.)

11 February. Went to Rogge Bay in the evening with an intention to preach, but the school mistress had taken away the key of the school and it could not be got. I therefore informed the two persons present, for no more had come, that we would dispense with the service on that occasion, but that they might expect it to be held as usual that day [next] week. It is to be regretted that we have no influential person who will take an interest in promoting the work of God in such destitute and wicked places as this. On that account we appear in a great measure to labour in vain and spend our strength for nought. (The preaching here given up, but has been resumed within the last three months by Brother Giddy[8] - November 1835.)

13 February. Prayer meeting in the evening. Miserably attended. Our prayer and practice do not well correspond. Christian love seems to be extinguished in every bosom. What caricatures of Christ many of us are. It really gives me pain to hear persons express themselves in the language of Christian assurance, who can act so directly in opposition to the rules of Christian morality. "Let love be without dissimulation",[9] said the great apostle of the Gentiles; but alas, where is such love to be met with? The hand which is stretched out in pretended kindness is belied by the lowering aspect of the countenance; and he who inquires after another's welfare shews by the coldness of his manner that he is perfectly indifferent about it, and that in making the enquiry he only conforms to established custom. O when will this storm blow over? (I had occasion to feel hurt at that time, but the terms in which I express myself are too unmeasured and not in keeping with the meekness and gentleness of Christ - 1835.)

14 February. Preached in the evening in the Dutch language upon the new creation to a few persons who were attentive.

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[8] Richard Giddy (1806-1881), Methodist minister. Giddy entered the ministry in 1834 and was sent to South Africa, where he served for forty-six years. He served as Chairman of the Bechuanaland District for a number of years. (British Minutes of Conference 1881:60)

[9] The reference is to Romans 12:9.

16 February. Read a long speech delivered by Sir J Herschel,[10] who is at present in Cape Town, delivered at the first meeting of a newly formed Literary Society in the city of Lincoln,[11] on the necessity or importance rather of supplying the lower classes with the means of intellectual culture. He makes far too much of novels. It appears that he thinks them better calculated to create a taste for reading and to improve the mind than any other kind of books. It is true he excepts a great number of them as being trashy and even hurtful in their tendency, but the works of Scott, Richardson[12] etc. receive his most unqualified commendation. I am ready to allow that these authors have given to novel writing its most unexceptionable form, and that to impress the minds of men with a favourable notion of morality was the ne plus ultra[13] of their design, but I cannot see that their writings possess that surpassing excellence which has been attributed to them. It will take a great deal to convince a truly religious man that the irreverent appeals to the deity and the ludicrous perversions of the language of scripture with which some of them abound, are not of very bad tendency and render it hazardous to place them in the hands of the uninstructed poor. And what man of sense will argue that Scott's semi-historical novels are preferable to real history? Do they not array truth in the garb of fiction and that, too, in such a way as makes it impossible for a man unread in the lore of other days to distinguish between them? One fact is made the foundation of a thousand lies, which are essentially such, however well contrived or however beautifully told. What a pity then that men should have tried to aid morality by the very means which it condemns and that others should be found who will confidently tell us that they have succeeded in doing it.

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10 Sir John Frederick William Herschel (1792-1871), English astronomer. Herschel arrived at the Cape in 1834 and spent four years in intensive scientific activity, as the clear southern skies allowed for more rapid progress in observing than was possible in England. While at the Cape he took an active part in many spheres of public life, delivering addresses and showing an interest in education. (D.S.A.B. 1968, Vol. I:361-64; S.E.S.A. 1972, Vol. 5:500-502)

11 Lincoln is a country town of Lincolnshire, 230km north of London and 64km from the North Sea. (Chambers World Gazetteer 1988:366)

12 The reference is to Sir Walter Scott (1771-1832), the Scottish novelist, poet, historian and biographer, and to Samuel Richardson (1689-1761), an English novelist. Richardson's major novels were *Pamela* and *Clarissa Harlowe*, the latter of which won for Richardson an European reputation. (Dictionary of National Biography 1896, Vol. XLVII:243-47; 1897, Vol. LI:80-105)

13 Ne plus ultra is defined as: prohibition of advance or an impassable obstacle. (The Concise Oxford Dictionary 1951:792)

Sir J Herschel is not unacquainted with the numerous biographical, historical, geographical, philosophical and, I may add, theological works of the first order with which English literature abounds. Why then has he passed by all these to recommend a set of novels by whomsoever written or however good in their kind? Would it not be much better to furnish a poor man with the life of one who conducted himself well in circumstances similar to his own, than with a fabulous account of an ideal being whose virtues are the mere pictures of the writer's fancy, and rarely true to what is exhibited of that which is wholly fictitious or nearly so? To make him acquainted with the world of which he is an inhabitant rather than transport him to those fairy regions where all he contemplates is unreal and illusory? To lay open to his view the mysteries and phenomenon of nature instead of the secrets of courtships and the unseemly deeds of illicit intercourse? And to lead him for a knowledge of religion to the pure fountain of revelation, as infinitely preferable to anything that can be supplied from the muddy cistern of a novel writer's understanding? By all means give the lower orders of civil society the opportunity of mental culture. No man of sense of humanity would oppose this. It is of the highest importance that their knowledge should be extended, their minds improved and their morals bettered. But we must beware lest in our endeavour to supply what has hitherto been a desideratum we put into their hands the instruments of intellectual and moral death.

I should like to see this subject taken up as it ought to be in the public papers. Has no good man among us firmness enough to meet the sneer of the politely profane in a cause in which the good of thousands is involved? Would it not be glorious for a youthful David, although unused to war and unable to move in heavy armour, to go forth against this Goliath of literature and to overcome him?[14] Would it not be easy to shew that his fine speech is more specious than solid? And that instead of painting out a sovereign specific for the cure of that sore disease, popular ignorance, his prescriptions are such as, far from removing it, would render its symptoms more alarming and bring it speedily to a much to be dreaded crisis.

17 February. Preached at Simon's Town in the morning and then proceeded to Kalk Bay where I preached to a family who appear to be proof against all serious impressions. I can never see any signs of deep and genuine feeling amongst them. At Muizenberg [sic] I found only three convicts, to whom I repeated a hymn and made various remarks in as simple a way as I could and

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[14] The Biblical analogy of David defeating Goliath is found in I Samuel 17:41-54.

then concluded with a short prayer. I did not call at Baas Herman's Kraal as only two convicts are at present stationed there, but I found my mind uneasy because I had neglected them. In the evening I preached at Wynberg to a decent and attentive congregation from Acts 11:23. I used great plainness of speech.

19 February. Preached in the evening at Rogge Bay to about a dozen persons, not without a measure of enjoyment.

20 February. Read the *Life of Agricola*,[15] who whilst governor of Britain carried his conquests so far north as the Grampion hills,[16] and there fought a decisive battle with the Caledonians, who till that time had almost bid defiance to the Roman arms. The elegance of this piece of biography is not surpassed in my opinion by anything of the same kind in modern times. Tacitus was unquestionably the best writer of his age. Led the prayer meeting in the evening.

21 February. Preached in the evening in Dutch and was heard with much attention whilst I shewed in what respects the man who is in Christ Jesus is a new creature.

23 February. Rode out to Wynberg in the morning. My horse became quite lame before I got thither, so that I did not reach the end of my journey without difficulty. The congregation in the morning was discouragingly small. I opened the school in the afternoon by singing and prayer. In the evening I preached with much enlargement to a rather numerous congregation upon the parable of the barren fig tree.

24 February. Whilst sitting at dinner today I received a note saying that my sister had arrived in Table Bay on board the *Sir Edward Paget*. I lost no time in going off to receive her. Before however I could reach the ship, she had got into a boat and was making towards the shore. Although the boat passed at some distance from us I easily recognized her countenance amongst

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15 *Life of Agricola* was written in AD98 by Cornelius Tacitus. The work is a biographical account of his father-in-law's career, with special reference to the governorship of Britain (78-84). (The Oxford Dictionary of the Christian Church 1974:1337; The New Encyclopaedia Britannica 1986, Vol. 11:487,88)

16 The Grampian Mountains are the mountain system extending south-west to north-east across Scotland, the southern edge forming the natural boundary between the Highlands and the Lowlands. (Chambers World Gazetteer 1988:235)

those of the other passengers and the sight of a sister after four years and a half's absence had an indescribably pleasing effect upon me. My heart leaped for joy and my eyes were suffused with tears, and I gazed upon her with intense delight. I requested the boatman to tack about and we reached the land almost as soon as the boat of which we were in pursuit. Regardless of the people around, I rushed into my sisters arms and we embraced and kissed each other in the most tender manner. I then brought her home to my wife and friends who were waiting to receive her, and no man could feel more satisfaction than I enjoyed whilst surrounded by those whom I so ardently love. O my gracious and heavenly Father, I adore thee for thy goodness to such a vile worm as I am. Truly thou loadest me with thy benefits.

25 February. Rose early this morning and took a walk with my sister through a part of Cape Town. She appeared to be much pleased with it. We spent the rest of the day at home conversing about past times, old friends and former enjoyments etc. We also found much pleasure in relating to each other what had transpired in our histories during the years of our separation. I cannot expect to have many such days on this side eternity.

26 February. This day I experienced that unalloyed pleasure is not the portion of man upon earth. I found in the morning that my dear sister had been taken ill during the night and that she was still exercised with severe pain. This was rendered a greater trial to me by perceiving that it had alarmed her fears and originated much depression of spirit. I judged that the cause of it was the having partaken too freely of fruit on the day preceding, but yet I did not know what the consequences might be and could not help feeling much uneasiness. I endeavoured to comfort her as well as I could by holding out to her the prospect of a speedy recovery.

In the forenoon I attended the fourth anniversary meeting of the Infant School. The report, besides being well drawn up, contained much important information. The addresses were excellent, especially that delivered by the Revd. Dr. Phillip [sic]. I never was so fully aware of the mightiness of the Doctor's mind as when I heard him on this occasion pouring forth such strains of almost super-human eloquence. The governor, General D'Urban,[17] presided and the meeting was numerously and respectably attended.

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[17] Sir Benjamin D'Urban (1777-1849), British soldier and Governor of the Cape Colony from 1834 to 1838. His commission was to deal with the implementation of the Emancipation Act and to devise a peaceful and more stable frontier policy on the northern and eastern frontiers. (D.S.A.B. 1972, Vol. II:205-207; S.E.S.A. 1971, Vol. 4:110-12)

Upon my return home I was grieved to find my sister still ill and without further delay I called in a doctor who fully coincided with my own opinion in regard to the cause of the complaint and ordered some medicine for her which had the effect desired. In the evening I attended the prayer meeting and delivered a long exhortation on the duty of being concerned for the welfare of Zion.

27 February. My sister was much better this morning. I therefore hired a conveyance and took her and my wife and her sister out as far as Wynberg. The country looked beautiful and we all enjoyed the ride.

28 February. During the last night it blew a hurricane from the south-east. Several ships were driven out to sea and others sustained damage. It blew the whole day with great violence and I was a good deal exposed to it, as I was obliged to be out with my sister on business.

1 March. It was announced to my sister that the ship will positively sail tomorrow, which is Sabbath. I have therefore engaged the Reverend Mr. Beck to preach for me in the forenoon. Had a good deal of bustle in getting all things ready for her departure.

2 March. This morning we arose at five o'clock and felt some consternation because we were an hour later than the time appointed, but when I went down to the jetty it appeared that no boat had gone off to the ship and my sister found most of the passengers at the inn asleep when she arrived. Eight o'clock was now fixed as the hour of leaving. We therefore had time to return home for breakfast and prayer. My feelings were excited to an unusual degree whilst we sung together the third verse of the 535 hymn:[18]

"O let our heart and mind
continually ascend,
That haven of repose to find
Where all our labours end;
Where all our toils are o'er,
Our suffering and our pain!
Who meet on that eternal shore
Shall never part again."

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[18] The reference is to the hymn, "And let our bodies part", composed by Charles Wesley. (*Wesley's Hymns and The Methodist Sunday-School Hymn-Book* [no date]:126,27; Stevenson 1898:326)

At the appointed hour we went down to the jetty and after all, we had to wait nearly two hours and a half before the passengers were ready to go. When the moment of separation came, with tearful eyes we bade each other adieu till we either meet again on earth, which is doubtful, or in the world of spirits, which is certain. It is sweet to meet, but bitter to part. May God Almighty bless and defend my dear sister on her voyage and bring her in safety to our dear friends in Scotland. This unexpected visit has, besides ministering to my pleasure in no small degree, given me an opportunity in a way most congenial to my feelings, of performing a duty to my dear sister at home which has too long been neglected.

Preached in Dutch in the afternoon from these words: "The word of the Lord endureth for ever. And this is the word which by the Gospel is preached to you."[19] In the evening I preached in English and administered the sacrament.

3 March. Today I called at the public library and looked over the *Zuid Afrikaan* of Friday last. In the leading article the editor holds up the example of General Jannsens,[20] who was governor of this colony at the time it was taken by the English, as well worthy the imitation of our present governor, General D'Urban. Called upon a woman who had been long and severely afflicted. I urged upon her the duty of self examination, that so she might not rest in a false peace, nor trust in anything for salvation except the Lord Jesus Christ. I then prayed in which I hope she heartily united with me. Attended the Union missionary prayer meeting in the evening. Dr. Adamson read an interesting account of Joseph Wolf, the missionary during his late visit to Bombay. Mr. Christie read a long extract upon the history and character of the Chinese from a small book printed in Canton,[21] and made a number of remarks upon the invention of printing as one of the agencies which God has chosen and employed for the conversion of the world. Dr. Philip concluded with prayer.

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19 The reference is to 1 Peter 1:25.

20 Jan Willem Janssens (1762-1838), Dutch general and Governor of the Cape Colony. Janssens was appointed Governor and Commander-in-chief of the Colony after the peace of Amiens in 1802. In 1806 he was defeated by a vastly superior British force and was repatriated to the Netherlands, where he was appointed State Councillor and Secretary-General of the Ministry of War and Marine Affairs. (D.S.A.B. 1977, Vol. III:442-44; S.E.S.A. 1972, Vol. 6:185,86)

21 Canton is the capital of the Guangdong province, southern China. It is said to be founded by five celestial beings who came down from heaven riding on five goats, in 200BC. (Chambers World Gazetteer 1988:246)

4 March. Preached in the evening at Rogge Bay to a discouragingly small congregation from Isaiah 18:16. I was glad at being informed that my sermon last Sabbath evening and a few remarks I made on the preceding Wednesday evening, had been blessed to some of our people. May the impression be permanent.

5 March. Visited one of our members who is sick, but found that I had called at an unreasonable time. I therefore left her with a promise of remembering her at the prayer meeting to which I was going and of calling again tomorrow. The prayer meeting was miserably attended. I read a few extracts from the *Missionary Notices* and made such remarks as were suggested to my mind in the course of reading. After the meeting I called upon the missionary collectors to remain for the purpose of giving in their names, but they all with one consent took their departure, so I have not received a farthing for the last month. Everything in this department has a very sombre appearance. This evening I finished reading the life of Serjeant B, from which I have derived some pleasure. His manner of writing is simple and artless. In a few instances he is guilty of circumlocution, but he has been on the whole a sensible, pious and observant man.

6 March. Called at the sick woman mentioned above and conversed and prayed with her. She says that she has been more comfortable during this affliction than she ever was before. In the evening only five were at the Dutch service. I expounded part of a chapter.

8 March. Rode to Simon's Town. I have met with the *Life of the Reverend M.C. Vos*,[22] which I read with no common degree of interest. He was a native of Cape Town where slavery has so long existed, and he had an opportunity of seeing the moral degradation of those wretched beings who groan under its yoke. This gave rise in his mind to an ardent desire of becoming a preacher of the Gospel, that he might teach them the things belonging to their peace. Many obstacles were thrown in his way and it was not without great difficulty that he at last found his way open to proceed to Europe in order to enter upon a course of preparatory study for the work of the ministry. Nor did his trials end here, for not less than thirteen years elapsed before he could return to his native land. During these years he laboured with great acceptance and success at

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22 Michiel Christiaan Vos (1759-1825), D.R.C. clergyman at the Cape. Vos served a number of congregations at the Cape and became involved in ministry to the slaves. He published a simplified catechism for the instruction of slaves. The reference it to *Merkwaardig verhaal aangaande het leven en de lotgevallen van Michiel Christiaan Vos*, which was written by Vos and published in 1824. (D.S.A.B. 1972, Vol. II:822-24; S.E.S.A. 1975, Vol. 11:292)

Woudenburg,[23] Pynacher[24] and Woerden,[25] but still he longed to be employed in teaching the slaves in Africa. He therefore seized the first opportunity of leaving Holland and of returning to the Cape of Good Hope.

On his arrival he was appointed to Rodezand, now Tulbagh,[26] and besides the ordinary duties of the church which are common with other clergymen, bestowed a great deal of his time and attention upon the slaves, though many of the slave proprietors were unfriendly to their instruction. Yet the gracious change which soon became visible in many of the poor outcasts reconciled them to it and the man of God was suffered to go on his way without that opposition which otherwise he would have been subjected to. After being thus employed for a number of years he took a voyage to England. Then he went to Ceylon and from thence to the Cape of Good Hope, where he arrived eight days before the earthquake,[27] and was consequently a witness of the consternation which that visitation produced. He was now stationed at Caledon, until increasing infirmities rendered him unable to discharge the duties of the ministry, when he remained to finish his days at Tulbagh.

The book being published by himself, contains no account of his death. He was a man of deep piety, lively zeal and extensive benevolence, entirely free from the unreasonable prejudices which are so universally cherished by his countrymen and which have proved such a hindrance to the work of God in this colony. Within nine months the system of slavery will become extinct; a consummation which this good man devoutly prayed for and anticipated with pleasure.

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23 Woudenberg is a village in the Utrecht province, central Netherlands. (The Columbia Lippincott Gazetteer of the World 1952:2106)

24 Pijnacker is a town in the South Holland province, Western Netherlands. It is sometimes spelt Pynacker or Pynakker. (The Columbia Lippincott Gazetteer of the World 1952:1472)

25 Woerden is a town in the South Holland province, Western Netherlands, on the Old Rhine River. (The Columbia Lippincott Gazetteer of the World 1952:2101)

26 Town 130km north-east of Cape Town and 56km north-west of Worcester. In 1699 Governor van der Stel named it 't Land van Waveren, after his mother's family. In 1804 it was included in the Stellenbosch district and renamed Tulbagh, after Ryk Tulbagh, Governor of the Cape from 1751 to 1771. (S.E.S.A. 1974, Vol. 10:654-56; Raper 1987:547)

27 An earthquake shook Cape Town on December 1st and 2nd, 1809, the tremors of which were felt as far as Tulbagh. There are also records of tremors in Cape Town on 4 December 1809. (Cape Almanac 1834:204-y; D.S.A.B. 1972, Vol. II:823)

9 March. Preached twice and led a class, but met with little encouragement. At the class there was an outcry, as there generally is, but I am afraid it occurs too frequently to leave any permanently beneficial effects. I am sorry for Simon's Town.

10 March. As my dear wife was unwell on Saturday when I left for Simon's Town, I did not feel satisfied to remain as usual till Tuesday. I therefore returned to Cape Town this morning and was thankful to find that God had been better to me than my boding fears. Read with much pleasure a part of that elegant tract by Tacitus entitled, "A Dialogue on Oratory".[28] His translator, Murphy,[29] deserves unqualified praise for the beautiful English into which he has rendered it and all his other productions.

11 March. I have engaged to give an hour's instruction daily to the two little girls who live with us. I hope to find this an agreeable and profitable employment. Looked at the Hebrew, which I flatter myself I would soon be able to read were I furnished with the requisite books, but these I have not and cannot therefore proceed with much facility. Read mostly in that valuable work, *The Portrait of St. Paul* by J Fletcher.

12 March. Visited two women this afternoon. One has been long afflicted, the other only for two or three weeks. The former has only begun to think about her soul and eternity, the other has for some years been a member of our Society. Both I hope are in earnest. Led the prayer meeting in the evening. Gave an exhortation which I pray God may be written on my own heart and the hearts of all who were present. Read in the newspaper this morning of an atrocious murder that has been perpetrated at Hottentot's Holland. The murderer afterwards attempted to commit suicide.

13 March. Went out with my dear wife this morning and called at several houses, in only one of which I prayed. Preached for Brother Shaw in the evening in Dutch. I had from 20 to 30

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[28] In AD100 Tacitus (AD56-120) still practised advocacy at law, but he felt that oratory had lost much of its political spirit and its practitioners were deficient in skill. This decline of oratory seems to provide the setting for his *Dialogue on Oratory*. The work was written between 98 and 102, and in it Tacitus compares oratory with poetry as a way of literary life, marking the decline of oratory in public affairs. (The New Encyclopaedia Britannica 1986, Vol. 11:487-88)

[29] Arthur Murphy (1727-1805), author and actor. Murphy translated *Tacitus* in 1793, his translation being described as an "elegant but too paraphrastic version". (Dictionary of National Biography 1894, Vol. XXXIX:334-37)

hearers whom I addressed from Rev.3:6, "But thou hast a few names in Sardis etc". I would fain flatter myself that there are a few persons in Cape Town who have not defiled their garments, but alas, where are they?

14 March. Brother Boyce arrived from Cafferland and I was much pleased to have an opportunity of once more seeing and conversing with him. He intends proceeding from hence to England and to return within a year. May the Lord be with him.

15 March. Preached at Klip Fontein to our usual congregation. The people appear still to set a high value upon the word. May it prove the power of God to their salvation. Rode to Hottentot's Holland.

16 March. Heard Revd. Mr. Edgar in the morning. Preached in the afternoon to the slaves. Rode to Stellenbosch and preached in the evening. It was upon the whole a good day. I was particularly affected in the morning whilst singing to the praise of Jesus. I felt love to him burning on the alter of my heart.

17 March. Preached for the first time at Hammonds Hoogte,[30] to about 50 persons who were very attentive. Arrived in Cape Town about one o'clock. Enjoyed the company of Brother Boyce in the evening.

18 March. Studied Hebrew during the forenoon. Met with some difficulties which I could not master, but I hope that patient industry and application will give me the victory.

19 March. Brother Boyce dined with us today and I enjoyed his company much. Prayer meeting in the evening. A little life, but too little.

20 March. Brother and Sister Cook took tea with us this evening. I was called upon in haste to visit a woman supposed to be at the point of death. When I arrived at her bedside, I found her very ill indeed and unable to speak much. I found upon enquiry that she had not obtained peace

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30 The nearest reference which could be traced is to Hammansberg, which is 50km north-east of Somerset West. It could be this place that Cameron is referring to. (Reader's Digest Atlas of Southern Africa 1984:79)

with God through our Lord Jesus Christ and therefore was a slave to the fear of death. As she appeared desirous of salvation, I pointed her to the Lamb of God which hath taken away the sin of the world and exhorted her to believe that her sins in particular were taken away. I am afraid that she had not a distinct apprehension of my meaning, as I could not perceive any signs of emotion in her countenance. I proposed prayer, to which she cheerfully assented and I would fain hope that her desires ascended to heaven along with my petitions. I did not enjoy much liberty, but I would not from this deduce anything unfavourable concerning her state, as it is rather a melancholy proof of my own want of the spirit of prayer. O that it may be given me in richer abundance. I took my leave, promising to call again next morning.

I went afterwards to the mission house where I had an opportunity of seeing Brother Boyce's *Grammar of the Kafir Language* and his translation of the Gospel of St. Luke. He read part of a chapter to me and as far as I could judge by the sounds of the words and the remarks which were made, it must be an expressive language. He has adopted three English consonants for which there are no particular sounds in Kafir to express three clicks or clops which are either peculiar to the language or have been engrafted upon it. These consonants are c,l and h. I think it would have been much neater had the Greek circumflex and accent, both grave and acute, been placed above the syllables where these clicks occur.

23 March. Rode this morning to Klip Fontein to open the small chapel which has been erected there. There were present about 150 persons, mostly of the Bastard or mixed race. After singing and prayer I read the sixth chapter of 2 Chronicles and then preached from Psalm 84:1, "How amiable are thy tabernacles O Lord of Hosts". I may venture to say that deep attention sat on every countenance and at one part of the discourse several were moved to tears. I preached again in the afternoon from 1 Timothy 1:15, "This is a faithful saying etc." and was heard, as far as I could judge, with undiminished interest. The collection amounted to one pound seven shillings, which was more than could reasonably be anticipated considering the poverty of the people. I do sincerely believe that a good work is begun here. O that vain judiciousness or want of zeal in the missionaries may not prove a hindrance to it. Returned to Cape Town in the evening, but was rather behind the hour at which the evening service in the chapel commences, otherwise I had designed being there, as Mr. Cook preached for the last time before departing for Great Namaqualand.

25 March. Brother Cook took his departure for Namaqualand. As I missed the opportunity of bidding him farewell in town, I rode out after preaching in the evening beyond the Salt River[31] for that purpose, but was disappointed to find that he had proceeded too far to be overtaken. I do sincerely wish him God speed.

26 March. Prayer meeting in the evening. I informed the people that Friday the 28th would be our regular quarterly fast day. I made a few remarks on the duty of fasting, which I hope would not be altogether useless.

28 March. This being our fast day we had a prayer meeting at seven o'clock in the morning. Few were present, but this did not prevent our access to the throne of that gracious Being who is rich in mercy unto all them that call upon Him. In the evening we held another prayer meeting which was better attended. It being Good Friday, I took hold of the circumstance to impress upon the minds of the people the sufferings and death of our adorable Saviour. I enjoyed liberty.

30 March. Preached in the morning and afternoon upon the resurrection of Christ from the dead. In the evening took for my text 1 Timothy 1:15, but I was much embarrassed. I left the pulpit quite ashamed of my performance.

1 April. Brother Boyce left today for England. He went off without taking leave or so much as letting one know that he was going on board. This I think was very unkind in one who has made such protestations of friendship towards me. I could not help feeling extremely mortified, but I will not cease to pray that every blessing may attend him. Surely I will learn not to stake one grain of my happiness upon the faithfulness of man, for I have proved him to be the staff of a broken reed.

2 April. Missionary prayer meeting. I read some very cheering intelligence from the *Missionary Notices* for February. It is truly gratifying to learn that the British Government has abolished the

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31 Name for the lower portion of the Diep River which rises near Riebeek-Kasteel and enters the sea at Milnerton. Also known by the Afrikaans name "Soutrivier". The name refers to the salinity of the water. (Raper 1987:481)

Pilgrim Tax in India,[32] so that it will no longer make idolatry, as it has too long done, a means of increasing the revenue. What a mercy it is that Great Britain is thus forsaking those crying sins which, had they been persevered in, would have exposed her to certain ruin. It appears that New Zealand is becoming a promising field of missionary labour, after all the difficulties with which the missionaries for years have had to contend. Mr. Whiteley[33] has been sent to join Mr. White[34] there. It is to be hoped that their united efforts will be crowned with abundant success. The West Indian missions are increasing in importance. A number of new missionaries have been sent to reinforce those who have nobly borne the burden and heat of the day. O when shall we have good news to tell of Africa? We can boast a spirit of enterprise in merchandise and science, but when shall we have to report the conversion of thousands to the faith of Christ?

5 April. Heard of the death of the Revd. Dr. Townley, one of our eminent literary men. Rode to Simon's Town in the afternoon.

6 April. Preached with no pleasure in the morning. I felt embarrassed from beginning to end. Renewed the tickets of one of the classes. In the evening I discoursed from these words: "O Lord, I beseech thee, send now prosperity."[35] I enjoyed freedom and have no doubt that the unction of the Holy One attended the word.

7 April. A day of incessant labour. I visited Elsies Rivier and Klaver Valley. At both places I preached, besides conversing and praying with two sick individuals. Returning to Simon's

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32 The Pilgrim Tax was a capitation tax imposed on pilgrims visiting the temples or mosques in India. The tax was collected by government officials and handed to Brahman priests. In the early nineteenth century missionary societies began opposing the tax, as they regarded it as supporting the temple and its rites. In 1833 Grant Charles (who later became Lord Glenelg) issued his famous despatch abolishing the temple tax. (Stock 1899:190,91; Missionary Notices, February 1834:413)

33 John Whiteley (1806-1869), Methodist minister in New Zealand and missionary martyr. Whiteley was ordained in 1832 and then sent to New Zealand, where he served at a number of stations. He easily learnt the Maori language and often acted as judge in both Maori and European disputes. (The Encyclopedia of World Methodism 1974, Vol. II:2555,2556)

34 William White (1794-?), Methodist minister in New Zealand. Ordained in 1822, White was sent to New Zealand shortly after. In 1830 he was appointed as Superintendent of the Mission at its new headquarters at Mangungu. Because of conflict between White and his colleagues, he was relieved of his superintendency and his service at the mission was terminated. (The Encyclopedia of World Methodism 1974, Vol. II:2552,2553)

35 A reference to Psalm 118:25.

Town I called upon two families and endeavoured not to be useless. I likewise renewed the tickets of two classes and we all felt it good to wait upon God. There has, it must be confessed, been a falling off of late, but the glory is not yet departed.

8 April. Returned to Cape Town in the morning. Attended a sale of books in the afternoon and bought the *History of Scotland* by George Chambers.[36]

9 April. Prayer meeting in the evening. I gave a long exhortation.

12 April. Left Cape Town in the morning and proceeded to Klip Fontein where I preached to about fifty persons. This service will hardly bear a retrospect. I was strongly tempted to laugh even while speaking of the sufferings of Christ and I believe most of the people perceived it, as I could see a smile playing on many faces which I could not with any grace reprove. It grieved me beyond measure that I should be assailed with such a temptation in the house of God and especially whilst reviewing the tragic scene of Gethsemane, but I have this to console me, that my soul shrunk back from it with horror. I might however as well have concluded that instant for I had no more confidence. I left the place with a heavy heart - ashamed, mortified and reprobating myself. I had no more spirit left within me. The state of my mind defies description. I reached Somerset in the afternoon. Conversation and reading helped to restore me to a measure of tranquillity, but did not altogether disperse the cloud in which I felt myself enveloped. Read the *Life of Dante*, an Italian Poet.[37]

13 April. Attended the Dutch church in the morning and heard a sermon from these words: "Why call ye me Lord Lord, and do not the things which I say?"[38] In the afternoon I addressed the slaves upon the necessity of decision in the service of God. My text was "Ye cannot serve

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36 *The History of Scotland* was written by George Chalmers (1742-1825), Scottish antiquarian and historian. In 1807 he issued the first volume. The second followed in 1820 and the third in 1824. (Dictionary of National Biography 1887, Vol. IX:445,446)

37 Alighieri Dante (1265-1321), Italian poet and philosopher. Dante is generally acclaimed with Shakespeare and Goethe as one of the three geniuses of western European literature. His Christian epic, *The Divine Comedy*, is a landmark of world literature. (The Oxford Dictionary of the Christian Church 1974:375,76; The New Encyclopaedia Britannica 1986, Vol. 3:878)

38 The reference is to Luke 6:46.

two Masters etc".[39] They heard me with attention. I likewise catechized, but was discouraged to find that they have retrograded instead of advancing during the last month. Rode in the evening to Stellenbosch and preached in the public school room to a small congregation. I got on so miserably that when I had concluded I could scarcely look any one in the face. This has always "been a wilderness and a land of darkness to me". We have given it up for the present.

14 April. Left Stellenbosch accompanied by my brother-in-law and rode to Hammonds Hoogte, where the house of Diana, a gracious woman, is situated. Here I had a small but attentive congregation, to whom I preached with much freedom and delight from that passage, "Behold I stand at the door and knock etc". These people appear to value the gospel and would be thankful if we could visit them, were it but once a month. I promised to use every effort to meet their wishes. Arrived in Cape Town about midday, glad enough to see home once more.

16 April. Attended the prayer meeting in the evening and gave an exhortation. I took as a kind of motto the following lines from one of our hymns: "His awakened wrath doth slowly move, His willing mercy flies apace." I flatter myself that my remarks would tell upon the hearts of the few who were present, but that must be left to the decision of another day. Finding that Mrs. Shaw is still ill, I offered to take Brother Shaw's country work for the present.

19 April. Rode to Simon's Town where I arrived after dark. I spent the chief part of the evening in reading an old book entitled *The Mute Christian under the smarting Rod of God.*[40] A work valuable in many respects, but not entirely free from faults, especially in the style.

20 April. Preached in the morning with pleasure and not without a measure of power from on high upon the words: "Behold I stand at the door and knock etc." Led a class which was a profitable time. Visited the school. Only a few adults now attend. We purpose setting on foot a catechisation here which I hope will succeed. In the evening I tried by the terrors of the Lord to persuade men and took for my text the Psalmist's interrogatory: "Wherefore do the wicked

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39 The reference is to Matthew 6:24 or Luke 16:13.

40 This is a reference to the work, *The Silent Soul, or Mute Christian under the Smarting Rod*, written by Thomas Brookes (1608-1680), the puritan divine. The work was published in 1659. (Dictionary of National Biography 1886, Vol. VI:439,440)

condemn God?" I spoke with more than wanted vehemence and the words evidently made an impression. May it be lasting.

21 April. Returned to Cape Town in the morning. My horse took fright upon the way and by a sudden spring sent me clean off the saddle upon his neck. I mercifully escaped being thrown, although I was within a hairs-breadth of it. Was variously engaged during the day. Led the female class in the afternoon.

23 April. The prayer meeting appears to be dwindling away to nothing. I went into the mission house afterwards and told Brother Shaw that we must have preaching instead of it. Whether he will see the expediency of this I know not, but I wish he may. It should never have been given up, but men will have their own way.

24 April. Preached in the evening in Dutch to seven or eight persons. I should have led a class afterwards, but only one came. I was therefore saved the labour and at the same time deprived of the pleasure. I called upon Mrs. Shaw and at her request I engaged in prayer, in which both she and Brother Shaw seemed heartily to join.

25 April. This has been a day of study. In the morning I read divinity, in the afternoon I finished reading Tacitus' *Dialogue on Oratory* and in the evening I occupied myself with Livy's *History of Rome*.[41] I never labour in this way without a present reward. Time flies away on eagles' pinions whilst I am thus traversing the regions of intellectuality. O that my energies had been directed in this channel sooner, then I might have been a giant in literature instead of a dwarf.

26 April. Rode to Klip Fontein in the morning and preached from these words in Dutch: "Gij kunt niet Gode dienen en den Mammon." I enjoyed considerable liberty and was enabled to speak with a simplicity suitable to the ignorance of the people. From hence I proceeded to Hottentot's Holland, where to about thirty slaves I preached from "Zeit ik staan de deure en ik kloppe enz". I also catechised and gave three persons lessons in reading. Thus I rode between thirty and forty

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[41] Livy (59?BC-AD17), with Sallust and Tacitus, was one of the three great Roman historians. Livy's *History of Rome* became a classic in his own lifetime and exercised a profound influence on the style and philosophy of historical writing down to the eighteenth century. (The New Encyclopaedia Britannica 1986, Vol. 7:418,419)

miles and held two services, each of two hours length. If by this labour I could but succeed in winning souls to Christ how happy would I be.

28 April. Rode to Cape Town. Had the pleasure of receiving a letter from my dear sisters, containing much gratifying intelligence. Bless the Lord O my soul and forget not all his benefits.

29 April. Read some interesting letters in the *Missionary Notices* for November 1833.

30 April. Finished reading a book entitled *The Mute Christian under the smarting Rod of God* by Thomas Brookes. I have not read it without profit, which I hope will be lasting. In the evening we had a lively prayer meeting. I gave an exhortation on the necessity of going on to perfection, which as far as I could judge appeared to have a rousing affect upon the minds of the people. O that I could be instrumental in bringing believers to a maturity in grace. We held a leaders meeting afterwards in which nothing worthy of mention transpired.

2 May. Rode to Simon's Town.

3 May. Preached this morning in Dutch from these words of our blessed Lord, "Ye cannot serve God and Mammon". I had no reason to complain of inattention, but still I can say nothing of the effect produced by the word upon the hearts of the people. I often am much discouraged when I consider how long I have laboured here, without being aware that I have been the instrument of bringing one sinner to God. I led a class after preaching as usual and we were favoured with the presence of God. I generally am benefited more or less by class meetings. I also attended the English church and heard an impressive sermon delivered by the Rev. Mr. Frazer from "Behold he cometh with clouds etc".[42] I employed several hours in private, reading the *Journal of Thomas Chalkley*,[43] who was a faithful minister belonging to the Society of Friends. Connected with much repetition and many things common-place and unimportant, there are many valuable remarks and truly interesting narrations. In the evening I preached upon love to Christ

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[42] A reference to Revelation 1:7.

[43] Thomas Chalkley (1675-1741), Quaker minister. Chalkley emigrating to Philadelphia in 1700 and became one of the most influential Quaker ministers in America during the 18th century. His *Journal* was extremely popular, being reprinted at least a dozen times in England, the last being in 1842. (Dictionary of National Biography 1886, Vol. IX:437,438)

with much enlargement and comfort. When shall the word be accompanied with power from on high as in the primitive days?

4 May. Rode over the mountain to Elsies Rivier and to between twenty and thirty souls delivered the Gospel message. Some were affected. I then rode to Klaver Valley where I visited four families and prayed with each of them. In one of the houses I met with a young woman who formerly used to attend our services, but has not done so for a long time. I asked the reason of her absence. With tears streaming down her cheeks she replied: "Ik heb van de Heere afgevallen." "I have fallen from the Lord." I embraced the opportunity of exhorting her to return to Him from whom she had revolted and obtained a promise from her that she would again attend the chapel. The fickleness and inconstancy of these people call loudly for the exercise of patience on the part of those who attempt to guide their feet into the way of peace. Descending from the mountain I visited two families in Simon's Town and prayed with both. I afterwards led two classes.

5 May. Returned to Cape Town.

6 May. Missionary prayer meeting in the evening. I read a few extracts from the *Missionary Notices* for last December. The people seem to have lost nearly all interest in the cause of mission. The monthly contributions are therefore much decreased. (I hope a change for the better has taken place since.)

10 May. Left Cape Town early this morning and rode to Klip Fontein where I preached to about fifty persons on repentance and remission of sins, which Christ commanded to be preached in His name amongst all nations. They appeared to be less interested than I could have wished and some of them went out and came in during the service, by which I was much annoyed. This indecorum I view as an evidence not of contempt, but of ignorance, and will I am persuaded speedily be rectified. From this place I rode to Somerset and preached to the slaves who were mostly very attentive, but their memories appear to be very treacherous, for many of them forget text and all before they leave the place.

11 May. Returned to Cape Town.

13 May. The prayer meeting this evening was a profitable season, although very few were present.

14 May. Preached in the evening in Dutch to seven or eight persons and led a class consisting of two members. Surely this is the day of small things.

17 May. Rode to Simon's Town. Read with much pleasure an address to the Society of Friends on the subject of missions by Rev. H Townley.[44]

18 May. Preached in the morning from Luke 24:49. I had not proceeded far in my discourse before I perceived a young man laughing, whom I reproved in very severe terms. But I feel so dreadfully nervous of late that the least degree of excitation causes me to tremble from head to foot and may to beholders have the appearance of a paroxysm of passion. It was so on this occasion, which made me fear that my reproof would answer no good end. I was, however, blessed during the rest of the service with uncommon liberty and several appeared to be much affected. At the conclusion I baptized a child in the name of the Holy Trinity. I then led a class and enjoyed much freedom in speaking to the members. In the afternoon I met for the first time in the vestry a few young persons belonging to our congregation, whom I wish to instruct more particularly and systematically than it is possible to do in the popular sermons. I could do little more at this time than point out the course which I mean to pursue. I therefore assigned them the first section of the second part of the conference catechism to commit to memory by the time of next meeting, viz. this day fourteen days. I also gave them a doctrine - the Unity of God - to prove from scripture, directing them to Isaiah 43:11 as a foundation of the existence they are to adduce. I then heard them read the first chapter of the Gospel of St. Matthew and expounded it in as familiar and concise a manner as possible, informing them likewise that we would thus go through the whole book and that they might propose whatever questions may arise in their minds regarding any part of it, whilst it will be our endeavour to explain every part which appears to require it.

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[44] This is possibly a reference to Henry Townley (1784-1861), L.M.S. missionary. Townley was appointed to Calcutta in 1816 and commenced a station there. Because of the ill-health of his wife, he returned to England in 1823. Townley became a director of the L.M.S. in May 1827. (Sibree 1923:13)

This plan I have long wished to try here and I cannot doubt its utility, whatever may be the result of this newly-begun experiment. For want of something like this, many grow up amongst the Methodists without a competent knowledge of the Christian system of doctrine and are totally unfit to give any tolerable account of their faith. The Conference, fully aware that such is really the case, has for some years insisted upon the duty of our preachers becoming more pastoral than they have ever yet been, and to facilitate the instruction of the young has caused a set of catechisms, conformable to the doctrines believed and taught throughout the connexion, to be published. These catechisms should be universally used by the Methodists as the *Shorter Catechism of the Westminster Divines* is by the members of the Church of Scotland. When this shall be the case we may hope to see a well-instructed generation rising up to fill the stations which we now occupy. Till then we shall still have to complain of numbers of the Methodist youth forsaking the faith of their fathers and amalgamating with other Christian denominations or else joining the ranks of the profane. Something must be done to open the eyes of our people to the importance of this subject and to convince them that it is vitally connected with the future existence and increase of Methodism in the world, not to mention what no pious parent can be insensible to, the present and eternal happiness of their own progeny. It remains with the preachers to do this something, and were it done simultaneously, the end would be more effectually secured.

Having dismissed my juvenile friends I called upon a sick man. He was formerly a member of our Society, but has been for some time in a backsliding state. I told him that the Lord was chastising him for the purpose of bringing him back to Himself. To this he readily assented. After reading to him a part of the twelfth chapter of the Epistle to the Hebrews and making a few remarks suitable to his situation, I prayed, in which he joined with seeming fervour. In the evening I preached upon Job 33:27,28. The congregation was larger than usual and very attentive. (This visit was not productive of any lasting good. The man recovered but has not yet returned to the Lord - 1835.)

19 May. Returned to Cape Town in the morning.

21 May. Finished reading Kay's *Travels and Researches in Caffraria.*[45] It contains a vast deal of valuable information respecting Kafirland and is on that account deserving of attention. The style throughout is neat, with here and there a pedantic selection of high-sounding words which betrays a want of good taste, but this is no fault at all compared with the tiresome uniformity which every where predominates. There is not, as a certain writer remarks in reference to *The Amadigi* of Barnardo Tasso,[46] "that attractive variety, now rising into splendour and now becoming humble without losing its dignity, which seduces and charms, and prevents the reader from feeling disgust and weariness". The arrangement of the work has been censured and I think justly, by a reviewer in the *Wesleyan Methodist Magazine*. The author's travels in the Bechuana Country which ought, if given at all, to have formed the commencement of the work, are very inaptly introduced in the body of it and the narrative of them neither begins nor ends satisfactorily. We find him unexpectedly amongst the Bechuanas without being informed how he came there, and we are forced reluctantly to leave him in Kurrechane[47] without knowing how he got back to the colony. I understand this a little better than most of his readers because I am better versed in the arcana of the Wesleyan missions in Africa. Mr. Kay would have acted more wisely had he confined himself to Kafirland, but then it would not have been known that he had been as far, if not further, in the interior as Campbell.[48] He quotes Latin as if he were a Latinist. Notwithstanding these blemishes, the book is far from being contemptible and the writer far from being a mere chronicler. Both are above mediocrity. (I have since purchased the book.)

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45 The reference is to *Travels and researches in Caffraria: describing the character, customs, and moral condition of the tribes inhabiting that portion of Southern Africa*, by Stephen Kay (1796-1852), Methodist missionary and author. It was published in 1832 in London, by John Mason. (D.S.A.B. 1981, Vol. IV:270,71)

46 *L'Amadigi del S. Bernardo Tasso* by Bernardo Tasso was published in Venice in 1560. Bernardo Tasso was an Italian poet and courtier. His son, Torquato Tasso (1544-1595), was the greatest Italian poet of the late Renaissance. (British Museum General Catalogue of Printed Books 1967, Vol. 24:905; The New Encyclopaedia Britannica 1986, Vol. 11:573,74)

47 Kurrechane [Kaditshwene] was the capital town of the Hurutshe, a Tswana tribe. It was situated about 40km north-east of the present Zeerust. (Hinchliff 1971:106; Cope 1977:203)

48 John Campbell (1766-1840), missionary and traveller. Campbell served as a director of the L.M.S. and was sent to southern Africa in 1812 to visit L.M.S. mission stations. Travelling through the interior Campbell visited far-flung missions. On his return to London in 1815 he published his *Travels in South Africa, undertaken at the request of the Missionary Society.* After another trip into the interior, two more volumes of his *Travels* were published in 1822. (D.S.A.B. 1977, Vol. III:127,28; S.E.S.A. 1971, Vol. 3:10,11)

23 May. Purchased the *Lives of the Italian Poets.*[49]

25 May. Rode to Klip Fontein in the morning and preached to our usual congregation. From thence I proceeded to Hottentot's Holland and preached to the slaves.

26 May. Returned to Cape Town. Called on Dr. Adamson. Led the female class in the afternoon.

27 May. Wrote a letter to the Secretaries of the Wesleyan Missionary Society, which is the second I have written to them since I have been in Cape Town. My other communications have all been in the form of a journal, with occasionally a few remarks.

28 May. Read the introduction to Philip's *Researches in South Africa.*[50]

29 May. Preached in Dutch in the evening and led a class of two members.

30 May. I have been variously employed today. Had a new proof afforded me that man is a self-conceited animal.

31 May. Wrote a sermon for Sabbath morning.

1 June. Preached in the morning upon the inconsistency of making a profession of faith in Christ whilst we obey not his commandments. It is nine weeks since I preached before in Cape Town, in which time the congregation has considerably decreased. I concluded the school in the afternoon. About thirty five children were present. In the evening I discoursed upon these words, "Wherefore do the wicked condemn God?" The people heard with profound attention, although the whole of my remarks were directed to the wicked. May they, like so many arrows, stick fast in the heart of many a sinner and never be extracted but by the hand of the great

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[49] *Lives of the Italian Poets* was written by Henry Stebbing (1799-1883), poet, preacher and historian. The work consisted of three volumes and was published in 1831. A second edition, with numerous additions, was published in 1832. (Dictionary of National Biography 1898, Vol. LIV:124,25)

[50] The reference is to Dr. John Philip's *Researches in South Africa*, published in two parts in England in April 1828. Philip wrote the book in order to arouse sympathy and concern for the Khoi. (D.S.A.B. 1968, Vol. I:615; S.E.S.A. 1973, Vol. 8:519)

physician. I administered the sacrament of the Lord's Supper afterwards to the members of the Society and we enjoyed together a very precious season. Brother Currey prayed with great power at the conclusion. (Here a letter to the Committee may commence at some future time.)

2 June. Attended the Union missionary prayer meeting in the Union Chapel in the evening. One Mr. Baker,[51] an assistant or catechist I presume of the London Missionary Society, told us some interesting things about the progress of education and religion on the island of Madagascar[52] where he formerly laboured and whither he is now returning, but he also occupied the time with much that was wholly irrelevant to the design of the meeting. Two missionaries from Germany who are soon to proceed to the interior of this country delivered addresses in English. They seem to be zealous for the Lord of Hosts. Mr. Baily[53] of the Church Missionary Society, who is thus far on his way back to Ceylon, the scene of his former labours, spoke and prayed in a very serious and impressive manner. The other speakers were Doctors Adamson and Philip; the latter made some weighty and important remarks.

8 June. Rode to Klip Fontein and preached to about fifty people who heard as they usually do with much attention. I also read a letter from Brother Shaw to them on the subject of marriage, which appeared to be well received. I earnestly wish to see something done in this business, for till then we can have no Society at this place. From hence I proceeded to Somerset where I preached to the slaves. Fewer than ordinary were present.

9 June. Returned to Cape Town.

12 June. This day my dear wife was delivered of a son. I trust we both are thankful for the great goodness of God towards us in this event and that we are resolved to give ourselves and our little one unreservedly to his service. May he accept the offering.

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51 Edward Baker (d.1885), L.M.S. missionary. Baker was appointed as a printer to Madagascar but when missionaries were expelled from the island in August 1836, he and his family moved to Mauritius. (Sibree 1923:29)

52 Island republic in the Indian Ocean, separated from East Africa by the Mozambique Channel. (Chambers World Gazetteer 1988:381)

53 Benjamin Baily, missionary of the Church Missionary Society. He served as a missionary in Travancore from 1816 to 1850. (Stock 1899:290)

15 June. Preached twice and gave an address to the children of the Sunday school.

18 June. The preaching on Wednesday evening, which had for some time been given up in consequence of the small attendance, was this night recommenced. May it be productive of good.

22 June. Preached in the morning and evening upon the history of Elijah's translation, which seemed to arrest the attention of the people. I met the Society after preaching in the evening and addressed them on the subject of holding prayer meetings in different parts of the town, and I believe it was a word in season.

24 June. Read the *Life of the Revd. John Smith*,[54] a man whose labours in the ministry are remarkably owned of God. He possessed but slender talents and even these not refined or improved to any considerable extent by education, so that his success proves that the excellency of the power in the conversion of sinners is of God. His piety was deep, his faith strong and his zeal unquenchable. These, together with an eccentricity which in him was natural, rendered him a burning and shining light. I doubt not that he was the instrument of converting more souls in one year than the justly celebrated Watson in his whole life, and yet in the last we contemplate an intellect of almost unlimited dimensions and in the first one not much exceeding a hand-breadth.

25 June. Preached in the evening on the purifying tendency of the Christian's hope from 1 John 8:3.

26 June. Baptized an adult female who made fair promises if the Lord spare her, to forsake the way of sin in which she has walked even to hoary age, and to become a disciple of the Lord Jesus Christ. (She never fulfilled her promises, although she partially recovered.) In the evening I preached in Dutch to a few persons who appeared to feel as little as the seats they sat upon.

28 June. Rode to Simon's Town and etc.

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[54] Possibly a reference to John Smith (1790-1824), L.M.S. missionary. Ordained in 1817, Smith was sent to Demerara, where he was arrested for refusing to take up arms against insurgent slaves. He died in prison. The news of Smith's imprisonment aroused much popular interest in England and upwards of two hundred petitions were presented to parliament on his behalf. (Dictionary of National Biography 1898, Vol. LIII:79,80)

29 June. Preached in the morning from 1 John 3:3 in Dutch, to the edification, as I afterwards learned, of some of my hearers. I then renewed the tickets of the Sunday's class and was pleased to find that most of the members are alive to God. Why are class meetings not more esteemed? Because so very few enjoy real religion. I was sorry to find the one catechism class has not been conducted as it ought to have been during my absence. My hopes of its success are therefore less sanguine than when I began it. One of the disadvantages of itinerancy. Hearing that one of our members whom I highly esteem had been for some weeks detained from the means of grace by sickness, I called to see her and at her house. I met with one of our people from Cape Town who had performed the journey today in the company of another female and a man of very indifferent character. It grieved my soul to learn that a Methodist, so called, should so openly desecrate the sanctity of the Lord's day, and thought it my duty to administer a word of reproof. This I did mildly and lovingly and I hope not without effect. Before I left the house I prayed, in which all present united. I preached in the evening from "Why call ye me Lord Lord, and do not the things which I say", to an attentive congregation. My preaching on this occasion was not with enticing words of man's wisdom. O that I could add, "but with demonstration of the Spirit with power". Renewed the tickets of the two classes afterward. A soldier brought a silly charge against Brother Ronquest, which, had he been aware of it, made manifest the pride of his own heart. I put down all discussion as I knew it would only produce confusion. I had to deal plainly and faithfully with a young man who has not attended class for some time. He attempted to justify himself, but I was enabled to shew him that the attempt was a vain one. Being foiled he wept abundantly, more I fear from chagrin than from any other cause. (This young man died a few months ago and died happy - November 1835.)

30 June. Returned to Cape Town and found my dear wife and boy well. Praise the Lord.

2 July. Missionary prayer meeting in the evening.

3 July. Preached in the evening in Dutch. Few persons were present.

4 July. Read the *Commercial Advertiser* etc.

5 July. Rode to Klip Fontein and preached to our usual congregation with much freedom and delight; the word appeared to be accompanied with power. From thence I proceeded to

Hottentot's Holland and preached to the slaves, who heard attentively till I had finished, but still I know not of any conversions amongst them and without this, to what does all our labour amount? The faith and piety of preachers have more to do with the conversion of sinners than they sometimes are aware of. Lord, let me feel the awful responsibility of my office! In the evening I glanced over Brainerd's *Life by the Revd. Jonathan Edwards.*[55] He truly magnified his office. O to be like him!

6 July. Returned to Cape Town. Renewed the tickets of the female class and was enabled, I trust, to speak to edification and salvation and comfort. In the evening the missionary prayer meeting was held in our chapel. The various addresses were interesting and calculated to quicken missionary zeal.

7 July. A day of sorrow. Read the burial service at the grave of a child. It is solemn and impressive.

8 July. Heard Brother Shaw preach in the evening from these words: "O Lord I beseech thee, send now prosperity."[56] The skeleton was nearly complete, but the clothing was not adequate. There was quantum sufficient of anecdote. Preaching is a more difficult work than many imagine.

12 July. Preached in the morning upon the sufferings of Christ, a subject which never can be uninteresting to believers. My congregation evinced much attention and tears bedewed many a cheek, which encourages me to hope that impressions were made that will not easily be effaced. In the afternoon I concluded the Sabbath school by delivering a short address to the children from these words: "And Jesus increased in wisdom and stature and was in favour with God and man!"[57] In the evening to a large audience I shewed the design of the sufferings of Christ and was favoured with much enlargement. I afterwards dispensed the Lord's Supper to about forty

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55 David Brainerd (1718-1747), pioneer missionary to North American Indians. *Brainerd's Life* was written by Jonathan Edwards (1703-1758), American Calvinist and philosopher. Under the influence of Edward's powerful preaching the Great Awakening occurred in 1734-35. In 1757 Edwards was elected president of Princeton. (The New International Dictionary of the Christian Church 1974:151,152,334; The Oxford Dictionary of the Christian Church 1974:446,47)

56 The reference is to Psalm 118:25.

57 A reference to Luke 2:52.

communicants and the power of God was sensibly felt. It was to my own soul a time of refreshing.

13 July. Led the female class this afternoon and attended a prayer meeting in the evening.

16 July. A day upon which I must ever look back with sorrow. I preached in the evening upon the parable of the pharisee and the publican,[58] but felt very confused and lifeless.

17 July. Preached in Dutch in the evening and led a class of three persons.

19 July. Received a note this evening requesting me to go to Hottentot's Holland in Brother Shaw's place. With this request, though by no means agreeable, I thought it best to comply.

20 July. Me dear wife had her breast lanced today and bore it better than could have been expected. She has been subjected to a great deal of very severe pain which renders ease desirable. We had much serious conversation in the evening.

21 July. I left Cape Town at daybreak and rode to Klip Fontein. The air was excessively cold, such as I have felt it on a frosty morning in Scotland. Several of the people here have gone to Saldanha Bay[59] with their oxen and more intend going this week. Their stay will be about two months during which time our congregation will be comparatively small, but the work, it is hoped, will sustain no material injury. I addressed those who were present on two occasions from St. Paul's advice to the Thessalonians, "Pray without ceasing".[60] At Hottentot's Holland I discoursed from the same words with more enlargement, but a smaller audience. In the evening

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58 The reference is to Luke 18:9-14.

59 Saldanha Bay is the indentation in the western coast, some 90km north-west of Table Bay. (Raper 1987:480)

60 The reference is to 1 Thessalonians 5:17.

I read two sermons, one by a Mr. Campbell[61] of Peterhead[62] and the other by Bishop Middleton.[63]

22 July. Feeling uneasy about the state in which I had left my dear partner, I got up early and made the best of my way homewards. When I had rode about an hour the morning began to look over the tops of the mountains and soon after the sun came forth from his chamber like a strong man to run a race. These natural objects are exceedingly grand and magnificent and cannot be contemplated without exalting and purifying the mind. I was glad to find on my arrival in Cape Town the object of my fond solicitude, if not better, able at least to receive me with manifest pleasure. I led the female class in the afternoon. Nine were present and all appeared serious. A prayer meeting was held in the evening at our house which I attended and gave a word of exhortation.

23 July. Received the *Missionary Notices* for May and read with much pleasure the intelligence which they contain. I am glad to see that our friend Mr. Nisbet has not forgotten African missions in India, but continues to employ his influence on their behalf. "The Committee gratefully acknowledge a generous donation of fifty pounds, just received through James Nisbet Esq., from the Rev. Frederick Bevan, in aid of our African missions." (This servant of God is now gone to his reward. Our loss is his infinite gain - 9 October 1834.)

24 July. Preached in the evening upon the character of Cornelius,[64] but was rather embarrassed. We held a leader's meeting afterwards.

25 July. Preached in Dutch in the evening to a miserably small congregation.

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61 Possibly a reference to George Campbell (1719-1796), the Scottish divine. Campbell was a well known preacher, Principal of Marischal College, and became D.D. in 1764. A number of his sermons were published. (Dictionary of National Biography 1886, Vol. VIII:357,58)

62 Peterhead is a port town in the Grampian region, north-east Scotland, 44km north of Aberdeen. (Chambers World Gazetteer 1988:504)

63 Thomas Fanshaw Middleton (1769-1822), Anglican missionary and first bishop of Calcutta. Middleton was consecrated as Bishop of Calcutta in 1814. (The Oxford Dictionary of the Christian Church 1974:914; The New Encyclopaedia Britannica 1986, Vol. 8:110,111)

64 Cornelius was a converted Roman centurion in Caesarea. The Biblical reference is to Acts 10.

27 July. Rode to Simon's Town in the afternoon. I was informed that a woman living on the other side of the mountains, who has been sick for some weeks, had sent several messages requesting that I would go and see her. I thought it would be wrong not to obey such a call and resolved to go thither on the day following which was Sunday, after our morning's service.

28 July. Preached in the morning from these words: "We have this treasure etc."[65] I left the subject unfinished and design resuming it on a future occasion. After preaching I proceeded to Klaas Jagers Revier[66] on the other side of the mountains towards the sea, to visit the woman who had sent for me. Brother Ronquest accompanied me. When we reached the place I was introduced to the chamber where the woman lay. In answer to some enquiries made about the state of her mind, she said that her sins had been many and great, and she feared that our loving Saviour would not have mercy upon her. I gave her a short epitome of the plan of salvation and prayed, from which she derived some comfort. We then sang part of that beautiful Dutch hymn from "Jesus neemt de zondaars aan enz." and Brother Ronquest prayed. This done I gave her a few words more of exhortation and then left her, I suppose till we meet at the judgement seat of Christ. It was rather late before we got back to Simon's Town, so that I was forced to limit the catechism class to half an hour. In the evening I spoke upon the parable of the pharisee and the publican with some degree of liberty.

29 July. Returned to Cape Town.

31 July. Preached in the evening upon a part of the history of Cornelius with some enlargement.

1 August. My birthday. Twenty-nine years have run their course since I first saw the light of living. The Lord has led me in a way which I knew not and he hath done all things well, but great has been my unfaithfulness.

3 August. Read prayers this morning and preached. In the evening I preached and administered the Lord's Supper.

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65 The reference is to 2 Corinthians 4:7.

66 Klaas Jagers Rivier [Klaas Jagersrivier] is a non-perennial stream, flowing from the Klaasjagersberg, about 6km south-south-west of Simon's Town, in a south-easterly direction. (Reader's Digest Atlas of Southern Africa 1984:83)

4 August. Rode to Wynberg and preached in a private house to I should think upwards of fifty people, who heard attentively whilst I spoke from Romans 10:21. I afterwards took supper with Mr. and Mrs. Deck, whose Christian conversation delighted me much. I then rode to Cape Town.

5 August. Rode out to Wynberg this evening also in company of Brother Shaw, the Rev. Dr. Philip and Professor Pears. The object of our visit was to hold a public meeting for the purpose of forming a Temperance Society. We were invited thither by Mr. Deck and Mr. Underwood,[67] two gentlemen from India who are endeavouring during their stay at that place to do all the good they possibly can. The meeting was numerously attended. Mr. Underwood took the chair. Addresses were delivered by Mr. Deck and the Rev[eren]ds B Shaw, Dr. Philip, J Pears and myself, after which above fifty persons subscribed the following declaration: "We the undersigned etc". If this society should prove the means of saving one person from becoming a drunkard or of reclaiming one person from drunkenness, it will not have been established in vain. (Many of the persons who signed the declaration have proved unfaithful, but we hope not all. The members of this society had a temperance festival lately.)

6 August. Missionary prayer meeting in the evening. Mr. Shaw announced to the meeting that Brother Cook, having fixed upon a place for a station in great Namaqualand, has returned to Kamies Berg for Mrs. Cook and could likely be on his way back to that country. To give the people an idea of the hardships and privations to which Brother Cook and his partner may be exposed, he gave an account of a narrow escape from death which he and a young man who accompanied him had in going to Kamies Berg. (The account of Brother Shaw's escape from death on this occasion, referred to in this extract, has been told so often that it now fails to produce any effect.) I then read a letter from Mrs. White of New Zealand containing an interesting history of the conversion to Christianity of one of the natives of that island. The meeting was then concluded by singing and prayer.

10 July. Preached in the morning from these words: "Pray without ceasing." The morning being wet we had but a small congregation, but I enjoyed liberty. In the afternoon I rode out to Wynberg and preached in the evening to a much smaller congregation than we usually have at that

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67 Possibly a reference to W.E. Underwood from India, who gave money towards the erection of a small cottage to serve as a mission house on the chapel site in Wynberg. (Mears 1973:46)

place, in consequence, I suppose, of the rain which was very heavy. A poor drunkard had found his way into the chapel, but was so fond of talking that it was found necessary to put him out. As the rain prevented me from returning to Cape Town, I remained for the night at the house of Mr. Underwood and Mr. Deck, where I was kindly entertained.

11 August. Returned to Cape Town. Led a class in the afternoon. Only two members were present. Held a meeting of the trustees of the chapel in the evening. Mr. George Thomson[68] was chosen chapel steward and accepted of the office. It was resolved that a person shall be hired as chapel keeper and that an iron chest shall be procured in which to deposit the trust deed and other documents.

12 August. Went on board the *Britannica* for two cases of books, but failed in obtaining them. The mate played me a roguish trick, which will be a lesson for me in future.

13 August. Preached in the evening upon Romans 12:2 and baptized an adult female. Was much cast down afterward.

17 August. Heard Brother Shaw preach in the morning from, "The Lord is my portion, saith my soul; therefore will I hope in Him"[69] and I preached in the evening from Hebrews 1:1,2. Although I got through my subject with ease, yet I did not think it quite suitable to the congregation.

18 August. Led a class in the afternoon. Only four persons were present. Attended a prayer meeting in the evening and felt it good to wait upon God.

3 October. For the last month and a half I have wholly neglected my journal, but I resume it again this evening with full determination to be less remiss in future. Brother E. Edwards and his family, who have been here nearly a month, left us today for Kamies Berg. Brother Shaw

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[68] George Thomson [Thompson] is listed in the Cape Almanac at the firm of Borradailes and Company, 2 Heerengracht. As Cameron does not tell us much about the person, it cannot be ascertained with any degree of certainty who the person was. (Cape Almanac 1834:243)

[69] The reference is to Lamentations 3:24.

and I rode out with them to the hither side of the Salt River where we parted. May the Lord give them a safe and prosperous journey.

5 October. Preached in the morning upon the religion of the primitive Christians and in the evening upon the great day of wrath. I also administered the Lord's Supper.

6 October. Class in the afternoon. Two were present whose tickets I renewed. Union missionary prayer meeting in the evening. Mr. Christie read an interesting letter about the state of God's work in India.

7 October. Renewed the tickets of Brother Currey's class this evening and had a good time. Read afterwards a tract entitled, *An Essay on the Nature of Christian Influence*. The author advocates the most unqualified renunciation of the world.

8 October. Attended a meeting held in the commercial hall to take into consideration the propriety of petitioning the King in Council for a Representative Assembly. The resolutions proposed and passed were:

1st) that the present Legislative Council is defective inasmuch as all its members are elected by government.

2nd) that the legislature is defective inasmuch as its unofficial members are chosen for life.

3rd) that this colony is ripe for a Representative Assembly.

4th) that the present Legislature is defective inasmuch as its deliberations are carried on in secret.

5th) that a Committee be chosen to draw upon the basis of these resolutions a memorial etc.

6th) that the following gentlemen be chosen to draw up the memorial etc.

The ebullition of party feeling rose at times to such a height that the whole meeting became one scene of uproar and confusion, affording in my judgement abundant evidence that this colony is not ripe for a Representative Assembly. It will require a long time to eradicate from the minds of the old colonists and their descendants the deep prejudices which they entertain against the

English. How can they either forget or forgive the Slave Abolition Act[70] by which their black cattle have been alienated from them? How can they bear to see such despicable creatures put on a level with themselves? What can be more mortifying to such narrow-souled beings than to see the free distributions of Great Britain springing up around them and hastening the overthrow of that system of cruelty and oppression which they have so zealously tried to uphold? They are not aware that the rage which they vent so uproariously as occasion serves is one of the surest indications to us of complete and final victory. Or if they are aware of it, how devoid of common sense they must be. For the present, however, the strong arm of civil power must rule us, to prevent our destruction. In the evening I delivered an exhortation to a very small congregation and baptized a child.

9 October. Preached in the evening to a small congregation in Dutch upon the nature of primitive Christianity and attended a meeting of prayer leaders afterwards. I was glad to observe a spirit of unanimity among them and a desire to be useful.

10 October. Led a class in the evening and renewed tickets. It was a sweet and comfortable season.

11 October. Wrote a sermon upon Romans 10:13.

12 October. Preached in the morning in the chapel, but was much embarrassed. In the afternoon, compelled by a sense of duty, I went to a public place and gave out "O for a thousand tongues to sing etc".[71] A large congregation was soon collected and I preached from these words: "Take with you words and turn to the Lord etc." I was favoured with liberty and used great plainness of speech and was heard with more attention than I anticipated. I preached again in the chapel in the evening upon Romans 10:13.

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70 The Slave Abolition Act was passed in the British Parliament, stating that 1 December 1834 was to be the day of emancipation in all the colonies. It was followed by the Emancipation Act, under which adult slaves, when freed, were to serve an apprenticeship to their masters for periods of up to four or six years. (D.S.A.B. 1972, Vol. II:205)

71 The hymn, "O for a thousand tongues to sing", was written by Charles Wesley, probably a year after his conversion (in May 1737). The original hymn consists of eighteen verses, but John Wesley abridged his brother's composition, selecting what he believed to be the best verses. In Wesley's *Hymns and Spiritual Songs*, it is number 44, but since 1780 it has been the first hymn in most Methodist Hymn Books. (Stevenson 1898:11-16; Telford 1906:39-42)

13 October. The Baron sent for Brother Currey today under the supposition that he was the person who had dared to preach in the street the day preceding and told him that he would not allow such proceedings etc. It is astonishing that military bands are allowed to play on Sundays for the diversion of the populace, that people can get drunk and raise riots on that day without suffering either pains or penalties, and that a preacher of the Gospel is threatened with prosecution for attempting to call his fellow sinners to repentance. I hope field-preaching[72] will become more common in Cape Town. Led two classes, one in the afternoon and one in the evening, after which I attended a prayer meeting and delivered an exhortation.

14 October. Preached in the evening in a private house in Barrack Street.[73] My congregation was composed mostly of children who were, to say the least, exceedingly unruly.

15 October. Read an eloquent sermon this morning upon the words of Christ, "And I, if I be lifted up etc."[74] by the Revd. Dr. Raffles.[75] In the afternoon I stepped into the Supreme Court which began today, and heard a young man sentenced to three years imprisonment in the common jail with hard labour, either within or without the prison as the governor may appoint, for stealing a horse, saddle and bridle, the property of Mr. Marais.[76] Read a sermon of Mr. Wesley's in the evening, to a larger congregation than we usually have on Wednesday evenings, on 2 Corinthians 6:17,18. How forcible are right words.

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72 Field preaching was not new to Methodism. As early as 1739 George Whitfield and John Wesley started preaching in the open air and attracted crowds of up to 30000 people. Field preaching was forced on Methodist leaders because of the closing of churches against them. In October 1834 Cameron was reported by the Superintendent of Police, F.S. Lorentz, for having contravened a Dutch law by preaching in an open space between the Castle and Harrington Street. Barnabas Shaw appealed to the Governor and soon after received a letter from the Colonial Office which allowed missionaries to preach wherever they chose. (Letter of Superintendent of Police to Government Secretary, dated 15.10.1834; Mears 1973:22; The Encyclopedia of World Methodism 1974, Vol. II:2497; Snyder 1980:31-34)

73 Barrack Street is significant in the history of Methodism in South Africa, as an old wine store in the street was one of the first meeting places of Methodists in southern Africa. (Whiteside 1906:64)

74 The reference is to John 12:32.

75 Thomas Raffles (1788-1863), independent minister. Raffles was one of the founders of the Blackburn Academy for the education of independent ministers in 1816. In 1820 he received the degree of LL.D. from Marischall College, Aberdeen. (Dictionary of National Biography 1896, Vol. XLVII:160,61)

76 The reference could be to one of three Marais': Charles, Jacobus Stephanus and Isaac Jacob, all listed as owners of a retail shop in Paarl. (Cape Almanac 1833:253)

16 October. Spent the day in reading etc.

19 October. Had an interview with Mr. Groves,[77] a man who has given up all for Christ. He seems to be a heavenly-minded man.

20 October. Preached in the morning at Simon's Town to our usual congregation upon the conduct of the primitive Christians as described in the 42nd verse of the 5th chapter of the Acts. I took occasion to mention certain evils which I know to exist among the people and to reprobate them in the most unqualified terms as destructive of that unity and love which should subsist among the followers of Christ. Conducted the Bible class which I hope will be made a blessing to those young persons who attend it, although their number is but few. In the evening I had a very small congregation owing I suppose to the unfavourable state of the weather. My text was Romans 10:13, from which I preached with comfort.

21 October. Preached at Elsies Rivier and baptized four children. Led the female class in the afternoon and the male class in the evening. At the last an old man was present who I trust, though late, became a Christian.

22 October. Left Simon's Town in the morning. I spent two hours with Mr. Deck at Wynberg and was profited by his pious conversation. His whole soul seems to be a-thirst for perfect conformity to the will of God. He kindly lent me a small book entitled *Christian Devotedness* etc., which I read immediately after I arrived in Cape Town. The author argues strenuously for restoring the order of things which obtained in the Church at Jerusalem subsequently to the day of Pentecost, but I am not yet persuaded that God ever intended that to be universal. Spent the afternoon in the public library and was much entertained by looking over the first 12 numbers of the *South African Commercial Advertiser*. I called upon Mr. Lawton,[78] a local preacher lately arrived from England. This interview did not afford me much pleasure. Heard Brother Shaw preach in the evening.

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77 This is possibly a reference to William Groves, an owner of a retail shop at 8 Buitekant. (Cape Almanac 1834:220)

78 This could be a reference to Joseph Lawton, a tin and coppersmith at the Market Square. Cameron mentions later in his Journal that Joseph Lawton delivered a trial sermon. (Cape Almanac 1834:228)

23 October. Read to our people this evening that sermon of Mr. Wesley's called "The cure of evil speaking".[79] May it cure that evil in Cape Town, for I fear it is too prevalent.

24 October. Finished reading Burke on *The Sublime and Beautiful*,[80] a work written with considerable ability and containing many just views on the subjects whose respective causes he attempts to ascertain. Heard Brother Shaw in the evening. Added to my library Dwight's *Theology*[81] and Leighton's *Practical Commentary on the first Epistle of St. Peter*,[82] both of which are valuable works.

25 October. I finished today a work which I have read with much interest on *The Origin of the Polynesians* by the Rev. Dr. Lang.[83] I think he proves with much clearness that Polynesia[84] or the islands of the Pacific ocean must have been peopled by Malays and renders it, to say the least, highly probable that America received its first inhabitants from these islands. This theory, which appears very feasible, forms another proof of the divinity of the scriptures, and by

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79 Wesley's sermon, "The Cure of Evil-Speaking", is based on Matthew 18:15-17. The sermon has been published and can be found in *John Wesley's Forty-Four Sermons*. (1980:565-76).

80 The reference is to the work, *A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful* by Edmund Burke (1729-1797). It was published in 1757. Burke became a prominent statesman and political thinker. (Dictionary of National Biography 1886, Vol. VII:345-65; The New Encyclopaedia Britannica 1986, Vol. 2:651-53)

81 A reference to *Theology: Explained and Defended* by Timothy Dwight (1752-1817). The work consisted of five volumes and was published in 1818-1819. Timothy Dwight was an educator, theologian and poet, and served as president of Yale from 1795 to 1817. (The New Encyclopaedia Britannica 1986, Vol. 4:307)

82 This is probably a reference to the work of Robert Leighton (1611-1684), archbishop of Glasgow. Besides for his ministerial duties, Leighton served as principal and professor of Divinity at Edinburgh University. None of his works were printed during his lifetime, and he gave directions that his manuscripts should not be published. A number of Leighton's sermons and commentaries were, however, published between 1692 and 1708, with many more later editions. (Dictionary of National Biography 1893, Vol. XXXIII:4-7)

83 The reference is to the work, *View of the Origin and Migrations of the Polynesian Nation*, written by John Dugmore Lang (1799-1878) and published in 1834. After studying at the University of Glasgow and being ordained in 1822, Lang was sent to Australia and became the founder of the Australian Presbyterian Church. In 1825 Glasgow University made him a doctor of Divinity. (Dictionary of National Biography 1892, Vol. XXXII:89-91)

84 Polynesia is one of three main divisions of Pacific islands in the central and south-east Pacific Ocean, and includes islands such as New Zealand, Hawaii, Samoa and others. Many of the islands are summits of high volcanic mountains, while others are low coral islands. (The Columbia Lippincott Gazetteer of the World 1952:1494; Chambers World Gazetteer 1988:514)

assigning to these new divisions of the world an Asiatic origin, confirms that statement which philosopher's have tried to invalidate: "God made of one blood all nations of men for to dwell on the face of the earth."[85]

In the afternoon I visited a dying woman. I have hardly ever met with an Africander [sic] who would express any fear of death. This poor woman, although evidently without an interest in Christ, said she was not afraid to die. I told her that it is an awful thing to die without an assurance of getting to heaven and endeavoured to arouse her into a due concern for salvation. She is not past feeling, as she wept whilst I talked to her. I prayed before leaving her, for which she appeared thankful. Rode to Wynberg in the evening and preached to a very small congregation, after which I returned to Cape Town. My horse fell and I was thrown off without sustaining any injury. Praise the Lord.

13 November. Many incidents have occurred of an interesting nature since I last made an entry in my journal. An attempt was made by the baron to put down field-preaching on the ground of its inconsistency with the sacredness of the sabbath. This attempt, perhaps one of the silliest which the records of the present time affords, has been the means of obtaining for us the direct sanction of his Excellency the Governor to continue the practice at our own discretion. The Synod of the Reformed Presbyterian (formerly Dutch) Church met on the 2nd inst[ant] and its deliberations are not yet closed. The question was put whether the doors of the synod should be thrown open for the admission of the public, and negatived by a large majority. It is believed that many topics of great interest are under discussion, but strict secrecy is enjoined upon all the members, so that nothing is likely to transpire till the resolutions which may be adopted shall have first been laid before the Governor, to be transmitted to England for the sanction of the King in Council. Surely some effective measures will be tried to disseminate education and religion amongst that large class of our fellow-subjects, upon whom the boon of freedom has been conferred by the unparalleled generosity of Great Britain.

Two local preachers from England have lately arrived here, which will enable us to enlarge the place of our tent. One of them is likely at no very distant period to be wholly employed in the work. I had an opportunity yesterday of seeing the stations of all the preachers in our connexion

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[85] The reference is to Acts 17:26.

as fixed at the last Conference. No alteration is made in regard to Cape Town, except that a young man named Dugmore,[86] who is at present a local preacher in Graham's Town, is to come hither as an assistant missionary. We have heard very favourable accounts of him and consequently expect that he will be made very useful. I expect that Somerset and Hottentot's Holland will become the place of my residence, where there is a wide and important fold of labour. May God assist one of the weakest and vilest worms that ever attempted to work in Thy vineyard. We held a special leader's meeting last night to consider whether or not Brother Currey should preach under his present circumstances. It was agreed that he might preach in Barrack Street, in the common prison and at Green Point, but that for a time it would be improper for him to preach in any of our regular places of worship or to have his name on the preacher's plan.

I have bought a commentary upon the Holy Scriptures in the Dutch language, extending to no less than eighteen quarto volumes and yet the whole cost me something less than two pounds. I purchased at the same time [Vitringer?] upon the *Parables* and *Miracles of the New Testament*, both translated into Dutch from the Latin in which they were originally written. This day I have felt uneasy and much cast down. I am oppressed with a sense of my unfitness for the ministerial work. My piety hardly entitles one to the rank of a private member in the Church of God, not to mention that which I now hold. Could I see my way clear, how gladly would I retire into that obscurity which I am daily tempted to think I ought never to have left. God be merciful to me a sinner. (My feelings on this subject are very little if at all changed - November 1835.)

15 November. Rode to Simon's Town.

16 November. Preached in Dutch in the morning to a larger congregation than usual. I was pleased in the afternoon to find ten young persons present at the Bible class who evinced, with few exceptions, an eagerness to learn which was very gratifying. Were attention paid to this class by my colleague, which I am sorry to say is not the case, much good might be done. It was neglected altogether the last time he was here, a thing wholly unjustifiable in whatever light it can

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86 Henry Hare Dugmore (1810-1897), Wesleyan Methodist minister and missionary. Dugmore arrived in South Africa in Gardner's group of the 1820 Settlers, entered the ministry in 1824 and was ordained in 1839. He served in various circuits in the Eastern Cape. Although Dugmore received no formal education, he possessed considerable linguistic and literary ability. He mastered Xhosa and translated the Psalms and various portions of Scripture. Dugmore also wrote more than 150 hymns. (D.S.A.B. 1972, Vol. II:203,204; The Encyclopedia of World Methodism 1974, Vol. I:724)

be viewed. (The Bible class has been wholly abandoned since I took up my abode at Somerset; consequently my hopes are not likely to be realized.) I preached again in the evening to an attentive audience upon these words: "Many sorrows shall be to the wicked."[87] I afterwards conversed largely and miscellaneously, but I hope not sinfully, with some Christian friends.

17 November. Rose this morning at daybreak and rode to Cape Town. A more beautiful morning can scarcely be conceived, which rendered my ride truly delightful. I had not been long home till a circumstance of a very disagreeable nature occurred, the remembrance of which will not readily be erased from my heart. (Offenses arising from some particular quarters are soon effaced from the mind.) In the evening the Revd. Mr. Frazer,[88] minister of the Reformed Presbyterian Church at Beaufort, preached in our chapel. He had a large audience to whom he delivered a plain but faithful discourse. His text was: "And in his name shall the Gentiles trust."[89]

18 November. Read an article this morning in a certain periodical, I think *Frazer's Magazine*,[90] on the literature of the Jesuits. It appears that a great proportion of the most learned men of the seventeenth century were raised up in their colleges. Loyola,[91] though himself comparatively illiterate, must have possessed talents of a very high order or else he never could have constructed the wonderful machinery of Jesuitism.

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87 The reference is to the first section of Psalm 32:10.

88 Colin Frazer [Fraser] (1796-1870), minister of the D.R.C. After serving in the Established Church of Scotland, Fraser was recruited to the Cape as a minister of the D.R.C. In 1825 he was installed at Beaufort West, where he remained until ill-health compelled him to retire at the end of 1862. (Cape Almanac 1834:170,174; D.S.A.B. 1972, Vol. II:239,240)

89 This is a reference to Matthew 12:21.

90 *Fraser's Magazine for Town and Country* was published in London from February 1830 to December 1869. William Maginn was its first editor and the magazine was named after Maginn's friend, Hugh Fraser, who financed the venture. *Fraser's Magazine* included an extraordinary variety of materials, but its main emphasis was on politics, religion and social conditions. In 1870 it was superseded by Longman's Magazine. (The Wellesley Index to Victorian Periodicals 1824 - 1900, 1972, Vol. II:303,304; Periodicals in South African libraries 1972, Vol. E-H:768)

91 St. Ignatius of Loyola (1491-1556), Spanish theologian and ecclesiastic reformer, founder of the Society of Jesus (Jesuits) in Paris in 1534. Loyola was one of the most influential figures in the Catholic Reformation of the 16th century. (The Oxford Dictionary of the Christian Church 1974:689,90; The New International Dictionary of the Christian Church 1974:499)

20 November. Mr. Deck called upon me this morning previous to his embarking for India. We had some pleasing conversation together and I commended him to God in prayer. He and Mr. Underwood and their respective families went on board the *Wellington*, bound for Madras, during the day and bade farewell to Africa. They have both been very useful during their sojourn in this colony. Through their means an impetus has been given to the work of God in Cape Town and Wynberg which we trust will long be felt. When Mr. Deck arrived in this colony his creed was Calvinistic, but the close contact in which he came with Methodism here led to an investigation which ended in the adoption of our doctrinal peculiarities. The seriousness of his spirit, the depth of his humility and the warmth of his Christian affection endeared him to all with whom he had any intercourse. His zeal for God and his concern for the salvation of sinners were also very conspicuous. He will without doubt be rendered a blessing wherever his lot in future may be cast.

23 November. Left Cape Town early in the morning and rode to Klip Fontein, where I arrived about nine o'clock a.m. I had but a small congregation which I addressed in a short discourse upon these words: "Lord what wouldst thou have me to do?"[92] Three couples here are about to be married, which we hail with pleasure as a proof that all our words have not been spoken into the air. After waiting some time on account of the extreme heat, I proceeded to Hottentot's Holland. Here I spent the afternoon in reading Pringle's *South African Sketches*,[93] a well written and entertaining book. It contains some beautiful descriptions of African scenery. The author must be a man of some literary taste if we may judge by the style of his composition, which is excellent.

24 November. Heard a lecture in the morning upon our Lord's temptation in the wilderness and preached myself to a large congregation of slaves in the afternoon from, "The wicked shall be turned into hell etc".[94] At the conclusion I read a tract entitled *Welmeenende Raad aan de*

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92 The reference is to Paul's conversion on the Damascus road, recorded in Acts 9:6.

93 *African Sketches* was written by Thomas Pringle (1789-1834), poet, journalist and philanthropist. It was published in London in 1834 and consists of a collection of poems together with a "Narrative of a residence in South Africa". Pringle came to South Africa in 1820 and published the magazine, *The South African Journal*, and a newspaper, *The South African Commercial Advertiser*, but his reform views caused their suppression. In 1826 Pringle returned to London where he campaigned for the anti-slavery movement. (D.S.A.B. 1968, Vol. I:656-58; S.E.S.A. 1973, Vol. 9:134-36)

94 The reference is to Psalm 9:17.

Slaven.[95] This is likely to give large offence to the slave-owners, but I felt it to be my duty. When I came out of the chapel the field cornet asked me to go with him to his house, which I did. My stay however was exceedingly short as I could not enjoy his company.

25 November. Rode to Stellenbosch in the morning. I entered into conversation with a slave who was also going thither. He inquired very eagerly about the conditions of the apprenticeship upon which the slaves are to enter after they are made free.[96] He said that the masters were to blame for most of the crimes perpetrated by slaves. They neither give them food nor clothing sufficient and this causes them to steal and commit other depredations. Were you to ride your horse all day and give him nothing to eat, he would as soon as you take the saddle off his back in the evening, get into some person's field or garden in quest of food, and work mischief. I was struck with the appropriateness of the illustration. I preached in the evening in Stellenbosch to a small English congregation and was favoured with a degree of liberty.

26 November. Returned to Cape Town this morning. In the evening I attended a meeting of The Committee of the Christian Instruction Society[97] of which I have been chosen a member. One very gravely proposed that on the first of December a minister should preach in the fields, to those who would be raving about the streets.

27 November. In the evening Brother Shaw read part of the address of the British Methodist Conference to the Societies under its care, and the obituary accounts given in the *Minutes* of Dr.

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95 *Welmeenende Raad aan de Slaven* is possibly a reference to the tract, *Goede nieuws van den 1sten December 1834, voor alle geapprenticeered arbeiders*. The tract addressed slaves, seeking to guide them in a Christian way of life. It was published in Cape Town in 1834 by the South African Christian Instruction Society. (A South African Biography 1979, Vol. 4:301)

96 Under the conditions of the Emancipation Act, adult slaves, when freed, were to serve an apprenticeship to their masters for periods of up to four or six years. Details of this for the Cape were worked out in a colonial ordinance in 1835, which received the approval of the Colonial Office. (D.S.A.B.1972, Vol. II:206)

97 The Committee of the Christian Instruction Society was a society which published tracts on a variety of topics between 1834 and 1836. Its publications included: "Are you a parent?", instructing parents to send their children to Sabbath-schools; "How shall you be delivered from the guilt of your sins?", "The Jews", "Satan, Adam and Adam's children". (A South African Biography 1979, Vol. 4:301,302)

Townley, Daniel Isaac and Duncan McCallum,[98] three excellent men who have been called to their reward during the past year.

30 November. Preached in the morning upon 2 Peter 1:4. In the afternoon I preached in the open air to a goodly company from these words: "Woe to him that striveth with his Maker."[99] I concluded the public services of the day by preaching again in the chapel from Psalm 32, the latter part of the 10th verse.

1 December. Slavery has now become extinct in this colony. That vile system of injustice, wrong and cruelty is abolished. All enjoy the boon of liberty. No indication has yet been given of anything like a spirit of insubordination and I see no reason to fear that anything of the kind will ever occur. The triumph of freedom is most complete and fully justifies the expectations of her friends. But all is not yet obtained. A mighty obstacle to the diffusion of knowledge and religion has been removed and we glory in it, but this very circumstance renders it more imperative upon us to act with greater vigour, and to employ means for doing good both more extended and powerful than any hitherto employed. It is rather surprising that various missionary societies have added largely to the number of their missionaries in the West India Islands, whilst no additional force has been sent to South Africa. Surely something should be done for the thousands of our fellow-men in this colony who are now emancipated from bondage and who are completely destitute of the means of instruction. If they are to be abandoned in their present dark and degraded condition, what can we expect but that many of them will abuse their liberty. It would be a miracle were they to do otherwise.

A number of the Sabbath schools in Cape Town were led out under the care of their respective teachers to the place of Mr. Rutherford[100] at Green Point, where, after an address delivered to them by the Revd. Mr. Christie, they partook of a repast together. The teachers and a few other

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98 Duncan McCallum (1756-1834), Methodist minister. McCallum entered the ministry in 1775 and was commissioned by John Wesley to convert the heathen in Scotland. In 1829 he became a supernumerary, having served as chairman of a number of districts. (British Minutes of Conference 1834:347; The Encyclopedia of World Methodism 1974, Vol. II:1477)

99 The reference is to Isaiah 45:9.

100 This is possibly a reference to H.E. Rutherfoord, a merchant from Castle Street, Green Point. Rutherfoord served on the committee for the Encouragement of Juvenile Emigration and on the committee of the South African Infant School. (Cape Almanac 1834:174, 175, 222)

friends dined afterwards and subscribed to the amount of fifty pounds towards schools for the education of the coloured population. In the evening we turned our Union missionary prayer meeting, which was held in our chapel, into a celebration of the glorious era upon which we had been permitted to enter. Two appropriate addresses were delivered by the Revd. Messrs Christie and Pears.

2 December. Attended in the evening a meeting of the Committee of the Christian Instruction Society at which a number of resolutions passed, to be carried I hope into full effect.

3 December. Held our Missionary prayer meeting in the evening. Very few were present. I read a letter from Mr. Watkin[101] of Lifuka,[102] one of the Friendly Islands, and one from Mr. Jenkins[103] who is labouring among the Corrannas etc.

7 December. Preached this morning from these words: "Woe to them who are at ease in Zion."[104] Some persons in my congregation appeared to be much affected. I went afterwards and heard the Rev. Mr. Pears preach on the jetty from the marriage of the King's son. I was much pleased with the earnest faithfulness of the discourse. Religious tracts were distributed at the close of the service, which I hope will be followed by the divine blessing. In the afternoon I went and heard Mr. L[awton?], one of our local brethren, preach in the open air. His text was, "Say ye to the righteous, it shall be well with him etc".[105] The congregation, with the exception of one individual known in the town as a noted infidel, was attentive to the scriptural and forcible truths which were delivered. I preached in the chapel in the evening upon Romans 4:25 and felt

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101 James Watkin (1805-1886), Methodist minister. Watkin entered the ministry in 1830 and was sent to Tonga and then New South Wales. He served in New Zealand and Australia, becoming president of the General Conference in Australia in 1862. While in Tonga he wrote a well-known missionary pamphlet, *Pity Poor Fee-Jee*. (The Encyclopedia of World Methodism 1974, Vol. II:2426)

102 Lifuka is a coral island of the Haabai group, central Tonga, south Pacific. (The Columbia Lippincott Gazetteer of the World 1952:1053)

103 Thomas Jenkins (1806-1868), Wesleyan missionary. Jenkins came to southern Africa with the Settlers. After being ordained in 1838, he served in the Bechuana District, Buntingville, Palmerton and Mfundisweni. During his long association with the Mpondo, Jenkins became a loyal and intimate friend of the chief Faku, and often served as intermediary between him and the government. (D.S.A.B. 1968, Vol. I:408,409)

104 The reference is to Amos 6:1.

105 The reference is to Isaiah 3:10.

true pleasure whilst expatiating upon the death and resurrection of our blessed Redeemer. The word appeared to find its way to the hearts of the people. A collection was made at the conclusion for Kingswood and Woodhouse Grove schools, as had also been done in the morning, and we realized in the whole three pounds, six shillings and three pence. I administered the Lord's Supper to the Society after the congregation had retired and we had a profitable season. Bless the Lord O my soul, and forget not all his benefits. (Here ended the eighth extract of my Journal to the Committee.)

12 December. On Monday I led a class in the afternoon and attended a prayer meeting in the evening. Nothing worth recording on Tuesday. On Wednesday evening preached to a very small audience on these words: "Keep thy heart with all diligence etc."[106] Thursday evening I preached in Dutch with some degree of liberty. Today I read a letter from the Revd. J.W. Shrewsbury[107] stating that he cannot allow Mr. Dugmore to leave Albany:

i) because it would leave a station in Kafirland without a missionary;

ii) because he can preach in the Kafir language nearly as fluently as in English.

He says he will take the responsibility upon himself notwithstanding the appointment of Conference, to detain him at least till after the District Meeting which will be held in February 1835. This will render it impossible for me to remove to Hottentot's Holland at present.

13 December. Rode to Simon's Town.

14 December. Preached in the morning upon the danger of being at ease in Zion. I afterwards led a class and enjoyed liberty in talking to the members. The Bible class in the afternoon gave me much pleasure. In the evening I preached to a very small congregation and made a collection for our schools.

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106 The reference is to Proverbs 4:23.

107 William James Shrewsbury (1795-1866), Wesleyan Methodist missionary. Shrewsbury entered the ministry in 1815 and served in the West Indies, South Africa, France and England. While in South Africa he founded the Butterworth mission in 1827, was stationed at Mount Coke and Grahamstown, and served as chairman of the Albany District (1833-35). During the Sixth Frontier War (1834-35) he earned the disapproval of the Wesleyan Missionary Committee because of a letter he wrote to Col. Harry Smith, suggesting strict measures against warring tribes. The letter was published in England and philanthropic opinion was outraged at his proposed measures. (Hinchliff 1971:111; D.S.A.B. 1987, Vol.V:709-10)

15 December. Led the female class in the afternoon and preached in the evening. Only three persons were present at the class, but the attendance at the preaching was encouraging. I enjoyed much liberty whilst opening and applying 2 Peter 1:4. Some wept aloud during the last prayer and when I left the chapel, two persons in distress remained in the care of two brethren, who undertook to pray with them.

16 December. Was both edified and delighted this morning in reading Leighton's valuable commentary on the first Epistle of Peter. It is truly rich in pious sentiment and beautiful illustration. A friend to whom I shewed this book read the inscription on the back, "Leighton on St. Peter" and very seriously remarked, "That is light on the Epistle of Peter". Rode to Wynberg and led a class in the evening consisting of four persons. I then proceeded to Cape Town and arrived at the end of my journey at half past nine o'clock.

17 December. Variously engaged during the day. In the evening heard Brother Shaw preach a sermon which I heard him preach shortly after my arrival in Cape Town. In one sentence he called the Ethiopian eunuch a "noble Ethiopian" and in the next a "poor fellow", which I thought very incongruous.

20 December. Rode to Klip Fontein and preached to a very small congregation. Some have gone to other places to work during the harvest and some who do not wish to get married, which we have strenuously insisted upon of late, absent themselves on that account. Self-denial is a duty from which the unregenerate man shrinks. He wishes to obtain heaven at a cheaper rate. Having finished my work here I proceeded to Somerset, where I found much entertainment in reading the *History of the Scotch Church of Rotterdam in Holland*, a work newly published by the Rev. Mr. Stevens, junior pastor of that Church.

21 December. Had a large congregation of slaves to whom I preached from 2 Peter 1:4. I fear the subject was not suitable to the hearers, although I endeavoured to make it as much so as possible. Many applications were made for spelling-books etc. Mrs. Edgar grieved and discouraged me much by saying that our preaching is indirectly productive of evil amongst the slaves. I rode to Stellenbosch and preached in the evening to a small congregation. I was however heard with attention whilst I declared the counsel of God, and perhaps permanent good may result from it.

22 December. Remained in Stellenbosch till the afternoon and then returned to Cape Town. Attended a prayer meeting in the evening.

23 December. Five years today since I arrived in Cape Town.

24 December. Rode to Simon's Town.

25 December. Preached in the morning in Dutch from 2 Corinthians 8:9 and held a love-feast in the afternoon. Few were present and fewer were willing to speak their experience. All I could say had no effect, which grieved me exceedingly. In the evening when the service commenced only three or four persons were in the chapel and the rest dropped in gradually before I commenced my sermon. Although I took for my text those delightful words, "Glory to God in the highest; on earth peace, goodwill towards men",[108] yet I could not refrain from speaking hard things. O this indifference. Who is sufficient to war against it? I returned to my lodgings in a very uncomfortable state of mind, unable to reflect with any pleasure on the labours of the day.

26 December. Returned to Cape Town.

28 December. Preached in the morning upon the one thing needful. I intended preaching [in] the open air in the afternoon, notwithstanding the furious attacks upon the practice in the *Zuid Afrikaan*, a paper open to all sorts of abuse, but the wind was so high that I deemed it impracticable. In the evening I preached upon the voluntary poverty of Christ, not without considerable embarrassment.

29 December. Prayer meeting in the evening. Afterwards I read a sermon in the *Wesleyan Preacher* by the late Rev. R Watson, which I had the pleasure of hearing him deliver in his own peculiarly solemn and dignified manner several years ago. I walked from Kirkintilloch to Glasgow, a distance of eight miles, to hear him, and the sermon was compensation sufficient. Great therefore was my delight in seeing it in print and having an opportunity of reading it. (Watson was one of the greatest preachers of the age. His thinking was original and profound,

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[108] The reference is to Luke 2:14.

his language elegant, and his manner dignified and solemn. I can never forget the impression which his appearance made upon me when I first enjoyed the privilege of seeing him - 1835.)

30 December. In the public library I looked over the first volume of Gutzlaff's *History of China*[109] and think it an interesting work, calculated to rouse the attention of the Christian world to the spiritual destitution of that extensive empire. Read also the account of that tremendous fire in London by which both houses of parliament have been consumed. Some of the slave-owners here (I should have said late slave-owners) hint that it is a judgement upon Britain for the abolition of slavery!

31 December. Held a watch-night in the evening. I preached from these words addressed by the patriarch Isaac to his son Esau: "I know not the day of my death."[110] Brother Lawton delivered a very impressive exhortation which appeared to be accompanied with power from on high. The meeting on the whole was profitable.

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109 The reference is to the work, *The life of Taou-Kwang, late Emperor of China: with memoirs of the court of Peking, including a sketch of the principal events in the history of the Chinese empire during the last fifty years*. It was written by Karl Friedrich August Gutzlaff (1803-1851), missionary of the Netherlands Missionary Society. Gutzlaff was one of the founders of the Chinese Evangelistic Society. (The New International Dictionary of the Christian Church 1974:444)

110 The reference is to Genesis 27:2.

JOURNAL FOR 1835

1 January. I was invited to join a party to the country, but I preferred remaining at home. My time was chiefly taken up in writing a sermon on that beautiful text, "Christ the same yesterday, today and forever".[1] Preached in the evening in Dutch.

4 January. Preached thrice, twice in the chapel and once on the jetty. Heard Brother Lawton preach on the parade ground. His remarks were plain and impressive.

5 January. Renewed the tickets of the female class in the afternoon.

6 January. Renewed the tickets of Brother Currey's class this evening.

7 January. Preached in the evening to a very small congregation. The people cannot be induced to attend on a week evening.

8 January. Preached in Dutch. The congregation has dwindled away almost to nothing.

10 January. Rode to Simon's Town.

11 January. Preached twice, renewed the tickets of the Sunday class and met my Bible class, which is in some degree prosperous.

12 January. Renewed the tickets of two classes and preached in the evening.

13 January. Preached at Elsies Revier to a small congregation and then rode to Wynberg where I waited till the evening to lead a class, but had no class to lead. I therefore got upon my horse and proceeded to Cape Town.

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[1] The reference is to Hebrews 13:8.

14 January. Attended the missionary anniversary of the London Missionary Society in the Union Chapel. Mr. Fairbairn,[2] the Editor of the *Commercial Advertiser*, delivered what may be called an eloquent speech. Waterboer,[3] the Griqua Chief, spoke with much animation. It was a good meeting. (A report of Waterboer's speech was given in the *C[ommercial] A[dvertiser]* which I call untrue and false.)

15 January. Preached in Dutch in the evening.

17 January. Rode to Klip Fontein and preached to a people who heard with much interest, which afforded me encouragement to hope that the seed of the word will find in their hearts a soil congenial to its growth. I had a long conversation with a man who has absented himself for some time and he appeared to feel what I said. Rode in the afternoon to Hottentot's Holland. (This man faithfully promised to see me in Cape Town the week following, but I have not seen him since.)

18 January. Heard Mr. Edgar preach in the morning from these words: "Be ye followers of God as dear children, and walk in love."[4] In the afternoon I preached in our chapel from these words: "Not slothful in business etc."[5] I endeavoured to impress upon the minds of my hearers the necessity of industry and of obedience to their superiors as important branches of Christian duty which no one can neglect and yet be a Christian. I found myself called upon to bear a decided testimony against "canteens", those slaughter houses of immortal souls, and also against dancing parties, which I have learnt to my grief are frequent here. This service being ended, I rode to Stellenbosch and preached upon the mystery of godliness to a larger congregation than

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2 John Fairbairn (1794-1864), journalist, educationalist and politician. Fairbairn arrived at the Cape in 1823 and joined Thomas Pringle in running a school in Cape Town. In 1825 he became the editor of the *Commercial Advertiser*, which he used as a mouthpiece for attacks on slavery, to put forward the plight of Khoi, and to criticise the frontier policy. This led to the paper being suppressed a number of times by the governor. (D.S.A.B. 1972, Vol. II:225-227; S.E.S.A. 1971, Vol. 4:421)

3 Andries Waterboer (1789-1852), Griqua chief. In 1814 Waterboer was appointed a "native preacher" by the L.M.S. Following the departure of both Adam Kok II and Barend Barends from Griquatown in December 1820, Waterboer was elected chief. The early years of his rule were uneasy, as Kok and Barends did not recognise his authority. A treaty with Sir Benjamin D'Urban in December 1834 strengthened his position. (D.S.A.B. 1981, Vol. IV:763-64)

4 The reference is to Ephesians 5:1-2.

5 The reference is to Romans 12:11.

I have ever before had in this place. (In this sermon I also mentioned the sin of stealing in strong terms of reprobation, which gave some of my hearers huge offence, a proof that they are thieves.)

19 January. Rose at daybreak and not finding egress by the door of the house at which I lodge, I took it by the window, for which I afterwards felt rather uneasy. I have only this to plead to my own defence, that I had no alternative but either to do as I did or wait till the family got up, as all my efforts to make myself be heard proved ineffectual. (I found subsequently that Mr. Deck was accustomed to do the same, so that my doing it was easily overlooked.) Reached Cape Town between the hours of 9 and 10 o'clock a.m. What followed is not worthy of record, although it is too deeply recorded in my heart.

21 January. Heard Brother Shaw preach from the words: "The righteous shall flourish like the palm tree."[6] He remarked that the figure implied spiritual life, superior excellence, great beauty, extensive usefulness, durability and victory. It was a decent sermon superior to many which I have heard him preach.

25 January. Preached in the morning upon Hebrews 10:25 with but little enlargement or comfort. In the evening I enjoyed much liberty in discoursing upon the words of Job, "I know that my Redeemer liveth etc".[7] I am exposed to danger on either hand, for when I am embarrassed in preaching, I am mortified and when I have liberty, I am unduly exalted. O my God I beseech thee, slay my pride and make me truly humble. (I have still to lament that corruption is so strong within me. Lord destroy it.)

26 January. Led a class in the afternoon at which five were present. In the evening attended a prayer meeting and delivered a short exhortation in Dutch. I learned that Mr. Christie and I preached from the same text last evening. Were we to compare notes our sermons would be found dissimilar in many respects, as two men have very rarely indeed the same views on the same subject and never perhaps the same method of clothing their ideas.

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6 The reference is to Psalm 92:12.

7 The reference is to Job 19:25.

27 January. Preached this afternoon at the prison and distributed religious tracts. A great part of the prisoners are Malays, but they heard with considerable attention and received the tracts with much eagerness. They are not beyond the reach of omnipotence, although the conversion of a Malay to the faith of Christ is a very rare occurrence. Dr. Wardlaw's[8] discourses on the Sabbath have been lent me and I mean to read them carefully, as I know enough of the doctor to convince me that the perusal will be amply remunerated. Many years ago I read with much pleasure his admirable discourses on the Deity of Christ, wherein he triumphantly refutes the objections brought by Socinus[9] against that doctrine.

28 January. Preached in the evening from these words: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."[10] The congregation was discouragingly small. An old member of the Society told me subsequently that this was the best sermon ever preached. (His heart is much better than his head.)

29 January. Dutch service in the evening. My subject was "Have ye received the Holy Ghost etc".[11]

1 February. Preached this morning from, "All things are yours etc".[12] I felt it my duty to reprove with some severity a number of our people who for many sabbaths have been in the habit of coming very late to chapel. (This reproof gave some of our hearers an opportunity of showing their obstinacy.) It is painful work to reprove. I preached again in the evening with some enlargement from Romans 6:21 and administered the Lord's Supper afterwards.

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8 Ralph Wardlaw (1779-1853), Scottish Congregationalist minister. In 1811 he was appointed the first professor of Systematic Theology at the newly established training college for Congregationalists and in 1818 received the degree of D.D. from Yale. The discourses on the Sabbath could be in Wardlaw's *Christian Ethics*, which was published in 1832. The discourses on the Deity of Christ are probably from Wardlaw's *Discourses on the Socinian Controversy*, published in 1814. (Dictionary of National Biography 1899, Vol. LIX:353,54)

9 Laelius Socinus (1525-1562), Italian theologian whose anti-trinitarian views were developed into the doctrine of Socianism by his nephew, Faustus Socinus. (The New Encyclopaedia Britannica 1986, Vol. 10:928)

10 The reference is to Ephesians 5:11.

11 The reference is to Acts 19:2.

12 The reference is to 1 Corinthians 3:21.

2 February. Led the female class in the afternoon at which seven persons were present. I took tea afterwards with Brother Lawton and our conversation was edifying. In the evening the Union missionary prayer meeting was held in our chapel. Dr. Adamson opened the meeting by singing and prayer, and then delivered a short and according to my judgement a trifling address. Besides being scarcely intelligible, it contained nothing of importance. (An address of Dr. A[damson]'s at a meeting of the Christian Instruction Society has lately been published and praised up to the skies by some of his admirers, but I cannot discern the least trace of greatness in it. On the contrary, it appears to me a very trifling production. The latter part overturns the first to the very foundation - 1835.) Mr. Christie read a few extracts from some periodicals he had lately received from Calcutta. One of those extracts gave an interesting account of the work of God in the Sandwich Islands;[13] another of the annual examination of the Institution in Calcutta which is conducted under the superintendence of the General Assembly of the Church of Scotland; and a third of the conversion of the Hindoo [sic] by reading the scriptures. The remarks which he made in the course of his reading were quite common-place, and were divested even of that interest which common-place truths possess by the grimace and affectation with which they were delivered.

Dr. Philip next addressed the meeting, but he advanced many things which I cannot believe whilst I believe in the Bible. He did not only insinuate, but broadly asserted that the very being of Christianity depends on a knowledge of arts and sciences, and that if men are not taught mathematics, geography, moral and intellectual philosophy etc., they will speedily revert back to barbarism and everything revolting in savage life. How does this statement agree with the words of our blessed Lord, "I thank thee o Father, Lord of heaven and earth, because thou hast hid those things from the wise and prudent and hast revealed them unto babes etc",[14] or with those of St. Paul, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe".[15] I cannot find a word in the [New] Testament about mathematics etc. as being essential or even helpful to Christianity, but I find the wisdom of this world denounced as an enemy to it, and as that, the pride of which must

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13 This is the old name for the Hawaiian Islands. Hawaii is a Pacific state of the United States, consisting of a group of eight major islands and numerous islets in the central Pacific Ocean. (The Columbia Lippincott Gazetteer of the World 1952:1666; Chambers World Gazetteer 1988:262)

14 The reference is to Matthew 11:25 or Luke 10:21.

15 The reference is to 1 Corinthians 1:21.

be laid aside before a man can become a Christian. I must therefore, as a believer in the divine authority of the scriptures, explode the doctor's theory as de facto opposed to the statements with which they abound. The meeting was concluded as usual with singing and prayer. (At a missionary meeting held the following month in the doctor's own chapel, a Scotch missionary from Bombay in a most powerful and truly Christian address, overturned to the very foundations the whole theory which the doctor on this occasion was so anxious to establish. I never heard anything more appropriate.)

3 February. Attended the opening of the South African College. Two addresses were delivered, one in Dutch by the Reverend A Faure and one in English by the Reverend J Pears, one of the professors. The number of students matriculated this year does not amount to more than half the number of former years, a strong proof that the institution stands but low in the esteem of the public. In the evening I attended the quarterly meeting of the Christian Instruction Society. Mr. Verhaag, a missionary employed by the society, reported that he had commenced his labours etc.

4 February. Received *Missionary Notices* and newspapers from England. Sad work is going on amongst the Methodists in Manchester. Dr. Warren[16] it appears is suspended. (I think the subsequent conduct of Dr. Warren proves that his suspension by the District Meeting was not only just and legal, but highly requisite.) If the account of the District Meeting be correct, it will be difficult to defend the conduct of some of our preachers, but we may hope that things are not represented exactly as they were, as the editor of the *Christian Advocate*[17] evidently writes under the influence of deep prejudice, and a prejudiced man seldom takes an impartial view of any subject. Held our missionary prayer meeting in the evening which was but poorly attended.

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16 Dr. Samuel Warren (1781-1862), Methodist and then Anglican priest. After some thirty years in the Methodist ministry, Warren was suspended in 1834 for conducting public agitation against the decision to establish a theological institution. He then began a lawsuit, contesting the control of the Oldham Street Chapel, Manchester, in the circuit of which he was superintendent. Judgement was given against Warren and he was expelled by the Conference of 1835. Warren then joined the Anglican Church and received Anglican orders in 1838. (The Encyclopedia of World Methodism 1974, Vol. II:2456)

17 The *Christian Advocate* was a magazine published in Philadelphia from 1823 onwards.

5 February. Held service in Dutch in the evening at which only eight persons were present. I received a letter this day from the Revd. John Beecham,[18] one of the General Secretaries of the Wesleyan Missionary Society, informing me of my appointment by the Committee to Somerset[19] in Hottentot's Holland. (Beecham's letter was kind and affectionate in an eminent degree.)

6 February. Finished the perusal of Wardlaw's admirable *Discourses on the Sabbath.* I have been highly delighted in following him through that course of masterly argumentation which he pursues and by which he so triumphantly vindicates the sabbatical institution from every objection brought against it. The direct evidence for the change of the day under the Christian dispensation from the seventh to the first day of the week, which he educes from Hebrews 4:9,10, is peculiarly deserving of attention. (I was obliged to part with this book without giving it a second perusal, which I much regret. I now have it in my library on the Sabbath.) I have read the works of Gilfillan,[20] Daniel Wilson[21] and Joseph Gurney,[22] but none of them are equal to these discourses of Dr. Wardlow. Rode out to Wynberg this afternoon in a hired cart with my wife and some of her friends, but as I was the driver myself and had a dull spiritless horse to manage, but little pleasure fell to my share.

7 February. Rode to Simon's Town where I arrived about seven o'clock in the evening. In conversation after supper I spoke too freely of an absent brother, which I have much regretted ever since. O when shall I learn never to mention the faults of an absent person except in a cause

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18 John Beecham (1787-1856), Methodist minister. Beecham entered the ministry in 1815 and from 1831 to 1855 served as a general secretary of the W.M.M.S. In 1850 he was elected president of the Wesleyan Methodist Conference. (British Minutes of Conference 1856:209-211; The Encyclopedia of World Methodism 1974, Vol. I:245)

19 Somerset [Somerset West] is a town 45km south-east of Cape Town. Founded in 1822 it was named after Lord Charles Somerset, Governor of the Cape Colony from 1814 to 1826. (Raper 1987:507)

20 Possibly a reference to the work of Samuel Gilfillan (1762-1826), secession minister of Comrie, Strathearn and Perthshire. Gilfillan published a number of works, his best known being *Discourses on the dignity, grace, and operations of the Holy Spirit*, published in 1826. (Dictionary of National Biography 1890, Vol. XXI:352)

21 Daniel Wilson (1778-1858), fifth bishop of Calcutta. Wilson received the degree of D.D. from Oxford in 1832 and published a number of religious works, including *Evidences of Christianity*, published between 1828 and 1830. (Dictionary of National Biography 1900, Vol. LXII:87-89)

22 Joseph Gurney (1788-1847), philanthropist and religious writer. He published a number of works, including *Essays on the Evidences, Doctrines, and Practical Operation of Christianity* (1825) and *Biblical Notes and Dissertations* (1830). (Dictionary of National Biography 1890, Vol. XXIII:363-64)

of absolute necessity, and even then in the most sparing manner possible. ([What?] never speak in idle word; one rash, unholy or unkind. Lord help me.)

8 February. Preached in Dutch this morning from Romans 7:14. Two only were present at the Bible class in the afternoon, but the hour was not spent in vain. In the evening I preached upon these words, "I know that my Redeemer liveth etc." to a very attentive audience. I may remark here that the Dutch translation of this passage of scripture is much superior to the English. It is indeed nearly a literal rendering of the Hebrew. The last clause of the 27th verse is particularly worthy of notice, as the sense in the two translations is quite different. In English it is thus expressed: "Though my [reins?] be consumed within me." In Dutch thus: "Mijne [nieren?] verlangen zeer in mijen schoot." The one asserts that the foregoing prediction would receive its accomplishment notwithstanding the intervening destruction of the most essential properties of animal life, whereas the other expresses an ardent longing of the heart after the full fruition of that which faith dearly beheld in the distance and contemplated as then subsisting. Truly every word of the Bible is big with eternal meaning.

9 February. Visited a few families today and prayed in three of them. I visited an old man supposed to be dying. He confessed that he had been a great sinner and that now his heart is as hard and insensible as a stone. I exhibited Christ to his view as a Saviour able and willing to save, and kneeling by his bedside I prayed that God might give him true repentance and power to believe in Jesus Christ. On taking my leave, he asked me to come again, which encourages me to hope that the Lord will be gracious to him, though at the eleventh hour. I led the female class in the afternoon, preached in Dutch in the evening and then led the male class, which has dwindled away of late to four or five individuals.

10 February. Rose early this morning and rode to Cape Town. Had an interview with Brother Townley who has but newly returned from a visit to our station in Little Namaqualand. He brings alarming tidings respecting Brother Cook who is stationed at Nisbet Fountain in Great Namaqualand. It appears that a misunderstanding has arisen between him and the Chief Abraham,[23] with whom he is settled, of so serious a nature that he considers his life in danger.

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[23] Abraham Bondelswart, chief of the Bondelswarts, a small tribe of Nama origin. The Bondelswarts settled at Warm Bath in Namibia in about 1805. Bondelswart served as the chief of the tribe for almost half a century up to 1868. (S.E.S.A. 1970, Vol. 2:407)

He had dispatched a letter to a Hottentot Captain named Witboy,[24] earnestly soliciting assistance and one of similar import to Brother Edwards at Kamies Berg. May the Lord protect him and deliver him out of all his troubles. (The return of Peter Links,[25] whom Brother Cook had previously dismissed in a very unkind manner, to Nisbet Fountain was like the arrival of Colonel Smith[26] of Graham's Town. It dissipated fear, restored confidence and brought peace.)

11 February. Heard Brother Lawton preach in the evening from "Let the words of my mouth etc.".[27] I was neither alarmed with the preacher nor the sermon, but affected with the truths which were delivered. I like truth in whatever garb it is arrayed and on this occasion it was but coarsely attired.

12 February. Read the *Graham's Town Journal* today and saw with no very pleasant emotions that Brother Haddy has taken the field against the editor of the *Commercial Advertiser*.[28] I think the less a minister has to do with politics the better, and Methodist preachers in particular should remember that they have nothing to do but to save souls. The gospel with which we are

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24 Kido Witbooi (1780-1875), captain of that branch of Khoi known as the Khowesen, but generally called the Witboois. Witbooi succeeded his mother as captain of the Witboois shortly after 1800. Under his leadership, the tribe moved from Pella in the north-western Cape and settled in Great Namaqualand. Late in life, Witbooi was converted to Christianity. (D.S.A.B. 1968, Vol.I:881,882)

25 Peter Links was the brother of the murdered Rev. Jacob Links. Peter Links assisted Edward Cook at Warm Bath, working as an artisan, interpreter and teacher. (Mears 1973:158,59)

26 Sir Henry (Harry) George Wakelyn Smith (1787-1860), soldier and governor of the Cape Colony. In 1828 Smith was appointed quartermaster-general at the Cape. When the Sixth Frontier War broke out in December 1834, he was sent to the eastern frontier to organise defences. Smith left the Cape in 1840 to serve in the British forces in India, received a baronetcy in 1846, and was appointed Governor and Commander-in-Chief of the Cape in 1847, a post which he held until 1852. (D.S.A.B. 1972, Vol. II:673-77; S.E.S.A. 1974, Vol. 10:9-10)

27 The reference is to Psalm 19:14.

28 The article written by Richard Haddy was printed in *The Graham's Town Journal* of 6 February 1835. Haddy attacked John Fairbairn, the editor of *The South African Commercial Advertiser*, for an article published by Fairbairn dealing with the invasions of the Xhosa across the frontier on 24 December 1834. Fairbairn maintained that the invaders consisted of a small body of between six hundred and a thousand men, and that there was never any real danger. Haddy refutes this:

> The South African Commercial Advertiser...continues to deal in abuse and crimination...I was present to witness the sudden and murderous invasion of the Kafirs...together with its immediate consequences... (The Graham's Town Journal, Vol. IV:6.2.1835)

This "attack" by Haddy is rather surprising, as Fairbairn was married to Dr. Philip's daughter and was reasonably sympathetic to the missionary cause.

interested breathes nothing but peace and goodwill towards all men. Why then should we engage in party disputes, or be found sounding the tocsin of war? Mount Coke,[29] one of our stations in Kafirland, has been destroyed by the Kafirs. This station was commenced by Brother Kay, was occupied by Brother Boyce sometime previous to his departure for England, and was under the charge of Brother Dugmore till within a short period of its destruction. Things remain tranquil at Wesleyville and the chiefs Pato,[30] Cobus[31] and Kama[32] are faithful in their adherence to the colony. O that peace may speedily be restored. (Wesleyville, our oldest and most prosperous station in Kafirland, has also been destroyed, together with a large amount of missionary property.)

15 February. Preached in the morning upon these words, "Lord what wilt thou have me to do?"[33] The people were evidently interested in what was spoken. Concluded the school in the afternoon. In the evening from Isaiah 59:1,2. I took the opportunity of shewing that God is neither unable nor unwilling to bless us, but that our unbelief and other sins hinder the exercise of his power on our behalf. I was favoured with much liberty. As the Society has not been met for some time, I requested the members to remain after the congregation was dismissed and we had a blessed time while in imitation of the primitive Christians we exhorted one other to love and good works.

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29 One of William Shaw's chain-of-stations, 18km east of King William's Town. It was established in 1825 by the Rev. S Kay and named after Dr. Coke, founder of the W.M.M.S. Mount Coke was destroyed during the Sixth Frontier War of 1834-1835. (Hinchliff 1971:110; Hammond-Tooke 1972:197; Raper 1987:363)

30 Pato (also spelt Phato, Phatho) (1785-1869), Gqunukwebe chief. During the Sixth Frontier War (1834-35), Pato, Kama and Kobe remained neutral and gave protection to missionaries and traders seeking refuge at Wesleyville. In February 1835 Pato and Kama sided with the British to fight Ngqika. In return they received their former territory on the coast between the Fish and the Keiskamma Rivers, but had to become British subjects. Pato was given the Peddie district. (Hinchliff 1971:112; Hammond-Tooke 1972:200; D.S.A.B. 1977, Vol. III:684,85)

31 Kobe [Cobus Congo], the Gqunukhwebe chief, son of Chungwa and brother to Phato and Khama. (Hinchliff 1971:112; Hammond-Tooke 1972:200; Peires 1981:56,99)

32 Kama (also spelt Khama) (1798-1875), Gqunukhwebe chief, younger brother of chiefs Pato and Kobe. Kama and his wife were converts of William Shaw, who established the Wesleyville mission station among the Gqunukhwebe in December 1823. His consistently peaceful relationship with the authorities was unique among Ciskei chiefs. (Hinchliff 1971:112; Hammond-Tooke 1972:200; D.S.A.B. 1972, Vol. II:354,55)

33 The reference is to Acts 9:6.

16 February. Led the female class in the afternoon. Most of the members are in a very lukewarm state. Attended a prayer meeting in the evening and spoke and prayed in Dutch.

18 February. The Infant school anniversary meeting was held this day in the commercial exchange and I availed myself of the opportunity of witnessing a scene which afforded me so much pleasure on two former occasions. The system of instruction is truly admirable and calculated in a high degree to awaken and bring into activity the intellectual powers. The ascent of the hill of science is now comparatively easy and the guilt of those parents must be great who suffer their children to grow up in ignorance. Several speeches were delivered, amongst which that of Mr. Fairbairn, the celebrated Editor of the *South African Commercial Advertiser*, was the best. He is certainly a man of distinguished talent. In the evening to a small congregation I spoke of the conversion of St. Paul.[34]

19 February. Three persons at the Dutch service this evening.

20 February. Finished reading the *Life of Samuel Drew*, a man who without education, by the mere force of a mighty mind, raised himself to a distinguished place amongst the literate of the 19th century. His metaphysical productions are not inferior to any of the same class and in some respects much superior. He could clothe the most abstract subjects in elegant and figurative language, which has an enchanting effect upon the mind of the reader. He was, in the metaphysical world, what Fletcher was in the polemical. Both possessed the art of investing their subjects with irresistible attractions. (It is rather remarkable that this celebrated man never attempted learning any language besides his own. In this, however, he excelled.)

21 February. Rode to Simon's Town where I arrived a little after dark.

22 February. Preached morning and evening to congregations somewhat larger than ordinary and very attentive. Only three of the Bible class were present. The Lord's Supper was administered in the evening.

23 February. Led two classes, visited two sick persons and preached in the evening.

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[34] The reference is to Acts 9.

24 February. Rode to Cape Town. Called upon Brother Smailes at Wynberg, who introduced me to Mr. Walters, a gentleman from India and a friend to the cause of God. (I do not think that this gentleman is decidedly pious.) Borrowed from Brother Smailes a French Grammar with the intention of acquiring some knowledge of that language.

24 March. I and my family left Cape Town to take up our residence at Somerset in Hottentot's Holland. Our journey was pleasant. We reached the end of it at six in the evening and could not help feeling lonely in a strange place where no Christian society can be found, with the exception of the minister and his wife.

25 March. My luggage arrived this morning: all safe, nothing broken or injured. Unpacking and arranging have occupied most of this day. We are subjected to many little annoyances which require not to be particularly mentioned. To say the least, Somerset is a dull, monotonous place and I am only reconciled to it by the hope of being made useful.

26 March. Awoke refreshed this morning and felt charmed with the beauties which creation exhibited. Here one has an opportunity of seeing nature in her own loveliness, which infinitely surpasses the artificial dress wherewith she is clad in towns and cities. Four Indian gentlemen called upon us this morning on their way to Caledon and Genadendal. One of them, named Capt. Fawcett, is a preacher of the gospel and preached last night at Stellenbosch in the house of Mrs. Rose. I have been employed during the day, not in my ordinary work, but in a variety of little jobs which required my attention. This is not the manner of life that suits me or is congenial with either my habits or feelings.

27 March. Was variously employed during the day. Dined at the Rev. Mr. Edgar. Borrowed Lang's *History of New South Wales*.[35] Two boys came to me for instruction in the evening and evinced a strong desire to learn.

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[35] A reference to the two-volumed work, *An Historical and Statistical Account of New South Wales* by John Dugmore Lang (1799-1878), published in 1834. (Dictionary of National Biography 1892, Vol. XXXII:89-91)

28 March. Two apprentices called upon me this morning and asked for books. I enquired to whom they belonged and was answered: "To Daniel Morkel."[36] "Do you attend the chapel?" One replied: "Mijn seun wil niet dat ik gebruik daarvan maak, maar ik houd op mijn recht. Ik moet voor mijn ziel zorg." The other said: "Ik heb mijn seun gevraagt, maar hy heeft gezegt neen, gaat lievers en werk in uwe tuin, want hij zult niets in de oeffening leeren maar schelem [streken?]." I thought it my bounden duty to inform both of them that their master could not hinder them from attending divine service on the Lord's day, and that if they cannot obtain liberty to do so they must take it. The masters of the apprentices may call this an interference with their servants and denounce the advice given as radically bad, tending to produce insubordination and a thousand other evils, but whilst they continue to act as they do, we have no other alternative. It is heart-rending to think that persons bearing the Christian name should treat those whom providence has placed under their authority in so diabolical a manner, restraining them from the performance of what God has commanded and urging them to the perpetration of what he has so positively forbidden.

29 March. Heard Mr. Edgar preach this morning. The sermon was borrowed from Chatelain, but with a different text. It is impossible for a man to escape detection if he does not compose his own sermons. The whole service was exceedingly dull and lifeless. In the afternoon about thirty apprentices were present at our service. The weather was unfavourable, which in some measure accounts for the fewness of their number. I preached from the following words: "For God hath not appointed us to wrath, but to obtain salvation through Jesus Christ our Lord".[37] The word did not produce any visible effect and my unbelieving heart would fain suggest that it produced no effect at all, but this is a contradiction of God's own declaration: "My word shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I send it."[38] At the conclusion I gave a small spelling book to each one who had not previously been supplied and invited all present, if they could make it convenient, to attend on the evenings

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36 Daniel Johannes Morkel, captain in the Stellenbosch Burgher Calvary and owner of the farm Onverwacht. Morkel was one of the prime movers for the formation of a new D.R.C. congregation in Somerset, separate from Stellenbosch. The new church was opened in February 1820 and Morkel was elected an Elder. (Heap 1970:63,96,101; D.S.A.B. 1977, Vol. III:633)

37 The reference is to 1 Thessalonians 5:9.

38 The reference is to Isaiah 55:11.

of Tuesday and Friday in every week and I would instruct them in the art of reading. The books were eagerly received and several promised to attend on the evenings specified.

When the people were all gone and it drew towards evening, I felt grieved that I had no further opportunity of declaring the grace of God. The many delightful sabbath evenings which I have enjoyed elsewhere, rushed in upon my mind and hung like a dense cloud over my present situation. Here I am in a great measure shut out from Christian fellowship. May this lead me to cultivate closer communion with God. At present a moral desert surrounds me, but the Lord can soon make it to bloom like the garden of Eden. The evening did not pass by wholly unemployed, as three boys came for instruction in reading and to this I added catechising. I also read an excellent discourse of Dwight's on the Unity of God.

30 March. This day has furnished no incident worth recording except that I have been incessantly employed one way or other.

31 March. According to my announcement on sabbath last, I opened a school this evening for the double purpose of teaching reading and the principles of religion. About thirty persons of various ages from eight or nine to fifty years or upwards, availed themselves of the privilege and appeared desirous of learning. It will require perseverance on their part and patience on mine before success can be realized, but in addition to the promise of God - which itself is sufficient - I have the history of every Christian country on the face of the earth to animate and encourage me, for where is the Christian country whose inhabitants were not at one period of their history as deeply sunk in ignorance and immorality as the people I am now attempting to teach. The Lord I trust will do wonders here, but the time when and the manner how are subjects for future development.

1 April. Finished reading Dr. Lang's *History of New South Wales*, a work which I have read with intense interest. The writer evidently partakes in a high degree of the ancient Presbyterian spirit and stands with unshaken firmness to his conscientiously adopted principles. He has had to encounter that opposition which enlightened and extensive benevolence rarely escapes and nothing could have happened [to] him more calculated to develop the excellence of his character. His disinterestedness was severely tested and found to be genuine. The noble sacrifice which he made of his own personal property on behalf of the Australian College cannot fail to immortalize

his name and secure him the esteem of generations yet unborn.[39] A comparison in some respects might be instituted between him and Dr. Philip, the celebrated author of *Researches in Africa*. Both are men of distinguished talent. Both have come into collision with their respective independence of mind in resisting injustice and oppression. Both have achieved great things by indomitable perseverance, notwithstanding the obstacles which have been thrown in their way. And both will receive a rich reward for all they have done and suffered to benefit mankind.

Beside what I have already recorded nothing of much importance has transpired today, except perhaps that I attended a sale where a number of noisy Dutchmen - or rather Africanders [sic] - were collected together. The scene did not beget in me any very pleasurable sensation, although it was not completely devoid of interest.

2 April. Was employed in preparing a sermon for Sunday.

3 April. School this evening, but had not so many present as on Tuesday evening. Several applied for Testaments and received them. I reproved a boy in rather severe terms who endeavoured to make the others laugh. He belongs to Christian parents, can read English and Dutch, and might have been useful had he behaved himself. That I should reprove such an one before the apprentices will no doubt give huge offence, but it was his own fault.

4 April. Rode to Cape Town upon a very weak horse, so that I was much longer upon the way than I usually am and enjoyed much less comfort. I was engaged after my arrival in making several purchases and found out that a painter whom I had engaged at Somerset to paint three of our rooms had attempted to cheat me to the amount of five Rix dollars.

5 April. Preached in the morning from the 113th Psalm and the 13th verse. The congregation was not large, but attentive. Mr. Bourne[40] from Madras arrived in the forenoon and I engaged

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39 While in England in 1831, John Lang (1799-1878) obtained orders from Lord Goderich, directing the colonial government to pay £3500 towards the establishment of a college in Sydney for the education of students for the ministry, provided that a similar sum be subscribed to by the promoters. This scheme met with opposition in Australia, which led to Lang selling half of his private property to liquidate his responsibilities. (Dictionary of National Biography 1892, Vol. XXXII:89-91)

40 Alfred Bourne (1799-1836), Wesleyan Methodist minister. After entering the ministry in 1823, Bourne was sent as a missionary to India in 1826. Bourne served in the Madras District for a period of eight years, before being forced to return to England because of ill-health. (Missionary Notices

him to preach in the evening. In the interim I renewed the tickets of Brother Gertenbach's class. If the members can be called babes in Christ it is the most that can be said of them, but I fear most of them have not yet arrived at this state. I also preached in the open air on the parade from one of my old texts, "The disciples were called Christians first in Antioch".[41] A large concourse of people assembled and all behaved well with the exception of one man who laughed incessantly and was accordingly reproved in no very measured terms. I had the pleasure of hearing Mr. Bourne preach in the evening from these words, "Knowing in yourselves that ye have in Heaven a better and enduring substance".[42] The sermon was well arranged, well expressed and well delivered, and I hope would prove a blessing to many if not to all who were present. The Lord's Supper was administered afterwards, which gave me an opportunity of adding a few words on the subject which my Reverend brother had so ably and properly illustrated in his discourse.

6 April. Rode to the market at an early hour this morning hoping to find a wagon to carry the goods I had purchased to Somerset, but was disappointed. The wagon's were all from Groene Kloof, Worcester[43] or Swellendam.[44] Brother Shaw however promised to send my goods at the first opportunity and will no doubt fulfil his promise. Having completed my business I again bade adieu to Cape Town and set my face towards Hottentot's Holland, which is now the place of my abode though not of my choice. The weakness of my horse obliged me to rest about an hour at Klip Fontein, after which I resumed my journey and reached my home shortly after five in the evening.

7 April. About half past one this morning I heard the sound of feet on the step before our window, which occasioned me and my wife considerable uneasiness as we could not well account for anyone being there at that time of the morning without a mischievous design. The darkness

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1835:115,116; British Minutes of Conference 1836:10)

41 The reference is to Acts 11:26.

42 The reference is to Hebrews 10:34.

43 Town 121km east-north-east of Cape Town and 52km north-west of Robertson. It was established on the farms Langerug and Roodewaal in 1820 and named by the Governor, Lord Charles Somerset, after his brother, the Marquis of Worcester. (Raper 1987:594)

44 Town 225km east of Cape Town and 53km west of Heidelberg. Swellendam developed around the drostdy established in 1747 and was named after the Governor, Hendrik Swellengrebel (1700-1760), and his wife, Helena ten Damme. (Raper 1987:524)

however passed away without anything further of an unpleasant nature having transpired and we hailed in safety and with joy the return of morning. "Truly light is sweet and it is a pleasant thing for the eyes to behold the sun."[45] Had school in the evening and although more than twenty persons young and old together were present, yet many who attended on the two former occasions and to whom I gave books were absent. This tries me not a little as it seems to thwart in a great measure my design. The apprentices are not yet aware of the number and extent of the privileges which have been conferred upon them, neither are they yet fully alive to the value of instruction.

8 April. Felt unwell and uneasy this day. Everything appeared to my imagination in its most revolting form and disposed me to indulge a discontented and murmuring spirit, which I know is far from being the spirit of the gospel. Visited Mr. Edgar during the former part of the day and had some conversation, but it was too desultory to be productive of much profit. In the evening a number of persons came for instruction whom I had not invited and as I wish to cherish rather than repress a desire to learn, they were admitted and instructed accordingly.

9 April. A French missionary named Abossett,[46] on his way to Cape Town from the Bechuanna [sic] Country, came to our house this afternoon and remained with us the rest of the day. He brought letters from my brother-in-law[47] in Graham's Town who was on the eve of proceeding to the interior to take charge of a station lately commenced amongst the Mantatees.[48] Mr.

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45 The reference is to Ecclesiastes 11:7.

46 (Jean) Thomas Arbousset (1810-1877), missionary of the Paris Evangelical Mission Society and Southern Sotho linguist. Arbousset arrived at the Cape in 1833 and went to Basutoland, where he settled at Morija, 40km south of Thaba Bosigo. (D.S.A.B. 1968, Vol. I:20,21; S.E.S.A. 1970, Vol. 1:497)

47 The reference is probably to James Allison (1802-1875), Wesleyan Methodist missionary. Allison served as a missionary in the Bechuana District for a number of years. In 1845 he was sent by William Shaw to establish a mission station in Swaziland. The mission was short-lived, as Allison incurred the hostility of the paramount chief. Together with a thousand followers, he moved to Indaleni. In 1851 Allison left the Methodist Church and joined the Free Church of Scotland. (Mears 1967:1-16; D.S.A.B. 1968, Vol. I:11,12)

48 The period between 1822 and 1828 was characterised by a series of raids and wars which completely disrupted tribal life over large areas in the interior. The wars were known as the "Mfecane" or "Difaqane", although there is recent scholarship which has challenged this theory. It was generally thought that the raids were caused by one tribe, the "Mantatees", a name properly applied to one group of Tlokwa ruled at the time by the regentess, Mma Nthatisi. Other groups were involved. (Omer-Cooper 1966:3,4,168; Hammond-Tooke 1972:200; Thompson 1990:81; Cobbing 1991)

Abossett gave us an interesting account of the Bassutu's[49] amongst whom himself and another brother are settled. They have many difficulties to contend with, but relying on the divine promises they do not despair of ultimate success. It was some time before they could persuade the people that they really intended making their permanent abode with them. Indeed words entirely failed to produce such a persuasion, for after all they could say on this subject the natives disbelieved them, but actions achieved what professions had failed to effect, and no sooner did they see their house in progress of erection than they calculated with certainty on what they had before considered more than doubtful. We enjoyed the company of Mr. Abossett though a Frenchman, believing him to be a disciple of our blessed Lord.

10 April. Mr. Abossett conducted our worship this morning in Dutch, which he can speak much better than English. He then took leave of us and proceeded to Cape Town in search, I believe, of what the word of God calls a good thing, viz. a wife. I wish him good speed although pious females are very rare articles, especially such as are suitable for the wives of missionaries. About forty were present at the school this evening and a few appeared eager to learn. I felt encouraged.

11 April. Received a note from Brother Shaw this morning stating that as it was the regular day for holding service at Klip Fontein he expected me to go thither, but having caught a severe cold and feeling unwell in consequence of the same, I judged it prudent to decline going. I accordingly remained at home and felt much indisposed all day; so much so indeed, that I was forced as it drew towards evening to take my bed. Mrs. Crawford[50] arrived this evening.

12 April. Awoke somewhat better this morning. I did not however attend the Dutch church and I was the less concerned on that account when I afterwards learned that the minister had not been able to preach. A formal clergyman has not many attractions, but a drunken voorlezer is absolutely revolting. Our chapel was but thinly attended in the afternoon in consequence of the unfavourable state of the weather. Two "Chrisen mensch" were there who walked out before the

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[49] Bassutu's [Basutu or Basotho], the name of the Southern Sotho nation which evolved under the leadership of Moshesh. At the beginning of the 19th century, Moshesh set himself up as chief and united disintegrated groups to form the Basuto nation. From his stronghold on Thaba Bosigo, Moshesh offered protection to fugitive groups, expanded his power, and later placed himself under the British crown. (S.E.S.A. 1974, Vol. 6:64-69)

[50] Mrs. Crawford (previously Mary Allison) was one of James Cameron's sister-in-laws.

service was concluded, thus throwing the weight of their irreverent example into the balance against us. If this wounded my feelings, the number of wagons which I afterwards saw proceeding to Cape Town in open defiance of a divine command, inflicted a still deeper wound and roused the sympathies of my soul for poor Africa. In the evening I held an English service in our own parlour at which three only were present beside myself, viz. Mrs. Cameron, Mrs. Crawford and miss[ionary] De Waal. The hour was not unprofitably spent.

13 April. Have been busy today in the affairs of this present world but alas I cannot say, "Careless through outward cares I go, from all distraction free", for outward cares distract and disorder my mind and greatly lesson its spirituality. I had an opportunity this afternoon of seeing the marvellous effects which a hope of a little gain produces. One of my neighbours treated me like a brother on this score, who looks upon me as a miss[ionar]y with contempt, if not abhorrence. Bricks, chalk, wheat, oats, chaff, a sheep. R[ix] d[ollar]s 28-4.

14 April. Mr. Nisbet,[51] a Scotch missionary from Bombay, mentioned in former parts of this journal, called upon us today. He is proceeding into the interior with the design of visiting the missionary stations, particularly those of the Scotch Missionary Society. I felt much interested in his conversation although his theological views differ in some respects from my own. The account he gave us of his conversion to God is worthy of being recorded as one of those facts which strikingly illustrates the diversity of the Spirit's operation in bringing men to a saving knowledge of the truth. On one occasion he was reading a passage in the works of the justly celebrated Jeremy Taylor,[52] when divine light shone upon his mind and convinced him that he was living in the practice of habitual sin, which if not forsaken, would prove ruinous in its consequences. At the same time he felt convinced that God was readier to receive him than he was to seek that blessing. He therefore without further delay made a full surrender of himself to God and thus the covenant was settled at once and forever. This was all the trouble of mind he ever experienced on account of sin. This was the simple process by which he was translated

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51 This appears to be Josiah Nisbet, who had made financial assistance to the establishment of a Wesleyan mission station at Warm Bath (later Nisbet Bath). (Mears 1973:158)

52 Jeremy Taylor (1613-1667), Anglican bishop and writer. Educated at Oxford, Taylor was ordained in 1633 and was made doctor of divinity by royal decree in 1643. Taylor is best remembered for his devotional writings, especially *Holy Living* and *Holy Dying*. Taylor's books became broadly popular in his day, extending their influence to John Wesley. (The Oxford Dictionary of the Christian Church 1974:1343; The New International Dictionary of the Christian Church 1974:953,54; The New Encyclopaedia Britannica 1986, Vol. 11:589)

out of the kingdom of darkness into the Kingdom of God's dear Son, and he has never since been troubled with doubt or fear about his interest in the divine favour. Indeed so uniformly does he enjoy the assurance of God's love that he cannot understand the case of those who, living as he thinks Christians, are nevertheless destitute of it. Before taking his leave he read a chapter and prayed in a very serious and appropriate manner. The school was not so well attended this evening as on Friday evening and I could not bestow that degree of attention upon it that I usually do, in consequence of Mr. Nisbet being with us.

16 April. The last two days have furnished no incident worthy of being recorded. Today I have been miserably low-spirited, owing perhaps in some degree to the gloomy state of the weather, but much more to a want of sensible communion with God. I have just been reading some of Burn's letters,[53] a monument of the unsatisfactory nature of worldly honour and a proof that religion is the one thing needful.

17 April. There was preaching in the Dutch church this morning but it was too late before I knew of it, which deprived me of the pleasure of attending. The Lord's Supper is to be administered on Sunday next and this service was designed as a preparation for that solemn ordinance. But if this be all - as I fear with most it will - the king will find many without a wedding garment when he comes in to view the guests.[54] In the afternoon Mr. and Mrs. Edgar favoured us with a visit. Our conversation was of a miscellaneous character. I should like to have my speech more seasoned with grace than it generally is. About a score were present at the school this evening. I gave them a serious address at the conclusion which may God bless to the good of their souls.

18 April. Engaged most of the morning in erecting my bookcase and arranging my books. I have chosen for my study a long room above the chapel. In some respects it does not suit my taste, being merely what we call a garret room in Scotland, and one too of the roughest kind, as the ceiling is composed of bare rafters and thatch and consequently has no very grand or inviting appearance. It has however redeeming qualities amongst which may be reckoned the almost

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53 This appears to be a reference to Jabez Burns (1805-1876), Methodist temperance lecturer. In 1846 Burns received the honorary degree of D.D. from the Wesleyan University in Middletown, Connecticut. (Dictionary of National Biography 1886, Vol. VII:423,24)

54 The reference is to Matthew 22:11,12.

unbroken solitude it affords, favourable in the highest degree for meditation and the animating prospect which I enjoy from the window, consisting of Simon's Bay and the mountains beyond it, even to the far-famed Cape of Storms.[55] Should my genius fail to expand and develop itself in such a situation as this, I shall be forced to conclude that it is superlatively stupid.

19 April. Attended the Dutch church in the morning and heard a lecture upon the resurrection of Christ. The Lord's Supper was administered afterwards but I did not [wait till?] the conclusion. I had a very small congregation in the afternoon in consequence of the rain, which was heavy and incessant. After preaching I distributed a number of tracts addressed to slave-owners, more in obedience to a request of my superintendent than my own choice. Not that I have any objection to the tract, more than the preposterous use which the writer - Dr. Adamson, a good man to be sure - makes of the term slave, which is now a non-entity in this colony. I formally objected to this in a committee meeting of the Christian Instruction Society, but my objection has been overruled with a view of meeting the prejudices of the Dutch population. The very design of pampering those prejudices I hold to be criminal and inconsistent with the enlightened principles which the members of that society profess to cherish.

20 April. Some visitors from Cape Town called upon us this evening. They are I believe members of Dr. Philip's congregation and have not yet learned the art of making themselves agreeable. Courtesy, however, induced us to invite them to breakfast tomorrow morning and they were pleased in great condescension to accept of the invitation.

21 April. Our guests made their appearance at the hour appointed and having breakfasted, I shewed them our chapel and the Dutch Church after which, as John Bunyan[56] says, they went on their way and I saw them no more. In the afternoon I and Mrs. Cameron and Mrs. Crawford and miss[ionar]y De Waal visited Mr. Edgar and his lady. As the afternoon was fine the walk there and back was exceedingly pleasant. School in the evening as usual. A man who lives about

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55 The Cape of Storms is the southernmost point of the Cape Peninsula, slightly west of Cape Point. It was named Cabo Tormentoso ("stormy cape") by Bartolomeu Dias in 1488, but was renamed Cabo de Boa Esperanca ("cape of Good Hope") by King John II of Portugal, because the doubling of the Cape gave hope of a sea-route to India. The term is often extended to include the entire Cape Province. (Raper 1987:88)

56 John Bunyan (1628-1688), celebrated English minister and author of *The Pilgrim's Progress*. (The Oxford Dictionary of the Christian Church 1974:210)

four or five miles distant, at the foot of Sir Lowry's Pass,[57] was present and from him I learned that I may get a congregation to preach to at that place. I will therefore go.

22 April. I took a long walk after breakfast along the margin of a river or stream which flows through Hottentot's Holland Valley towards the sea. It brought vividly to my recollection a river named Kelvin, which pursues a winding course through extensive meadows on the north side of my native village.[58] In that river I used when a boy to wade and swim with my juvenile companions; subsequently to walk or sit on its banks, gazing intensely on the stream as it silently glided onwards and meditating upon the vanity of human life. My feelings were even then a good deal tinged with melancholy, which rendered the silent murmuring of waters peculiarly agreeable to me. A luxury indeed of which I was passionately fond. (My dear father on [h]is dying referred to his boyish love for the Kelvin.)[59] Today I was much dejected and cast down and the gentle murmurs of the stream seemed to give expression to my sorrow, while they soothed and calmed the agitation of my mind.

30 April. A week has elapsed since I made any entry in my journal. I know not how it is but one day after another passes away almost unconsciously, leaving my resolutions unfulfilled and my improvement in knowledge and piety unadvanced. On Saturday last I rode to Klip Fontein and preached to our usual congregation from these words, "As a father pitieth the children etc.".[60] On Sunday I attended the Dutch Church and heard a sermon on the necessity of seeking the things above in preference to the things on the earth. My own congregation in the afternoon was better than on any preceding sabbath since my arrival here and I was enabled to preach with more energy. In the evening I held a catechisation which was but poorly attended. My soul sinks within me when I consider the moral condition of this people. On Monday I wrote a letter to

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57 Mountain pass across the Hottentot's Holland Mountains, between Grabouw and Somerset West. At first known as Gantouw, Khoi for "eland's path", and then as Hottentot's Hollands Kloof, it was rebuilt and renamed in 1830 after Sir Galbraith Lowry Cole (1772-1842), Governor at the Cape from 1828 to 1833. (Raper 1987:501,502)

58 Cameron's native village was Kirkintilloch, a small town 11km north-east of Glasgow. The Kelvin River rises in the Kilsyth Hills, 5km north-east of Kilsyth and flows 30km south-west to the Clyde in north-west Glasgow. (Chambers World Gazetteer 1988:333; The Columbia Lippincott Gazetteer of the World 1952:926)

59 The section in brackets is written in pencil in the margin and appears to be a latter addition of Cameron's.

60 The reference is to Psalm 103:13.

Brother Shaw. On Tuesday Mrs. Crawford and Miss[ionar]y de Waal took their departure for Cape Town. Mrs. Cameron and I accompanied them to Stellenbosch and after remaining there about three hours returned to Somerset. School in the evening as usual, but the attendance varies much. Yesterday I was engaged most of the day in my study, reading and writing. Today the heaven's are covered with sack cloth, the rain is descending, the winds are blowing and the face of creation is devoid of its accustomed charms. The scene, however, accords but too well with the gloominess of my feelings.

13 May. I know not well how to frame an excuse for my negligence the last two weeks, but certain it is that one day after another has passed away, and through sheer neglect many incidents worth recording have been swallowed up in the sea of oblivion. On the 3rd inst[ant], which was Sunday, after concluding my service at Somerset I rode to Stellenbosch and preached to an attentive congregation on the solemn and important subject of death. This done I returned to Somerset, which I reached about half past eleven o'clock. On Wednesday and Friday evenings had school as usual, but very few attended. Rode to Klip Fontein on Saturday and preached from these words: "And Philip went down to Samaria and preached Christ unto them."[61] The word appeared to be accompanied by a degree of the Spirit's power. Was applied to on my return to Somerset for advice by an apprentice whose master, in order, it appears, to prevent his attendance at the chapel on Sunday, sent him off on Saturday afternoon to Cape Town with a wagon, and is also diabolically endeavouring to alienate him from the woman with whom he has lived nearly two years and who is at present our servant. It is very trying to me to be obliged to interfere between masters and servants, but if the former will outrage every principle of law and justice they must take the consequences. I fear I will be under the necessity of acquainting the civil Magistrate at Stellenbosch with several facts which have lately come under my observation and which require legal investigation.

Last Sunday I heard the Revd. Mr. Edgar preach an excellent sermon from the words "Be careful for nothing".[62] In the afternoon I preached in our own chapel with liberty and power to the apprentices, some of them were affected to tears. I held a meeting in the evening for catechising which but few attended. Some came in just as I was about to conclude. I enquired why they

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61 The reference is to Acts 8:5.

62 The reference is to Philippians 4:6.

were so late and they answered one and all: "We were working and could not come sooner." "Were you working for yourselves or for your master?" "For our Master," was the reply. They stated in addition that they are forced to work every sabbath day and prevented from attending religious service. After telling them the duties they owe to their master during the week, and pointing out those works of necessity which require to be done even on the sabbath, I directed them to ask their master next Sabbath-day to allow them to attend the chapel and, should he consent, all would be well, but if he refused, to come nevertheless and I would take the responsibility of them doing so upon myself. They promised to follow my directions. I then sang a part of that beautiful Dutch hymn, "Jesus neemt de zondaars aan enz." and prayed. One old man appeared highly delighted and accosting me afterwards said: "Het is zeer mooei Myn Heer, en ik zal alle avonds kom." (It is very pretty sir and I will come every evening.) A number remained to be present at our evening worship and when we called our people in for that purpose, the room was instantly filled. I seized the opportunity and made a few remarks upon the seventh hymn in the Appendix to the Dutch Hymn Book which I had selected to be sung on the occasion. Every eye was intensely fixed upon me whilst I simply related and applied the scriptural accounts of Peter's repentance,[63] the dying thief[64] and the publican who went up into the temple to pray.[65] O that they may all repent like Peter, pray like the dying thief and the publican, and obtain the mercy which was vouchsafed to both. (Here ended my first letter to the Missionary Committee from this place.)

Received a letter from Scotland yesterday containing both joyful and mournful intelligence. The work of God prospers in my native village and also in Kilsyth,[66] where the Lord rendered me the instrument of introducing Methodism. About forty persons attended the school last night, and besides reading, catechising etc., I rehearsed the substance of the sermon which I preached on Sabbath day, thereby to refresh their memories and with the divine blessing to imprint the truth more deeply upon their hearts. I could not but feel encouraged, although my encouragement was chastened with a fear lest appearances should ultimately prove fallacious.

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63 "Peter's repentance" is possibly a reference to John 21:15-19.

64 The account of the dying thief is found in Luke 23:40-43.

65 The account of the publican and the pharisee is found in Luke 18:10-14.

66 Kilsyth is a burgh in southern Stirling, Scotland, on the Forth and Clyde Canal. (The Columbia Lippincott Gazetteer of the World 1952:946)

Having received a letter from the Secretary of the Committee for Apprenticing Juvenile Emigrants requesting me to make some inquiries as to whether the apprentices of Mr. Cloete[67] of Zand Vliet[68] receive religious instruction or not, I rode thither this afternoon for that purpose. Mr. Cloete was not at home and Mrs. Cloete treated me in a most unlady-like manner. The moment I told her who I was and intimated the object of my visit, a cloud of wrath overspread her countenance and she uttered words as ungracious as they could well be. As it is vain to reason with a female in whom pride and ignorance are so conspicuous that one cannot decide which predominates, I left her ladyship abruptly and with as much politeness as under such circumstances I could muster. May my lot on earth never be cast with the Dutch, for with few exceptions, they are an ill-informed, vulgar, prejudiced, malicious people.

14 May. I had resolved to ride to Zand Vliet again this morning but was deterred by the threatening aspect of the heavens. The day was consequently spent in retirement.

15 May. Received the second number of the *Watchman*,[69] a newspaper which has been got up I believe in opposition to the *Christian Advocate*. Although it is not strictly a religious newspaper, yet it contains much religious intelligence.

17 May. Was favoured with much freedom in preaching this afternoon. When about to proceed to Stellenbosch one of the apprentices came up to me and said: "Sir, my master beat me for coming to school on Friday evening." I asked the name of his master and he replied, "William Morkel". I had not time to make further inquiries but he promised to give me the whole of the particulars on my return from Stellenbosch. (A boy named February, belonging to Mr. Theunissen,[70] was forced to work the whole day on Sunday in the smithy mending a wagon, and

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67 Possibly a reference to Pieter Laurens Cloete jr., one of six sons of Pieter Laurens Cloete (1746-1837). Cloete took over the management of Zandvliet from his father in 1831. (Heap 1970:61)

68 Zandvliet is a farmstead of about 90 morgen, 16km south-west of Stellenbosch and 13km north-west of the Strand. The land was granted to Rev. Petrus Kalden and named "Zandvliet" by him. It was said that Kalden paid more attention to the farm than to his congregation, and he was in fact dismissed from his post in 1708 precisely for the neglect of church duties. (Heap 1970:61; Mears 1973:100; Raper 1987:159)

69 *The Watchman* was a Wesleyan Methodist Journal. (Binfield 1977:110)

70 As Cameron does not give details about Mr. Theunissen, it is hard to ascertain with any degree of certainty who this person was. The reference could be to one of the following persons:

this was the sole reason why he did not attend the chapel.) The congregation at Stellenbosch was not so large as when I was there before, but still, there could not be less than forty persons present. I addressed them from the words of our Lord, "If any man will come after me let him deny himself and take up his cross and follow me".[71] O that some if not all who heard me may be induced to comply with these conditions and thus become true and decided followers of the Saviour. Our conversation afterwards at Mrs. Roses' was deficient in spirituality, so that I lay down to sleep far from being satisfied with myself. When shall I order aright my conversation?

18 May. Rose this morning after a night of unbroken rest, and having settled some business that I had to do at Stellenbosch, returned to Somerset. On my arrival I was informed of a girl belonging to William Morkel who, last Friday evening after having finished her work, asked leave to attend the school, but instead of granting her leave, the Christian-savage knocked her down and beat her unmercifully. He also declared that if his neighbours would join him, he would break my head in pieces. As to what he or others may say against me, I am comparatively indifferent, but my duty will force me to see that the rights of the apprentices are not lightly trampled upon. (I received the account from herself since and am glad to record that although he would not allow her to attend the school, he did not beat her.)

23 May. Rode to Klip Fontein and preached in the morning to a very small congregation. A report had spread amongst the people that I would visit them on Sunday instead of Saturday which I believe was the main reason why so few were present. On the way home I called upon Mr. Cloete of Zand Vliet to make certain about the religious instruction of the juvenile immigrants who are apprenticed to him. I found him in the field superintending a number of workmen and was glad of the opportunity of introducing myself to him without being under the necessity of going to his house, from the door of which I had been unceremoniously turned away by Mrs. Cloete a short time before. When I told him who I was and the errand upon which I had come, he assumed an attitude of defiance and began a tirade against the Committee for Apprenticing

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i) Marthinus Wilhelmus Theunissen (d.1852), owner of the farm Vergelegen in the Hottentot's Holland. Theunissen was a member of the Stellenbosch Commando, an elder of the Stellenbosch Church and a founder of the Dutch Church congregation in the newly-formed village of Somerset. (Heap 1970:37)
b) Jacobus Theunissen, son of Marthinus Wilhelmus. By 1833 Jocobus Theunissen had taken over the farm Vergelegen from his father. (Heap 1970:37)

[71] This is a reference to one of the following texts: Matthew 16:24, Mark 8:34, Luke 9:23.

Juvenile Immigrants, in which I am sorry to say profane swearing was the only substitute for a total want of common sense. I told him that I did not think the occasion called for such language as he was using. A report had reached the Committee that the apprentices under his care were not duly instructed in the Christian religion. They had written to me as a member of their body to make inquiry as to the truth of the report and I had come direct to himself with the report which he could easily contradict as unfounded. The firmness with which I addressed him produced, I have little doubt, a conviction in his mind that I was not to be intimidated by mere talk and he became in consequence more calm and rational. He then assured me upon his honour that the apprentices are duly instructed in the Christian religion, for he has an English woman on his place who hears them read a chapter in the Bible every evening. He is not always present himself when they are thus devoutly engaged and it is well he is not, as he would likely be the first man to turn the whole to ridicule. He is in my opinion neither a gentleman nor a Christian. It is a pity that poor lads should be sent out from England to be apprenticed to such godless men, who professing neither morality nor religion themselves, cannot be expected to promote either in them.

24 May. Heard Mr. Edgar preach one of his old sermons in the morning from that impressive text: "Why call ye me Lord Lord and do not the things that I say?"[72] In the afternoon I preached on the priesthood of Christ from these words: "Consider the Apostle and High Priest of our profession, Christ Jesus."[73] I felt at a loss to render the subject sufficiently plain to be understood by my audience and this deprived one of that pleasure which I would otherwise have felt. In the evening there were about fifteen persons present to be catechised. After hearing them repeat their catechism, I asked them the following questions which I will give in Dutch. "Waar was de tekst vandag?" One answered: "In de brief van Stephanum." "Neen, het was in den Zendbrief van de Hebrieers. Nu kunt gij aan my zeg uit wat cappitel de tekst genomen was?" "Het derde en het eerste vers." "Ja dat is regt. Wat waren de woorden?" Geen antwoord. "Kunt gij my iets vertelle dat in de tekst stond?" Alle waren still. "Erinnert gij dan iets dat ik over de tekst gezegt heeft?" Je er was iets van een schaduwe. I had compared the Mosaic dispensation of the shadow of a tree in the light of the moon, which although nothing comparatively, in itself has nevertheless an intimate relation to the tree of which it is the shadow.

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72 The reference is to Luke 6:46.

73 The reference is to Hebrews 3:1.

There was in the mind of the boy who gave this answer an indistinct recollection of the comparison I had instituted but not the smallest idea of the subject which I had attempted to illustrate. I was under the necessity of giving them an outline of the whole discourse and after all, much of it will be forgotten.

25 May. Wrote to the Committee for Apprenticing Juvenile Immigrants today in nearly the following terms: "In compliance with the request of the Committee for Apprenticing Juvenile Immigrants I visited a Mr. Cloete of Zand Vliet and made such inquiries as the report mentioned in your communication to me seemed to warrant. Mr. Cloete spoke of the Committee in the most contemptuous manner and declared that he would not submit to the visits and interrogations of its members. He assured me however that the apprentices are duly instructed in the Christian religion as they are placed under the care of an English woman who hears them read a chapter in the Bible every evening. It remains with the Committee to decide whether this amounts to being 'duly instructed in the Christian Religion'." Rode to the Strand with William Currey in the afternoon.

26 May. Rode in company with Mr. Currey to the top of Sir Lowry Cole's pass and enjoyed the picturesque view of the country which its elevation affords. Some convicts were working on the road, most of whom I had seen at Baas Herman's Kraal and Rondebosch. I promised to visit them after repeated solicitations on their part. As Mr. Shaw had informed me of his having preached at the house of a Mr. Clutze whilst he was at Somerset, I thought I would call and make arrangements for doing so also. I called accordingly and though the master of the house was from home, I agreed with his daughter to preach there on sabbath week. Mr. Stadler's[74] shop being on the way, I thought I might as well go in and see what he had got and make myself known to him. He received me with that kind of cordiality which shopkeepers in general manifest. He told me that he has not much to do at this season of the year as the farmers are mostly engaged in ploughing, which prevents them visiting Cape Town. He shewed me his garden which has been under cultivation only three years and is nevertheless in very good condition. Here I saw the Indigo tree, the Wild Mulberry tree, the tree of life and the Cypress, the characteristics of which I wish to remember as I am very deficient in botanical knowledge.

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[74] Possibly a reference to Matthys Johannes Stadler (1794-1842), farmer and trader. Stadler spent a number of years involved in trading activities in the Cape Peninsula before joining the Voortrekkers in Natal in 1840. (D.S.A.B. 1981, Vol. IV:600)

In the evening my school was well attended. There could not be less than forty individuals present and some are making encouraging progress in reading. The Lord I hope will bless my feeble endeavours in his course.

31 May. Preached in the afternoon upon the kingship of Christ and then rode to Stellenbosch where I preached in English to an attentive congregation. (The special magistrate for this district was here on the 30th ult[imo] and 1st inst[ant].) Mrs. Rose kindly offered to raise a subscription among our friends there to enable me to purchase another horse as the one I have is unfit for the journeys I have to perform. Returned to Somerset after preaching.

7 June. Rode this morning to the Kloof and held divine service in the house of Mr. Clutze. I distributed tracts at the conclusion which were readily received. I had intended preaching to the convicts in the neighbourhood but found that I could not spare so much time and was on that account obliged to defer it to another occasion. In the afternoon I preached in our little chapel to not less than eighty apprentices, who heard with much attention while Christ was exhibited to them as the judge of quick and dead.[75] Held a meeting in the evening for catechising, reading etc.

8 June. Dined at Mr. Edgar's today and enjoyed some intellectual conversation.

9 June. Above forty in the school this evening. I ventured to say that they must pay for the candles, which I have no doubt they will readily do.

10 June. Wrote a letter in the Dutch language to a dear friend in Simon's Town, which I hope will be accompanied with the divine blessing.

12 June. School as usual. About forty were present.

14 June. It rained heavily this morning and everything looked exceedingly dismal. I went to the Dutch Reformed Church in the morning and heard an excellent sermon from these words: "En zij waren indachtig zijner woorden." Only ten persons were present. I had not many more to

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[75] The reference is to Acts 10:42.

hear me in the afternoon, although the rain had by that time ceased. This induced me to substitute the sermon I intended preaching by a few remarks on the pharisee and the publican. The whole was concluded in little more than half an hour. I then mounted my horse and rode to Stellenbosch where I preached to a much smaller congregation than usual. During the singing of the first hymn some alarm was created by a young woman falling into a fit of some kind, to which I understood afterwards she is subject. She was carried out and the service proceeded as usual. Remained at Stellenbosch for the night.

15 June. Rose this morning refreshed from a downy bed, but were I accustomed to sleep in such beds it would be injurious to both my body and soul. One rule which prohibits all needless self-indulgence is founded in reason not less than in religion. Soft beds enervate the frame and engender bad passions, which strikingly evinces the wisdom of those sages who added sleeping on the bare ground to their other austerities. My brother-in-law rode with me to Somerset and spent three hours with us, after which he returned home. Wrote letters to Brother Shaw and Brother Townley.

16 June. William Currey, a young man from Cape Town who has been about three weeks at our house on a visit, left us this morning to return home. He assumes far too much of the man for his years and thinks himself a great deal more important than anyone else will be disposed to allow. I was surprised at his arrival, which was altogether unanticipated as I had given him no invitation and was not sorry at his departure, which his manner rendered rather desirable than otherwise. We however treated him kindly while here and now that he is gone, we wish him the enjoyment of every blessing. I knew his father in Cape Town and loved him, but I am not sure that my feelings were reciprocated as he did not even pay me that attention, when I left for this place, that I have known him pay the missionaries belonging to other societies in similar circumstances. But I am more unworthy than any other missionary.

Read the *Literary Gazette* for May. Except an article about Dr. Carey,[76] it contains very little of any importance. The editor[77] is a man of very inferior talent and everything bearing his image and superscription is superlatively trifling. "The *Cape of Good Hope Literary Gazette*," said a respectable and pious missionary from India, "is an ungodly publication". School in the evening but as my dear wife was unwell I dismissed it much sooner than usual. I am horribly tempted and can find no way of escape.

18 June. Received two numbers of the *Watchman* which I read with much interest. Mr. and Mrs. Edgar visited us in the afternoon and we enjoyed their company. Indeed they are the only persons with whom we have any intercourse here, as everyone else bearing the name of Christian keeps at a proper distance.

15 July. On the 23rd ult[imo] I and my dear wife made a journey to Cape Town to procure medical aid for our little boy who had been very sick for four days. I am thankful to record that the means employed had the desired effect. In a few days he was considerably better. On the evening after our arrival I heard Brother Lawton, one of our local brethren, preach from these words: "Sanctify the Lord God in your hearts etc."[78] He told us that some commentators instead of Τωv Θεον read Τον Χριςτον in which case the proper rendering would be, "Sanctify the Lord Christ in your hearts etc". I wished he had kept his Greek to himself as his sermon would have been better without it and his congregation nearly as much edified. It looks ridiculous in a man to quote a learned language who blunders in English grammar. An illiterate man may adopt an improved version of any particular passage on the authority of good biblical critics, but he should never attempt giving the original words. Notwithstanding this bit of pedantry in which our good bother indulged, the first part of his discourse was solemn and impressive but the last part proved a complete failure.

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[76] William Carey (1761-1834), missionary to India and founder of the Baptist Missionary Society. In 1792 Carey preached his famous missionary sermon, "Expect Great Things from God; Attempt Great Things for God", which led to the founding of the Baptist Missionary Society. (Dictionary of National Biography 1887, Vol. IX:77; The Oxford Dictionary of the Christian Church 1974:239)

[77] A.J. Jardine, librarian of the South African Public Library, was the editor of the *Cape of Good Hope Literary Gazette* throughout the five and a half years of its existence. (S.E.S.A. 1971, Vol. 3:52)

[78] The reference is to 1 Peter 3:15.

On the evening of the 25th I preached in Dutch to a small congregation. On Sunday the 27th Brother Shaw preached in the morning on the conversion of Lydia.[79] I heard him preach the same sermon once or twice before and the lapse of three or four years did not appear to have improved it in the least. At seven o' clock a.m. I preached on the jetty to twenty or thirty hearers. I reproved with much severity some young fellows who seemed neither to fear God nor regard man. In the afternoon I visited the prison and exhorted the prisoners to flee from the wrath to come. From thence I went to the Grand Parade and although the military band was playing on it at the time, I set up my standard in the name of the Lord. An immense crowd soon gathered around me to whom I preached Jesus Christ and him crucified. In the evening I preached with much freedom to a large congregation in our chapel. After preaching we held a prayer meeting.

During the week I attended two services neither of which furnished anything worthy of being recorded. On Sunday the 5th inst[ant] I preached twice and administered the Lord's Supper. On Monday I led the female class and attended the Union missionary prayer meeting where I heard three addresses, two of which were deeply interesting. I had the pleasure of hearing Brother Giddy preach on Wednesday evening from the words of our blessed Lord, "Except ye repent ye shall all likewise perish".[80] It was a good sermon on the whole although not entirely faultless.

Returned to Somerset on Thursday. Heavy rain rendered the journey unpleasant. On Sunday the 12th I preached to the apprentices and then rode to Stellenbosch where I preached to our usual congregation, not without a degree of pleasure. On Monday morning it rained heavily and the Eerste River was impassable. I was therefore obliged to remain for the afternoon before I could return to Somerset. Had no school on Tuesday evening. Today Mr. and Mrs. Edgar visited us. I and Mr. Edgar rode out together for a little recreation and were not disappointed.

17 July. A poor man whose wife's apprenticeship is about to be sold with that of their children, called upon me this morning telling me that he intended buying it himself but, as his money would probably fall short of the sum required, he hoped I would have no objections to become security for the payment of the remainder. It gave me pain to refuse, but necessity compelled me

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79 The reference is to Acts 16:14.

80 The reference is to Luke 13:3,5.

to do it. The poor fellow appeared to be in great trouble and urged his plea by every argument he could command, but a regard to my own character rendered me invulnerable. I advised him to apply to some resident in the place whose means would warrant his becoming surety for another; for as he is a saddler by trade, to offer himself as a workman to some person in that line of business and promise, if he would stand surety for him, to pay him so much a month for his wages till the whole amount is paid. I intimated also that he might increase the sum in his possession by soliciting subscriptions from charitable individuals - if there are such in Somerset, which I greatly doubt - and promised notwithstanding my limited means to give him five Rix dollars as mine. Reopened my school this evening which had been discontinued during my absence and am sorry to record that not more than eight or ten were present.

18 July. Received a letter from Cape Town this morning which announces the death of a young man who at the period of our arrival in Cape Town on our last visit, appeared to be strong and healthy. Lord, what is man? "A worm, a leaf, a blast, a shade." The wife of the person mentioned above called today to try if she could not persuade me to stand security for her husband, but all her eloquence was thrown away upon me. I could soon spend a fortune by meeting such cases.

19 July. The state of the weather prevented me from going to Klip Fontein where I was to have preached and administered the sacrament. Attended the Presbyterian Church in the morning and heard a sermon form these words: "He that believeth not is condemned already."[81] The preacher thought it his duty to warn his hearers against thinking that the unbelief mentioned in the text had anything to do, either immediately or remotely, with the absence of a sense of the favour of God. This lead him into a long dissertation in order to prove that Christian believers may have no knowledge of salvation by the remission of sins and their faith nevertheless be beyond suspicion. We allow that the want of a sense of the divine favour is not the unbelief mentioned in the text but we say without hesitation it is one of its fruits. And that man, who is destitute of an assurance that God loves him, has reason to question the reality of his faith and to fear that he is one of those who in consequence of unbelief is condemned already. If he cannot look to God as a friend, as his reconciled Father through Christ Jesus, what then evidence can he have that he is not under the law of condemnation? On what other ground can he presume to

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[81] The reference is to John 3:18.

reckon himself a believer and an heir of eternal glory? But the text in my opinion might have been much better handled without discussing this point at all. It is truly lamentable that well-meaning men should thus counteract and destroy the affects which their preaching in other respects is calculated to produce. I had an exceedingly small congregation to preach to in the afternoon. My text was Ezekiel 33:11. I meet with very little encouragement hitherto. In the evening I catechised the servants and the Lord assisted me.

3 August. Since I made the last entry in my journal I have, besides holding regular service here, visited Stellenbosch twice and exhorted the people to acquaint themselves with God and be at peace, that thereby good might come unto them. Finished reading today a work entitled *The Spirit of the Age* by one Hazlitt.[82] I do not approve of the style in which it is written. His character of the celebrated Wilberforce[83] deserves the severest reprobation.

7 August. Nothing particularly worthy of remark has occurred during the last three or four days. The weather has been rather stormy so that my time has been passed chiefly in reading and writing and other exercises that I could pursue within doors. Having observed in passing on my way to Stellenbosch for two successive sabbaths the store, lately commenced in this village by an Englishman, open, I felt that as a Christian and as a minister I was bound to take cognizance thereof. I accordingly called today and in as calm and friendly a manner as possible introduced the subject to the owner of the store. He made a number of silly excuses such as: he could not make a living otherwise; the people would not come during the week; though against his will, he was so much importuned to do it that he found it impossible to resist; being ignorant of the Dutch language it is useless for him to attend any place of worship and he must do something; one must care for the body as well as the soul etc. I met all these excuses by showing that they could not in the least degree lessen the heinousness of the crime, as most of them were unfounded in truth

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82 William Hazlitt (1778-1830), English writer remembered above all for his essays. *The Spirit of the Age* was published in 1825 and contains some of Hazlitt's most effective writing. (Dictionary of National Biography 1891, Vol. XXV:317-323; The New Encyclopaedia Britannica 1986, Vol. 5:776-777)

83 William Wilberforce (1759-1833), British politician, philanthropist and advocate of the abolition of the slave trade. In March 1807 Wilberforce achieved his first major success in his move to abolish the slave trade when a bill to abolish the slave trade in the British West Indies became law. The Emancipation Act of 1833, bringing about the complete abolition of slavery, was passed a month before his death. (The Oxford Dictionary of the Christian Church 1974:1479; The New International Dictionary of the Christian Church 1974:1046; The New Encyclopaedia Britannica 1986, Vol. 12:654)

and directly opposed to the deductions of right reason. I insisted that he could maintain himself without selling on Sabbath day; that the people would come during the week did they know that they could not procure the articles they want at any other time; that he had not barely yielded to solicitation last sabbath as the doors of his store were thrown wide open; that his ignorance of the Dutch language could be no reason for breaking the law of God; that in the course he was taking he cared for the body not as well as the soul, but at the expense of the soul. I showed him further that he had violated the laws of the colony and rendered himself liable to the penalties annexed to those laws and that were I to inform the proper authorities, I could deprive him not only of his sabbath gains but also of those of the week. I gave him the ordinances on the keeping of the sabbath, issued by successive governors of this colony, and desired him to read them, hoping that he would not persist in opening his store on that holy day. I learned from him a fact which is truly lamentable - that he took as much money last sabbath as all the week beside. This shows to what an alarming extent the Lord's day is profaned in this place. School this evening as usual but few were present.

8 August. Received a letter from Brother Shaw and the *Graham's Town Journal.* It is difficult to say what will be the issue of the Caffer war. The prescribed Caffers appear very unwilling to remove beyond the river Kei,[84] which is the present colonial boundary. Indeed many of them seem determined rather to die than leave their own country. The operations of the military in following up the line of policy which our governor has been pleased to adopt, are calculated to drive them to desperation. And when men once become desperate they are prepared for the perpetration of most cruel and inhumane deeds. Then everything which can minister to the insatiable cravings of revenge is carried into speedy effect, although the hope of escaping with impunity be totally extinguished and certain death is expected in return. The caffers, notwithstanding the evils they have inflicted upon the colony, are men and brethren and should not be treated like wild beasts. Their huts should not have been burnt, nor their corn destroyed, nor the whole of their cattle seized as the prey of the colonists, for thus we have left them no alternative but to become thieves and robbers. Being deprived of all their own property, they must of course live upon the property of others. But it is impossible to enumerate all the evils which are likely to arise from the severity with which they have been treated. May divine

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84 The Kei River flows into the Indian Ocean at Kei Mouth, north-east of East London. Of Khoi origin, the name Kei means "sand". (Raper 1987:255)

providence interfere and terminate the hostilities which have now been carried on nearly eight months.

9 August. Rode to Klip Fontein in the morning and preached to an attentive congregation. Returned to Somerset and preached in the afternoon to [a] congregation of apprentices amounting in number to between seventy and eighty. I enjoyed more than ordinary liberty while describing the salvation of the gospel as represented under the figures of water, wine and milk in Isaiah 55:1 and the characters who are invited to come and partake of it. I closed the day catechising our own servants.

10 August. I and my dear wife called today upon Mr. and Mrs. Edgar and spent the afternoon. Amongst other things that I learned was this, that Mr. Mayburg, a person belonging to Mr. Edgar's congregation, had a feast yesterday to which Mr. Van der Bijl and Mr. Cloete of Zand Vliet were invited. Mr. Van der Bijl[85] came to the church here in the morning and brought two English boys with him. These boys are juvenile immigrants apprenticed to him for a term of years and he is bound according to the specification of their indenture to provide for their religious instruction. And yet they were not suffered to enter the church, but had to remain outside with the other black apprentices till the service was concluded. Is this not a flagrant act of injustice as well as a direct violation of a solemn and binding agreement.

I was glad to learn from the *Commercial Advertiser* of last Saturday that the Vagrant Act,[86] passed by the Legislative Council of this colony some time ago but objected to by the governor and others for very substantial reason, had been rejected by the King in Council and is therefore of no force whatever. It was a wicked device and may all such devices be thus frustrated. I was told today of a custom which prevails here. When a swarm of bees comes to any particular place,

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85 Possibly a reference to Pieter Voltelen van der Bijl (1795-1849), politician and agriculturalist, owner of the farm Welmoed in the Stellenbosch district. The founding of the village of Napier in 1838 owes much to the efforts of van der Bijl. (D.S.A.B. 1981, Vol. IV:687)

86 The move to pass a vagrancy law was made by a number of colonists before the emancipation of slaves came into effect on 1 December 1834. It was believed that freed slaves would join the growing number of Khoi vagrants and that a serious labour shortage would ensue. The matter was put before the Executive and Legislative Councils, but as the draft ordinance contravened Ordinance 50 of 1828, the Governor (Sir Benjamin D'Urban) vetoed the measure, an action which the Secretary of State for the Colonies subsequently upheld. (D.S.A.B. 1972, Vol. II:205,206)

means are employed to secure them without any inquiry being made as to whom they formerly belonged.

11 August. A sale was held in our neighbourhood which was numerously attended. Amongst others from Cape Town was Mr. Maynard,[87] who purchased the house and the ground belonging to it. This man when he arrived in the colony was a poor tradesman without money, friends or influence, but now he is possessed of great wealth. It will be well if he has not made shipwreck of a good conscience in steering towards the haven of worldly independence. The remaining time of several apprentices was sold. The time of one boy brought eight hundred and twenty-five Rix dollars, and that of others between three and four hundred. A Malay named Adam Snijer, well known in this place, bought up the apprenticeship of his wife and several children for three hundred Rix dollars. The poor fellow stood behind me in a state of great agitation while the services of his family were offered for sale, afraid no doubt lest he should be outbidden by any of the bystanders, but to their honour be it recorded no one but his proxy so much as made an offer, which secured to him his object almost without an effort. He appeared to be exceedingly thankful and his wife and children were not less so. No one unapprised of the abolition of slavery would have dreamed that the auctioneer was not dealing in the persons, but in the time of his fellow-creatures. This distinction should I think be insisted on at all sales. Why should the technicalities of slavery be retained when the thing itself is doomed to oblivion? I bought four sheep at 3 R[ix] d[ollar]s each.

12 August. Another sale was held today. The property disposed of belonged to the field cornet who became bankrupt some time since. The house and the adjoining ground were sold for something more than 19000 guilders, which amounts to nearly 500 pounds sterling. The remaining time of a number of apprentices was also sold. It did not appear that anyone made a particularly good bargain. A little old woman with a skin as black as jet and deeply furrowed by the hand of time, lame also and to appearance unfit for labour of any kind, but evincing in her countenance much of that kind of expression which may be supposed to have characterised witches in days of yore, this old creature brought fifty Rix dollars which her services are very

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87 James Mortimer Maynard (1800-1874), merchant and landowner. A staunch Methodist, Maynard presented part of his estate in Wynberg in 1844 to the Anglican, N.G. and Methodist communities for their cemeteries. He also paid much of the cost of erecting a new Methodist church in 1850 on land which he had donated. (D.S.A.B. 1987, Vol. V:498)

unlikely ever to repay. After witnessing these things I returned home dissatisfied with my self and wished that I had employed my time to better purpose.

13 August. Nothing occurred today worth being recorded, except that I read a discourse of Dwight's on the depravity of mankind[88] and Plutarch's[89] *Life of Cesar* [sic]. The life of that warrior and indeed the whole history of Rome at the period in which he lived, is such an illustration of human depravity as must deeply affect with sorrow the heart of every truly sensitive man. The commonwealth was one great mass of corruption from which the haven of virtue was entirely excluded. One of the best men which it could produce was a base suicide who gloried in an act which may justly be viewed as the consummation of all vice and the foulest that can stain the page of humanity.

14 August. School in the evening. In this department of my work I meet with but little encouragement.

15 August. By post I received the *Commercial Advertiser* for this week. In the paper of Wednesday there is a long letter from the Rev. R Haddy in answer to one which appeared about two months ago under the signature of "an Old Wesleyan". Whoever the old Wesleyan may be, he is not a match for Mr. Haddy.

16 August. Heard the Revd. Mr. Edgar preach in the morning from these words: "Never man spake like this man."[90] I have heard him preach more affecting sermons, but I do not recollect ever to have seen himself so much affected. In the afternoon I had but a small congregation. I finished the subject which I began the sabbath before and was heard by most who were present with attention. Rode afterwards to Stellenbosch where I preached to about the usual number of hearers on Christ as the only foundation of hope for eternity.[91] The sermon was one that I

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88 This could be a reference to the work of Timothy Dwight (1752-1817), American educator, theologian and poet. From 1795 until his death Dwight was professor of divinity at Yale. (The New International Dictionary of the Christian Church 1974:318,19)

89 A reference to the work of Plutarch (AD46-119), biographer and author. (The New Encyclopaedia Britannica 1986, Vol. 9:529,30)

90 The reference is to John 7:46.

91 This appears to be a reference to 1 Corinthians 3:11.

preached about three years ago and I had marked the wrong chapter in my manuscript, so that when I came to seek my text I could not find it. I knew it was in first Corinthians and could repeat the words, which I did without mentioning chapter or verse. This is the second time that I have made this blunder and both times by not looking for my text till I was standing up to preach. At the conclusion of the last hymn I was overcome by a temptation by which of late I am continually harassed in the pulpit.

17 August. Some business which I had engaged to do for Mr. Edgar detained me in Stellenbosch longer than usual. This was no sooner completed than I mounted my horse and pursued my journey homeward. The ride as far as the weather was concerned might have been a pleasant one, but I could not enjoy anything in earth beneath nor in heaven above. I and my dear wife spent the afternoon at Mr. Edgar's where with a heavy heart I tried to assume a cheerful countenance. I borrowed three books on the work of the ministry and hastily glanced over one of them in the evening, which filled me with shame and self-abasement.

18 August. A Malay called at our house today wishing to buy rhubarb for a sick child. I embraced the opportunity of talking to him about religion, of which he appeared to be deplorably ignorant. Like most other Malays with whom I have talked on the subject, he wished me to believe that his religion differed but little from ours, but to this I would by no means assent. I told him that the two systems were essentially different and that one of them must be wrong. After several other remarks I brought our conversation to a close by saying: "Mind you are a sinner, you need a Saviour, and there is no Saviour but Jesus Christ." I then gave him some rhubarb for the sick child for which he appeared to be thankful. Only one boy came to school this evening.

23 August. For the most part of last week the weather was so wet and cold that I could not go much out nor even sit in my study, which is not well-adapted for winter. My time was occupied chiefly in reading. Yesterday I received the newspapers in one of which I met with a letter against worldly amusements in answer to Paul Pry, which pleased me not a little. How forcible are right words. Today I heard the Revd. Mr. Edgar preach a good practical sermon partly from a passage of scripture and mostly from a section of the Dutch catechism. My own congregation was very small. One young woman applied to me for confirmation which is not a Methodistical ceremony. I spoke to her of the necessity of conversion and said if she gave signs of that I would

have no objection to receive her. She talked about being able to say her catechism etc., but I endeavoured to make her sensible that we did not consider these things, though good in themselves, as of any importance compared with a change of heart. Someone has administered to her morally diseased mind that destructive cordial that no one is able perfectly to keep the commandments of God. She dwelt upon this with seeming satisfaction and expressed it in a phraseology so similar to that employed in one part of the *Assembly's Shorter Catechism* as leads me to suspect that I myself am the vender of the poison, for I gave a copy of that catechism to an apprentice who had learned the small one we generally use, hoping that the small portion of error contained in it would be more than counterbalanced by the large amount of valuable truth. I must however be more careful in future as every one cannot separate the precious from the vile and what is worse, many are not disposed to do it. A plain account in Dutch of the rise, progress, doctrines and discipline of Methodism would be very useful in this colony. Were Ward's[92] *Miniature of Methodism* translated, it would supply the desideratum much better than any other work of the kind that I know of. This object cannot be accomplished without expense and for that reason I suppose it must remain among the rest of desirable things. I am persuaded however that could the expense be met, much and lasting good might be the result. I can never forget the avidity with which I read Benson's *Apology for the Methodists*[93] at the outset of my Christian course, nor the ardent attachment which was then begotten in my mind to the people of God bearing that name. I could say with truth:

"O that my lot were cast with these
The least of Jesus' worshippers
O that my Lord would count me meet
To wash his dear disciples' feet."

Blessed be God; this is still the language of my heart.

30 August. Instead of going to church this morning I visited a sick woman who has attended our preaching from the beginning. I was delighted to hear her describe with artless simplicity and

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92 This could be a reference to the work of Valentine Ward (1781-1835), Methodist minister. (British Minutes of Conference 1835:476,77; The Encyclopedia of World Methodism 1974, Vol. II:2452)

93 Joseph Benson (1748-1821), Wesleyan Methodist minister, president of the Wesleyan Conference twice and editor of the *Methodist Magazine* from 1804 to 1820. Ever alert for attacks on Methodism, Benson's *Defence of the Methodists* was published in 1793, together with its sequel, *A farther Defence*. In 1800 his *Vindication of the People called Methodists* was published. Cameron was probably referring to one of these apologies. (Dictionary of National Biography 1885, Vol.IV:257,58; The Encyclopedia of World Methodism 1974, Vol. I:253,54)

yet with evangelical caring the effect which the word of God, as administered by us, had produced upon her mind. While she talked of the views she was led, under the preaching of the gospel, to entertain of herself as a sinner; the grief and sorrow which resulted therefrom; the prayers she offered for divine light and direction; and her subsequent trust in the dying merits of Jesus Christ, I could not help remarking that the phraseology which she employed was strictly Methodistical, nearly as much so as if she had enjoyed the privilege of hearing the experience of believers in our love-feasts or class meetings. This is one satisfactory proof that our labours here have not been altogether unproductive. I endeavoured to direct her attention more exclusively to Christ crucified as the ground source of comfort, strength, purity and hope, and she instantly felt the benefit of my remarks. Prayer concluded our interview in which I doubt not she heartily joined.

I returned home just in time for the afternoon service at which a goodly number was present. I preached on that important question, "What shall I do to be saved?". O that many may be induced to make this inquiry. I rode afterwards to Stellenbosch and preached from Isaiah 55:1 but was much embarrassed. This mortified me more deeply than it would otherwise have done, because I intended beginning a class meeting after preaching and was desirous on that account of producing a more than ordinary effect. Very few remained and I only read the rules of the Society and made a few remarks on the nature of class meetings and dismissed them in the usual way.

31 August. Hired a wagon in which my sister-in-law and brother-in-law and his wife accompanied me to Somerset. The day was exceedingly fine, the fields looked clean and beautiful, the face of creation wore a smiling aspect and everything combined to exhilarate the spirit. We spent the few hours we were together very pleasantly, but not so religiously as we might have done.

1 September. Rode to Cape Town and enjoyed the journey. Called at Rondebosch on the way and spent about two hours with my mother-in-law,[94] who I hope is growing in grace. We had

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[94] Ann Allison was James Cameron's mother-in-law. The Allison family were listed with the Settlers of 1820 who sailed from Cork with the Irish party on the *East Indian*. They settled near Clanwilliam. (D.S.A.B. 1968, Vol. I:11)

a comfortable season in prayer. The Lord lent a generous ear to our prayers and gave us the witness of it in our hearts. In Cape Town I heard one of our old members deliver an address in Dutch and although the language was far from being correct, yet the remarks made were calculated to benefit the hearers. V[alentine?] Ward[95] dead.

2 September. Our missionary anniversary meeting was held. Sir John Truter presided and delivered a neat and sensible address. The first resolution was moved and seconded by Captain Fawcett and Mr. Thompson.[96] Capt. Fawcett's speech was much inferior to what report had led me to expect from him. The second resolution was moved and seconded by Brother Giddy and Brother Smailes. They both delivered excellent addresses, the first characterized by oratorical beauty and the last by logical correctness. The third resolution was moved by myself and seconded by Mr. Townley, whose remarks were highly appropriate and well expressed. The fourth resolution was moved by the Rev. Dr. Philip in his usual masterly manner and seconded by the Rev. Mr. Elliot,[97] missionary from the Paarl. Dr. Philip told an anecdote of Dr. Milne[98] with which I was highly delighted. When that distinguished individual was examined in Aberdeen with a view to the missionary work he had failed to give satisfaction. A certain professor of languages in the university there, who had been present or had conducted the examination, remarked to Dr. Philip: "I do not think that the young man is qualified to go out

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95 Valentine Ward (1781-1835), Wesleyan Methodist minister. Ward entered the ministry in 1801 and served as chairman of a number of Scottish districts. In 1834 he was appointed General Superintendent of the West Indian Missions. (British Minutes of Conference 1835:476,77; The Encyclopedia of World Methodism 1974, Vol. II:2452)

96 As Cameron does not give the initials or any details about this person, it is not possible to identify him with any degree of certainty. Cameron could be referring to one of the following people:
- George Thompson, of the firm Borradailes and Co. (Cape Almanac 1834:243)
- William Thompson, apothecary to the forces. (Cape Almanac 1834:243)
- W.Y. Thomson, a L.M.S. missionary who studied for missionary work at Cape Town while engaged in Christian work there. (Sibree 1923:58)
- W Thomson, the first teacher of English in Somerset. (Heap 1970:100)

97 William Elliott (1792-1858), L.M.S. missionary. Elliott became a missionary in 1821 and was sent to Johanna (one of the Comoro Islands) and then to Madras. In 1822 he returned to South Africa and served at a number of places, including the Caledon Institution, Paarl, Uitenhage, Tulbagh and George. (Sibree 1923:22)

98 William Milne (1785-1822), L.M.S. missionary. Milne served as a missionary in China and was ordained in 1812. His next appointment was to Canton and then Malacca. At Malacca, Milne founded and became principal of an Anglo-Chinese College. In 1820 the degree of Doctor of Divinity was conferred on him by the University of Glasgow. (Dictionary of National Biography 1894, Vol.XXXVIII:9; Sibree 1923:10)

as a missionary but perhaps he may be useful as a servant of the missionaries, if you can prevail upon him to go in that capacity." Dr. Philip called him aside and informed him that he was judged incompetent for the office of a missionary but might be employed as a servant of the missionaries provided he had no objection. The man of God replied: "It is too great an honour; anything if I may but be employed in the work of Christ."

The fifth resolution was moved and seconded by the Rev. Mr. Pears and Dr. Abercrombie. The former made many important and deeply impressive remarks on the necessity of the Holy Spirit's influence; the latter merely expressed his concurrence in what had been said by the other speakers. The meeting was concluded by singing the doxology and pronouncing the benediction, and although it was continued till half past nine o'clock, the attention of the people did not appear at all exhausted. Ten pounds were collected on the occasion, which though less by five pounds than last year, was more than we ever before realized from the congregation exclusive of donations.

3 September. Preached in Dutch in the evening with considerable liberty to a small congregation.

4 September. Rode to Rondebosch in the morning and spent the forenoon with my mother-in-law. Brother Giddy joined me there in the afternoon and we rode together to Wynberg where we held a missionary prayer meeting. He then returned to Cape Town.

5 September. Read the *Commercial Advertiser*, made a few visits and learnt at least one lesson which I hope to remember.

6 September. Although it rained heavily I left Cape Town in company with Brother Townley on my return home. We breakfasted and had prayers at Rondebosch. At Klip Fontein there was no congregation. We arrived at Somerset about one p.m. The number of persons who attended the service was small, but larger than I expected.

7 September. Rode with Brother Townley to the Eerste River as he was anxious to return to Cape Town, but found it impassable. He was in consequence obliged to come back with me to Somerset.

8 September. I and Brother Townley rode to Klip Fontein where a missionary meeting was to have been held. We found on our arrival that the meeting had been postponed till Christmas day and that Brother Shaw, after having preached to the people who were present, was about returning to Cape Town. Brother Townley proceeded with him and I remained to hold another service with the people. Having rested about an hour I repaired to the chapel and preached without any previous preparation on the second coming of Christ as recorded in the first chapter of 2nd Thessalonians. A few persons appeared to be much affected. Had no school in the evening.

9 September. Began reading Keith's *Signs of the Times*,[99] one of the most popular works on prophecy of the present day.

11 September. A few apprentices attended in the evening to whom I gave lessons in reading as usual and catechised.

12 September. Received newspapers etc. from Cape Town.

13 September. Attended the Dutch church in the morning and heard a sermon on Christian meekness. Preached in our own chapel in the afternoon with some liberty and then rode to Stellenbosch where I addressed a very small congregation from those words: "And thou Capernaum which art exalted to heaven etc."[100] I met a class afterwards consisting of two members. This is indeed in that place [the?] day of small and feeble things, but whilst the Lord God omni-potent [sic] reigneth, we have no cause for despair.

14 September. Had a pleasant ride to Somerset this morning. Spent the remainder of the day in reading etc.

15 September. Visited Mr. Edgar and had some intellectual conversation with him. He lent me the latest number of the *Cape Literary Gazette* which afforded me some entertainment after my

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[99] A reference to the work *The Signs of the Times, illustrated by the Fulfilment of Historical Predictions* by Alexander Keith (1791-1880), published in 1832. Keith obtained wide distinction as a writer, publishing a number of books dealing with prophecy. In 1833 he received a D.D. from Aberdeen. (Dictionary of National Biography 1892, Vol. XXX:315,16)

[100] The reference is to Matthew 11:23 and Luke 10:15.

return in the evening. The leading article speaks too highly in favour of novels. A long letter headed "Farewell" by "Indian Export", contains a few judicious hints for the improvement of the colony. There are but few other original articles, except one entitled "The first Coroner's inquest at the Cape", which is tolerably well written. The matter extracted from other publications is mostly mere trash and would better suit the pages of a comic than a *Literary Gazette*. A boy was present at the school who belongs to Swellendam and attends the ministry of the Rev. Mr. Robertson, minister of the Dutch church there. Although totally ignorant of letters he gave me a clear and satisfactory account of his conversion to God. At the conclusion of the school I repeated the substance of the sermon I delivered on Sabbath and was sadly grieved to find that none present recollected anything I had said. A boy and girl applied for and received spelling books.

20 September. Rose this morning at break of day and rode to Klip Fontein where I preached to an attentive audience on the first three sentences in the Lord's prayer. The Lord was pleased to bless me with a measure of liberty and power, and the word of his grace appeared to make a deep impression on all present. I returned to Somerset just in time for the service which generally begins between 2 and 3 o'clock in the afternoon. There I addressed the people from the same words as at Klip Fontein, but not with the same effect. I had to complain of their sleepiness more than inattention. Perhaps the time of day just after dinner contributes to this.

21 September. Mr. and Mrs. Edgar dined with us today and were agreeable. I was almost forced to exhibit a few specimens of poetry but I felt heartily ashamed of them. I have wished for some time to submit a few of my sermons to some person capable of judging respecting their merit and it occurred to me that this would be a good opportunity, so I gave Mr. Edgar five discourses just as they were prepared for delivery, requesting his impartial opinion which he promised to give. They are not my best but I will be enabled by what he says of them to judge of the others. I wrote a letter in the evening.

22 September. The face of creation is beginning again to exhibit a lovely and inviting aspect. Of this I have been sensible today in particular. I have finished the first reading of Keith's *Signs of the Times*, a work more simple and more satisfactory than any that I have before seen on the prophesies. I intend reading it a second time. Had very few at school this evening and those gave me but little encouragement.

25 September. Left Somerset for Simon's Town. On the way I preached at Klip Fontein and the few who were present listened with deep attention while I addressed them from these two clauses of the Lord's prayer: "Thy will be done in earth as it is in heaven. Give us this day our daily bread."[101] I then proceeded to Rondebosch where I spent a few hours with my mother-in-law. I reached Wynberg in the evening and heard Brother Smailes preach on the new birth to an attentive congregation. Here I remained for the night.

26 September. Rose early this morning and walked out with Brother Smailes. Our walk was truly delightful and afforded abundant matter for admiration and praise. According to previous appointment I was joined here about eleven o'clock by Brother Giddy and Mr. Verhaag, the missionary who preaches to the Malays in Cape Town. About an hour afterward I proceeded to Simon's Town, accompanied by the last named gentleman who had engaged to preach the Dutch anniversary sermon there. The south-east wind blew very strong which rendered our journey rather unpleasant. As I approached the scene of my former labours various emotions occupied my mind. I thought of days which are gone, visits made under their existing circumstances, friends who had become attached to me amidst all my weakness and infirmity, and the joy I should feel at meeting them again. I can hardly say what feeling predominated most. Perhaps regret might lay claim to this distinction. My old friends received me with much joy and testified their affection by every possible act of kindness. The evening was spent in agreeable conversation. Mr. Verhaag conducted the family worship with becoming seriousness and devotion and I believe nearly all present heartily responded to the petitions which he offered.

27 September. Heard Mr. Verhaag preach in the morning from Matthew 6:10, the same text which I had chosen for my discourse in the evening. He described the Kingdom of Christ as the most celebrated, the most righteous, the best and the most benevolent kingdom. He then showed that we ought to pray for the coming of this kingdom because it is not yet established throughout the world, because in those places where it is established there are still so many who do not belong to it. Even among true Christians there is so much to be found opposed to its nature. His application, which time forced him to abridge, consisted chiefly in an earnest exhortation to private family and public prayer for this special object. The composition of the sermon was excellent and the manner of the preacher agreeable, though not entirely free from affectation and

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[101] The reference is to Matthew 6:9,10 and Luke 11:2.

somewhat deficient in energy, both of which may in a great measure be attributed to the common but objectionable practice of reading sermons which he appears to have adopted.

During the course of the day I led two classes and enjoyed in a high degree the communion of saints. Some of the members are making progress in the divine life. One has been called into eternity since my last visit. He was a young Hottentot of considerable promise and died in the full assurance of faith. This event has I doubt not been made a blessing to the survivors and may be permanently beneficial. In the evening I preached in English from the same text which Mr. Verhaag had preached from in the morning. Our sermons were as dissimilar as two sermons from the same text could well be. The congregation was not large but attentive.

28 September. Was variously engaged in the former part of the day. Brother Giddy arrived sometime in the afternoon for the purpose of assisting at the miss[ionar]y anniversary meeting. (I had a conversation with Brother Giddy here which I have regretted ever since.) A Mr. [Moukeur?] from the Admiral's ship was introduced to us by Brother Ronquest as willing to lend us his assistance in the evening. His conversation displayed superior intelligence and was to me exceedingly interesting. Captain Fawcett who had been advertised as chairman, did not arrive till near the time of the meeting which gave rise to some uneasiness in our minds. Brother Shaw who ought to have been with us, remained in Cape Town and withheld the report so that everything wore an aspect of confusion. At the time appointed however we repaired to the chapel and commenced the business of the meeting. After singing and prayer the chairman delivered a short address and I read a few ill-selected extracts from the yearly report. I totally forgot the Kafir war which gave an anomalous appearance to all that I read about Kafirland. When it was too late I became conscious of my error and blundered through the best way I could, with the help of a few observations. Messrs. Verhaag, Giddy, [Moukeur?] and myself [severally?] addressed the meeting and four pounds were collected at the conclusion.

The remaining part of the evening was spent in a profitable manner. Mr. [Wakup?] and Mr. [Moukeur?] both favoured us with their company at supper and the first in particular conversed with much animation. He advocates the principle of total abstinence and that man should confine himself to that liquid which the Divine Being has caused to flow down the sides of our mountains and to circulate throughout valleys. For the last two years he himself has tasted nothing of drink kind but water, and he has never had an hour's sickness nor taken a grain of medicine. The

influence of his example led our missionaries at Gibraltar[102] to relinquish the moderate use of wine in which they had before indulged.

29 September. Rose early this morning and after adjusting the accounts of the Simon's Town Branch Missionary Society up to the end of the year and settling some other minor concerns, rode to Wynberg in company with Brother Giddy and Messrs. Verhaag and Ostler.[103] We arrived about midday and found that some persons from Cape Town had come to be present at the missionary meeting in the evening. Brother Giddy and I dined at Mr. Alexander's,[104] a gentleman who appears to be a Christian. The meeting was commenced at half past five o'clock with singing and prayer, after which the chairman Mr. Walters read an excellent speech composed for the occasion. Brother Shaw then read the report which contained an account of the rise and progress of Methodism in Wynberg. Had the labours of Brother Shaw's coadjutors been properly acknowledged, this account would have been highly interesting, but the exclusive use of the first personal pronoun when speaking of the agency which had been employed, was in my opinion a radical and glaring defect. Messrs. Pears, Adamson, Moukeur, Cameron, Townley, Philip, Giddy and Smailes delivered addresses which were heard with profound attention by a highly respectable audience. The effect produced by these addressed may be judged of by the collection which accounted to the hitherto unprecedented sum at that place of twenty pounds sterling. Much unanimity and Christian love seemed to prevail. I rode to Cape Town after the meeting.

30 September. Preached in the evening. I felt greatly embarrassed and could neither command language nor thoughts. The conclusion of my sermon was doubtless the best part of it for the hearers, before whom I was covered with shame and confusion. There was a meeting of the Sunday school teachers after preaching, which I attended. In all these meetings I am sorry to remark, much is said to little purpose. Nor was this meeting in that respect at all preferable to others. A nonsensical law imposing fines upon teachers for being late or absent was after a good deal of altercation rescinded.

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102 Narrow rocky peninsula rising steeply from the low lying coast of south-west Spain at the east end of the Strait of Gibraltar, the gateway between the Atlantic Ocean and the Mediterranean Sea. (Chamber World Gazetteer 1988:230)

103 Possibly a reference to S Osler, a painter in Simon's Town. (Cape Almanac 1833:250)

104 Possibly a reference to one of two sons of Henry Alexander (1763-1818), Colonial Secretary at Cape Town. (Heap 1970:51-53; D.S.A.B. 1972, Vol. II:7)

1 October. Rode to Somerset. I do not recollect ever having crossed the Cape Flats before on such a day. The wind blew tremendously and the sand which was drifting in all directions annoyed me much, but through mercy I reached home in safety.

2 October. Read the Revd. W Shaw's letter to the Earl of Aberdeen on the late Kafir irruption. It is judiciously written. Read also Dr. Adamson's address at the anniversary meeting of the Christian Instruction Society held lately in Cape Town. It is good but possesses no uncommon merit. (A subsequent reading of Dr. Adamson's address has convinced me that the doctor contradicts himself.) School in the evening. I endeavoured to communicate instruction in a simple and attractive form.

3 October. Received the *Commercial Advertiser* for this week. A treaty has been entered into by our governor with the Kafirs and peace we may now hope will rest on a securer basis than formerly.[105]

4 October. Rose early and rode to Klip Fontein where I preached on a part of the Lord's prayer. I then returned to Somerset and preached to my usual congregation with much liberty and comfort. I took occasion especially to condemn sabbath-breaking, a sin which I may say is universal in this part of the country.

5 October. Dined at the Revd. Mr. Edgar's. The conversation had more of intellectuality than spirituality in it.

6 October. Left Somerset about midday for Cape Town. I remained some time with my mother-in-law at Rondebosch, where I was joined by Brother Shaw on his return from Simon's Town and

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105 The conflict referred to by Cameron is a reference to what was called the "Sixth Caffer War", a denotation which has disappeared and has been replace by the "Sixth Frontier War". Even this term, however, is offensive to some. The politically and socially neutral term "War of 1835" has been suggested as an alternative. The Governor during this time of conflict was Sir Benjamin D'Urban.

The treaty referred to is a reference to the peace treaties of 17 September 1835. In May 1835 D'Urban led a force across the Kei to Butterworth, the residence of Hintsa, the Gcaleka chief. D'Urban dictated terms of a peace treaty, but the treaty was never accepted as Hintsa was shot dead shortly after and the expulsion of undefeated Xhosas from Queen Adelaide proved impossible. It was not until September of that year that peace treaties were concluded with various tribal chiefs. (D.S.A.B. 1972, Vol. II:673-77; S.E.S.A. 1972, Vol. 5:58,59; Webster 1991:72ff)

we rode to Cape Town together. In the evening I attended the monthly meeting of the Committee of the Christian Instruction Society. The business might have been conducted in a better spirit, but it is exceedingly difficult for men to divest themselves of those prejudices which arise out of their different creeds and modes of faith. Episcopalian Methodists, Presbyterians and Congregationalists seldom unite to discard all their little peculiarities and love as brethren, even when the spread of our common Christianity is the object to be attained.

7 October. A day to be remembered as the first Methodist quarter-day ever observed in Cape Town. The local preacher's meeting began in the morning at eleven o'clock. Unanimity and love prevailed and the business was conducted in the fear of God. At one o'clock the preachers, leaders etc. then dined together after which the quarterly meeting was held. Besides receiving monies, settling accounts etc., Brother Smailes after due deliberation was recommended to the District Meeting as a person qualified for our regular work. It was past four o'clock before we separated and I trust everyone retired with a determination to lay himself out for greater usefulness. In the evening the monthly missionary prayer meeting was held. Brother Giddy read some extracts from the *Missionary Notices* and I delivered an address to the collectors with the design of stirring them up to more zealous exertions in the cause of the world's Redeemer. At the conclusion an old lady who has lately become a subject of divine grace promised to do what she could in the way of soliciting subscriptions.

8 October. Left Cape Town in company with Brother Giddy and Mr. Smithers for Somerset. We halted on the way at Klip Fontein where Brother Giddy read a sermon in Dutch and I prayed. We then proceeded on our journey and reached Somerset at four in the afternoon. The conversation in the evening turned on poetry and our most renowned poets, and several elegant specimens were recited.

9 October. Read Dutch with Brother Giddy in the morning and he read two chapters in the Greek Testament. In the afternoon we rode down to the Strand[106] and enjoyed the invigorating breeze from the sea. Had school in the evening at which but few were present.

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106 Town at the foot of the Hottentot's Holland Mountains, 48km east-south-east of Cape Town. The town was named Van Ryneveld's Town in 1850 by D.J. van Ryneveld, Magistrate of Stellenbosch. It subsequently became Hottentot's Holland Strand, Somerset Strand, The Strand, and then was shortened to Strand. (Raper 1987:518,19)

10 October. Received letters from Brother Shaw in Cape Town and from Brother Cook in Great Namaqualand. These together with the papers for the week afforded me much entertainment. After dinner I and my guests rode over the hill to the residence of a free man of colour. We found this man and his family busily employed in their garden. The place altogether showed that much patient industry had been bestowed upon it. We were very cordially received and invited to enter the humble dwelling. There we conversed, sung and prayed with the inmates, and hope that our visit was not in vain. On our return we visited Mr. Edgar who in the course of our conversation seemed to advocate offensive war. He intimated that the example of the Russians in relation to the Poles is worthy in some cases of being followed. To this I can never give my assent whilst I believe the precepts of the Christian religion to be divine.

11 October. Brother Giddy preached to us in the morning from Revelation 7:9. Though few in number we all felt it good to wait upon God. His word was sweet to our taste and our desires to attain heaven were kindled anew. We went afterwards to the Dutch church and heard part of Mr. Edgar's sermon which was a very dry morsel after the one we had just heard. The afternoon service in our own chapel was conducted by Mr. Giddy and myself. He read a sermon in Dutch and I prayed. The attendance was pretty good. We rode afterwards to Stellenbosch where Brother Giddy preached to a congregation consisting of above thirty persons from these words: "God commandeth his love towards us etc". He treated on the necessity, the nature and the advantages of the atonement. I could perceive that in some parts of his discourse he was embarrassed, but on the whole he got on tolerably well.

12 October. Had designed visiting the Paarl[107] but was providentially prevented, so that I was in Stellenbosch when my brother-in-law arrived to inform me that my sister and her two daughters, on their way from Scotland to Bombay, had put in at Table Bay and were at Rondebosch anxiously expecting to see me. After receiving this intelligence I and my companions left Stellenbosch. Though it rained heavily, five hours thereafter I had the pleasure of embracing my dear sister and my two nieces. For this and all other mercies I desire to thank my heavenly Father. The news I received from Scotland were of a varied character, calculated to excite both joy and grief.

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[107] Town 13km south-south-west of Wellington and 30km north-west of Franschhoek. It was founded in 1690 and takes its name from a round granite boulder called Paarl (Dutch for "pearl"). (Raper 1987:430)

13 October. Rode to Cape Town with my dear friends. Took them to visit my two colleagues at their respective dwellings. We dined at Brother Shaw's. I then conducted them to the Government Gardens, the Public Library and the museum. They seemed highly delighted with all they saw. I then drove them out to Rondebosch where my sister remained and I proceeded with my two nieces to Wynberg and showed them our chapel there. I was charmed with their conversation by the way. It evinced much solid sense, combined with artless simplicity.

14 October. Rode again to Cape Town and found upon inquiry that the vessel in which my sister and her dear girls had come hither was about to sail. I accompanied them on board and after remaining with them two or three hours we parted. It may be till the morning of the resurrection. This was to me a severe trial, more so than I could have anticipated. After coming on shore I had a sweet interview with Brother Giddy. In the evening Brother Joseph Lawton preached his trial sermon as a local preacher but he became confused at the outset and was obliged to desist. He did this however in a very becoming and Christian manner. A Leader's Meeting was held after the service in which it was agreed to hold a meeting on the Wednesday afternoon of every week to pray expressly for an outpouring of the Holy Spirit.

15 October. Left Cape Town with the intention of returning to Somerset, but when I reached the Eerste River it was so full that I dared not attempt fording it. I was therefore obliged though some[what] against my will to remain all night at the house of an English schoolmaster etc.

16 October. Rose early this morning and the river having fallen during the night, I was enabled to pursue my journey to Somerset where I arrived shortly after sunrise. The day was spent in perusing a work lately published by the Rev. John Campbell entitled *African Light Thrown on Select Passages of Scripture*.[108]

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[108] *African light thrown on a selection of Scripture texts* was written by John Campbell (1766-1840), L.M.S. director and traveller. The work was published in London in 1835. As director of the L.M.S., Campbell undertook two trips to inspect mission stations in South Africa. The above-mentioned work was intended to elucidate passages of Scripture from what Campbell had observed during his journeys in South Africa. (S.E.S.A. 1971, Vol. 3:10,11; D.S.A.B. 1977, Vol. III:127,28)

17 October. Received a letter this morning from Scotland containing some pleasing intelligence. Mr. Edgar returned the sermons which I had submitted to his inspection with the following remarks in writing:

"The discourse on the compassion of Christ is very good except the third head on Christ's teaching them many things. Perhaps it would be better to throw that head out altogether or to embody the principal part of it in the improvement. This would likewise give the discourse more unity, as Christ's teaching the people is a great subject and would furnish matter enough for a separate sermon. In these discourses the relative has sometimes no grammatical connection with the antecedent, but with something in the author's mind which ought to have been expressed. The same remark applies occasionally to the use made of the personal pronoun, where the noun for which it is used is not to be found in the preceding context. See a discourse on John 6th page nine at the top: 'how unworthy of confidence art thou.' 'Thou' has no reference grammatically to anything mentioned before. It may be also observed of this discourse that it is neither a sermon nor a lecture. That on 'walking by faith' does not do justice to the subject.

The writing of discourses without looking at all at those which have been composed by eminent men is to be deprecated and were the principle to be acted upon in the arts and sciences, knowledge would retrograde and improvement be at an end. A writer cannot use such an expression as 'the sign of the cross' and afterwards refer to or reason upon it as if he had only used the word 'cross'. The difference is very great as may be perceived in the expressions, 'enemies to the cross of Christ' and 'enemies to the sign of the cross'. This kind of incorrect writing and thinking occurs frequently: as [with?] 'the spirit of our text', the reasoning which follows refers to the text alone, for the spirit of the text cannot be called this precept. A sentence loses a little of its strength and neatness by containing more words than is necessary to express the author's meaning. These discourses furnish us with many passages of this description. Take for example the first sentence in the discourse 'On living by faith', which begins: 'That which constitutes the grand distinction between the people of God and the men of the world is...' This clause would be better expressed thus: 'The grand distinction between the people of God and the men of the world is...' This expresses the thought. The second part of this sentence is still worse: 'that the people of God are influenced by things unseen and the men of the world are influenced by things seen.' The following sentence expresses the whole: 'The grand distinction between the people of God and the men of the world is that the former are influenced by things

unseen and the latter by things seen.' Even on this the following would be an improvement: 'The grand distinction between the men of the world and the people of God is that the former are influenced by things seen and the latter by things unseen.' It is after all but a poor sentence when compared to the beautiful ones in the discourse on the compassion of Christ.

Pleonasms, 'Ecclesiastical hierarchy', 'Incarcerated in prison'. Other remarks are written on the manuscripts with the pencil as they occurred to me in reading. Orthographical errors may be slips of the pen, except when particular classes of words are always wrong spelled. The following seem to be of this description:

i) 'Believe', 'grieve', 'besiege' etc. spelled in manuscript 'beleive' etc.

ii) 'Practice' [subs?] is spelled 'practise', and the verb 'practise' is spelled 'practice'. I have marked several of these.

iii) 'Oblige', 'privilege' spelled 'oblidge', 'priviledge'.

'Compassion of Christ': page three. The sentence which I have tried to correct simply requires 'or' to be taken out of it. It is however very clumsy from the parenthesis being so long. The writer of these remarks enters his protest against all errors in doctrine to be found in these manuscripts - October 16th, 1835."

A few remarks will be sufficient to show that the foregoing animadversions have but little weight:

i) The manuscripts referred to had undergone no correction but were presented to Mr. Edgar for his inspection in the same rough and unfinished state as when first and hastily written for the pulpit.

ii) They were not written for the press but to be recited to an audience, which rendered a near approach to the style of extemporaneous speaking expedient. This accounts for the redundancy of words in some sentences.

iii) I do not by any means reckon the discourses contained in these manuscripts as the best I have written. I have many others far superior, if any dependence may be placed on my own

judgement, and my design in submitting a few indifferent specimens to the judgement of another was merely to ascertain how far my own judgement was correct.

iv) A few years ago I fell inadvertently into the orthographical errors mentioned above and I as inadvertently put the manuscripts in which they occur into Mr. Edgar's hands, but my orthography in the main will bear investigation.

v) What is said of the discourse on the compassion of Christ was the result of a suggestion of my own. The remark that the relative has sometimes no grammatical connection with the antecedent etc. is true, but I question the propriety of its application to the personal pronoun. The example adduced seems to be a mistake. As to the discourse on John 6:66-69 being neither a sermon nor a lecture, it is to me a matter of no moment as I believe the doctrines it contains are pure and evangelical. Many excellent discourses in the New Testament are neither sermons nor lectures. That the discourse 'On walking by faith' does not do justice to the subject is only Mr. Edgar's opinion. My own opinion happens to be very different. The remarks on the sign of the cross etc. are just and so are those on the first sentence of the discourse 'On living by faith', although I would have found no difficulty in altering that sentence myself. Everyone who knows anything of grammar has learned to transpose a sentence. The pleonasms had escaped my own observation.

In conclusion, the writer enters a protest against all errors in doctrine to be found in these manuscripts. This is quite gratuitous. He was not asked to subscribe to the doctrines contained in the manuscripts, nor even to give his opinion of them. They ought therefore to have been passed over in silence. But if he felt himself bound to protest against them, it might have been done in a more modest manner. He might have protested against what he considered error without taking for granted what remains to be proved. On the same ground I might enter a protest against every sermon he preaches.

18 October. Rode to Klip Fontein in the morning and preached to about thirty persons from that important passage in our Lord's Sermon on the Mount, "Except your righteousness exceed the righteousness of the scribes and Pharisees etc".[109] Returned to Somerset and preached to the

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[109] The reference is to Matthew 5:20.

apprentices in the afternoon on the latter part of the Lord's prayer. I was much embarrassed and my hearers were unaffected.

19 October. Called at Mr. Glover's shop this morning as Mrs. Cameron wanted to purchase a few articles. I suppose he thought I had come to reprove him for selling on sabbath day, for he was the first to introduce the subject. He told me that fifteen persons had come yesterday from the chapel to his shop and pretended to deplore their ignorance and wickedness in so doing, and yet I have no doubt he gave them every encouragement. This is truly lamentable but I cannot speak more explicitly against sabbath-breaking than I have done already.

20 October. Had school in the evening at which few were present. None who were at the preaching on sabbath last could tell me where the text was nor anything about the sermon. This is both trying and discouraging.

23 October. Since the 20th nothing worthy of record has transpired. Have been busy preparing a sermon on the following text: "Blessed are they who hear the word of God and keep it",[110] but I get more and more out of love with my own compositions. Seven or eight attended the school this evening whom I catechised and exhorted to seek with all possible earnestness the salvation of their souls. Read two eloquent missionary speeches by the Rev. James Bromley.[111]

24 October. Brother Shaw accompanied by Brother Smailes and two others arrived this morning. About one o'clock I started for Cape Town. The flats through which the road lies were covered with a great variety of beautiful wild flowers. This rendered the scene less monotonous than it generally is. Reached Rondebosch at half past four, where I took tea and then proceeded to Cape Town, which I reached about seven. I was told that Halley's Comet[112] would be visible at eight

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110 The reference is to Luke 11:28.

111 James Bromley (1785-1860), Wesleyan Methodist minister. Bromley entered the ministry in 1811 and became one of the leading Wesleyan Reformers. He was expelled by the Conference in 1850. (The Encyclopedia of World Methodism 1974, Vol. I:333)

112 Halley's Comet was the first comet whose return was predicted, demonstrating that at least some comets are members of the solar system. In 1705 Edmond Halley (1656-1742), the English astronomer and mathematician, published calculations showing that comets observed in 1531, 1607 and 1682 were really one comet, and predicted its return in 1758. It was sighted late in 1758 and named in Halley's honour. (The New Encyclopaedia Britannica 1986, Vol. 5:645)

and went out to enjoy the pleasure of seeing it, but was disappointed. I could distinguish nothing in the appearance of the heaven different from other evenings. Passing on one side of market square I saw a poor man lying on the ground. He had fallen on his back and his hat and some papers it contained were lying at some distance from him. Supposing him to be drunk, I went up to him and addressed him accordingly. I spoke in English which I soon found he did not understand. He asked me in Dutch to assist him in regaining his feet. This I and another person present effected, but he could not stand. I now reproached him with drunkenness in the language he understood, but he positively denied having had any spirituous liquor whatever and said that he had fallen through weakness in his limbs. As he spoke like a sober person I was forced to believe his testimony and this connected with his age and friendlessness excited my commiseration. I offered to help him home, but after wandering about with him nearly an hour and finding that he had led me astray and could not walk, I left him sitting on a stoep and carried the particulars of his case to the police, who I suppose conveyed him to his lodgings as he was gone by the time I returned.

25 October. Preached in the morning with a degree of liberty on adding to our faith virtue etc. After a few minutes interval I preached again, so that I spoke nearly three hours. In the afternoon I heard Brother Lawton make a few remarks on the 27th Psalm in the open air. I preached a third time in the evening to a respectable congregation from Luke 11:28. The delivery of my sermon occupied an hour and fifteen minutes and yet I was heard throughout with deep attention. Had some interesting conversation with Brother Townley afterward.

26 October. Finished and posted a letter to my sisters this morning. Had the pleasure of seeing Mr. Cameron,[113] a missionary from Madagascar. Left Cape Town on my return to Somerset about 2 o'clock. A young man named Mr. Hornblow accompanied me. Although the weather had looked very unpromising all day, yet we had but little rain for about twelve miles of our journey. Then however it began to descend plenteously and we were soon wet to the skin. We pushed on almost at full gallop till we reached the Eerste River, afraid lest it might prove impassable. We found it quite low so that we passed with ease. We reached Somerset just as

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[113] James Cameron (1800-1875), artisan missionary of the L.M.S. in Madagascar. After the expulsion of missionaries from the island, Cameron settled in Cape Town, where he practised as a builder, became town surveyor, and in 1856, city engineer. (Sibree 1923:26; D.S.A.B. 1977, Vol. III:122,23)

it became dark. The young man went to lodgings and I to my own dwelling where I soon forgot amidst its comforts the inconvenience of the journey.

27 October. Had only three beside our own servants at school tonight and was sorry to find that they recollected as little of Mr. Shaw's discourses on sabbath last as they generally do of my own.

28 October. A circumstance occurred today which has grieved me not a little. It arose about a book which one of my nieces had sent to my son. With this book he was highly delighted as it was full of pictures, and his aunt, to gratify him, put it more frequently into his hands than was proper. A week past on Sunday, immediately after preaching when a number of apprentices were in the kitchen, he went in amongst them with the book which they all greatly admired. They had not been gone half an hour till the book was missing and I could not help being offended that we should be served such a trick. Next morning while Mrs. Cameron, her sister and I were in Mr. Glover's shop, an apprentice girl brought the book very much injured with an excuse for having taken it away. I told her, perhaps with more warmth than was requisite, that the book could not have been taken away in a mistake and that I would be obliged to keep them all out of the kitchen. This had given huge offence and this girl lodged a complaint with Brother Shaw last Sunday about the way I had treated her. He advised her to speak to me again on the subject. She accordingly came to our house today for that purpose, but I know not whether her ignorance or impudence were most conspicuous. Our interview was productive of no good whatever.

30 October. An apprentice from the neighbourhood of Elim, a Moravian station, called upon me yesterday and expressed a wish to see the chapel. This I readily granted and embraced the opportunity of preaching to him the doctrine of regeneration. He appeared very thankful for the advice I gave him. I was to find he could not read but I gave him a Dutch tract and told him he might get someone who can do it to read it for him. This evening I had only seven at school. I went through the usual exercises with some pleasure, but whilst reading a prayer which I intended teaching them, the ludicrous appearance of one of the boys who slept and yet attempted repeating the words with the rest caught my attention and forced me to laugh. I was grieved at this, as I ought to be a pattern of seriousness. Somehow or other I am always falling into some blunder that gives me uneasiness. Thus my best services are marred and rendered unproductive.

31 October. Received the newspapers for today but not for Wednesday, which is somewhat strange. The news from the frontier[114] are [sic] cheering as it regards the Kafirs, but the farmers appear to be grumbling that their losses have not been remunerated. They are no doubt offended that the province of Queen Adelaide[115] has not been dealt out amongst them and its real owners either exterminated from the face of the earth, or driven beyond the Kei. May their losses never be remunerated if it cannot be done but at such a frightful expense. All that the colony has suffered by the Kafir invasion is without question the reaction of former injustice and wrong. France appears to be ready for another revolution. The republican mania which exists there threatens to burst forth again with increased violence, and if we may judge from the past, its devastations will be terrible.

1 November. Rose early this morning and rode to Klip Fontein, where I preached to an attentive congregation on the blessedness of hearing the word of God and keeping it. I afterwards urged upon two couples the duty of being lawfully married. Here I met Brother Smailes who had come from Wynberg to see the place. He appeared strange and distant, from what cause I know not. The people wished him to preach to them in the afternoon, but he had brought no sermon with him and he cannot yet speak extempore in Dutch. We rode together about half a mile when we parted and I returned to Somerset. My congregation here amounted to about forty persons, to whom I spoke with considerable warmth and energy on the same subject as at Klip Fontein. Not one of De Vos's[116] apprentices was present, which shows that they are determined to abide by their resolutions of not coming any more. I deeply regret this circumstance as it puts them without the range of my influence. The Lord have mercy upon them. Heard a young woman who wishes to be baptized repeat her catechism and talked to her on the necessity of forsaking all sin in order to become a true disciple of Christ. I am in no haste to administer the ordinance of baptism until fully convinced, as far as a full conviction is attainable, that a work of grace is begun in the heart. Where this is not the case the ordinance appears to me to be desecrated.

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114 The reference is to the ending of hostilities in the "Sixth Frontier War" or the "War of 1835".

115 The Province of Queen Adelaide was the area between the Keiskamma and Kei Rivers, annexed in May 1835 Sir Benjamin D'Urban. After the Sixth Frontier War, Lord Glenelg (the British Secretary of State for the Colonies), ordered the abandonment of the annexed territory. Economic and humanitarian reasons were cited. Cameron mentions that the farmers in the area were dissatisfied because this territory was not dealt out amongst them. (D.S.A.B. 1972, Vol. II:206,674)

116 This is probably a reference to Wouter de Vos, owner of the farm Groot Paardevlei from 1811 until 1836. (Heap 1970:65,130)

3 November. Two of our friends from Simon's Town who have been with us since Saturday last left this morning on their return home. They had not been long gone till [sic] my brother-in-law arrived from Stellenbosch. From him I learned that the Rev. Mr. Lukhoff and some of his friends were at the Strand and we agreed to ride hither in company to see them. We accordingly started and notwithstanding the heat which was excessive, we enjoyed our ride. We spent the forenoon with Mr. Lukhoff and his friends, one of whom has been sick for the last two months but is now somewhat better. I was much pleased with the conversation of this individual who is a female rather advanced in years. She expressed the fullest confidence in the wisdom and goodness of the Supreme Being and is willing to live or die as He may appoint. Here I met with a doctor named Versfield,[117] who though a native of this country speaks English with great correctness and fluency and evidently possesses a respectable share of intelligence. I found he had been educated in Europe and had spent one season at the University of Glasgow. Leaving the Strand I and my companion rode to Mr. Stadler's under the Kloof.[118] This good gentleman divested me with an account of Hindoo [sic] superstitions etc. in very bad English. We returned to Somerset a little before sunset. In the evening a few were present at the school. One was able to tell me the book, the chapter and verse of my text last Sunday, which is more than I can in general elicit.

4 November. Called at Mr. Edgar's this afternoon and must still complain that our conversation was too desultory to be profitable. Finished the second reading this evening of Kay's *Researches in Kafirland*. I like the book with all its faults.

5 November. Mr. Alexander called this morning and after conversing together about an hour I showed him our chapel and the Presbyterian Church, with both of which he seemed pleased. We then rode to the Rev. Mr. Edgar's house where after the customary forms of introduction had been gone through, a conversation ensued upon the advantages of education. Mr. Edgar asserted that education is a national blessing but an individual evil. This theory appeared to us both more erroneous than novel. We soon left and I accompanied Mr. Alexander part of the way on his

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117 J Versfeld, surgeon and accoucheur. Versfeld was a resident of Stellenbosch and his address is listed as 4 Dorp Street. (Cape Almanac 1833:252)

118 A reference to the Hottentot's Holland Kloof, the mountain pass across the Hottentot's Holland Mountains between Grabouw and Somerset West, which was renamed Sir Lowry's Pass in 1830. (Heap 1970:158; Raper 1987:501,502)

return to his present residence about four miles beyond Somerset. Our conversation turned on Christian perfection and the views which Wesley and Clarke entertained of it. Clarke it appears raised the standard of perfection still higher than Wesley.

Having parted with this gentleman I returned to Somerset and took dinner, after which I rode once more to Mr. Edgar's and according to previous appointment we proceeded in company to visit Mr. Rose,[119] one of his Elders at Moddergat.[120] Our ride was pleasant. On arriving at the place we were received if not with much cordiality yet with decency. According to custom a cup of tea was presented to each of us and lemon konfijt, which is much used in this country. The old man then led us into his gardens, which may be numbered one, two, three. Everything at this season of the year looked very beautiful. Indeed the whole of this place including house, gardens, vineyards etc., is in the highest order and exhibits much taste on the part of its owner. Before taking our leave I offered with his permission to preach there occasionally but nothing was fixed. We rode home slowly, enjoying the cooling breeze of the evening and admiring the picturesque scenery which met one's sight in every direction. I found a letter had been received during my absence from my brother-in-law who is labouring amongst the Mantatees. His prospects are beginning to brighten. Some of the people appear to be under the influence of the divine Spirit. Of two in particular, a young chief and the mother of a late chief, his hopes are sanguine.

8 November. Attended the Dutch church this morning and heard a very dry uninteresting sermon from which I cannot say that I derived any benefit. The congregation was very small. In the afternoon I had also a small congregation but larger than the one at the church. I used great plainness of speech in describing the way in which the word of God ought to be heard, but all my attempts to make an impression on this people seem to prove abortive. Rode to Stellenbosch afterwards where I preached to upwards of twenty persons who heard me attentively.

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119 This appears to be T.J. Roos, an Elder of the D.R.C. in Somerset West. (Heap 1970:169)

120 Village about 8km south of Stellenbosch. (The Dutch Colony of the Cape of Good Hope 1782; Botha 1926:115)

9 November. Met with a book entitled *Mountain Dew* which afforded me much entertainment. Called on Mrs. Rose after breakfast and found that I had offended Capt. Harris[121] last night by some of the remarks made in my sermon. He thought they were aimed at him and so they were, but not prepared for him as I made the same remarks in Cape Town two weeks ago. He took the liberty of finding fault with Brother Giddy's pronunciation to my brother-in-law, saying that men such as he should not be employed to preach for thereby religion was scandalized etc. With this circumstance I was acquainted, but not before I had fixed in my own mind to preach at Stellenbosch the sermon in which the remarks above alluded to occur. I did not however feel that it was my duty to alter my plan or to withhold what I intended saying lest he should be offended. If he was guilty of the practice which I condemned, let him take the reproof. His rank makes no difference to me. All the apology I made to him was that I had preached the sermon before, but I did not retract one syllable of it. (Brother Giddy, with whom the gentleman here mentioned found so much fault, is a missionary of superior literary qualifications and one eloquent preacher. He is labouring at present in the Bechuana country and, besides a competent knowledge of Dutch, can preach fluently in Sichuana [sic].)

From hence I proceeded to Mr. Ryneveld's[122] office as Mr. Edgar had given me a commission to draw his last quarter's salary for him. I received the money (£5) and signed the sacral documents. Then taking my leave I returned to my lodgings with the intention of proceeding immediately to Somerset but was obliged to wait sometime longer for my horse which I had sent to be shod. The horse arrived so late that I was prevailed upon to take dinner before starting, and this made it two o'clock when I left. With a middling-sized bundle under my arm containing tea and bread, two boxes of Lucifer matches in our pockets and sixty-five pounds in another, I scampered home at full speed, pleased with the expectation of meeting the smiling faces of my dear wife and my bonny blooming Callan.[123]

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121 Sir William Cornwallis Harris (1807-1848), soldier and explorer. Shortly after being promoted to the rank of captain, in 1834, Harris was transferred from Bombay to Cape Town. In 1836-37 he undertook a lengthy hunting trip into the interior and later published three books about this journey. Harris returned to India in 1837 and was knighted in 1843. (S.E.S.A. 1972, Vol. 5:440,41; D.S.A.B. 1981, Vol. IV:211,12)

122 D.J. van Ryneveld, Civil Commissioner and Magistrate of Stellenbosch. (Cape Almanac 1833:252; Heap 1970:100)

123 A word in Scotch which refers to a lad, youth, a boy of any age. (The Oxford English Dictionary 1989, Vol. II:790)

10 November. Spent several hours today in reading Townley's *Biblical Illustrations*,[124] a work replete with much curious and valuable information. In 1822 I read a review of this work in the *Wesleyan Methodist Magazine* and ever since I have had a strong desire to read it. I am enabled at length to gratify this desire by the kindness of the author's son, with whom in the order of providence I have become acquainted in this distant region of the world. His own beautiful copy presented to him by his venerable father before his departure for Africa was lent me in the most handsome manner, notwithstanding the risk of having it injured in a journey of sixty miles. School in the evening as usual. There were only three scholars beside our own servants. These I questioned about the sermon I preached last sabbath and found to my sorrow that in the short space of two days all my remarks had been forgotten.

11 November. Rode to Brother Shaw this morning. Met with a domestic trial designed no doubt to exercise my patience and to teach me more impressively that happiness cannot be found but in God. For a long time past every day brings with it some new cause of uneasiness to me. I say something or do something or leave something or something occurs which exacts a large contribution from my comfort, and yet, strange to tell, I in general feel in regard to these things perfectly free from guilt. The issue of all this is known to God, but my path at present is covered with obscurity.

12 November. The weather wet and cold, offering no inducement to any excursion beyond the precincts of my study. The day was consequently spent in literary labour. This, whilst it ministers in no small degree to my enjoyment, always produces a feeling of regret. Had I commenced the studies in which I am now engaged when a boy instead of a grown man, I would by this time have been far in advance of those difficulties which harass and perplex me, enjoying free access to stores of knowledge which, in consequence of my incapacity, are only temptations to efforts so feeble and irregular as might well - were I less vain - extinguish the hope of a favourable result in the gloom of utter despair. Over the circumstances of my birth and education I had no control. They were such as the wise Disposer of all events was pleased to ordain and

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[124] A reference to the work *Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings from the Earliest Times to the Present Century*, by James Townley (1774-1833), Methodist minister. The work was published in 1821. (Dictionary of National Biography 1899, Vol. LVII:102)

should excite within me the sincere gratitude. But I have cause to lament that I have not improved with more care and diligence the opportunities with which I have latterly been favoured.

13 November. Gloomy weather today as yesterday and my employment nearly the same. In the evening three were present at the school, to whom I gave instruction.

14 November. Received the newspapers this morning and was rather disappointed that they were accompanied by no letter or other intelligence for me. A number of mails have arrived from England lately, which I think must have brought our Conference news,[125] and I am anxious to know my destination. It appears that on Wednesday last, a little before four o'clock in the morning, the inhabitants of Cape Town and its vicinity were alarmed by a shock of an earthquake which lasted several seconds. Happily however no damage was done.

In England things wear an ominous appearance. The two houses of Parliament are at issue on two important questions and, unless the representatives of the people make a firm stand, the aristocracy will conquer. Sad work is going on in America. There we were led to suppose that liberty existed in perfection and yet strange to relate the most summary and unprincipled vengeance is being inflicted on those who dare to advocate slave emancipation. In one place two abolitionist preachers and five negroes, their auditors, have been hanged, and this too without even the formality of a trial. For the sake of dispatch in future, the citizens, as they are called, of the same place or county have invested twenty wealthy farmers with power to hang as many as they may think proper, promising to support them in the discharge of their horrid functions. Surely the American Congress will not overlook these proceedings, nor be content any longer with saying that it has no right to interfere with the internal policy of the different states. It must either interfere or sacrifice the American character. Here we have a striking proof that a mixed government, such as that of Britain, is far preferable to a democracy, which is evidently but one remove from anarchy where all law is at an end and every man does what is right in his own eyes. Of all these commotions, however, we may say they are hastening on the grand consummation to which we are looking forward.

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[125] The British Methodist Conference, the governing body of the Methodist Church in South Africa until 1883, worked out the stations of each of its ministers at its annual meeting. Hence Cameron is waiting for news of his new station.

15 November. Rose early and rode to Klip Fontein. The morning was lovely beyond description. Every object that met the eye was calculated to cheer and elevate the heart and to teach most impressively the wondrous power and goodness of the Creator. The congregation at Klip Fontein was not more numerous than usual. There were some strangers present, but a good number of our regular hearers were absent. Besides preaching I baptized a woman and her child and hope that both will be found at last written among the living in Jerusalem. After the service I talked seriously to a certain person on the importance of marriage. He, like most of his neighbours of the same class, has for years been living in a state of concubinage and notwithstanding a conviction of its impropriety seems loath to relinquish it. I have often talked to him on the subject, and as often has he promised to act upon my advice, but still nothing is done. The world, the devil and his own deceitful heart have hitherto succeeded in keeping him back from the performance of what he knows to be his duty, but I am not without hope that in his case, as in others, we shall soon see the pure and exalted principles of the gospel gaining strength sufficient to triumph over the combined power of these enemies.

In returning to Somerset I was much annoyed by the incessant and irresistible attacks of numerous swarms of sandflies. They choose the ears as a location in preference to any other part, and their bite produces a very uneasy sensation. I however reached home in time to hold the afternoon's service. The number of my congregation amounted to somewhere about forty. I preached from these words: "He that committeth sin is of the devil, for the devil sinneth from the beginning."[126] I spoke some strong and plain truths which may God render productive of good. An old woman came to me after preaching and said that she remembered some words I had said last Sunday, about sinners having wandered from the Lord, and had felt an impression ever since that she ought to come and speak to me. About six years ago she had heard the gospel occasionally preached and had been taught a prayer etc. One thing which she particularly requested of me was to set her right with the prayer which she had almost forgotten, but unfortunately I had never heard the prayer before and could therefore lend her no assistance. Of the true nature of prayer she appeared to have little conception, but she listened attentively while I endeavoured to explain it to her. The Spirit of God I doubt not is working upon her heart, for in addition to praying morning and evening according to the glimmering of light she professed,

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[126] The reference is to 1 John 3:8.

her desires are continually drawn out after God. O that she may become a monument of divine mercy.

16 November. Intended writing a letter to the Missionary Committee today, but was prevented from carrying my intention into effect by the arrival of my brother-in-law from Stellenbosch. He spent above three hours with us and then left. The remaining part of the day was occupied with reading and other exercises.

17 November. Had no school this evening as no one came. Was grieved to hear that one who is pretty regular in his attendance both at school and chapel had been at the Strand last sabbath day for fish. He did this at the instance of Mr. Steijn, with whom his wife and two of his children are apprentices and in whose house he consequently lodges. I understand that this Mr. Steijn,[127] who lays claim to the dignity of being a Christen Mensch, is in the habit of threatening the individual referred to with expulsion from his house when he demurs to working for him on sabbath-day, and the poor man rather than be separated from his wife and children submits to everything required of him.

18 November. A day spent in almost fruitless labour.

19 November. I can say nothing more favourable of this day than its predecessor.

20 November. Learned today that there are in this field-cornetry 130 free persons of colour able to bear arms and enrolled accordingly as liable to serve in the militia about to be raised in this colony. This fact was furnished me by the most indisputable authority, otherwise I would have doubted its correctness. Supposing an equal number of women, which is very probable, here are no less than 260 people whom no one can hinder from availing themselves of the ordinances of

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[127] This could be a reference to a son of Douw Gerbrand Steyn (d.1827), the owner of the farm Cloetenberg, who sold a large portion of the farm in 1817 to the founders of what was to become the village of Somerset. (Heap 1970:47)

religion were they but so disposed.[128] I must try if I cannot seek some of them up and induce them to attend the chapel. O for more zeal and energy in the service of God.

21 November. Was rather disappointed this morning at receiving no letter from Cape Town as I am still in the dark respecting my destination next year, but I learned from the *Commercial Advertiser* that there has been no arrivals from England this week and consequently the Cape Town brethren may not yet have received the stations. Was favoured with a sight of the *Literary Gazette* for the current month. Does not improve at all. The editor cannot be a man of any talent or even taste, else he would never palm upon the public month after month so much matter which is worse than useless. The leading article, which is a reprint of a tract supposed to have been written by Lord Brougham[129] and selling at the low price of a penny in England, must be exempted from this censure. It is entitled, "He can't afford it", and is a very spirited production. These last two days have been employed in superintending two workmen who are making some repairs on the house. This place will not prove such a bargain as Brother Shaw once thought it.

22 November. Heard the Rev. Mr. Edgar preach in the morning from Rom 8:1. In his voorrede he reproved those of his people who make a practice of laughing at the church door after service. I was astonished at the plainness of the reproof and hope it will have a good effect. Having learned that there was a sick woman in our neighbourhood, I went to see her before dinner. On being introduced to the house where she lay, I found her to be an old woman nearly blind. She has been a kind of midwife in this part of the country for many years and so engrossed with the world as wholly to neglect the concerns of her never-dying soul. I asked if she could read and was answered in the negative. I further inquired if she knew anything of the Bible. "No" was her emphatic reply to all I said. She gave - as all these people do - an unmeaning assent, but did not appear to feel in the least degree. Beside talking with her I prayed and then left, promising to call again.

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128 Heap maintains that there were about twenty-five people living in the village when the Methodist missionaries began holding services there. By 1845 the white population had only risen to about one hundred. It would thus seem that Cameron's work in Somerset was mainly among "Coloured" people or freed slaves. (Heap 1970:105,107)

129 Henry Peter Brougham (1778-1868), lawyer, British Whig Party politician and chancellor of England (1830-34). Before and during his tenure as Lord Chancellor, Brougham sponsored numerous major legal reforms, attacked the slave trade and was a founding member of the Society for the Diffusion of Useful Knowledge. (Dictionary of National Biography 1886, Vol. VI:448-58; The New Encyclopaedia Britannica 1986, Vol. 2:555)

My congregation in the afternoon was very small hardly amounting to thirty individuals. I spoke with some liberty from these words: "The times of this ignorance God winked at, but now commandeth all men every where to repent."[130] An old woman of whom I entertain some hope, accosted me afterwards and seemed affected with what she had heard. Proceeding from home to Stellenbosch I met a person on the way who sometimes attends my preaching, and found upon inquiry that he had been to Stellenbosch for medicine. The diseases of the body are much more keenly felt than those of the soul and proportionably greater efforts are made for their removal. As none of the people from his place had been at chapel I wished to know the reason of their absence, but he either could not or would not gratify me therein. I rather fear that they remain at home occasionally to work, although being free people no necessity of doing so can lie upon them.

When I reached Stellenbosch my attention was arrested by a carpenter busily at work in the open air. I instantly pulled up my horse and asked if he did not know it was wrong to work on sabbath day. He said: "I have no other time," but I rejoined, "The sabbath is the Lord's time and what right have you to take the Lord's time from him?" "I do not know," was his answer. I then told him that to work on sabbath is a great sin and that those who do will be severely punished. He remained silent and after expressing my grief at seeing the Lord's day so dreadfully profaned, I rode onward. It was half past seven before I could begin the service as the people here do not like to come to chapel till the shades of evening begin to fall. At length however a pretty large company was collected and I preached with some degree of earnestness, though much too long, on keeping the word of God. The collection at the conclusion amounted to fifteen shillings, which with five shillings given by Capt. Harris the week before makes one pound. This circumstance gave me unfeigned pleasure because I had been obliged at my last visit to complain that the collections were not sufficient to meet the expenditure and that our steward was thirteen shillings in arrears. Before retiring to rest I gave my countenance to a worldly subject which was mentioned and this injured the peace of my mind.

23 November. Returned to Somerset this morning. The ride was exceedingly pleasant. As I was cantering along an insect struck me with great force on the upper lip, which produced a painful sensation for some time. I note this because nothing of the kind ever happened to me before.

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[130] The reference is to Acts 17:30.

Was employed after my return in looking after my workmen who proceed very slowly. In the afternoon a carpenter called to inquire if I could accommodate him with a job, but that I could not do. Entering into a little conversation with him I learned some particulars of his history. He has been employed as an artisan on some of the London Missionary Society's stations in the Bechuanna [sic] country and at one time accompanied Mr. Moffat the miss[ionar]y on a visit to Massilikats [sic]. He has also been at our station on Kamies Berg and when Brother Cook went to Great Namaqualand he attended him to the Orange River,[131] but proceeded no further. His name is Haggart, an Irishman undoubt[ed]ly and everything about him indicated dissolute habits. I asked him to eat of such things as we could set before him, an offer which he readily accepted. Having partaken of his repast he went his way.

25 November. Left Somerset in the morning for Cape Town. Killed a serpent on the way by literally breaking its head. Was thrown from my horse. This accident was occasioned by my whip twisting about the poor animals tail and almost frightening him out of his wits. I escaped unhurt, for which thanks are due to my gracious Preserver. The afternoon I spent at Rondebosch and proceeded to Cape Town in the evening, where I had the pleasure of hearing Brother Giddy preach from these words: "We know that if the earthly house of this tabernacle etc."[132] The discourse was calculated to profit the hearers. I presided afterwards at a meeting of the sabbath school teachers, where much was said to little purpose. Brother W Longbottom and his wife from India are at present in Cape Town. The health of Brother L[ongbottom] has been for three years in a declining state and he has come hither to try the effect of this climate. His stay is not likely to be less than a year or eighteen months and as he is, as far as preaching occasionally is concerned, an effective man. We hope to find him a valuable coadjutor in the English department of our work.

26 November. Held our District Meeting. Brother Giddy, being on trial, was examined by the chairman according to the printed form. The usual questions were then put and answered. As Brother Smailes had been recommended by the Quarterly Meeting as a suitable person for our itinerant work, he attended on this occasion and was examined respecting his conversion, call to

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131 Named after Prince William V of Orange in 1779, the Orange River rises on the Natal-Lesotho border and flows westwards for some 2300km to enter the Atlantic Ocean near Oranjemund. (Raper 1987:418)

132 The reference is to 2 Corinthians 5:1.

the ministry, knowledge of our doctrines, discipline etc. His examination was far from being satisfactory and I should think by no means a fair specimen of his qualifications for the ministerial work. We agreed to recommend him to the Missionary Committee. Brother Longbottom attended the meeting at the request of the chairman and evinced much brotherly affection. The whole business of the district was finished by four in the afternoon. I then visited an old woman but a young convert. I conversed with her more than an hour on religious topics and then prayed. She seemed much pleased and I hope she was also profited. I preached in Dutch in the evening to about forty hearers who were very attentive whilst I spoke of the nature and necessity of repentance. Brother Shaw baptized not less than a dozen persons old and young at the conclusion of the service. How many of them will be baptized into Christ's death? Wrote a letter to the Missionary Committee after returning to my room at night.

27 November. Was employed in the former part of the day transacting some worldly business and writing a letter to my dear wife. In the afternoon I rode out to Rondebosch and took tea with my mother-in-law. From thence I rode to Wynberg and preached in the evening to a more numerous congregation than we had in Cape Town on a week-day evening. I enjoyed a degree of liberty. Mr. Walters invited me to take a bed at his house but I preferred remaining with Brother Smailes.

28 November. Rode to Simon's Town.

29 November. I preached in the morning in Dutch then led a class at which only five were present. In the evening I preached in English and baptized an illegitimate child. My reasons for doing this may not be satisfactory to others but they are quite so to myself. I was unwell all this day.

30 November. Rode over the mountains and preached at Elsies Rivier to a small company at the house of one of our members. Mrs. Ostler kindly accompanied me. In the afternoon I led a class at which not more than three were present. I preached and led another class in the evening.

1 December. A day sacred to the memory of the extinction of slavery in this colony. I left Simon's Town in the morning and had the pleasure of meeting Mr. and Mrs. Longbottom at Wynberg, where they have chosen to reside during their stay in Africa. We had some

conversation about India and Indian missionaries. Brother Carver[133] it seems is far from being acceptable in Madras. He dares not beg, but he badgers people for money. Prudence as well as good motives and zeal is requisite in a missionary. Riding from Wynberg to Rondebosch I felt so unwell and the heat of the sun was so intolerable that I could scarcely sit on my horse. I think I was never more thankful to find a house in which I could lie down than on this occasion. My friends advised me to take medicine, which I did, and was obliged in consequence to remain at Rondebosch all night instead of proceeding to Cape Town.

2 December. Rose early this morning and feeling myself much better I took my horse and returned to Somerset and had the happiness in my arrival to find my dear wife and child well, from whom I had been absent a whole week. The day was spent in reading and other exercises.

3 December. My dear wife and I walked up this afternoon to Mr. Edgar's but found that he and Mrs. Edgar were out. We waited about half an hour in hopes of their coming, but, no signs of this appearing, we returned home.

4 December. Three Indian gentlemen called upon me after dinner today. Two of them had been at our house about eight months ago but the third, a remarkably sallow and unhealthy looking man, was an entire stranger. They remained but a short time. One of them asked if I knew Mr. Theunissen. I said "Yes". "Isn't he a great friend of Mr. Shaw's?" "I do not think that Mr. Shaw has a great friend in Hottentot's Holland excepting myself." "But I have heard Mr. Theunissen speak of Mr. Shaw as a friend and I have heard Mr. Shaw speak of Theunissen in the same manner." "So you might, but I know that Mr. Theunissen is no friend to the work in which Mr. Shaw is engaged. And I suppose that missionaries are generally viewed through the medium of their work. Indeed the two are so identified that they cannot be separated." "You do not consider him a friend then?" "No." He said no more and the conversation was turned into another channel. It would be well for ministers of the gospel never to mention as friends to them those who are enemies of the sacred cause which they are bound to promote. I would not give a fig for the friendship of that man who, making a distinction between my personal and official character, respects me in the one and condemns me in the other, for probably the very things in

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133 Robert Carver, Wesleyan Methodist missionary stationed in the Madras District in India. Carver served as chairman of this district for a number of years. In 1842 he "voluntarily retired from our work." (British Minutes of Conference 1831:35; 1835:504; 1842:315)

my personal character which excite his esteem are those which render my official character essentially defective. A proof of this occurs to my recollection which it may not be amiss to note down. One of our Hottentot's Holland ladies, having visited the Rev. Mr. Van Staveren the other week at his house in Cape Town, reported on her return that she found him to be a very nice man, full of merriment and not like a minister at all. Thus it appears that not to be like a minister at all is the way for a minister to secure the approbation of those who have no religion at all.

On Sabbath last I have been informed, on the best authority, a black woman seated herself on a chair in the church instead of the form allotted for people of her caste. This roused the indignation of the white heathens there and then assembled to such a degree, that a deputation composed of ouderlingen and diakenen waited upon the minister before he entered the pulpit and declared that unless the black woman vacated the chair, all the white ones would leave the church. The woman, on being ordered to remove to the form as more befitting the colour of her skin than a chair, significantly asked, "Is there respect of persons in the house of God?" and then retired from the place thus polluted and desecrated by pride, passion and prejudice.

5 December. Rode this afternoon to what had been represented to me as a Hottentot location, but found only two miserable huts and four adult persons with some children and a number of dogs. A little plump yellow skinned girl was running about stark naked. On asking who lives here an elderly female replied: "Ek en mijn kinderen." (I and my children.) I then entered into a conversation with her about her soul and the necessity of salvation. I spoke also of the goodness of God in sending the gospel to Hottentot's Holland, thus affording her and others an opportunity of knowing the things belonging to their peace, but stated how tremendous the consequences would be should they treat this opportunity with neglect. She heard patiently all I had to say and promised that she and her family would attend the chapel tomorrow. One thing I could not help remarking in conversation with this woman [was that] she tried to excuse the non-attendance of the men by saying that they were always employed on the Sabbath, and when I objected to the validity of this excuse on the ground of its being unlawful and sinful to work on that day, she replied: "Yes, but it is the custom in this country."

6 December. Heard Mr. Edgar preach a faithful sermon in the morning on family religion. He said that the first Hollanders who peopled Stellenbosch and Hottentot's Holland had no minister and no means of grace and may be supposed to have partially forgotten those religious principles

and practices which they had learned in their fatherland. The following generation being placed in similar circumstances continued to retrograde, becoming more and more ignorant, neglecting family worship and profaning the Sabbath day. Succeeding generations perusing the same course have perpetuated these evils which up to the present time are universally prevalent. "But," he added, "none of my hearers will be able at the day of judgement to plead ignorance in excuse for their conduct, as I have frequently insisted on the necessity of family religion etc."

In the afternoon I preached to the apprentices from that weighty passage, "What shall it profit a man etc".[134] I then rode to Stellenbosch and preached to a small company on the sufferings of Christ. Methodism is not popular here. There are a few English gentlemen who evidently think it beneath them to hear the gospel from the lips of a Methodist missionary. Consequently they prefer being altogether without preaching, as a minister to their liking seldom visits them.

7 December. Slept this morning longer than I intended. Whilst the servant went to purchase some articles that I wanted, I glanced over a life of the celebrated historian Dr. Robertson,[135] prefixed to a new edition of his *History of Scotland and India.* He became a soldier during the rebellion in 1745, an act which I think can never be made to agree with the clerical office. What can be more inconsistent than to see a minister of peace arrayed in the accoutrements of war? It is very evident that he favoured theatrical exhibitions, although he never attended the theatre. His father had exacted a promise from him to that effect, which he religiously observed. He died in peace at the age of 72.

Returned to Somerset after breakfast. On the way my attention was arrested by a black man whom I saw in a field, apparently engaged in devotion, but whether the Supreme Being or the devil, or some subordinate power was the object of it I cannot tell. He stood with his hat in his hand and repeated in a loud tone of voice some prayer or incantation, and then putting his hat on his head proceeded onwards without turning to the right hand or the left. Somewhat further on

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134 The reference is to Mark 8:36.

135 William Robertson (1721-1793) was created D.D. by the university of Edinburgh in 1759 and was appointed principal of the university in 1762. In 1763 he was elected moderator of the general assembly and was made historiographer for Scotland. His *History of Scotland during the Reigns of Queen Mary and of King James VI till his Accession to the Crown of England* was published in February 1759 and met with enormous success. (Dictionary of National Biography 1896, Vol. XLVIII:425-430)

I fell in with a farmer who was very inquisitive about the Kafirs. He said: "The Kafirs are a people that cannot be at peace. They must always be stealing and working mischief." I replied that nothing else could be expected from a barbarous, uncivilized people and that our forefathers 1400 years ago were as bad. He was not prepared for this, but did not attempt to contradict it. I got home in time to escape a shower.

8 December. This morning my dear Margaret became very unwell and seriously apprehended premature labour. I sent off to Stellenbosch for the doctor without delay and in the interim procured the assistance of a female who acts as a midwife in this part of the country. The symptoms gradually became less alarming. Six hours elapsed before the doctor arrived. He said after taking her case into consideration that there existed some danger of a miscarriage, but hoped that with great care it might be prevented. This is a trial which I earnestly pray may be sanctified to us both.

9 December. My dear Margaret appeared much better this morning. She had a good night for which I felt thankful. I wrote a letter to her sister, Mrs. Crawford, detailing what had happened within these two days and should be much gratified could she or someone else of the family find it convenient to come hither. Mr. Edgar kindly favoured me with a reading of the *Literary Gazette* for November. It contained a well written article on the influence of literature. The following lines are the production of Mr. Edgar himself and in my opinion they are by no means contemptible.

On hearing that a missionary from Scotland who went alone into the interior to convert the heathen is supposed to have been lost in the Orange River:

"Fanaticism's lost fool!" the world exclaims,
Not so, the acclaim of Reason or the Skies,
The world's first spirits had no loftier aims,
You ventured nobly for the highest prize.

The finder of a stream's content to die,
Unseen, unknown, save on the breath of Fame,
'Tis nothing where we yield our latest sigh,
If an eternal pen record our name.

To gather plants, birds, beasts, or golden sand,
Enlightened men have searched earth, air and wave;
You also left your much loved nature land,
In distant climes some precious thing to some.

When war's red star arose on our Frontier,
The soldier hastened on his steed away;
Unsent by man - you went a volunteer,
Led by a brighter than the star of day.

Wealth's votary with stealthy step has gone
In deepest solitude to snatch his prize;
You travelled our parched wilderness alone,
And joyed to see the Bushmens' mountain rise.

Fashions [enthusiasts?] have gaily danced
Away the night - and with't a world of care -
From friendship's circle far, in faith entranced
In [dove?]-like [musings?] rose your midnight prayer.

Where many gather to the house of God;
Your kindred sleep within their kinsman's grave;
Your goal was solitude's own waters broad,
Your mausoleum, her [Gariepine?] wave.

In our dark heaving sea, the gallant Gone,
Attempting one to save, found his last bed,
You also made the attempt - what could you more,
The path of duty on to glory led.

'Tis vulgar glory on embattled ground,
Before admiring has to yield one's breath,
Of you no tales are told nor body found,

Your's was the deeply dark sublime of death!

Part of the above poem was shown to me in manuscript by the reverend author. The first, second and fourth verses, if not also the last but one, have since been added, which greatly enhance the value of the piece. In the first line of the second verse stream is printed as if in the possessive case. This may perhaps be a mistake of the printer. "Some precious thing to some" in the last line of the third verse appears to me defective, although I know not that I could mend it. There is a vagueness about it which I do not like. It maintains the contrast between the pursuits of scientific men and those of the missionary, but not with sufficient dignity. The second line of the sixth verse is hardly intelligible as it is printed, "And ought a world of care". Who can make sense of this? I have written it as I think it was written in the manuscript presented to me, but it still requires to be improved. The last verse and especially the last line is excellent.

10 December. My dear wife gave birth this morning to a dead child, an event which we little anticipated. She had no assistance but that of an old Hottentot midwife and one of our own servant maids, but the Lord brought her safely through the trial and hitherto all appearances are favourable. It would have been more grateful to our feelings had the little one - a daughter - been spared to us, but we bow with entire submission to the will of God believing that with regard to his providential procedure "what ever is, is right". Last evening I committed its remains to the dust. The spot selected for this purpose is close by a rose hedge in our fruit garden not far from the house, which will bear from henceforth to me a hallowed character, assisting at every renewed visit my reflections on human frailty and mortality, and exciting within me more intense desires after that state of supreme blessedness where sin and all its consequences will be excluded forever. There, parents and children will be reunited and enjoy together, through the long ages of endless duration, the bright and unsullied emotions of the divine glory, undisturbed by any fear of future separation or possible extinction of their joy. Till this blessed consummation be attained, we must be content to struggle with the difficulties and sufferings which may be allotted for us in this life knowing that our estrangement from the world and our full conformity to the image of God will thereby be greatly promoted. For these are undoubtedly the objects which were contemplated by infinite wisdom in the adjustment of the grand scheme of providence and grace, and must be realized in the fullest extent, unless obstinate wickedness on one part hinders that scheme from taking effect.

With as little delay as possible I sent off a messenger to Rondebosch to inform my mother-in-law etc. of what had happened and requesting that one of them might come hither without loss of time. In the interim Mrs. Edgar kindly offered to remain with Mrs. Cameron and render any assistance that might be wanted. This offer was of course gratefully accepted. Between nine and ten at night, when I was almost despairing of their coming, my mother-in-law and Mrs. Crawford arrived. This relieved my mind from much anxiety and proved a source of consolation to my dear partner, whose attachment to her mother and sisters is unbounded.

11 December. My dear Margaret has endured much pain today by which her strength is greatly reduced. I hope however that relief is at hand. My occupations are of the most desultory kind. Although I should prepare two sermons for sabbath next and for a sacramental occasion too, my mind refuses all restraint and like a restive, unruly horse, starts away from every subject. A man must possess great self-possession and immovable firmness of mind to study in circumstances like those in which I am at present placed. I profess neither of these in any remarkable degree, arising probably from habits formed in youth rather than from any natural incapacity. Had I been trained to close study and to the intense application which the acquisition of some branches of science requires, I would not be inconvenienced as I am by every changing occurrence of life. The time however is past to remedy what are now constitutional defects. Their ascendency is too potent to be assailed with any hope of success.

12 December. This day our dear boy is eighteen months old. He can now run about and is beginning to speak very plain, but mostly in the Dutch language. I expect that he will learn both English and Dutch as he grows up and probably he will do this with as much ease as in other circumstances he would acquire one. To the English a decided preference will of course be given as [it is], excluding all other considerations, superior in real excellence to every other modern language and not inferior in many respects to those of antiquity.

13 December. Rode to Klip Fontein accompanied by my brother-in-law. In the morning I preached and administered the Lord's Supper to three individuals. I was rather disappointed that so few availed themselves of this privilege. I preached again in the afternoon with much freedom and read the rules of our Society in Dutch. The people evidently listened with much interest. At this place religion is like a smoking flax. May the divine Spirit blow it up into a mighty flame.

19 December. I have recorded with much thankfulness the goodness of God toward the partner of my life. She has so far recovered as to be able to sit up a little and I hope no reverse will take place. I am under the necessity of leaving her for two days to preach in Brother Shaw's place at Cape Town. This I would have declined had she not been favoured with the company of her mother and sister.

20 December. Arrived in Cape Town last night and learned that Brother Smailes has neglected going in my place to Somerset and Stellenbosch, which grieved me much, as I knew that the congregations in both places would be disappointed. Preached today morning and evening in English on the history of our Lord's temptations.[136] I also preached in Dutch and delivered a short address to the children of the sabbath school.

21 December. Conducted family worship this morning at two of our friends houses and breakfasted at a third. I brought the little business I had to do to a close by dinner-time. Having dined I left Cape Town and proceeded to Rondebosch, where I remained about an hour, after which I resumed my journey to Somerset. My horse having had so much travelling lately was fatigued and did not go freely. I however reached the end of my journey shortly after sunset. I was happy to find that my dear wife continues to improve, although I felt afraid that she had not been sufficiently cautious during my absence.

22 December. Was much affected today in reading the accounts of the Rev V. Ward's death contained in the *Missionary Notices* for August. May I learn to be more zealous while life and health are continued to me.

25 December. Awoke this morning very unwell and had cause to apprehend a severe attack of fever. I immediately took some medicine which operated favourably and removed the feverish symptoms in a great measure for which I felt thankful. I was unable to hold service as had been announced, which grieved me not a little as the people had been disappointed on the preceding sabbath and might be discouraged, but Mr. Read junior,[137] arriving from Bethelsdorp on his

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136 The reference is to Luke 4:1-3.

137 James Read jr. (1811-1894), L.M.S. missionary, eldest son of James Read senior (1777-1852). Read entered the service of the L.M.S. in 1831, was ordained in 1836 and joined his father at the Kat River settlement in 1837. Like his father, Read jr. sympathized with Xhosa and Khoi interests.

way to Cape Town, kindly consented to preach. The congregation by that time had dispersed, but a few were soon collected together and were deeply affected by what they heard. It is very pleasing to see the son of an old missionary devoted to the work of evangelizing the world. I enjoyed the conversation of this young man in a high degree. With the colour and even the features of a Hottentot, he possess the intelligence of a well-educated European and the piety of a sincere Christian.

26 December. Mr. Read remained with us till the afternoon when he proceeded to Cape Town. I learned a good deal from him about the frontier and the manner in which the Caffers used to be treated by the colonists before the war broke out. The war was beyond question the natural result of the many foul acts of injustice practised upon the Caffer tribes, under the eye and by the sanction of our government.[138] Some of our military officers stationed on the frontier had exhibited an exceedingly vicious example to the Caffers, thereby lowering the character of the English nation and counteracting the pious labours of God's messengers. Major Cox,[139] whose name we have seen associated of late with most of our military operations in Kafirland, was, it seems, previously in the habit of visiting Charlie,[140] one of the Caffer chiefs, for the purpose of holding illicit intercourse with his wives. It is not at all unlikely that Captain Aitchison, who in his evidences before a select committee of the House of Commons labours to blacken the character of the missionaries, may have been one of the same stamp. Who can fail to be indignant at the thought of such men denouncing the labours of missionaries.

Because of threats of physical violence from frontier colonists, the Read family moved to Alice and then to Cape Town. (Sibree 1923:4,38; D.S.A.B. 1968, Vol. I:666-69; S.E.S.A. 1973, Vol. 9:253,54)

138 This is an interesting comment of Cameron's, as most missionaries sided with the English settlers in blaming "Kaffir" aggression, controlled by Hintsa, as the cause of hostilities. The ensuing war was seen as colonial defence and punishment of the Africans. (Webster 1991:iii)

139 Major William Cox was in charge of the 75th Regiment, which was heavily involved in the war of 1835. In January he attached and burnt chief Tyhali's kraal. In May and August he held peace talks with a number of chiefs. Fort Cox (the fort in the Amatola Mountains) was named after him. (Pettman 1931:108; D.S.A.B. 1972, Vol. II:756; Hummel 1988:46)

140 Charlie [Tyhali] (before 1800-1842), Rarabe chief, son of Ngquika and half-brother of Maqoma. Tyhali was one of the chiefs who invaded the Cape Colony in December 1834 and who signed the peace treaty with Sir Benjamin D'Urban in September 1835. As a leader, Tyhali did not have the stature of Maqoma or Hintsa. (D.S.A.B. 1972, Vol. II:155-57)

27 December. Felt so unwell this morning that I thought myself justified in neglecting Klip Fontein. I did this with great reluctance as I particularly wished to be there. I attended the Reformed Church and heard a sermon on Christian communion. The minister said that the missionaries of the devil have far more zeal than the missionaries of Christ. I do not believe it and defy him or any other man to prove it. There may be individual missionaries deficient in zeal, amongst whom with shame I rank myself, but the great body of missionaries are famed for zeal which nothing can extinguish. At the conclusion of the service an elder and two deacons were ordained. These men professed to be moved by the Holy Ghost to undertake their respective offices and yet not one of them, if I am rightly informed, has family worship in his house. What a mockery of sacred things. How can Mr. Edgar make himself a party in such profanation?

I preached to the apprentices in the afternoon and baptized a female of whose piety I have no reason to doubt. This is the first person I have baptized since I came to Somerset, a period of nine months. I might have baptized many more had I been disposed, but where there is no evidence of a work of grace, the administrating of the ordinance in my opinion would be sacrilege. In the evening I held an English service for the benefit of my own household. My dear wife said at the conclusion thereof: "This has been the most pleasant sabbath that I have spent at this place."

29 December. His Excellency the Governor passed Somerset today on his way to Cape Town. As soon as I knew of his arrival I went to pay him my tribute of respect but was too late. He and his suite were leaving the Field Cornet's[141] house as I approached it. I learned that he had stopped nearly an hour, that the Rev. Mr. Edgar and his elders and deacons with some others had been introduced to him, and that an address had been presented to him by Mr. Ryneveld, the magistrate of Stellenbosch, to which he replied in an appropriate manner. Should my absence not be construed into disrespect, which I am far from indulging, the loss of the interview is nothing. I have no desire for the company of the great of this world. They may enjoy their dignity unenvied by me. My prayer is: "Make me little and unknown, loved and prized by God alone."

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[141] The Field Cornet of Somerset at this time was Hendrik Ryk de Vos. De Vos also served as an Elder in the newly established D.R.C. in the town. (Heap 1970:104,130,169)

Finished reading Tasso's *Jerusalem Delivered*,[142] which, though a wonderful production, does not answer the high character given it in Stebbings' *Lives of the Italian poets*.[143] I am willing however to believe that Hoole's[144] translation is far inferior to the Wiffen's[145] and that both fall short of the grandeur and beauty of the original. The whole account of the shield exhibited to Rinaldo[146] is exceedingly silly.

31 December. This day concludes the year 1835 and this page concludes the first volume of my journal. These two circumstances throw back my thoughts on the last twelve months and on the last six years which I have spent in Africa. When I began this volume of my journal I thought it unlikely that I should live to complete it, but I determined by the grace of God, although deeply depressed in spirit, to devote all my ransomed powers for the promotion of the divine glory. God hath mercifully preserved me till now and I am ashamed to look back and see how poorly my determination has been executed. Unfaithfulness has marked every step of my progress. I have made little improvement either in divine or human knowledge. My public labours appear to have been in a great measure fruitless. Instead of acquiring by calm study and zealous industry a more commanding degree of influence over my fellow-men, I have lost most of that which I once possessed. Indeed no duty that I have performed gives me the least satisfaction, but rather tends to lay me in the dust before God as the vilest and most unworthy of his creatures.

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142 *Jerusalem Liberated* was written by Torquato Tasso (1544-1595), Italian poet of the late Renaissance, and published in 1581. The work deals with the capture of Jerusalem during the First Crusade. The poem consists of a combination of romantic and even supernatural episodes, built on the firm groundwork of the principal historical action. (The New Encyclopaedia of Britannica 1986, Vol. 11:573,74)

143 *Lives of the Italian Poets* was written by Henry Stebbing (1799-1883), poet, preacher and historian. The work consists of three volumes and was published in 1831. Stebbing was ordained a priest in 1823 and received a D.D. in 1839 from Oxford. (Dictionary of National Biography 1898, Vol. LIV:124,25)

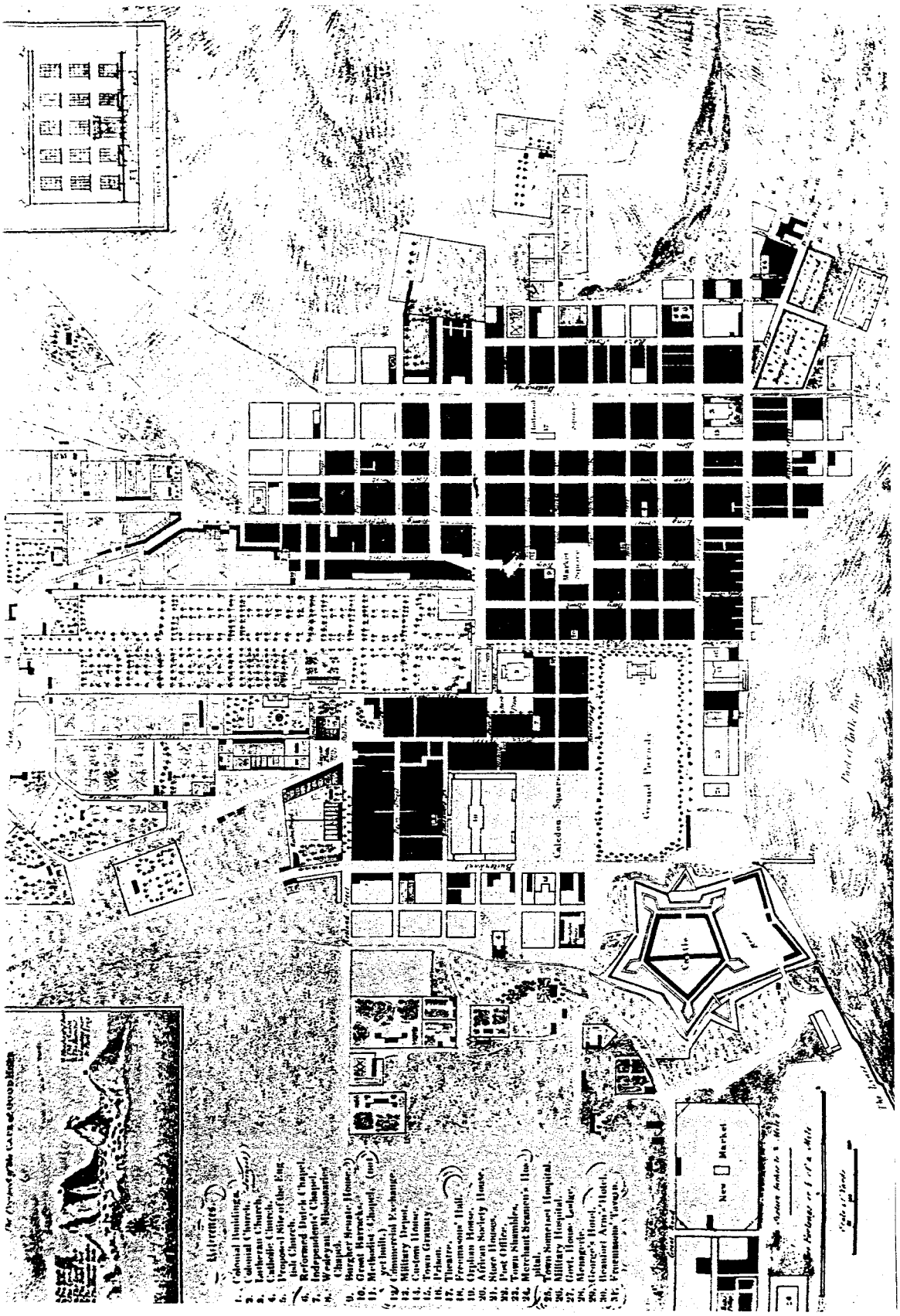
144 John Hoole (1727-1803) translated Tasso's *Jerusalem Liberated*. (Dictionary of National Biography 1891, Vol. XXVII:300,301; The New Encyclopaedia of Britannica 1986, Vol. 11:574)

145 Jeremiah Holmes Wiffen (1792-1836), translator of Tasso. The fourth book of *Jerusalem Delivered* was published in 1821, with a dissertation on existing translations. The publication of the completed version of *Jerusalem Delivered* was completed in 1824, with a life of Tasso and a list of English crusaders. (Dictionary of National Biography 1900, Vol. LXI:187,88)

146 The poem *Rinaldo* was written by Torquato Tasso (1544-1595) and published in 1562. The work was translated in 1792 by John Hoole. (Dictionary of National Biography 1891, Vol. XXVII:300,301; The New Encyclopaedia of Britannica 1986, Vol. 11:574)

The first three months of the year which this day terminates, were spent in Cape Town. My removal to this place then occupied too much of my attention. I could not think of it without a feeling almost approaching to horror and every little thing connected with it proved a source of uneasiness and pain. Had I anticipated the trial which awaited me and by which I have been harassed day and night for the last eight months, my aversion to Somerset would have been accounted for. A certain temptation which I refrain from describing, has haunted me for the above period like some hell-commissioned demon, vitiating I fear every spiritual exercise in which I have engaged. Never did I feel so conscious of my own weakness, so unfit to magnify my office and maintain that dignity of deportment which a minister should invariably exhibit. I have often thought that the Lord intended to force me out of the ministry by confounding me in the presence of my hearers, but still my heart clung to the work and still a little help was afforded me and so I continue to this day.

End of the first volume.



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Portrait of Henry Maxwell Cameron

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1) BIBLIOGRAPHICAL AIDS AND WORKS OF REFERENCE
2) UNPUBLISHED DOCUMENTS AND MANUSCRIPTS
3) NEWSPAPERS AND PERIODICALS
4) PUBLISHED BOOKS AND ARTICLES, CONTEMPORARY AND MODERN
5) UNPUBLISHED THESES AND PAPERS

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