will in its proper place give a fuller account.

Burnhill
On the 31st of Dec. 1884. I left Lovedale in Dr. Stuart's spider kind out and driven by Mr. Peter Stewart. The road rough Thilly lies to the south west of the Amatola Mountains. The driven was not intimate with the way that one out very frequently asking if we were on the right road? Nothing but Kaafies could be had to direct me. I could not speak a word of Kaafie, nor they English. Some laughed at me, others asked tobacco. When within a mile of Burnhill a bad drift came in the way which my nervous driven would not cross. Thieving to overpass the same he went for forage I thought Mr. Stuart who took the spider across by another road. Though unlooked for I was very warmly welcomed by Mr. Stuart. The evening was one of the loveliest to be witnessed. As the sun set gilding the clouds with red, the
Moon rose I seemed to bid good night to her more glorious companion. The air seemed red as it sunk slowly in the west. After darkness had come a magnificent display of lightning occurred among the mountains in the north. Among a mass of snowy clouds the lightning played with wonderful windows making quite a transformation scene.

The warmth of the evening made it difficult to realize it was the closing day of 1884. Habit is truly a second nature neither the one nor the other is easily got rid of.

The scenery round the station is scarcely surpassed anywhere in South Africa. Wooded Mount Macdonald stands with bold front the haunt of Kaffirs in past years; with the winding Krostkaa flowing at its base. To the back of this the mountains rise in natural terraces with intersecting kloofs and valleys the whole terminating in the Smeal.
range with the Hogs Back & Bunke Nob as the highest peaks 10,000 ft above sea level.
The present Church stands on the top of a ridge surrounded by Kafir huts. It is of the plainest architecture imaginable built in 1864. The walls are destitute of ornament. A railing about five feet in height surrounds the church. By it the framework for the bell is erected. The bell in tone exceedingly like one at Ghitza found to be the gift of a member of Dean Tree Ch. Edinburg.
A plain pulpit of pine unvarnished and a number of strong seats; a table and chair are the articles of furniture inside. About a 100 yds further down the slope towards the river the old church, thatched roof rudely built still stands now used as a school. It speaks of the discomfort the early missionaries must have laboured under. A few feet from it the tree still grows under which
The first congregation met at the start of the mission. Around it there
are the graves of some soldiers who fell in the mountains near the river. Beside the old church
a new school has been built by money contributed by the ladies
Society for Education in India & South Africa. A European is expec
ted to be appointed soon who will teach the children useful things &
generally care for their social welfare.

The Mission house is large & commodious. A verandah raised
two ft above the ground forms a pleasant
retreat from the sun & a place for
chatting when the day's work is over.
There is a good garden beside the
house & a large one near the river
capable of raising abundant food
for family use. Two traders shops &
houses are situated to the east of
the Mission house. The report
was the influence of both was for
evil on the people. The natives here are partly Kafir & partly Fingo; 
its midst they produce harmony 
in a congregation is exceedingly difficult. Only a European can do it. 
The native minister generally finds 
the tribe he does not belong to 
opposing him.

1st June 1885. There was nothing 
to make it appear more than an ordinary day at the station. In 
the afternoon I went out a ride 
with Mr. Stuart. I visited the Witch's Rock. There in former days when 
the powers of Chiefs was supreme, 
many poor souls were dashed to 
peices. When any one had died, 
especially those connected with the Chief, the witch doctor was sent to 
smell out who had bewitched the 
person. Generally a person was 
found that a rich one in cattle 
sheep & goats. His goods were con- 
fiscated & he was taken & thrown 
over the precipice into the Kei-
Kama below. Nothing of this kind can happen now under British rule.

In the evening went to a Prayer Meeting in the Church. About 150 were present. Only four candlewax sat at the pulpit; the rest of the church being in almost total darkness. In the dim light the black faces, rolling white eyes, shining ivory teeth were a weird sight. There was something infernal like about the sight. After a hymn sung in good Kafir fashion with abundance of round syllables Mr. St. gave an address on Kafir Dur. I urged the people strongly to give it up. The address was interpreted by a tall fellow with a voice that seemed to rise from his thighs. He led the singing also of the notes rolled out in tremendous volume. Afterwards I spoke a little on the state of heart; they should be in for coming to the Lord's Table on Sabbath. It was my first cooper
since speaking by an interpreter
I confess it was rather cooling
to the spirit than rousing.

Friday 2nd Jan. I attended the meeting
of Deacons & Elders. From a distance
of 18 miles some came. I found there
were 9 Deacons & 12 Elders on the
roll. The Deacons met first to receive
subscriptions for gospel support. The
contributions ranged from 6d to 1s. A
goat was given by a widow. This
money is spent for the support of
evangelists and Bible readers gen-
erally at new missions or in Cen-
tral Africa. At the Session Meeting
reports of work & meetings were given
in. A young woman was dealt with
who was in the candidates class.
She went to a Heathen Meal & consults
a witch doctor while they put on
a red blanket. This is considered equal
to going back to heathenism. Most
deliberately she fenced her position by
considering evidently how the question
that was asked at her would affect
her last statement of the next probable question. Cautionliness in Commit themselves is a trait of the Kafirs. At last an elder brought her to the point. Then she was rebuked by Mr. Stuart.

One of the days I spent at Burnhill I visited the little Cemetery of the Station. This is always a sacred spot to a stranger. Near in the midst of concert style the graves of the Kafirs are found. They follow no order in arranging the graves. I erect no stones to depict of the dead. A mound, sometimes covered with rough stones is all that marks the place. Just beside the Keishama River under the shade of some trees the remains of a few are laid. The sound of the waters broke their slumbers. A simple railing about 4 ft. in height surrounds the moist stones of mounds. The grass has been allowed to grow long. Srank almost choking a few drooping flax. The inscriptions are there—
Sacred to the Memory of the Rev. James
Laming, Missionary of the Free Church of
Scotland at Burnhill, who after 42
years of faithful, zealous, patient &
successful labours in the service of his
Lord among the heathen tribes of
this land, was called to receive his
reward on the 25th of Jan 1872 aged
62 years. "They that turn many to
righteousness shall shine as the
Stars for ever & ever." The stone is
a slate slab in good condition about
5 ft. in ht.

Sacred to the memory of the Rev. Donald
Mackay, Missionary of the Free
Church of Scotland Burnhill, where he
laboured faithfully & zealously for the
advancement of Christ's Kingdom
from 16th Aug 1873 till he entered
Rest on 21st Aug 1878 aged 38 years.
I lie XV 5/7 in Kafin. So shall we
be ever with the Lord also in Kafin.

It is a slab of Aberdeen granite
dimensions

This grave there is a low stone
set in brick marking the resting place
of Mr. Lam's first wife several children are also buried in the enclosure.

On Sabbath 25th Jan the communion was dispensed. For two nights before meetings were held well attended to seek preparation of heart. After one of these meetings Mr. McLay and Mr. Stuart and I sat long talking of the power of grace telling anecdotes of conversion that had happened. It made our hearts long the more for a blessing. On the Saturday evening before a good many came from distant places to rest the night I be ready for the services next day. Two of them were introduced to me. They had been at the Girls' School Lovedale for several years. Their names are Hokwenira Aganii and Anna Manono. The first I found was educated by Miss Ramsay, the Retreat Kilmore, and the latter by Mr. and Mrs. Anishk Lochgelly Fifehire. By 8 am on Sabbath morning little companies of men and women could be seen
wending their way to the Church. Round it they squatted the women generally by themselves. Print dresses of gaudy patterns seem to be quite liked. The head dress invariably being two or three bandkerchiefs of different colours pink, red, blue black tied in sugar loaf fashion. When I entered the Church it was full, some even sitting in the passages. Four white people were present all the others being Kafirs and Hindus. The services of the day began by singing of a hymn and prayer. Mr. Stithit gave a suitable address explaining the ordinance of the benefit flowing from it. Then the elders distributed the elements. They were not dressed in West of England suits and white tie as at home. Some had old shabby dresses but at the elders, some had corduroy jackets thrown over a old coat of a soldier or policeman. Almost every one had bare feet. It had this advantage
their movements were noiseless. We can look underneath such things. I see a heart following after Christ. The dress in God's sight is but little. After the elements were distributed, I gave a short address on what was expected from them until Christ came again. It was a day to be remembered. I thought it a great privilege to sit down beside those who had been but lately heathen ignorant of Christ this salvation. What hath God wrought!

On Monday 5th Jan 1885, went to visit the grave of Baiha, the chief of played such an important part in the early Boers, in the Company of Mr. Mr. Sibiny Carpentier, Goodale. It is on the slope of the hill on which the church is built overlooking Mount Macedon where a battle was fought. Beside the grave a few trees grow, among them being a jessamine, which at
Two of Jaha's sons are members of Burns' All Church. Their conversion is attributed to the influence of their mother (not Eta) who was one of the first converts of the mission.

The time was covered with white blossoms. In a horseshoe shape stones are laid round to mark the spot. Instead of it being raised it is slightly hollow. From the shape of the grave it is very probable he was buried according to the fashion of former days. Here it will be suitable to insert a few notes on the death and burial of a chief. When a chief is dying all valuable articles are generally removed. The necessary things left. As soon as death takes place he is wrapped in his blanket & a grave is prepared. The hole is dug 6 or 8 ft deep & then a recess is made in one of the sides to receive the body. When he is about to be removed from the hut a hole is cut in the side & the body is taken out by it. The dead must not go out by the door of the living else they may be deluded. Those standing round salute him three times. Then he
Carried to the grave. His mat is laid in the recess for him to rest on. He is placed in a sitting posture and a blanket with his assegay, staff, cooking utensils and medicine bottles beside him. A piece of new mat work is laid on the opening. Then the grave is filled in. Each person in silence takes a stone and places it on the grave. The hut is burned, the heads are shaved and the women cut off the turban to mourn. An ox or oxen are killed to cleanse the Israelites in honor of his spirit who is supposed still to know what is going on.

Here I began to ride a novel experience that many good outings during the last days. As soon as nervousness was gone I enjoyed it much. On Monday afternoon I accompanied Mr. McSherry a part of the way home to Lovedale. Met two young men from Grahamstown who had heard me preach. They came on and had tea at the Mission House.