

people of the neighboring tribes who take refuge with them when in danger of death. But, on the other hand, the pagan superstitions are still very vigorous among them, and bear all their terrible fruits. Thus the belief in occult influences is uncontested, and the same Mavabaze who, while we were there, saved the lives of refugee Zulus from their pursuers, has lately massacred two of his own subjects who were accused of having cast maleficent lots. The accusation of being devoted to occult practices is a Damocles sword constantly suspended over the head of every member of the tribe, for it is enough to be accused of it by an enemy to insure any one's immediate condemnation to death. Whom does this advantage? First, the sorcerers, for people make haste to consult them as soon as they believe themselves to be under these spells, and next, the king, to whom the cattle of every man put to death for witchcraft escheat. These national customs, so profoundly rooted in the people, will constitute the essential difficulty of the missionary work. On the other hand, I have observed with pleasure that drunkenness is much more rare there than here, and that liquors imported from Europe are generally regarded as a bad thing. A good many drink, it is true, especially women; but we have seen a man and his five wives, after having indulged in intemperate habits for a good while, completely giving over the use of brandy, because they experienced that it did them harm. However, the maize-buyers begin to flood the country with liquor in payment for grain, and we observe with concern that the queen-mother is beginning to drink. Prompt and energetic action might yet stop all this, and preserve to the country its undiminished vitality.

It is in the midst of this interesting population that our excellent Yozefa has been laboring for several years. Statistics would reckon the result of his labors at zero; but we have only to traverse the country for a few days in his company to be convinced that this estimate is erroneous. He has known how to make himself loved of all, and to render himself acceptable to high and low. He is received with equal joy by the king and by his humblest subject. He is on a footing of good-fellowship with the leaders of the land, who visit him and whose visits he returns. At the moment when we arrived at Antioka with him, he had been absent about two months, and we could judge of the joy which all testified at his return. And yet, if he is so highly appreciated, it is not that he compromises with their vices. Far from it; he has no sooner engaged in conversation with any person whatever, king, councillor or private person, but he brings it upon religious subjects, he speaks of the wrong doings of his interlocutors with an admirable courage. I have heard him in particular sharply reprimand the king for his belief in witchcraft, and make a pressing appeal to his conscience, to which the king has had no answer to make. Certain religious notions begin to have some influence everywhere—that of the last judgment, for example. Thus, one day that we were examining the country, we were accosted by three young people, who began to inquire into our business. As Yozefa was speaking to them of my intention of settling among them, the face of one of them all at once lighted up, and he exclaimed: "Then we shall not be burned; we shall have a missionary." This idea of the eternal fire pursues Mavabaze also, for during Yozefa's absence he again and again asked the wife of the latter if he should be burned also.

On arriving home Yozefa has had the joy of being able to show a palpable result of his work. During his absence nine women have been converted at Cossine, a day's journey down the river from Antioka. These, with another woman converted some time ago in the same village, form the first fruits of the harvest of Khassa."

M. Grandjean writes from another region: "Our evangelizing tours would be easy if we had solid ground to walk on, but the sand is very fatiguing. On arriving at a village, we begin by demanding of the chief of the district permission to speak of the things of God. It is generally granted if the people are sober, but very often they have been drinking and will not listen to what we have to say to them. On some Sundays our people have been repulsed from two places before they were allowed to speak. One day, when I was with them, we were received in this manner in a village. I wanted to persist, but the men of the village assumed so menacing an attitude that we had to leave the enclosure. We then stopped under the burning sun, on the other side of the thorn hedge surrounding the village, and began to sing one of our hymns. A