

ing which alone can prevail to bring men out of darkness and vice to the light and purity of the Gospel of Christ. Nothing but actual contact with heathen darkness can make one appreciate the energy of the former which brings men out of it.—Believe me, &c.

VINCENT W. MAURITIUS.

Rev. Dr. Tidman.

It will be observed that the Bishop speaks of establishing a Church of England Mission for places on the coast of the island. We have reason to believe that there is a prospect of this plan being carried into effect under the auspices of the Church Missionary Society.

PERSECUTION IN AFRICA.

Madagascar is not the only centre of interest in AFRICA. The following letter shows what Christians among the Barolongs, a tribe of Central Africans, can endure for the faith:—

"It is now more than a year since Montsioe, the chief, assumed an attitude of open hostility towards his Christian subjects.—Matters were hastened by the unusually large number of young people who, under religious impression, ceased to take an interest in those subjects which engage the attention of the young in a heathen town. When these inquirers were about to be enrolled in classes, and thus take up a position as '*batlu ba lehuku*' (people of the Word), the chief resolved to prevent their doing so. His decision was that they must first observe the usual custom of their forefathers, and especially that they must join in the reed-dance, and that afterwards they might 'join the Word of God.' Moleme and the disciples were opposed to this course as one which virtually obliged them to serve two masters—a thing which, they said, God's Word told them no one could do. I need not tell you what would be the result of resistance to the will of the chief in such a town as Montsioe's: the consequent pios, accusations, defences, and general loud talking in public; the family strifes, the upbraidings, the asseverations, in private.—All this was enacted among the Barolong, when the young people resisted the will of their king, and broke off from the customs of their forefathers.

"The next cause of offence was the refusal of the Christian young men and inquirers to go to the hunt (*lechulo*) as usual.—This was followed by another 'crime,' their refusal to join in digging the 'garden of rain,' *tsimo ea pula*. This is, as you are aware, a heathen ceremony, and those who take part in it are of course abettors of rain making. Moleme and Jan, with the other believers and inquirers, refusing to join in

digging this 'garden of rain,' requested that, if the king wished a test of their loyalty he should appoint them another field, which they would be quite willing to dig at his command. 'Do not accuse us of disobedience?' said they to the chief; 'you are still our father, and in all things belonging to your kingdom we are still your most willing subjects; only concerning our old customs and the Word of God, we have believed the latter, have "entered into the Word," and therefore may not join in the dark deeds of our forefathers, who had not the knowledge which we possess.'

"Baffled in these endeavours, Montsioe had recourse to another plan. In the absence of the two chief men among the believers, he gave out the order that on the following Sabbath there should be no meeting in the little chapel—all were to join in the usual singing and dancing by moonlight. In spite of the chief, the believers met as usual, led on and encouraged by two women, whose names I forget, but who certainly acted in a manner worthy of their Christianity. Finding that his command was unheeded, the chief resolved to scatter the little company by terrifying the females, who he knew animated the rest. Accordingly, while one of the male members of the church was engaged in prayer, Montsioe appeared at the chapel door, a naked European sword in hand; the services were interrupted, and doubtless many were terrified. Montsioe ordered the worshippers immediately to disperse; but he was answered by one of the two women, that they were doing nothing but what was required of them as 'people of God's Word,' and that they should just go on with the service.—Then followed what must have struck terror into many hearts, and what was meant to terrify all. The chief, in a great rage, indignant at being opposed to the face by women, threatened the most dreadful things if they did not at once leave the place. I believe he ultimately succeeded in clearing the chapel; but he was utterly foiled, nevertheless, in his endeavour to put a stop to the regular meetings for worship, which were taking place up to the time of my visit.

"But perhaps the most interesting part of this account remains to be told. Montsioe has a daughter, not more than twenty years of age, who is married to a serious thinking young man, and who herself is a believer. After it had occurred to the chief to crush Christianity among his people, he felt of course that he must 'begin at home.' Accordingly he forbade his daughter to attend the public worship. He was obeyed in this; but the heads of the church endeavoured to make up to her what loss she might sustain by her obedience to this cruel command, by regularly sending one of their