



A NATIVE AFRICAN VILLAGE.



A BOER FARMER.

preacher; how can they preach except they be sent?"

In the Transvaal, the work was commenced as early as 1864, but has not progressed rapidly, for the Cape people and half-castes, who speak Dutch almost entirely, are deeply degraded through drink. Their masters, the Boers, in no way try to convert them, their rigid Calvinism forbidding it. At their centre, Molote, is the mission farm, which so far has proved a success, though usually it is not found good to collect them into locations, as leading to idle and vicious habits.

A little farther north of here is Mashonaland, that country now exciting so much interest by reason of the recently discovered gold mines, and the present war. The Mashonas, unlike the Matabeles, are a cowardly, indolent race, though many show an intelligent understanding of what is taught them. The mission in this reputed kingdom of the Queen of Sheba is seven years old, under the charge of Bishop Bruce. The work is divided between the natives and Europeans, and the missionaries have found the Company's officer most kind in assisting with the Church services.

Umtali, one of the principal stations, is 130 miles from the railway, and the journey has to be performed on foot, as no cattle can live in that region on account of the Betse fly, so all provisions have to be brought by carriers, which causes them to be very expensive. In some places, black sugar is 21 cents a pound; a 200-pound sack of flour costs \$125. At Umtali a church has recently been built by Mr. Pelly, who is succeeding admirably. The nurses at the hospital, who were completely worn out, have lately been replaced by others from the University College Hospital, London.

Canon Balfour, who is stationed at Fort Salisbury, the headquarters of the Company, is doing most valuable work, especially in his journeys among the kraals, all of which must be performed on foot, sleeping either out in the open veldt, or in the filthy huts of the natives. One layman, Mr. Edwards, since invalided home, having been frequently at death's door by repeated attacks of fever and ague, induced a witch doctor to give him his grandson to bring up as a Christian—a wonderful concession! The duty we owe to Mashonaland is plainly shown. At a meeting in Capetown a Presbyterian missionary made a remarkable speech, saying he looked on Mashonaland as especially entrusted by God to the Church of England. For years they had been longing to go there, but no opening had come till the Church of England undertook it.

The chief of Pondoland, the only independent state, gave his heir to Canon Gibson to educate in England. He is now a Christian, Edwardes Mditstiwa. As all his surroundings are heathen, it will prove most difficult to retain his Christianity and self-respect among a people who, the Bishop of Kafiraria says, "still remain in heathen darkness, practising the most revolting and barbarous cruelties in obedience to a long-established system of witchcraft and superstition." At Umtata is St. John's College. The three greatest hindrances in South Africa are beer, idleness, and polygamy.

At Wyldsdale, Swaziland, is a small mining camp, in which the visiting clergyman found only two men sober. Among them he discovered the son of a general, whom, after some conversation, he induced to leave the camp, and a young Welshman from the parish of a friend of his. These men all earn from \$17 to \$25 a

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