

tives of India, there being 51,000 of them in that colony. Indian soldiers are the protection of Nyassaland. The merchants who do a large part of the business at East African ports are from India.

—Mrs. Laura H. Bates writes thus in the *Missionary Herald*: "The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the 'unseen Guest;' the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants* which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, 'a crown to her husband;' the awakening of a thirst for knowledge which packs 130 girls into buildings planned for 60, which fills the girls' school at Umzumbi so full that the doors must be closed against other applicants for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of 'a home for scores of runaway girls who flee for succor to the missionaries—these are some of the signs that the leaven of the Gospel is working in the hearts of the people of Natal, and will work until the whole lump is leavened."

—Says W. G. Robertson, in *The Christian*, concerning a station of the Livingstonia Mission to Nyassaland: "When I first went to Livlezi, there were no Europeans nearer than 120 miles—viz., Blantyre. So you can understand that the natives knew little of Europeans or European workmanship. We had to build our own houses, first of wattle and mud, but latterly of brick. We had to teach brickmaking and building, and we have now 6 or 7 who can saw timber or do simple joinery work. We have some brickmakers and builders, and also one little chap who

sets up as a tailor. Some now build square houses for themselves, and a number have bedsteads and chairs, so there has been some progress. We also do a little medical work—binding up sores and wounds, etc. When I went there first, after perhaps spending weeks treating a sore or wound, we were frequently asked by the patient for payment. But this last year in three cases the natives offered to pay a fee.

We have about 500 regularly attending schools in the various stations of the district. The scholars are not very far advanced. About 150 can read and write. We have 15 teachers—8 boys and 7 girls—receiving an average pay of one shilling per month, able at least to read their Testament, etc. The chief has actually got in his employ two scribes who have run away from the mission.

—M. Coillard, who is returning from the Zambesi broken down in health, writes thus from Kazungula, where he crossed the Zambesi: "What a difference between the voyage to-day and that of 1884! Then there was not a soul in this immense country who knew the name of the Lord, much less prayed to Him. We sang our hymns in the desert, and they were lost without effect. Now, the Lord hath done great things for us, and we give Him thanks. This very station of Kazungula, with its large village, where all is a prosperous, bears witness to it. We count 5 flourishing stations, and in each of them a greater or smaller number of Zambesians who profess to have found the Saviour. But what fills me with joy and gratitude toward God is our school of evangelists with its 10 pupils. And now M. and Madame Mercier are going to build again the ruins of Sefela and to open there at last our industrial school. Are not these the rays which announce the dawn of that day when the glory of God shall shine in this land, and the darkness of heathendom melt away?"—*Journal des Missions Évangéliques*.