

sionary Society in Namaland (South-western Africa) have at last the great comfort of reporting that the rebel chief, Hendrik Witbooi (we believe a half-breed) has definitely made his peace with the German Government, which has acknowledged the surrender in flattering terms, expressing the confidence in view of his well-known steadfastness of character, that as he has always been an honorable foe, so he will henceforth be an honorable friend, and a helper for the good of the people. It is reported that the government, which has already restored to him his ancestral seat, and confirmed him in the chieftainship of his own tribe, has also assigned him a salary sufficient to secure him against the straitnesses which first tempted him from being a church elder, to become a plunderer of the neighboring tribes. He seems to be a man of remarkable intelligence and energy of character, and to have retained, amid all his aberrations, deep traces of Christian instincts. Besides his distresses, he seems to have been led astray by the hope of securing a sovereignty over the whole Nama people. Now that he is restored to the ways of peace, we join with the Rhenish brethren in hoping and praying that he may be restored to the ways of God.

—After the years of weariness and discouragement, neglect and hardness of heart, which have weighed down the hearts of M. Coillard and his brethren of the French Zambesi Mission, the harvest seems to have burst out into sudden fulness. Sixty conversions at Sefula, 37 at Kazungula, a number also at Tealuyi and at Shesheke, and everywhere the awakening advancing. Litia, the king's son, who was for awhile a zealous Christian, but then relapsed into heathen ways (never into formal heathenism), shows great interest in the work, and has taken the first step toward return by dismissing his second wife. Many others will doubtless fall away, at least for a time, but the season of deadness and indifference

seems to have gone by. Let us pray for these brethren, who have been so long prophesying in the valley of dry bones, and at last see bone coming to bone, and the reanimated frames beginning to stand up on their feet, the first-fruits, we hope, of an exceeding great army.

—"The use of alcoholic drinks among the converts of the American Baptist Missionary Union at its station of Banza-Mantéké, has been made the subject of severe prohibitive measures, applying alike to imported brandy and the palm wine manufactured in the country itself. Total abstinence is found to offer the only efficacious barrier against excess, and its compulsory observance has materially increased the influence of the Church. The mission stations, 10 in number, extend chain-wise along the Congo's course, from Matadi, situated at the mouth of the river, to Bolengi, lying beyond Equatortown. The converts at the Lukunga station give cheering evidence of their sincerity in the readiness with which they contribute toward the pecuniary expenses of the work. A seminary here supplies a home to many a native Congo pastor in embryo, while printing, carpentering, and the cultivation of the sugar cane have been introduced.

"With such facts before us one is somewhat struck by the renewed admission of a Roman Catholic missionary on the French Congo, that the conversion of adult and aged natives is a practical impossibility. Children alone repay the toiler."—*Church Missionary Intelligencer*.

#### INDIA.

—"A Brahmin gentleman, Mr. V. Nayan Aiyar, has compiled a report on the recent census of Travancore, the value of which the Maharajah of Travancore has recognized by presenting him with an honorarium of Rs. 2000. The following remarkable testimony to the work of missionaries among the de-