

the Gospel had never been preached in this district, and, so far as known, not one of its numerous people had ever heard the name of Christ. Progress was slow at first, and the increase in membership was less rapid than in the neighboring station of Inza Manteke, but to-day in the churches of this field there are about 600 Christians. The most remarkable development, however, has been in the line of self-support. The churches not only maintain their own pastors and evangelists, but have formed a 'Missionary Society of Lukunga,' which raised about \$300 in 1895. Two missionaries were supported and 2 branch churches were assisted in paying the salaries of their native pastors. There was a class of 25 candidates under instruction for various forms of religious work, and a self-sustaining school of 40 scholars."

—A recent traveler in the Transvaal declares in the *London Christian*: "It should be remembered that the section of the Reformed Dutch Church to which President Kruger belongs—the 'Doppers'—makes much more of the Old Testament line of things than of the New Testament—has no sympathy with the natives, believing the colored races under the curse of Canaan, whose destiny and doom it is to be hewers of wood and drawers of water, under the lash, for the benefit of the more fortunate white man. They regard them as animals, and treat them so, for be it noted that there is no recognition of marriage in the Transvaal between colored men and women. A Kaffir cannot there have his lawful wife, for the Transvaal Government refuses to such a relationship a legal status."

—Tidings of awakening and revival come from the French missions on the Zambesi. Not a few are professing to be willing to serve God, and to this is largely due the new interest in the things of God that is so noticeable. The great practical stumbling-block is the marriage question. "Christian marriage," says M. Coillard, "frightens

them by its bonds. Heathen marriage is more accommodating; a man marries and divorces a wife at pleasure, only to marry and divorce another." M. Coillard is obliged to take a furlough at last. He has been so ill that it is doubtful whether the long journey south to Basutoland by way of Bulawayo, Palapye, and Mafeking be not too much for his reduced strength. If all goes well, however, he will stay a few months at Lessouto before returning to Europe.—*Record*.

—Between his arrival in Uganda in October and February 17th, Bishop Tucker confirmed 1200 candidates, and at last accounts was about to visit the Sesse Islands for further confirmation services. Within the last year the adult baptisms seem to have exceeded 3000. Mr. Pilkington thus summarizes the position: "One hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read His Word; 200 evangelists and teachers entirely supported by the native church; 10,000 copies of the New Testament in circulation; 6000 souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world!"

—The main difficulty between Italy and Abyssinia seems to arise out of a determination of the former to put down slavery. The German Missionary Fial writes that according to the doctrines of their church the Abyssinians may enslave prisoners of war captured from the heathens around them, but may not trade in slaves. He inherits them, or receives them as presents if he does not capture them in war. Every Abyssinian has one or more slaves, and these do all the work. King Menelek has given a written promise that slavery shall be taken in hand.