

police department, being re-established, relieved me of the several extra offices.

It was not, however, for the civil service I had come into this isolation, but for publishing the good tidings of salvation and to care for the bodily ills of the European and native inhabitants.

Gospel services on the Lord's day were immediately started at the Mission Station, and visiting and preaching among the kraals. A month later the day school was opened. The natives did not know the use of a book. I decided to accept only twelve pupils and teach them individually, limiting my instruction to reading and writing in Zulu. In seven months there were five young men and boys (including one or two princes) who could read intelligently in the New Testament. Some of these had "turned to the Lord" in the meantime, and, in company with others who could not read, they began at this early date to be helpers in the Gospel. Some of them were astonishingly apt at preaching. Though souls were not "daily added unto the church," they were added from time to time, and there is now a helpful little company of believers. This is the first Christian church in British Tongaland, the last tribe in South-East Africa to be evangelised.

Often have tears of joy come into my eyes as I have seen in these raw Africans the fruits of the Spirit. I do not mean only praying and preaching and singing, but a general turning from darkness to light; a ceasing to do evil and learning to do well; a making manifest their repentance by becoming better citizens and more faithful and industrious servants.

How encouraging and gratifying it was to receive from a gentleman down in old Zululand such a commendation as this:

"Your two young men, John and Peter, have been with me for some time. Their civility, humility and industry are in striking contrast to the other native servants. I hope you may be spared long to teach and train many more. These are a credit to you."

And so the transforming influences of the Gospel and education continue to manifest themselves.

As soon as the school pupils know enough to help in teaching they are required to do so, and the converts are immediately enlisted as helpers in the work of the Gospel.

Perfect independence with the natives must be the policy pursued. If they desire the advantages of the school they are required to pay for both the tuition and the school supplies. Do they not wish my services it leaves me all the more time for other work. It might be said that "nothing for nothing," excepting the Gospel, is the unwritten motto. Neither are inducements of food and clothing held out to them. They are taught, on the contrary, to help the missionary and their people, both heathen and Christian. Each disciple, man, woman and youth, cultivates a "Lord's garden," the whole product of which is brought in harvest time to the Lord's house as a free-will offering. The receipts from these offerings, which are bought by the missionary, are put in a special fund for the support of teachers and evangelists who shall go out to other parts of the country.



A LARGE KRAAL
IN TONGALAND