

97. The right hand just as the black people, for "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Then besides that, they never before had seen one received, who had been baptized in infancy. But now they understand better that the baptism of their children is not an empty ceremony but means much. Mr. Woodside then led, as we partook of the Lord's Supper. Those who sat at the table were the missionaries, and Mabel, four members from Kamundongo native church, one from Bailundu church, who now lives at Sakanjimba and the members of our own native church, of whom several are absent at the coast. There were then in all thirty native members.

On Monday and Tuesday the gentlemen continued their business with three sessions each day. We, ladies, enjoyed much our social intercourse and often discussed methods of working.

We were sorry our friends could not remain longer but all took their departure on Wednesday morning, leaving us a little lonely, for so many bright children are much missed when they leave us.

Mr. and Mrs. Woodside and their family are about to leave for America, so some of you may see them.

May 20th.

DEAR LOVED ONES,—Our letters this mail were few in number but very good. A good many papers came, and we will enjoy them much. Our Kindergarten takes up a good deal of our time—we are preparing something new for them. I found straw with a hollow centre, and have cut it into short pieces, to be strung alternately with colored paper, this is scarce, but we use catalogues or envelopes, and they do very well. Mr. Currie began making bricks to-day again, he hopes to do a good deal of work, such as building fences, etc. It is very hard for him to leave every department to look after, and we do hope that soon, some one will come to relieve him. I want to tell you about an old woman Nacisinga, the mother of Cipilulume and Calungila, who is Lumbi's wife. They are both members of the Church. It appears that Nacisinga's mother was sold into slavery when Nacisinga was a baby, and as the native law is, that if a woman is sold into slavery her children and grandchildren are also slaves. Those who bought her mother did not know of her existence, so she has remained free until now, when they have sent for her, and taken her to the Fort, where the case is to be tried. A soldier came yesterday and took her, her husband going with her, and a number from his village. She is a regular