

We expect to open our school in a rented house, October 1. There are many applications for admission, most of whom are orphans and poor children. The sum of \$50 will support a child for one year in the school.

For the success of our mission we depend, with God's blessing, upon the direction of our Board of Trustees and Managers and the benevolent support of Christian friends. I hope you will always be interested in this work, and help it any way you can. It is the Master's work, to whom be all the glory.

I shall be glad to correspond with and hear from you at any time.

Yours in Christ,

(Rev.) H. S. JENANYAN.

Mission Work Among the Zulus in Natal, Africa.

BY REV. JAMES SCOTT, IMPOLWENT.

A VERY unexpected and interesting work has been begun amongst the Zulus in Natal. The European population of the county of Umvoti, of which Greytown is the principal place, are Boers, who belong to the Dutch Reformed Church (Presbyterian). Their minister, the Rev. James Turnbull, was a licentiate of the Free Church of Scotland, educated at the New College, Edinburgh.

Mr. Turnbull's congregation, like their countrymen throughout South Africa, read their Bibles, attended ordinances, and were outwardly good Christian people. Their Christianity, however (except in some special cases), did not extend so far as to caring for the salvation of the heathen perishing around them. Being under British rule, they showed no open hostility to mission work; probably, however, the same spirit was in them as in their countrymen who burned down Livingstone's station, who destroyed the stations of the French missions in Basutoland, and who hindered the advance of missions whenever they had the power.

Three years ago God's Spirit worked in a marvelous way amongst these people. The commencement of this outpouring of the Holy Ghost has been attributed to different human agencies; the Boers themselves say the chief agent was the reading and meditating upon God's holy Word.

After varied experiences, one and another amongst them began to feel that they were new creatures in Christ Jesus; although they had been members and office-bearers of the Church, yet they now for the first time felt Christ a living power within them. No sooner did one speak to his neighbor of the change which had come upon him or her than the reply came: "Such also is my experience"; and soon whole families were rejoicing together and praying for their neighbors and kinsfolk.

One case worthy of mention is that of a woman who was brought into the light while

her husband was on a journey far from home. He heard a rumor of what was going on, and started in a hurry for home, telling his friends that if his wife had taken up with these fanatics he and she would soon separate. Within two days he and his wife were found with hands joined praising and blessing God for His goodness in giving them such a blessed outpouring of His Holy Spirit.

Whilst the Boers were praising God for His goodness, it came into the hearts of some that they had a duty toward the heathen, whom they had hitherto looked upon as little better than animals, to serve them, the superior race. In their gatherings for prayer they brought the condition of the heathen before their heavenly Father, and soon they felt that they must be up and doing. Applications for help were made to various missionaries, especially to those of the Free Church of Scotland. These appeals were gladly responded to, and before long they had several native evangelists preaching the gospel throughout the country. There are now fifteen stations or preaching places where the heathen are gathered together to hear of Jesus and His love. These stations are just the Boers' farm-houses. On the Sabbath the Zulus may be seen gathering in from the neighboring kraals and villages, old and young, men and women, a few clothed, but mostly heathen in their blankets, or even without one. The largest shed available, generally the wagon-house, has been prepared for the occasion, and there the missionary or native evangelist, or, in absence of either, the Dutch farmer, conducts a simple service in the Zulu language. The writer has on some of these occasions seen as many as eighty Boers and three or four hundred Zulus gathered together to worship the one true God, the services commencing on Saturday and being continued till Monday afternoon. There was often a dearth of preachers, but gradually this difficulty is vanishing. Most of the Dutch farmers know the Zulu language, and are well acquainted with the Word of God; and though at first diffident of their own powers, they were persuaded to begin by reading a few verses of Scripture and offering up prayer. Now they are conducting services more and more freely, and thus are becoming bound together, black and white, in one common love to the Lord Jesus Christ. Very soon God gave the blessing to this wonderful work. Not many months after the first attempts were made, over one hundred gave in their names as candidates for baptism. These have now been formed into a native church in connection with the Dutch Church of Greytown; many more have professed faith in Christ, and are now under instruction and being gathered in from time to time. The work is carried on under the direction of a committee of Dutch farmers, who, besides being themselves heartily engaged in the work, employ three native evangelists.

Amongst these evangelists is one man, Petros Skosan, whose case is a striking fulfillment of