

CAFFRELAND.—Rev W. Leslie, of Somerville Station, gives an account of the observance of the Lord's Supper, in August last, when six new members were admitted. He thus speaks of them: "It must gladden your heart to know that all these six were brought in under the ministry of our departed brother, Mr. Soga. Two of them—Petrus and his sister Martha—had previously received instruction in the truth of God from their believing parents, now dead. The other four, three of whom had not long since come out of red heathenism, I baptized previously to their taking their places at the Lord's table." He gives, particulars of the four new converts, of *Nonibe*, one of them he says: "She joined the candidates' class not long after the death of Mr. Soga, and previous to that time lived among her friends, who, with a single exception—that of Mbukani, her son, one of my agents here—are all red heathens. She had led a life of great wickedness, acting as a doctress, especially among the Fingoes, and in this way doing a large amount of evil. But that word which is 'quick and powerful, and sharper than a two-edged sword,' came and separated her from her sin. She had heard the word from Mr. Soga, and also from her son, as he went about declaring in his simple way the message of salvation. On one of these visits to the kraal of his heathen relatives, Mbukani, after preaching, was called aside privately by his mother, who said to him: 'My son, this thing you are speaking about is a good thing. I like it. Take me home with you, that I may learn more about it, and fully understand it. I cannot live here any longer. Take me home with you.' After a time this was done, and then she became a candidate for membership. In speaking to a Christian person about her, the remark was made, 'Nonibe does not say much at any time, but we know what she was before, and we see how she lives now.' I only add, in reference to her case, 'Is not this a brand plucked out of the fire?'"

AJMERE.—MEDICAL MISSIONARY WORK.—Dr. Husband gives the following interesting account of his work at Ajmere:—

"And now let me tell you how the work is carried on from day to day. In the hot weather, early in the morning, the sufferers may be seen gathering to the house where they expect help and healing. It is an interesting sight to see them assembled. All ages are represented—from the infant of a few days to the old man of threescore and ten. With the exception of a few better class individuals, who are provided with a wooden bench, all squat down on the floor, and form a circle round the table in the centre of the room. Glance round that group of 30, 40, or 50 sick ones, and you see at once that different *castes* have here their representatives. There is the Brahmin, with his lofty looks, and proud of his lineage, and the sweeper, whom he despises as the dust beneath his feet; the sleek and wily merchant, and the dirty oilman. And as the *castes* and occupations differ, so the diseases are of great variety.

"As in the days of our Lord's life on earth, many of the sick are carried on their beds, and brought, to what I trust, will prove a good Bethesda pool to them in a double sense. A father carries in his son, suffering severely from internal parasites, in consequence of which he is in the greatest peril. There are numbers of other sufferers from the same cause, all waiting to be relieved from this painful, distressing, and sometimes dangerous disease. There are here also the blind, the halt, and the lame, and others with maladies more or less serious, waiting for that aid which in many cases I am unable to give. After a goodly number have assembled, a portion of Scripture is read, and an address suited to their circumstances and level to their capacities is delivered.