

# Sunday Reading.

## AMONG THE ZULUS.

The Results of Church Mission Work in Cape Colony and Natal.

A deeply interesting and significant story of gospel work is related by Mr. Spencer Walton, the Director of the Cape General Mission in Southern Africa, who is now on a brief visit to New York. The Mission is the outcome of an effort initiated by Rev. Andrew Murray, of Wellington, Cape Colony, to reach the heterogeneous peoples who have gathered in Cape Colony and the tribes on its borders. How manifold and varied this work is, only those who have lived in the Colony can fully realize. There are first the Colonists, who are chiefly of English birth or descent; then there are the soldiers, sailors and mounted police, which the English government maintains there for the defence of the Colony and the preservation of order; in addition, there is the horde of men of diverse nationalities whom the discovery of gold and diamonds has attracted, among whom there are five thousand Jews. Added to these are the dark races in and around the colony, among which there are seventeen thousand Malays. They are rigid Mohammedans, but are open to Christian influences. They are the descendants of the slaves brought thither by the early Dutch settlers. At Kimberley, are the diamond mines where about thirty races, including Zulus and Kaffirs are represented among the miners. At Johannesburg, in the Transvaal, where the gold mines are, there is a still stranger collection of peoples, including Europeans, whose need of the Gospel is as great as that of the natives. At Pretoria, in the Transvaal, there is an Asiatic ingredient added to the singular medley. There is a coolie settlement outside the town, where Hindoos and Mohammedans in search of gold and precious stones, are living in squalid misery. Still farther in the Transvaal, in the neighbourhood of Vryheid and Nachmaal, are the kraals of the Zulus, standing in startling contrast to the farmhouses of the Dutch Boers. Farther east, on the borders of Gazaland, in Swaziland, the natives of which are still sunk in heathenism. Very unlike are the conditions of these various races, differing from each other in temperament, in their proclivities and in their education. From the English outcast whose vice and prodigality have driven him from a home of refinement and culture into the South African army or the mining camp, to the Zulu with his superstitious rites and ceremonies is a long step, but the brave and devoted men and women of the mission, under the leadership of Mr. Spencer Walton, are giving with utmost confidence to all, the same unfailing panacea for all human sorrow and misery—the Gospel which is still, as it was in Paul's day, to all who believe, the power of God and the wisdom of God.

The Rev. Andrew Murray, who is the author of "The Children for Christ. Abide in Christ" and other works well known and widely circulated in this country, was not the kind of man to remain unmoved amid such needs as existed in and around the colony. He worked hard with such help as the colony afforded to give the Gospel to the people, but the means were awfully inadequate to the work. Twelve years ago he visited England, earnestly desiring to enlist laborers for his far-off harvest-field.

Mr. Walton had previously visited Cape-town and held evangelistic services. The result justified the hope that God would own and bless the effort put forth. There had been a most blessed and successful revival in Capetown. The largest buildings in the city had proved too small to accommodate the eager seekers and the movement had spread through the colony. Mr. Walton, on his return, told the story of the work in several London churches, among others in the Metropolitan Tabernacle, at a meeting over which the late Pastor Spurgeon presided. Mr. Spurgeon rejoiced at the news, gave the mission his hearty commendation, and proved to the day of his death a sincere, practical friend of the work.

Among the tangible results of the work are two Soldiers' Homes, and mission gages at the "Compounds." As many as seven thousand natives are usually gathered in these compounds. They belong, as we have said, to many races and come from their distant kraals to work a few months at the mines. To avoid subjecting them to temptations to drink and gamble and steal the precious stones, they are kept close prisoners during their term of service in a space surrounded by a high stockade roofed over with wire netting. These spaces adjoin the mines and are called "compounds." The netting roof is put there to prevent their inserting a diamond in an orange or some other fruit and tossing it over the stockade to a confederate outside. A picture taken from one of Mr. Walton's photographs of a group of miners in a compound is very attractive. The compounds are kept scrupulously clean, with all conveniences for cooking and other necessities. A hospital for the sick is connected with them. The missionary is freely admitted to the compounds and holds services on Sunday, when work at the mines is suspended. Some of the people refuse to attend preferring to engage in games, or to lie around and smoke, but a large number listen to the missionary and several genuine conversions have taken place. When the men leave the compounds at the end of their term of service,

to carry their wages to their distant kraals, not a few of them take with them the precious knowledge of Christ and a Bible in their own language which they can read to their people at home.

The mission has secured the services of Titus, a Zulu exangelist, for its work among men of that race. His headquarters are at the house of a friendly Dutch farmer who is a Christian man, in thorough sympathy with the Mission's work and ever ready to help Titus in reaching his people. In Swaziland the work is slow; the people are indifferent, but sixty thousand are living there in heathenism and the mission is hoping and praying that the good seed will soon begin to bear fruit. At Johannesburg four missionaries are laboring and a hall has been built in which services are regularly held and much good has been done. At Pretoria also the most encouraging prospects are in sight. When Mr. Murray and Mr. Walton visited the place some two years ago, and described the work they were about to begin they were warmly welcomed and excellent buildings at nominal rent were placed at their disposal for meetings and residences for missionaries. In Basutoland also three stations have been established each with convenient quarters for the work.

## ENVY AND JEALOUSY.

These Weaknesses of Humanity are very Common.

The jealousies of men toward those engaged in the same kind of work are often made evident. So many people are disposed to take honors bestowed on others as indignities heaped upon themselves. Praise of others is taken as disparage of them. The meanest things in our world are its envies and jealousies. Their common table fare is reputations, reputations, reputations. The wall of a home, the communion table of a church, the slab of a graveyard, are no defense. Ministers pursuing ministers, lawyers pursuing lawyers, doctors pursuing doctors, merchants pursuing merchants, Arctic explorers pursuing Arctic explorers. How seldom it is you find men in an occupation or profession speaking well of others in the same occupation or profession. When we find exceptions to the rule, as we often do, how refreshing to head and heart. Surely the world is large enough for all, and if we find in our souls anything like the despicable passion of which this speaks, let us turn against our indignation, and ask Almighty God to help us crush the cobra. It used to seem to all that Solomon had got the wrong word and needed a milder substantive, than the one he employed when he said in his proverbs, "Jealousy is the rage of a man." As all have seen the battle of life go on and hundreds of men and women persecuted and driven to the wall, and belied merely because they had more virtue or more brain, or more beauty, or more success than others, the attack more and more virulent and persistent and vehement as the years go on, the dagger struck at them between the iron wicket of the sepulchre even after they had gone down into their winding sheets, and showing itself months and years after their decease, all have said, "Solomon was right." Had he chosen a softer word he would have chosen the wrong word: "Jealousy is the rage of a man."

## MIXED GOODS.

Trial Tests the Christian and Shows the True Material.

Dealers in dry goods are indebted to a discovery of a chemist from Germany for a simple means of ascertaining whether a fabric purporting to be all wool or all silk contains any mixture of cotton, flax or other vegetable product. A piece of the stuff to be examined, say about three inches square, is after careful cleaning, plunged into strong sulphuric acid, water being afterward added, and the whole boiled. In about five minutes the fluid is poured into a clean vessel and made strongly alkaline by saturation with caustic soda, then adding a few drops of dissolved orchil. The color of the orchil is precipitated there is a vegetable mixture and less than one per cent, is sufficient to cause this result. In testing goods alleged to be silk the sample is plunged into hydrochloric acid, the fibre of silk being very soluble in such acid. Wool and cotton, however, are not affected by the acid and if any part of the fabric remains after the application of the acid, it is certain that the remains must be cotton or wool. We are taught in God's word that an analogous process takes place as to character; but in that case the result is the reverse of that in the fabric. When trial has done its appointed work on the Christian it is the gold and not the dross that is left. (Job 23: 10)

## How She Went Down.

The treasury department received through the custom house of New London a few days ago, the report of a wreck. It was that of a three masted schooner which ran ashore on the coast of Long Island during the recent storm. Her captain assigns a strange cause for the wreck. He says that he had no suspicion that his compass was not working accurately until the storm broke upon him. He went to the wheel himself and carefully followed his chart believing that he would ride the storm safely. He was astonished when the man at the lookout reported the breakers ahead. He knew then that he had been deceived by his compass, and on examining it closely he found that a steel spike projected almost imperceptibly from its side. The speck of steel caused the needle to deflect and to that fact he attributed the loss of his ship. Many a human wreck has resulted from an analogous cause. The conscience with which God endowed man to be his guide, is often deflected from the right course by some strong propensity, or some sinful desire and does not do its duty. (Titus 1: 15.)

## MILE-STONES IN LIFE.

They Serve Their Most Useful Purpose Suggesting the Past.

Mile stones in the journey of life serve their most useful purpose when they suggest a review of the past. A scathing censure of a certain royal house was that its members forgot nothing and learned nothing. They remembered their punishments and the people who had inflicted them, but they never perceived their own mistakes and wrong-doing. Of such men there is no hope of growth or improvement. To every sincere, honest, humble man, his past is full of lessons. His defeats ought to be teachers as powerful as his victories. The sorrow and suffering he has endured, the very sins into which he has fallen, speak to him wise and precious counsel. He has suffered uselessly if he has learned nothing in the dark valley through which he has passed. As he stands for a brief hour at the passage from one year to another, he has an opportunity of gathering the lessons of his experience together and putting them to their fit uses. In such a survey the Christian's central, predominating thought will be of divine guidance. He has been led. God has held him by his right hand. How the consciousness of such a fact transforms our view of life! The path by which we have come no longer seem hap-hazard, the product of circumstances, or even the result of our own choice. To those who have trusted God, guidance has been given. The subtle influence, of which they have been unconscious, has been working, leading them by the way. Sometimes the path has been up-hill, or over rocky ground, and strength has been developed by the difficulties. Sometimes it has led by places where work was waiting to be done, and gratification has come from the doing of it, or sorrow from the missing of the opportunity. Times there have been when in self-confidence we have loosed the divine hand and have turned aside into some pleasant road only to stumble and fall and to seek in humiliation and sorrow from the guiding hand to lead us once more. With the consciousness of such leading, life becomes a glorious past and a still more glorious possibility. Reminiscence is a record of God's dealings; the present is a time of divinely appointed duty and the future has no terrors, no apprehension. "I am continually with thee," is a basis for unshaken confidence, whatever may be our place or circumstances. And this path has no end. The grave is but a place where the outer garment is thrown off, before entering the region in which it is no longer needed. The path is leading thence to "the shining tablelands." What they are in detail we know not, but the same guidance is continued and experience bids us trust it unflinchingly. In the future hidden behind the veil, there may be much that is strange, but we need not fear while our right hand is held by him who has held it in life. At the very verge of the tomb we look up with confidence to him, assured that what God has done, he will continue to do.

## A LOST PARENTAGE.

She Had Lived as an Indian Too Long to Return to the Whites.

A remarkable story has been elicited by inquiries as to the parentage of a child in the government school for Indians at Pierre, S. D. The mother of the child turns out to be a white woman. It appears that in the year 1849 a marauding band of Sioux attacked a caravan on the southern border of Wyoming. The men in the caravan made a brave resistance, which exasperated the Sioux, who were intent on robbery. The Indians outnumbered the whites, but the latter maintained the fight till nightfall and then made good their retreat into a gulch. Before day break the next morning the Sioux gained a position commanding the gulch and killed, as they supposed, every person in the caravan. When they looted the wagons after dawn they found several women in them who were all dead, but with one of them there was a little girl of two years old alive and unhurt. The Sioux took her away with them and she was reared by a squaw. She grew up in ignorance of her race, and did not know of the massacre until she had attained womanhood and was married to an Indian. Among the booty of the caravan which was preserved were several letters and articles which might have furnished clues to the woman's parentage, but she took no interest in them. Recently offers were made to her for an investigation with a view of finding her relatives, but she declined them. She had lived an Indian life for over forty years, she said, and did not desire any other life. The same indifference is often encountered by Christian workers who try to lead the captives of Satan to realize that they may become the sons of God and induce them to live after the spirit and not after the flesh. (Rom. 8: 14-17.)

## In The Deluge.

A press despatch from Galveston, Texas, states that the sea is making extensive inroads in that city. The part affected reaches from Fifth St. on the west to First St. on the east. It is said that the value of the property already swept away aggregates \$100,000. The erosion is attributed by the United States engineers, to the extension of the south jetty far out into the Gulf, which has diverted the coast current from its former course. In one place the land has been eaten away for more than fifty yards inland, and at another the waters have forced themselves more than two hundred yards inland sweeping away sand to the depth of five feet, and threatening the destruction of the electric car track. It is the opinion of experienced engineers that the erosion will not be remedied unless a sea-wall is constructed from Fifth Street to connect with the south jetty, at least a mile from shore. So far twenty houses have been tumbled into the sea and at least fifteen blocks of valuable building property swept away. A man would be thought very foolish who spent his money in erecting a valuable

house on the threatening land. Yet, those who give their time to worldly pursuits and set their affections on worldly things are acting quite as foolishly with the risk of infinitely greater loss.—(Prov. 23: 5.)

## AMATEUR REPAIRS.

Mere Moral Reformation is never Efficacious.

The experience of a New York man in trying to save a little money is quoted by a daily journal as an amusing illustration of foolish economy. The man said to a reporter: "In my own room at home, I had for a long time a chair that I was accustomed to sit in daily. In the course of time this chair began to get a little rickety, but I didn't want to spend the money that it would have cost to have it repaired, and so I drove in a couple of nails where they seemed to be needed and let it go at that. These held it for a while, and when they began to work loose I used to give them a gentle whack now and then with a hammer, but the chair kept on getting more and more rickety, and finally it got so that I had to drive the nails in every day before I sat down in it. I suppose I must have forgotten them the other day, for when I sat down the old chair collapsed altogether, beyond the possibility of repair. I am now convinced that it would have been truer economy to have had it repaired in the regular way by a man who makes a business of it, instead of tinkering at it myself." The same conviction would save many people from disappointment if they would apply it to their spiritual concerns. Mere moral reformation is never efficacious. The only sure way of beginning a new life is to take the heart to Christ and claim his promise to renew it wholly.—(Ezek. 11: 16, 20.)

## Messages of help for the Week.

"We will go into his tabernacles: we will worship at his footstool."—Psalm 132: 7.  
"A merry heart doeth good like a medicine."—Prov. 17: 22.  
"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10: 32, 33.  
"Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Blessed be God, which hath not turned away my prayer, nor his mercy from me."—Psalm 66: 16-20.  
"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15: 3.  
"Seek ye out of the book of the Lord, and read."—Isa. 34: 16.  
"Say unto them that are of a fearful heart: Be strong, fear not; behold God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35: 4-6.

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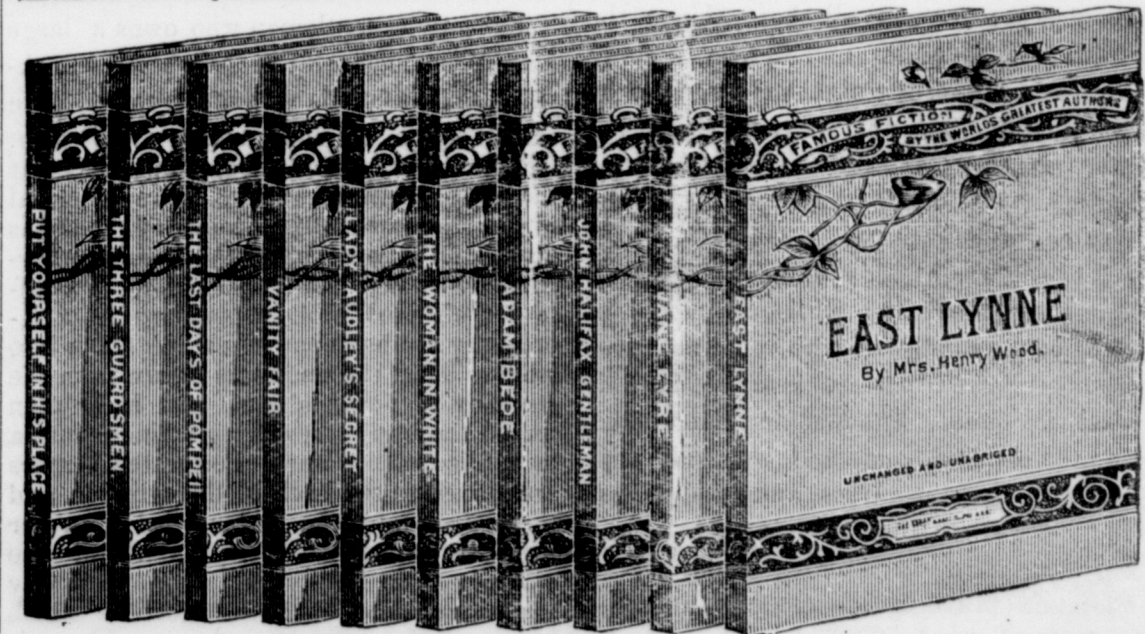
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