THE

AMERICAN ZULU MISSION

ANNUAL

COVERING THE YEAR

FROM ANNUAL MEETING 1902

TO THE CLOSE OF

ANNUAL MEETING 1903

PRINTED FOR THE

AMERICAN ZULU MISSION OF THE A. B. C. F. M.

NATAL, SOUTH AFRICA
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AMERICAN ZULU MISSION ANNUAL.

1902-1903.

THE VISIT OF THE AMERICAN BOARD DEPUTATION.

The present year will always be memorable in the Zulu Mission annals as the one in which, for the first time in its sixty-eight years' existence, a welcome was given to a deputation from the home Board. Such a visit had long been asked for, and, when it was understood that the request was to be granted, it was earnestly desired that the greatest possible measure of good might result from it. With this end in view, special meetings were held by the Mission and also by the native people; papers on various branches of the work and plans for its extension were carefully prepared, and many prayers were offered both here and in the home land.

There is evidence that these efforts and prayers were not in vain. There were times indeed of disappointment and anxiety, first when it was known that the Board Secretary for African Missions, Rev. Judson Smith, D.D., was prevented from coming; then that Hon. F. O. Winslow had found it impossible to join the party as expected, and yet again on hearing of the sudden and serious illness of one of the party on the voyage. But in looking back on the visit there is occasion only for rejoicing, for, in spite of all these apparently untoward circumstances, wonderful success and blessing have attended it from beginning to end.

The deputation consisted of the Rev. E. E. Strong, D.D., editorial secretary of the American Board, and the Rev. Sidney Strong, D.D., pastor of the church at Oak Park, Chicago, a corporate member of the Board, accompanied by his wife. Capetown friends had prepared for them a hearty welcome in the form of meetings and a collation when they should first touch South African shores at that port, and after a hasty call at Wellington College—the Mount Holyoke of South Africa—and at Lovedale Institution, the large native training school of the Free
Church of Scotland, they were, on June 2d, 1903, welcomed at the Durban wharf, Natal. The following day a reception was given them by representatives of the Mission and of the native churches under the spreading branches of the grand old umtombe tree at Clairmont, a few miles from Durban, where Dr. Adams used to preach to crowds of heathen people in the pioneer days of the Mission.

Their subsequent visits in the Mission homes, though all too short, were greatly enjoyed, and they won the hearts of the native people as they went from place to place, receiving ovations of welcome everywhere, and, most important of all, they were given just the wisdom and
tact needed in their conferences with the pastors and delegates in regard to the various difficult matters brought before them. They had come most providentially in a time of special need, and their words of counsel, both to the Mission and to the native brethren, were exceedingly helpful. It was a cause of thankfulness, too, that Mrs. Strong decided to come in spite of her misgivings as to the wisdom of joining "a man's deputation," for not only was her care, humanly speaking, the means of saving her husband's life on the way, but her cheery optimism and hearty interest in all the work of the Mission, as well as her addresses,
were very helpful and inspiring. The spiritual stimulus and uplift given by them all is also most gratefully acknowledged.*

II.

THE COUNTRY AND THE PEOPLE.

As this is only the second number of the Annual, it seems best not to confine it strictly to a report of the past year, but to give some foundation facts, historical and otherwise, about the field and the work.

Most of the work of the American Zulu Mission is within the former limits of Natal, though there is a flourishing outpost in Zululand proper, and since 1893 work has been carried on in Johannesburg in the Transvaal. Natal, though discovered only five years later than America, was not permanently settled by white people until 1824. It became a British colony in 1843 and was given responsible government July 1, 1893. As to situation, its port, Durban, is about 920 miles eastward of Capetown, or 7,820 from London, and in a latitude and longitude easily remembered, about 30° south and 30° east. Since the late war the territory of Natal has been extended so as to include Zululand, Tongaland and a portion of the Transvaal, thus nearly doubling its former area. It now covers 36,700 square miles, making it nearly one third the size of Great Britain, or somewhat larger than the state of Maine. It has a coast line on the Indian ocean of about 340 miles. The Drakensberg mountains run along its western border.

Natal's deep valleys, wild, rocky ravines, high and often table-topped hills and mountains, its beautiful rivers (none of them navigable), its picturesque waterfalls, its many lovely wild flowers, all delight the lover of natural beauty and often recall the familiar line, "Where every prospect pleases." The climate, too, is delightful and healthful, though the moist warmth of the long coast summers is somewhat trying to those accustomed to the bracing air of a New England winter. The thermometer, however, only occasionally rises above 100°; the average temperature for the year in Durban is given as 69½° and the extremes 42° and 98°. There are two seasons, the rainy and the dry.

[* Before this goes into print the painful news comes of Mrs. Strong's death at sea on their way home.]

The soil is not one that would be inviting to an American western farmer, yet Natal is called "the garden colony of South Africa." The natives are all farmers in their way, their staple products being corn and sweet potatoes, with "kafir corn," a grain much used in making beer, also various native vegetables of name and taste unfamiliar to the foreigner, but very palatable. With care most of the vegetables familiar to us can be raised, the time for planting being at the beginning of the summer or rainy months, which correspond to our northern winter ones. There are none of the delicious wild fruits and berries of the home land, but the *Nux vomica* fruit and others are much relished by the people. The cultivated fruits are those usual in a tropical or semi-tropical climate.

South Africa is rich in minerals and precious stones. The principal mineral product of Natal thus far is coal, which is abundant and of good quality.

The naturalist and specimen collector find a broad field here among the large and beautiful moths and butterflies, the tiny ants whose dwellings, two or three feet high, form a feature of the landscape, the destructive but interesting white "ant," the handsome python, sometimes twenty feet long, the more deadly imamba and puff-adder, the graceful antelopes, and the many other and varied forms of animal life. The former large varieties, elephants, hippopotami, lions and leopards, have mostly disappeared.

The natives of this field are a branch of the great Bantu family, that came, it is believed, centuries ago from the far north. They drove out before them the Hottentots, as these had previously driven out the Bushmen, that strange pigmy race whose rude drawings are still found in the rocky caverns of the Drakensberg mountains on Natal's western border.

The people are usually called Kafirs by the colonists, but they dislike the term (naturally enough, as it is really an Arabic word meaning unbeliever), and we who work among them never use it. They call themselves Zulus, from the Amazulu tribe. This was at first only a small and weak tribe, but just before the advent of the first white settlers, Tshaka, the Zulu chief, proved himself an African Napoleon and Nero combined, and conquered all the ninety-four tribes of the region, annihilating some by wholesale massacre or the slower process of starvation,
and incorporating others with his own tribe. He was called by the people the "Hyena-man" and also, from his size, the "Great Elephant." On the arrival of the early settlers, the coast districts of Natal were a desolate region; as one said, "No cattle, no huts, no corn, no people, save about thirty at the port and a few nearly famished stragglers." And even ten years later, when our missionaries arrived, the thick long grass through which they passed on the way inland to Chief Dingan's kraal hid quantities of human bones. Gradually, however, the land was re-peopled, refugees pouring in from Zululand, escaping to the protection of the white settlers.

There are 850,000 natives in Natal, as now enlarged, comprising 190 tribes under petty chiefs. These chiefs are subject to English magistrates, who are responsible to the government in the person of the Secretary for Native Affairs. The governor is styled "the Supreme Chief of the Native Population."

All agree in calling the Zulus a fine race of people; most of them have high foreheads and intelligent countenances; they are hospitable and generous and not of a revengeful spirit. But in too many cases, where Christian truth has not secured a hold, primitive evils, such as drunkenness, licentiousness, lying and deception have been intensified and added to by contact with the vices of civilization, thus giving sad occasion for the popular comment that the Kafir to-day is worse than he was fifty years ago.

The religion of the heathen is ancestor worship, and seems to consist mostly in propitiatory sacrifices and a sort of spiritualism, the spirits being consulted on all sorts of matters by the spirit-doctors. Before the English supremacy, persons who were pointed out by these spirit-doctors as guilty of causing the death of another were often put to death most cruelly. One of the early missionaries wrote of the people: "Their polygamy, with its soul-polluting fruits, their idolatry without idols, the superstitious observance of numberless foolish and debasing customs and their belief in witchcraft are the four pillars on which their system of error and iniquity rests." Superstition here, as everywhere, dies hard and even yet, in our boarding schools and among some Christian leaders, we find traces of the old fears and beliefs.
III.

THE WORK—ITS BEGINNINGS AND ITS PRESENT STATE.

It may not be generally known, but it is an interesting fact, that the American Board was first led to think of starting a mission in Natal by the strong representations of Dr. Philip of Capetown of the London Missionary Society.

Pioneers.—Six missionaries and their wives sailed from Boston for South Africa on December 3, 1834, and reached Capetown after sixty-four days. We need not wonder at the long voyage: it is evident that those were primitive days, for we read that only two years before a Boston newspaper, decrying the new-fangled

![Wooded Kloof](image)

notion of railways, had said that a railway to that city would be as useless as one to the moon! The three missionaries destined for Natal, Messrs. Adams, Grout, and Champion, arrived there December 22, having had to wait some months in Capetown. When they landed in Natal there
were only thirty white people in the whole country, and the seventeen who were living at the port had built their huts in secluded parts of the bush for safety. Where the beautiful town of Durban now stands, with its many fine and costly buildings, these pioneers found a jungle where not only monkeys and antelopes but even elephants were often seen.

The savage chief, Dingan, received the missionaries kindly, a station was begun near his kraal in Zululand and he himself sent pupils to the school. Meantime, in Natal, on the Umlazi river, crowds were flocking to Dr. Adams's Sunday services under the big tree already men-

![A Christian Home.](image)

tioned. Messrs. Wilson, Venable, and Lindley, who had gone inland to the Transvaal, were driven out by war and came to Natal, starting two more stations. The prospects of the Mission were very bright when, like a thunderbolt in a clear sky, came Dingan's terrible massacre of the Dutch leaders, and during the war with him which followed, the missionaries had to leave the colony.

On their return a new station was started in Zululand, but after two years of prosperity, the new chief, Mpande, became jealous, and
the missionary, Rev. Aldin Grout, was startled one morning at daybreak by the arrival of a band of soldiers sent to kill every man, woman and child in the six friendly kraals near the missionary. The work in Zululand was reluctantly given up, that in Natal was still maintained. The American Board, in 1843, discouraged by so many reverses, recalled its missionaries. Mr. Grout went to Capetown, on his way to America, to plead for the maintenance of the mission; Mr. Lindley and Dr. Adams remained meantime in Natal, the former becoming temporarily a pastor among the Dutch farmers, and the latter deciding to fall back, if necessary, on his medical profession for support. At Capetown the governor and other Christian friends intercepted Mr. Grout. The governor persuaded him to return to Natal and pledged him a salary, remarking that he would rather have missionaries than soldiers to keep the natives quiet, and Dr. Philip declared that rather than have the Mission given up he would go himself to America and plead for its continuance.

The Board reconsidered its decision and the missionaries returned to Natal and began the work anew. By this time ten years had passed and there were as yet no converts. Although at first the people had been eager to hear the gospel news, and Sunday schools and day schools had flourished, as soon as they began to realize that becoming Christians meant leaving their sins, their ardor suddenly cooled. The feelings of many were expressed by one who said to Rev. Lewis Grout, “Teacher, we do not like the news you bring us. We are black and we like to live in darkness and sin. If you do not stop we will leave you and go where the gospel is neither known nor heard.” All were not of this mind, however, and the letters of 1846 and 1847 began to tell of joy over conversions, and the record of these and following years are full of interest. The first convert was a woman, Umbulasi, who at once became a faithful helper. Through her influence several others were brought in, among them her own son, Ira, afterwards one of the first pastors. By the year 1850 there were six organized churches with seventy-eight members, and since then the work has gone steadily forward, though slowly and with varying success. There are at present twenty-three organized churches with a membership of 4,298.

Mission Stations.—There are fourteen principal stations in old Natal, one in Zululand and five in Johannesburg. The largest and oldest are Amanzimtoti, Umvoti, and Inanda, or as they have been recently named, in honor of their founders, Adams, Groutville, and Lindley. There are resident missionaries at present on only six of these stations.
On each station there are a chapel and schoolhouse, usually of brick. The homes of the station people are not crowded together but considerably scattered. An average house is made of "wattle and daub," although neat brick cottages with iron roofs are sometimes seen. The people wear European clothing and have more or less European furniture in their homes, with an increasing number of books, both English and Zulu. The women still work in the fields, but the men plow the

Heathen Kraal.—One Man's Establishment.

ground and help in the work. Church-going is the rule to which, on some stations, at least, there are few exceptions.

Heathen Kraals.—While we thank God for the measure of success that has attended our work, we are saddened by the fact that the great majority of the natives are heathen still. Although the light is all around them there is as yet only darkness in their hearts. There is darkness in their homes as well, as you may see if you crawl with us into their huts. The heathen kraal—one man's establishment—is a collection of huts, one for the man and one for each wife, with the cattle-yard in the center. In these dark, smoky one-roomed huts, and in the midst of evil customs, thousands of bright, attractive little children are growing up. When grown, the daughters are sold for ten cattle, or their money equivalent, to some man, often an old polygamist, as he is likely to have more cattle to purchase with than the younger men have. These heathen kraals are scattered about pic-
turesquely enough on the hills and in the valleys, some on the reserve and some on the location. (See diagram on page 45.)

IV.

THE PRESENT WORKERS—MISSION FORCE AND NATIVE AGENCY.

Our Mission force, including some valued helpers employed from year to year, numbers thirty-seven. Five of these have been on furlough the past year, Mrs. H. D. Goodenough, Mr. and Mrs. G. B. Cowles, and Rev. and Mrs. C. N. Ransom. We had the pleasure of welcoming Mr. and Mrs. Ransom back on June 2, with their bonny little son, Howard, and dear "Mother" Calhoun. Dr. McCord, who was away last year, returned in August of 1902.

We are thankful for the general good health of all during the year. Our ranks have not been broken by death, as in the past two years, and no serious illness has come to any.

The work of the different members has been much the same as last year. It includes the supervision of the native churches and primary schools, the administration of the 88,000 acres of Mission Reserve lands, the requirements of the boarding schools, Bible revision, the publishing department and the medical department. The supervision of the schools and churches involves an amount of labor quite out of proportion to their number, on account of their being at such a distance from each other; thus Mr. Wilcox reports having traveled some 1,500 miles in visits to his five churches on the south coast. The north coast also requires about the same. We had the pleasure of a two months' stay with us of Rev. Dr. and Mrs. Wilder, former members of the Zulu Mission, on their return from America to their present field in Gazaland.

As stated in our last Annual there is no paid native agency in the employ of this Mission. The pastors and preachers are either paid entirely by the churches they serve, or a part of their salary comes from the "Zulu Home and Foreign Missionary Society," to which all the churches contribute annually. Our churches have been self-supporting in this sense since 1894. There are ten ordained pastors and six approved preachers in charge of churches. Besides these there is a noble army of unpaid workers who go out from their respective churches to take the gospel message to the
outlying districts. The converts join the station church and all gather there on Communion Sundays. Partly through the efforts of these lay preachers and partly through the influence of the boys and girls who are converted in our schools and go home to live for Christ, a great change is slowly being wrought in these heathen districts.

The following monthly plan of the Sunday services in the Inanda district is a sample of others:

**IPULANI YABASHUMAYELI BA SENANDA AFRICAN CONGREGATIONAL CHURCH, YONYAKA U 1903.**

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<td>EGUGWINI,</td>
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<td>EMKUMBANE,</td>
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<td>EMTOMBENI,</td>
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<td>EMAOTI,</td>
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<td>ENKANDHLA,</td>
<td>+</td>
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<td>KWA BOTA,</td>
<td>+</td>
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<td>OPONDWENI,</td>
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<td>ENYILIVA,</td>
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<td>EMHLASINI,</td>
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<tr>
<td>EMAFULAZINI,</td>
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<td>KWA STHAKA,</td>
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<th>Name of Place</th>
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As usual, the reports from the churches have both a bright and a dark side. The pastors and preachers, for the most part, speak hopefully of the work in their care. On the dark side of the picture we notice especially immorality among the young people and the lapses of church members into heathen customs; on the brighter side, times of spiritual
blessing and the zeal of many in the Lord's work. A revival of the missionary concert in some of the churches is noted, and great interest in the study of the monthly missionary leaflets prepared by Mrs. L. B. Bridgman. Brief extracts from the reports are given below:

Impapala, Zululand: Preacher, Plant Mceanyana.—"The church is still striving to follow the Lord, but they have been more lazy in the Lord's work than before. Last year there were seven preaching places, now only two. But I have seen two heathen men turning to the Lord and cutting off their head rings." Cases of this kind are very rare and so an especial occasion for thankfulness.

Mapumulo (no pastor).—The services are carried on, or arranged for, by the deacons. Mr. Taylor, however, gives an encouraging report of the church. It has not yet lost the spiritual uplift gained in the great revival of 1896 under Elder Weavers' faithful labors. It is still a strong influence for good on the station and is drawing from the heathen population outside a good number of converts.

Imutshane: Preacher, John Hlonono.—"The backsliding of some
and the coldness of heart of others are causes of great sorrow. But it is a very sweet thing to see some, even if only a few, repenting and giving themselves to the Lord."

_Noodsberg: Preacher, Daniel Zama._—The preacher speaks of two especially interesting conversions from among the heathen, one a young man who gave up his "medicines" (supposed to have great effect as love charms), the other an old ring man* who said, "Until now I have been blind to the things of God, thinking the believers just a crazy set of people." Mr. Taylor, while speaking of the continued faithfulness of the preacher, says that the social conditions are trying from the presence of a large number of unruly and vicious boys.

_Esidumbini: Pastor, Rev. Umvakwendhlu Sivetye._—"There has been great sweetness here this year, for the Lord has worked very much in turning the lost ones to Himself. In the opening meetings of the year many repented, both old and young, and children. My inquirers' class is large and zealous."

_Itafamasi: Pastor, Rev. Joseph Gobozi._—The pastor mentions

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*Old heathen married men usually wear a black polished ring encircling the top of their heads and fastened into their hair.
some interesting cases of backsliders returning, in connection with revival meetings early in the year. The visit of the "Umtwalumi Volunteers" at that time was attended with good results.

_Umsunduze: Pastor, Rev. Cetywayo Goba._—This church has for some time been in a low state and the pastor says pathetically: "Yes, there is a work here but it does not rejoice me; I am greatly troubled. The people are drinking beer and even isitshimiyana, it is said, and with such deceit that it is only by the greatest efforts that I can find out the truth. It seems as if the people are sinking down; my heart cannot be glad." Mr. Taylor says, however, that the church has at last succeeded in paying up its pastor's salary.

_Umvoti, or Grootville: Pastor, Rev. Jeremiah Langeni._—"There has been no great awakening here this year, but rather a coldness in the hearts of the people. I am sorry to see the children of Christians on the station not caring for the gospel. But my heart is gladdened by seeing people at the out-stations repenting, and seeing the young people there seeking the ways of light and so living in their heathen homes as to make some of the heathen parents wish to have their children learn and become Christians."

_Inanda, or Lindley: Pastor, Rev. John Dube._—The party spirit, spoken of often as such a hindrance to the spiritual life here, is still present, though not as conspicuous as heretofore. The Sabbath congregations are large and inspiring. Rev. S. C. Pixley, the resident missionary, preaches in the station church once a month and at other times, as his strength permits, at some of the out-stations. Mr. Dube says in his report: "There are some things that make my heart glad, especially the progress of the Sunday school. There have also been good revival meetings and a time of heart-searching among the preachers in which some were much helped. The things which disappoint me are seeing many of the Christians going back to beer-drinking and the immorality among the young people." Mr. Dube cannot give as much time to the church work as is desirable and as he would like, as he has a large and growing work on his hands in the "Zulu Christian Industrial School," of which he is the principal. He has lately started a weekly newspaper, for which many of the people were wishing.

_Umngeni: Pastor, Rev. Jwili Gumede._—The growth of this church shows what a consecrated native pastor, with God’s blessing, may accomplish in years of continuous service. For over twenty years Jwili Gumede has been in this place, first as teacher, then as teacher and preacher, then as pastor. The church, till 1898 a branch of Inanda,
was then organized with seventy-five members; now there are 205, with an inquirers' class of sixty-one. There are twenty-five who go out as required to the seven preaching places. The pastor says of his young people: "It rejoices me very much that many of them have given up the dancing and evening parties that have been such a snare to them and have promised that, with the Lord's help, they will never go back to them again."

*Amatata: Preacher, Madigane Cele.*—This was opened as a preaching place many years ago, and during the present year a church has been organized with seventy-five members, to which several additions have since been made. The preacher, now an old man, is one of the few converted after middle life, having been a "ring man" and an "induna" of the chief Umqawle before his conversion.

2. IN THE COUNTRY DISTRICTS, SOUTH.

*Amazimtoti, or Adams (no pastor).*—The resident missionary, Rev. W. O. Wilcox, has remained in charge, but after various unsuccessful efforts has succeeded in getting the two parties in the church to unite in calling a pastor. Whether the one chosen will accept the call or not is uncertain.

A large number, seventy-two, have united with the church during the year, most of them coming from the out-stations, which continue to show a more vigorous spiritual life than the central church. There are twenty preaching places in the out-stations and their branches and there are fifty names of lay preachers on the printed plan of Sunday services. These include the members of the theological class. Two of the preachers are paid by the people.

*Ifafa: Lay Preacher, James Mbhele,* who says that the work is going on well. It is the banner church in contributions this year, not in amount, but as being the only one to raise more than the amount assigned as its share.

*Amahlongwa: Pastor, Rev. Simone Kwela.*—The pastor speaks of many having turned to the Lord during the year, both in the central church and at out-stations. A new schoolhouse is being built. They have had some help from reserve funds, but have made the bricks and raised the additional amount needed, also money to increase the teacher's salary.

*Umtwalumi: Pastor, Rev. Sunguza Nyuswa.*—Pastor Nyuswa says: "I am rejoiced by the zeal of the 'Volunteers'; they go about waking up those who have backslidden and those who are wanting to do so."
There are fourteen preaching places and thirty-six have been received into the church during the year.

Umzumbe: Pastor, Rev. Mabuda Cole.—The people have enlarged their chapel to seat 300, accomplishing this in spite of discouraging circumstances and limited means. An interesting work is going on about fifty-five miles west of Umzumbe, started by a theological student. The people have put up a little chapel and seem very desirous to have the work go forward among them.

It may be well to add a few words here in emphasis of the needs of these country districts. In spite of our churches, our pastors and preachers, doing, we believe, good faithful work, and our army of lay
preachers, there are many as yet practically unreached by the gospel. The preaching places need to be multiplied, but an even more pressing need is the building up and quickening of the spiritual life of the central churches, for the standard of Christian life, and even of morals, is on too low a plane. The pastors need and, we think, desire help, in means to this end, in evangelistic meetings, in plans for lay preachers' classes, in Sunday school and temperance work and in kindred matters. If, as we hope, the Mission is at last to be relieved from the burden of reserve problems, the missionary superintendent will have more time for this work.

Boys and men from our stations, as well as from the heathen kraals, are rushing to the cities, there to be either a help and blessing to the city church or a terrible hindrance, and which it shall be depends largely on the character of the church and community from which they go. Whatever plans may be made for the extension of our work, it must not be forgotten that labor and prayer for the base of supplies, our country churches, need to be emphasized. This message comes from one whose church is in the midst of heathenism and is making little progress: "Pray for us; we are still hoping that the time will yet come when the Lord will water this place abundantly with his Holy Spirit, so that the seed that has been sown may grow."

3. IN THE CITIES.

Durban.

The special advantages of the city work are apparent, especially the comparatively easy access to a large number of people and the grand possibilities, already becoming realities, of the carrying of the gospel thence to many distant heathen homes.

The work in Durban has gone on prosperously the past year. The pastor, Rev. William Nyuswa, gives an enthusiastic account of the progress of the church. He is especially rejoiced to see nearly every Sunday some repenting and to see the zeal of the church in the Lord's work. Forty-eight preaching places are occupied by the church every Sunday in various native barracks and ricksha quarters in the town and at several suburban points. The Deputation were greatly impressed and pleased at the sight of the thirty-seven lay preachers assembled in the central chapel, Beatrice street, at 7.30 A.M. on Sunday, ready to be sent out to these places. Fifty-nine have been added to the church, making a total of 268, and ninety-five are in a class receiving instruction preparatory to church membership.

The Beatrice street chapel is as crowded as ever and the long-
The usual overflow service at Durran Chapel, showing the imperative need of a large church.
suffering, out-of-door congregation is still waiting in vain for the new chapel. The way is now open to collect funds for its erection, as, after many trying delays, the proposed joint trusteeship of the Mission and the Durban church is an accomplished fact.

An opportunity to secure another site in the Florida Road district, the most promising unoccupied field in the city, occurred early in the year and it was thought wise to buy it, although only a small part of the £900 required was in sight. As the rent of a house occupying only half the lot pays 6 per cent on the whole investment, it does not seem a rash venture.

But help is needed at once in building the new chapel, in completing the purchase of the new site and developing the work there. The very rapid growth of Durban and the many public improvements that are being made at great cost, are causing a constantly increasing demand for labor, and the native population has risen in the past four years from 11,000 to 20,000. Probably 50,000 individuals are brought
within the reach of the gospel every year in this city. Mr. Bridgman’s presentation at the Annual Meeting, 1903, of these wonderful and increasingly great opportunities stirred our hearts deeply, and we hope that his appeal for the needed funds will not be in vain.

The special feature of the Johannesburg work is that in the mine compounds. The first sight of one of these compounds on a Sunday morning is an experience never to be forgotten. The dense darkness of heathenism is felt as never before, and as one looks into the stolid faces and notes the utter indifference to the gospel story, the winning of souls here seems hopeless till we remember the word, “Not by might nor by power, but by my Spirit, saith the Lord.” Later, when one sees trophies gathered from that very place and looks at the once stolid face, now bright with Christian joy and light, we say, “It is the Lord’s work, indeed; only His Spirit could work this transformation.” Hearing, years later, of one of these converts far away in his

COUNTER ATTRACTIONS IN A JOHANNESBURG COMPOUND.
once heathen home, gathering his household for evening prayer, makes us realize the keeping power of the same Spirit and gives new courage for the work.

It is gratifying that one of the two new places opened in Johannesburg is at the Robinson Deep, one of the largest mines, which will employ 4,000 men as soon as they can be obtained. A wood and iron building has been put up near the compound, and it was opened during the visit of the Deputation. Less than half a mile away is the Ferreira Deep, another large mine, and within a mile are three others. Close by, also, is the distributing compound, where Mr. Goodenough and his helpers recently had the privilege of speaking to about 200 attentive listeners. The other new place is in the town and is called the Brickfields station, where a stand and building have been procured at a cost of £370.

In the three old centers, Doornfontein, Mayfair, and Elandsfontein, the work has been carried on as usual through Sunday services, evening schools and a weekly prayer meeting and inquirers' class. The
central church is at Doornfontein, with Gardiner Mvuyana, a good, faithful preacher, in charge, who is supported by the church. Among the important Sunday services is that held on the Market Square. In the evening school at Mayfair there were fifty-five in attendance during March, twenty-seven from the mines and twenty-eight from the town, representing ten tribes. The Isizulu, Isixosa, Sesuto and English lan-

guages are taught in the school. Joel Bhulose, the helper here, continues to show the same earnest spirit as ever, and Mr. Goodenough, in speaking of the need of a man for the new work, says, “O that the good and faithful Joel might be multiplied! Shall he go to the Robinson Deep, and, if so, who will take his place at Mayfair? It will seem to his missionary like parting with a right arm to let him go.”

In Pretoria, forty-six miles from Johannesburg, an interesting work has been begun and carried on by natives. A large stone chapel has replaced the tin shanty in which they began, thirty-one have been received into the church the past year, and lay preachers reach points ten miles outside the city. At the request of the church, Mr. Goodenough has made two visits there, holding the communion service and receiving new members. A work has been started through the efforts of some Johannesburg converts near the Pretoria railway

THE FORMER CHAPEL, PRETORIA NATIVE LOCATION.
station. The little tin chapel there is filled to overflowing at the services and an evening school has been started.

Far away near Delagoa Bay a work has sprung up under the lead of converts from the Pretoria church. Pastor Nyuswa of Natal lately visited that district and found five places in which work has been started. Chapels have been built in some of the places, and he saw congregations of from 100 to 150.

4. Conferences.

The Annual Conference of Missionaries and Pastors was held at Ifafa, April 22-26, 1903. Nine of the ten pastors were present, and of the missionaries, Messrs. Pixley, Wilcox, Bridgman, and Bunker. An evangelistic service for the people of the station was held as usual at 4 p.m. each day and there were four services on Sunday.

The more important topics discussed in the business sessions were mission extension, various matters connected with church discipline, the ordaining of evangelists and the better financial support of the pas-
tors. The last-named topic naturally was of special interest to the pastors themselves, and a good deal of time was given to it. They appealed to the missionaries to use their influence in arousing the churches on this matter; one suggested that the mission trustees tax the people on the reserves for the pastor's salary! At present some are receiving only £30 a year, and this not promptly paid. They agreed that £50 ($250) would be a proper average salary.

In regard to the ordaining of evangelists the pastors agreed with the view of the Mission that it is not wise to do this at present.

The deplorable amount of beer-drinking in the churches and the deceit practiced about it was dwelt upon. One pastor thought it would be better not to require any pledge since it is so wantonly broken. Others reminded him that the state of things now, bad as it is, is better than before the pledge was required, and it was voted to "make the rule strong."

Pastor Nyuswa reported his visit to the east coast (spoken of above in connection with Pretoria) and emphasized the need of its being supervised. In regard to this work and mission extension work in general, the question, whether the African Congregational Church can and should carry on such work independently of the Mission, brought out some difference of opinion among the pastors. The prevailing desire seemed to be to lead out and carry on such work themselves, with the Mission to fall back upon in case of need. In regard to this east coast work it was voted that the Mission be asked to make the necessary negotiations with the government and decide on the manner of work and then commit it to the Zulu Home and Foreign Missionary Society to carry on.

Two semi-annual conferences are held simultaneously in October, one on the north and one on the south. The unordained preachers have the benefit of these as well as the pastors. Mr. Taylor reports a very interesting and helpful session at Umsunduze. Bible study was given a prominent place on the program, and for two and one half hours each day they followed eagerly studies given them by Mr. Taylor and Mr. Bridgman on the Messianic prophecies and on the Sacrifices, with the great Atoning Sacrifice. "Never before," says Mr. Taylor, "have I so enjoyed, in conducting a class, the feeling of feeding hungry men."

At the south coast conference there was also a good attendance and much interest manifested. Among the exercises were two lectures by
our medical missionary, Dr. McCord, on "The Blood," and "Microbes," which called forth many expressions of surprise and interest.

5. Native Annual Meeting.

The Native Annual Meeting, 1903, held at Umzumbe, was memorable in having the presence of the Deputation. The opening evening service took the form of a welcome to the Deputation and the delegates. Three services were held daily, and at the midday service on Sunday a great throng of 2,000 people gathered in the open air to listen to an impressive sermon by Dr. E. E. Strong from the text, "Have ye received the Holy Ghost since ye believed?" An enthusiastic and protracted service Sunday evening brought this great annual four days' meeting to a close. A collection of over £6 was raised in a few minutes when the matter of helping the church in Pretoria about their building was presented.

The Deputation and others were impressed by the ability with which the various exercises were conducted, and the business-like manner in which the various subjects were decided. The meeting as a whole is spoken of as a blessing and an inspiration to those present.

VI.

Educational Work.

This includes a Bible school for men, a seminary for boys and two boarding schools for girls, and, as feeders for these, station or village schools aided by money grants from the government; and below these again, out-station or kraal schools established here and there where converts have been won among the kraals so far away that the station schools are not easily accessible. The educational system is entirely and directly under missionary control. The government refuses to make any grants except through a white superintendent. Natives are, however, employed as assistant teachers in the higher schools, and the teaching for the village and kraal schools is entirely native.

These institutions are located at Adams and had a common origin and for years a common management. In 1853 a class of young men was gathered and taught, especially in Bible truths, by different missionaries successively at various stations for six years, and then it was disbanded, to be re-established in 1865 as the Amanzimtoti Semi-
THE DEPUTATION FROM AMERICA, WITH PASTORS AND PREACHERS.
nary. The theological class, usually of married men, formed a department of it, though for the most part with its own instructor till 1875 when it became practically a separate institution.

The Theological School during the past year has had a class of eleven with Rev. J. C. Dorward and Rev. W. C. Wilcox as instructors. Its principal, Rev. C. W. Kilbon, has still been debarred by lack of strength from his usual work in the school. We hope that his coming furlough will give him new strength for further service among us.

Of the class of eleven, three graduated at the end of the year in June. Two of these have had six years of practical experience in the Gazaland work, but felt the need of further training. They are now returning to that work in the employ of the East Central African Mission.

Mr. Dorward in his class-room work has taken up Bible history and exegesis. He speaks in high terms of the men and says that he has gained in his work in this school a higher opinion of native character and of the possibilities of its development. Mr. Wilcox has devoted his time with the class to a course in Systematic Theology. The examination of this class gave evidence of much painstaking effort on the part of both instructor and pupils. It showed also, however, a great difference in the class in ability and attainments and emphasized anew the impossibility of obtaining the best results while all, trained or untrained, new comers or old, must be taught in the same class.

The imperative need of some change in this respect led the Mission at its annual meeting, 1903, to set apart Rev. C. N. Ransom and Rev. J. D. Taylor for this work, Messrs. Wilcox and Dorward being set free for their own special work, which they have had to be carrying on as best they could in connection with their teaching in the school. The standard of admission is also to be raised at once, although the present class cannot, of course, be turned away. Hereafter, if men without previous training are admitted they will constitute a Bible class simply, and not be expected to graduate from the Theological School.

While we all recognize the need of this change we are thankful for what the school has done in the past in spite of its limitations. Of the 122 who have been connected with it for varying periods of time, fifty-four have graduated. Among these are nine of our ten pastors, eleven preachers in charge of churches, and five helpers in the East Central African Mission. Others are lay helpers in good work, only five having proved unworthy so far as is known. The importance of this institution and the good it may accomplish can hardly be overestimated.
The Amanzimtoti Seminary, in the absence of its principal the past year, was favored in having Rev. A. E. LeRoy at hand to fill the gap. He has proved himself fully equal to the task, winning and keeping both the respect and esteem of the pupils. In his report he pays a just tribute to the great help rendered by Miss H. Clark, whose devotion to the school and much-abounding labors for it are well known to us all. The native teachers, four the first term and three the second, have done good work.

The attendance has been good, eighty-four the first term and seventy-five the second, 121 names in all being enrolled. A class of four graduated at the end of 1902, two of whom have since been engaged in teaching. The visits of the Government Inspector and the teachers' examinations have given a gratifying stimulus to study. The Industrial department has been revived, and, with two good instructors, Mr. Porter the first term and Mr. Omdahl the second, carried on very successfully, the boys taking up the work with considerable enthusiasm. Besides the carpenter work, some of the higher class boys have had some instruction in printing, showing commendable ability.

There were several serious cases of illness the first term and one death, but the second term was very free from sickness.

In the religious life of the institution the good words and influence of the senior native teacher and the ardent zeal and transparent Christian life of another were a great power. Before the end of the first term 80 per cent. of the whole school had taken a decided stand for Christ, some of them for the first time. Some evangelistic meetings were held early in the term, a daily prayer meeting was maintained entirely by the boys themselves, and towards the end of the term a day of fasting and prayer was observed by nearly the whole school, at their own request.

The immediate needs of the Amanzimtoti Seminary, as well set forth by Mr. LeRoy in his able Deputation paper, are these:—

1. An additional man for the educational work.
2. Funds to establish the Industrial department on a permanent basis.
3. Some form of endowment to meet the running expenses of the institution.

It seems very desirable to return to the original intent of the founders of Amanzimtoti Seminary and make it, as far as possible, a high grade institution in reality as well as in name. Since 1897, when a preparatory class was received, this class has been constantly increasing
without a corresponding increase in the higher grades. The fact that there is much excellent material in the lower classes and a larger per cent of earnest Christians than in the higher classes, makes some of us very reluctant to have the preparatory department excluded, though there would be some advantage in this. But all feel that, if retained, it should be made as distinct as possible and that in the Seminary proper the standard of admission and graduation should at once be raised.

There is a great work for the Seminary to do in becoming a feeder to the Theological School, thus helping it to send out well trained pastors and preachers, and to prepare the Christian teachers so much needed for the primary schools and also to assist those who can be neither teachers nor preachers to become useful citizens, fitted to make the social and spiritual life of our stations and churches purer and higher.

A boarding school at Inanda for native girls was opened in 1869 by Mrs. M. K. Edwards, the first missionary sent out by the Woman’s Board. She is still in active service in the school though relieved some time ago at her own request of the duties of principal. As its name shows, the school was intended to give a higher education to girls from the station schools, the aim being to supply the need of qualified teachers for those schools, as well as that of more intelligent wives and mothers.

The Umzumbe school for native girls was opened in 1873 through the efforts of Rev. and Mrs. H. M. Bridgman of that station, and was intended to furnish a home for the girls from heathen kraals who were coming, seeking teaching, or protection from forced marriages. As years passed, some remained long enough to pass beyond the primary standards, others entered from the station schools near by, so that gradually higher classes were formed.

Meantime the gospel influences were widening all through our field, and in 1886 so many kraal girls were begging admission at Inanda that it seemed wrong to turn them away, and a preparatory department was begun which grew rapidly until it outnumbered the higher department and a large, new building was added for it. Thus it has come about that these two schools are now carried on along much the same lines and their reports are very similar.

This new building was a gift from friends of one of the missionary pioneers, Mrs. Daniel Lindley. It is a fitting memorial, as she helped much by prayer and effort in the establishment of the school and was always deeply interested in its progress.
No fees can be expected from the kraal girls, and for some years nearly all of them had to be furnished with clothing as well, coming as they did with only the heathen attire of beads and blanket. This is still the case to some extent, though most now come with at least one suit. They work several hours a day in the fields, those given clothing working extra hours for it. Many of them work also for Bibles, Testaments and hymn books. A part of the food supply is furnished by the corn and sweet potatoes raised in these fields, though in years of drouth like the present, or of locusts, it can be but a small part.

In the higher department, fees are charged; at Inanda the full fee is £4.10.0 a year. Some needy ones are received for half that sum and a few are taken free, more hours of work being required than from those paying the full fee. A laundry was established at Inanda in 1890 in which from 500 to 1,000 pieces are laundered weekly for customers in Durban or elsewhere. In 1902 the net profits to the school were £70. All in both departments of both schools are taught sewing and sometimes kraal girls have cut and made their mothers' first dresses.

The teaching staffs have been nearly as last year, except that Miss Minnie Clarke, for six years a much valued teacher at Inanda, left in October, 1902, to go to the assistance of Miss Gilson of the East Central African Mission at Melsetter. Native helpers have done faithful service as heretofore, but for various reasons have been fewer than usual in both schools. It is difficult to procure as many as are needed. Pupils teach many of the lower classes with supervision.

The health record at Inanda has been exceptionally good, and the superstitious fear of some of the parents and pupils, arising from last year's epidemic of fever, seems to have passed away, the attendance having risen again, till 169 were present a part of last term, though the average for the year was but 136.

At Umzumbe, also, with the exception of some mild cases of fever the first term, good health has prevailed. The Home has been full though not as crowded as the previous year, the average attendance being 105.

There are not many as yet who appreciate the advantages of a long course of study and the higher classes are small. However, at the government teachers' examination of December, 1902, a class of four at Umzumbe received the Standard IV certificate, and at Inanda, of a class of five who took the Standard V examination, four passed in that standard and the other in Standard IV. Three of these with two of the helpers are now studying for Standard VI. In addition to the
usual daily Bible lessons, weekly meetings and Sunday services, some evangelistic services have been held in both schools with good results. At Umzumbe a fruitful temperance work also is reported. Rev. S. C. Pixley has given talks to the Inanda girls Monday evenings on various Bible topics, which have been much appreciated.

Comparatively few of the girls leave at the end of any term without having expressed a determination to live a Christian life. That some fail to carry out this purpose is too true, but we are thankful that others remain steadfast and become powers for good.

Thirty-seven of the fifty-one station and kraal schools Primary Schools are supported by government grants. The people themselves, aided in some cases by glebe funds or by individuals, have supported the others. The grants can be received only on condition of quarterly visits to each school by the missionary superintendent or some white
deputy, and of quarterly returns being made. One such quarterly visitation of the seventeen north coast schools involves a month's absence from home. The Government Inspector, or his assistant, examines all the aided schools once a year. The amount of grant is not regulated by any clearly defined rules, but seems to depend on the number more than the grade of the pupils. The grant must be devoted wholly to the teachers' salaries. Fees of one shilling per term are required and used for
maps, charts, and other needed equipments. An hour and a half daily of manual labor has been required until this year, when the rule was revoked as far as the boys are concerned, the girls being still required to learn sewing.

Both English and Zulu are taught; the Zulu text-books are those prepared by the Mission, but the English ones are those in use in the white schools in the colony and are poorly adapted to the teaching of what is to the natives a foreign language. The need of more suitable books is felt by all the supervisors, and a set of English charts is soon to be printed as a beginning in this direction.

A new government regulation came into force this year by which no school can receive a grant unless its teacher holds a certificate of having passed certain required examinations, rising from Standard IV in 1902 to Standard VI in 1904. In the first examination, December, 1902, held throughout the colony, 128 in all passed Standard IV, thirty-three Standard V, and twelve Standard VI. Of these, ninety-seven were students in the schools. Two of our Amanzimtoti teachers received the highest marks in Standards V and VI.

We welcome this regulation, so far as it gives a stimulus to further study on the part of teachers and students and as a step towards securing better qualified teachers, but fear that, for a time at least, the problem of securing teachers enough to supply the schools will be more difficult than ever. Some schools have already had to be closed for lack of a certificated teacher; others would have been, had not the people of the district succeeded in raising the money. The fact that the best Christian character and moral influence sometimes accompanies the lower grade of attainment, and not the higher, complicates the problem. Few look forward to teaching as a life work or love it for its own sake. Girls may teach in the interim between leaving school and matrimony, and boys long enough to get a little money while waiting for a more lucrative position.

Yet in spite of all drawbacks good work is being done. Our teachers, with few exceptions, are professing Christians, and some exert a positive influence for good on both the community and the school. Some time is given daily to religious instruction, and, crude though it often is, good seed is being sown. A former pupil of Inanda, a cripple, has of her own accord started a school in her home, doing it "for the Lord," and the pastor tells us that her twenty-three pupils are all in the inquirers' class.

On the south coast some Teachers' Conferences have been held
with gratifying results. The teachers have prepared papers, and various topics relating to their work have been profitably discussed. Miss Mellen also speaks appreciatively of help received in regard to the schools from the pastors and preachers of the district. The Ifafa preacher went from kraal to kraal urging parents to send their children, and the attendance was largely increased. The teachers have been interested in teaching the Temperance Catechism and preparing a Temperance Entertainment. In the Umvoti district, Mr. Bunker has largely increased the attendance by reminding the people on the reserve that one of the conditions of residence there is the sending their children to school.

How to multiply these primary schools and also to make them more efficient, sending on to the higher institutions more and better prepared recruits, is one of the important questions demanding consideration. It is estimated that two thirds of the children of school age, on our own Mission Reserves, are still outside the schools. Most of these are in heathen kraals and difficult to reach. Compulsory educa-
cation seems needed, and the possibility and practicability of it is worth considering. There is also a class of unruly boys on some of our stations causing trouble and needing the controlling influence of strong schools. The future leaders of our "African Congregational Church" must come from these primary schools. Stress should be placed on our work for these primary schools in order to lay well the foundations of character building. The appointment of one missionary superintendent who could secure more uniformity in methods and give more help to the teachers in conferences and other ways seems desirable, but there is at present no one who can be spared from the other work.

VII.

PUBLICATION DEPARTMENT.

The pioneers of the Mission set up a printing press in 1837, printing elementary schoolbooks, and, later, portions of the Bible and various religious books and tracts, most of which are now out of print. A monthly newspaper, The Ikwesi (Morning Star), was published from 1861 to 1868, and from 1877 to 1883, The Ubaqa (Torch). Probably the Star ceased to shine and the Torch was extinguished for the same
reason that has since hindered the rapid growth of this department, namely, the pressure of other work.

Rev. J. C. Dorward, as chairman of the printing committee, attends to putting all new publications through the press and has charge of the stock of books, the sales being mostly made through a Durban firm. Though our present stock is not large or varied, it is in good demand. Mr. Dorward reports that the book sales for the year 1902 amounted to 29,143 copies, 16,000 more than the previous year. The net receipts were £955.6.11, an increase of £300, and for these first six months of 1903 there is a still greater increase. The net profits for 1902 were £352.6.3. Such profits form a fund for the extension of the Mission Literature department.

The publications of the year are a new edition of the Zulu Charts, a Temperance Manual, revised, with hymns added, a translation of "Daily Light on the Daily Path," and a revised edition of the Bible Question Book, enlarged and finely illustrated. This book is having a large sale, although sold at two shillings per copy, 1,000 copies having been disposed of in two months after it was put on sale. "Daily Light" has also had a good sale at 1/6 per copy.

There is a great demand for the Zulu Scriptures and hymn books. The number of Bibles and Testaments sold during the year might have been much larger if the stock could have been kept up. An edition of Bibles expected in January did not reach us till April, having been detained a long time at the port, and then there were only 500 copies instead of the 1,000 asked for, and within a week the booksellers were calling for more. The agent of the British Society was also out of stock at that time, though usually kept better supplied than we.

Mr. Dorward, in his report, dwells on the increasingly great opportunities in this department. Many other denominations, not only in Natal and the Transvaal, but even as far as Central Africa, look to us to supply them with Zulu books. We need also to publish many more books to help our people in various ways. Their taste for reading, though slowly awakened and developed, is constantly growing, and there is a greater demand for books than ever before. We all believe in the great possibilities for good in this department and rejoice that one man, Rev. J. C. Dorward, has now, at our last meeting, been set apart to devote his whole time to it. Moving the department to Durban, having a book room there, sending out colporteurs, publishing a monthly religious paper or magazine, are matters that are now being considered as very desirable to attempt as soon as practicable.
Zulu Bible Revision.—In 1883 the Zulu Bible was printed by the American Bible Society for the Zulu Mission. The work had been prepared under difficulties, and the Mission, realizing that a new edition would be needed, soon appointed a committee to note any necessary changes or corrections. Later, the missionaries of other societies were invited to join in the work, and a large committee was formed. The plan did not prove feasible, and in 1901 the work reverted to the Zulu Mission Committee.

They report for the past year that some progress has been made, though necessarily slow. Mr. Wilcox has had most of his time occupied with church work and teaching, but has made an extended list of Hebrew words with their Zulu equivalents, which will facilitate future work. Mr. Pixley, assisted at times by Miss Ireland, has worked on Exodus and Numbers, which are now nearly ready for copying. Funds are needed to secure good native helpers, and it is hoped that the American Bible Society will soon make a grant for the purpose.

VIII.

MEDICAL DEPARTMENT.

Little could be said about this work last year, as Dr. McCord was still in England and the dispensary was closed, although Mrs. McCord attended to many local calls and visited the sick in the vicinity. Dr. McCord, having secured the registration, in England, required in order to obtain a license to practice in Natal, returned on August 28, 1902, and reopened the dispensary the next day. The people soon began to come in large numbers, the total number of cases for the ten months being 3,000.

The regular charge at the dispensary is half a crown for a consultation, the medicine being charged for separately. For operations the charge has varied from half a crown to £3. As a rule, the people pay cheerfully for services and medicine. The receipts for the year have been £210 and the expenses £255.

The day’s work at the dispensary begins at nine o’clock with a service led by the efficient native helper, comprising Scripture reading, remarks and prayer. After the service, numbered tickets are given out and the patients seen in the order of arrival. In addition to the morning service many opportunities arise for personal work and for
discouraging vice, superstition, and intemperance, and for instructing in right ways of living.

The increasing number of patients from a distance shows that this department is becoming more widely known and appreciated. On one day recently it was noted that only six of the twenty-three patients were local ones, ten other places, some of them a long distance away, being represented. Patients have come from Durban, Maritzburg, Estcourt, Greytown, Eshowe, and elsewhere. The department is thus not only extending its own influence but spreading a knowledge of the American Zulu Mission and its work.

It has been decided to remove this department from Adams to Durban as soon as a suitable place and buildings can be obtained. Durban's central location and the great number of natives there are the principal reasons for the change.

IX.
MISSION RESERVES.

Many years ago, twelve tracts of land, aggregating at first over 90,000 acres, were allotted by the government of Natal to the American Board that its missionaries might "have a fixed population" among which to labor. These lands, called Reserves, surround or adjoin glebes of 500 acres, the property of the Board. The Mission buildings and a few of the houses of the station people are on the glebes. Beyond most of the Reserves are "locations" allotted by government to occupation by natives. Here and there on these locations, among the heathen, are Mission out-stations. On the following page is a sketch of the Inanda Reserve, showing out-stations in the surrounding location.

The responsibility of administering the Reserve lands rests upon a Trust board composed of the chairman, secretary, and treasurer of the Mission. Formerly the Secretary for Native Affairs was also on the board, but has not been a member since 1895. The board has never had power and authority commensurate with the responsibility involved. This fact, together with the increasing number of people, and the necessity of raising funds, by collecting rents, for the proper administration of the trust, and the consequent ill-feeling and slanderous suspicions awakened in some of those for whose interest the work is done, has made the task of managing these Reserves more and more burdensome.
Much precious time, too, needed for more direct gospel work has had to be taken, yet there has seemed no way of getting release from the burden without compromising the interests of our people, especially as we know that some of the colonists wish to get possession of these lands for their own use.

This fact appeared in the Report of the Lands Commission of 1901, which commented most unfavorably, and, as it seemed to us, unjustly, upon the condition of our Reserves, and assumed that the government ought to resume possession of them on the ground of their not being beneficially occupied. This was said in spite of the fact that these Reserves support more inhabitants to the square mile than any other lands in the colony outside of the towns.

Considerable anxiety was felt by the Mission as to the outcome of this report, but nine months passed before anything was heard from a responsible source as to what government intended to do. On February 12, 1903, all the Reserve trustees in the colony, in response to an invitation from the Secretary for Native Affairs, met to confer with him before action should be taken in Parliament on the recommendations of the Lands Commission. The trustees were relieved and gratified to find that he was determined to keep the land for the exclusive occupation of the natives in accordance with the deeds of grant.
After some conference, the trustees of one of the other societies proposed that 500 acres be deeded to the society named in the grant, and the rest be turned over to government without conditions, except the general one that it be used for the benefit of the natives. The American trustees, seeing that there was danger of this resolution carrying, and being told by the Secretary for Native Affairs that he would not consent to sell the land to the natives, proposed a resolution which was unanimously agreed to and accepted as the basis of a new bill. This resolution proposed the ceding to government the right to complete control of the Reserves on three conditions, namely: (1) That suitable sites for churches and schools be leased at a nominal rent to the society named in the deed of grant; (2) that the Reserves be kept for the exclusive occupation of the natives and be administered in accordance with the intention of the deeds of grant; (3) that all revenue from the Reserves be used for the benefit of the natives residing on the Reserves, half of it being given to the society for educational purposes.

Later, when the bill founded on this resolution was published, our Mission trustees called representatives from the Reserves to meet in Durban, May 22. At this meeting the interview with the Secretary for Native Affairs was reported and the bill explained. The native delegates, though satisfied with the bill in other respects, were much aggrieved because provision for their purchasing the land was not included in it. They blamed the missionaries for introducing the resolution in the meeting of February 12, and for defending the bill.

This feeling showed itself still more strongly at the annual delegates' meeting, held at Adams, June 24-26, at which the Deputation were present. They would not believe that the missionaries had tried to obtain a provision for the sale of the land to them, and all explanations seemed of no avail in allaying the storm of disaffection. At last it was agreed that a deputation of native delegates and missionaries, with Drs. E. E. and Sidney Strong, should wait on the Secretary for Native Affairs, preferring a request that the sale of the land be allowed.

This interview was held July 8. The Secretary refused to yield the point of sale, giving some forcible reasons for his opinion that his plan of long leases would really be much better for the people themselves.

The advantage gained by the interview was this: It was clearly shown to the native brethren that the Mission trustees were not at all responsible for the sale of the land to them not being allowed, as they had tried in vain to secure it.

Another delegates' meeting was held at Inanda while the Mission
Annual Meeting was in session there, and, in accordance with the wish of the delegates, the Mission trustees united with them in a petition to the Legislative Assembly that the word "sale" be inserted in the bill, on the ground that such disposition is clearly contemplated in the deed of grant.

Meantime, the bill having passed to a second reading in Parliament, and being now in committee, there has just come a sudden change in the government and the formation of an entirely new ministry. What the result will be, as far as this bill and our Reserves are concerned, cannot now be foreseen.

X.

MISSION EXTENSION.

We realize, as has been implied already, that our work is not yet finished here in Natal, and that renewed efforts must be put forth along every line of mission endeavor. But this should be done, not with this small territory only in mind, but with a view to that much broader sphere into which we believe God is calling us by many opening doors. "A new South Africa is dawning," there is unwonted bustle and stir everywhere, railways are being pushed in many directions, and natives are thronging in increasing numbers to the cities within easy reach of the gospel.

A beginning in the line of mission extension has been made in Durban and Johannesburg, but the work in these places should be strengthened and enlarged. Other city centers in the Transvaal and elsewhere should be occupied with a force of missionaries and native evangelists, and permanent sites secured for future work. More than this, every opportunity arising from the return of converts to their distant homes and their proclamation of the gospel there should be most actively followed up. It is evident that these things cannot be done by our present mission force, nor with the means which our Board is now able to furnish us.

The fact that the Zulu language is understood by all the branches of the great and widely scattered Bantu family, and that God has been preparing in these past years, through our Mission, the Zulu books and Zulu helpers needed to take the gospel message to them, shows that a great responsibility rests upon us to enter these open doors.
As one of our number has well said: "We have in Natal a well grounded base for extension, the opportunity is at our doors and time to advance has come. It only remains to be seen if the American churches will bid us go forward and will furnish us with the munitions of war. Are they willing to use their Zulu Mission, as it desires to be used, for Africa’s redemption? Let not Meroz’s curse rest upon them, as we do not mean it shall on us here, because of unreadiness to come ‘to the help of the Lord, to the help of the Lord against the mighty’ in this hour of His call to possess Africa for Him!"
## STATISTICS OF SCHOOLS.

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## STATISTICS OF THE CHURCHES AND CONTRIBUTIONS.

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PRESENT MEMBERS AND HELPERS OF THE AMERICAN ZULU MISSION.

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<thead>
<tr>
<th>Name</th>
<th>Year of arrival</th>
<th>Station</th>
<th>Work in which engaged</th>
<th>How supported</th>
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<td>Rev. S. C. Pixley</td>
<td>1856</td>
<td>Lindley</td>
<td>Preaching and Bible Revision, Home, etc.</td>
<td>A. B. C. F. M.</td>
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<td>Miss M. C. Pixley</td>
<td>1884</td>
<td>Lindley</td>
<td>Teaching and Translating, Teacher, Inanda Seminary</td>
<td>W. B. M.</td>
</tr>
<tr>
<td>Mrs. L. B. Bridgman</td>
<td>1890</td>
<td>Adams</td>
<td>Principal, Theological School, Teacher, Inanda Seminary</td>
<td>New Haven Branch, W. B. M.</td>
</tr>
<tr>
<td>Rev. C. W. Kilbon</td>
<td>1873</td>
<td>Adams</td>
<td>Supervision of South Coast Churches, with Teaching and Bible Revision, Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>New York Branch, W. B. M.</td>
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<td>Miss M. E. Price</td>
<td>1877</td>
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<td>Evangelistic Work, Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Rev. W. C. Wilcox</td>
<td>1881</td>
<td>Adams</td>
<td>Supervision of South Coast Churches, with Teaching and Bible Revision, Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
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<tr>
<td>Mrs. E. S. Harris</td>
<td>1886</td>
<td>Umzumbe</td>
<td>Evangelistic Work, Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
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<tr>
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<tr>
<td>Rev. C. N. Ransom</td>
<td>1890</td>
<td>On Purlough</td>
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<tr>
<td>Mrs. A. M. C. Malcolm</td>
<td>1894</td>
<td>Umzumbe</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
</tr>
<tr>
<td>Miss L. M. Mellen</td>
<td>1895</td>
<td>Adams</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
</tr>
<tr>
<td>Rev. F. R. Bunker</td>
<td>1896</td>
<td>Groutville</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
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<tr>
<td>Rev. F. B. Bridgman</td>
<td>1897</td>
<td>Durban</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Mrs. F. B. Bridgman</td>
<td>1897</td>
<td>Durban</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Miss H. Clark</td>
<td>1897</td>
<td>Adams</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Miss S. M. Cook</td>
<td>1897</td>
<td>Lindley</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Rev. J. D. Taylor</td>
<td>1899</td>
<td>Esidumbini</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>J. B. McCord, M.D.</td>
<td>1899</td>
<td>Adams</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Mrs. J. B. McCord</td>
<td>1899</td>
<td>Adams</td>
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<td>A. B. C. F. M.</td>
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<tr>
<td>Miss C. E. Frost</td>
<td>1900</td>
<td>Umzumbe</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Miss E. F. Clarke</td>
<td>1900</td>
<td>Lindley</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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<tr>
<td>Rev. A. E. LeRoy</td>
<td>1901</td>
<td>Adams</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
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<td>Mrs. A. E. LeRoy</td>
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<td>Adams</td>
<td>Principal, Umzumbe Home, School Supervision and Zulu Literature, Home, Women's Class, Theo'l Students</td>
<td>A. B. C. F. M.</td>
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N. B.—Lindley, Groutville, and Adams are often called by their native names, Inanda, Umvotl, and Amanzimtoti.
APPENDIX.

THE VISIT OF THE AMERICAN BOARD DEPUTATION.

[This account is a reprint, with a few connecting sentences added, of articles published in the Natal Mercury during the Deputation visit. The articles, except the last, were written by missionaries of the various stations.]

The Rev. E. E. Strong, D.D., Editorial Secretary of the American Board, and the Rev. Sidney Strong, D.D., a corporate member of the Board, and Mrs. Sidney Strong, were met by members of the Mission and of the native churches at the wharf in Durban, on June 2, 1903.

UNDER THE HISTORIC TREE.

On the following day a welcome was given them by representatives of the Zulu Mission and of the native church. The Rev. G. A. Wilder, D.D., and Mrs. Wilder, formerly of Natal, now on their way back to Gazaland from a furlough in America, were also present. The spot chosen for this reception was under the big umtombe tree at Clairmont, where Dr. Adams used to preach to a large concourse of natives in pioneer days. No spot could have been better selected for this occasion.

The Chairman of the Mission read Heb. xi., 12, 39, 40, and extended a welcome in the name of the Mission. He referred to the times as they were when Dr. Adams stood under that tree, and of the results already achieved by the Mission as placing a responsibility on the American Churches for further and wider plans for Africa's redemption.

The native representatives then presented an address, neatly executed by Mr. Singleton, which reads as follows:—

"To the American Board Deputation:—

"GENTLEMEN—We, the undersigned Committee of the African Congregational Churches of the American Zulu Mission, welcome and greet you on behalf of these Churches, on this, your official visit to Natal. We thank God Almighty that He has preserved you from all the dangers of the voyage, and that you are, to-day, with us. The American Zulu Churches have been looking forward to your coming with great pleasure, representing, as you do, the American Board, which has done so much for them in matters both religious and social. We owe a debt of gratitude to the American Churches for their continued interest and support of this work ever since 1835, when the first missionaries of the Cross came to Natal. The work of the missionaries has helped to bring about the great change which has taken place, as shown by the growth of Durban, which, from a few huts, has become a town of importance; and which reflects the industry, sagacity, and loyalty of many, both European and native, with whom the early missionaries had to do. While most of the Europeans have been striving for their own personal advancement, the Gospel Fathers have been steadily working for the advancement of the under stratum of society, upon whose good behavior the other sections of society have, to some
extent, to depend. For we know that it is by virtue of a practical observance of God's Word that the well-being of society is assured. We thankfully acknowledge the faithful work of the missionaries, who, under God's providence, were sent to lift the veil of ignorance which covered this part of Africa. And we look forward to the time when the love of the Saviour will be evident in every home throughout the land. We have great pleasure on this occasion in giving you welcome on behalf of twenty-two organized Churches in Natal and Zululand, and a number of missions. These Churches are now self-supporting, self-governing, and self-propagating, and have their native pastors, possess Sunday schools, and are extending their influence to the other parts of the country. We have a Home and Foreign Missionary Board. The Churches are becoming a mighty agency for good, and for our Redeemer's Kingdom in this Colony. The schools established by the Mission are very effective. We have three high schools, namely, the Boys' High School at Amanzimtoti, and the Girls' High Schools at Inanda and Umzunbe, and a theological school at Amanzimtoti. These have been the means of teaching Zulu youths, who socially are engaged as leaders in business, religion, and education among their own people. Besides these high schools, we have over 2,000 children attending primary schools. And we might mention, as a healthful outgrowth of this educational work, the Zulu Christian Industrial School, with a former Amanzimtoti boy at its head. Another source of much help to us has been the appointment of a medical man and a dispensary at Amanzimtoti. We hope that your visit will be a blessing to our Churches, and that your personal inspection of the work of your missionaries may enable you to carry back to your constituent Churches good impressions. We hope you will have good health, and be able to visit all missionary centers, and that you may return Home safely. We pray that manifold blessings may rest upon the efforts of your Society, and upon your missionaries throughout the wide world.

"We are, gentlemen, your fellow-laborers in His glorious service, the Committee of the African Congregational Churches,

J. L. DUBE,
W. J. MAKUBALO,
M. SIVETYE,
J. H. LANGENI,
B. S. CELE,
POSELT J. GUMEDE."

Dr. E. E. Strong, with much feeling, responded on behalf of the Deputation, to the combined welcomes of the Mission and the natives. He had been in places that had deeply impressed him, but never in one more impressive than this. The spot was sacred. The visible fruits of missionary labor stood before him, and abounded in the land, as the twenty-three Churches and the thousands of Church members and school children testify. He presented the greetings of his associates at home that he had been most cordially commissioned to bring. They had not been given power to act in matters concerning the missions, but were only instructed to observe and report.

Two prayers were offered during the service, Bishop Heber's verse, "Shall we whose souls are lighted?" was sung, and Dr. Sidney Strong pronounced the Benediction.

ADAMS.

On the next day, June 4th, the Deputation proceeded to the Adams Mission Station, where the four mission families, the students, the people of the station
and the children of the six day schools united in giving them an enthusiastic reception. Their time here was divided between the Theological School, Amanzimtoti Seminary for Boys, the medical dispensary and hospital, a trip to the prosperous out-station at Empusheni, and other matters of interest. They were kept very busy. A wedding in the kraals, not far away, gave them a fine opportunity to see heathen animalism in all its crudeness, and in its contrast with the Christian manhood on the mission station it was very instructive. Sunday was a marked day. The chapel was crowded at the midday service, when Dr. E. E. Strong preached a good sermon from Eph. i., 15, 16. Then all repaired to the shade of a large umtombe tree outside, and both members of the Deputation addressed a still larger congregation. Just as the service was about to close, one of the local chiefs appeared with his following, and another sermon was preached for their benefit. It is estimated that some 800 natives were present.

**INANDA.**

Leaving Adams very early on Monday morning they went on to Inanda, reaching there early in the afternoon. The village choir met them at the entrance to the Mission Reserve, and preceded them to the station school building, where 150 children gave them a hearty song of greeting and their united hurrahs. Entering the church, which was quickly filled, formal addresses of welcome were given on behalf of the Inanda Church and station, and responded to by the Deputation.

Wednesday was occupied with a visit to a station eight miles away, where Pastor Jwili is located; here Chief Ndholokolo’s people, old and young, turned out to meet them. A written address of welcome was read by Mapita, son of the chief, to which Dr. E. E. Strong replied.

The next morning was spent in visiting the old Chief Umqawe, whose cousin has lately opened the industrial training school for natives, two miles away from the station, and whose heir has lately returned from a six years’ stay in America. They found the chief awaiting them in a pleasant room, in his iron-covered house, and neatly dressed in European clothing. He greeted them cordially, and soon took occasion to refer to Mr. Lindley, and the great regard he had for him.

Returning from this short visit, the Deputation were asked to go at once to the church, where were assembled not only the Committees from Itafamasi and Umsumduze, but many children and people of the Inanda Station and out-stations. After singing by the children, Mrs. Strong gave them a very interesting and helpful address, after which all the children were asked to withdraw, to make room for the older people who were waiting outside, as more than 600 in all had gathered. Addresses were read by Pastors Joseph Gobozi and Cetywaya Goba, and further words of welcome given by Madegane Cele, once a favorite induna of Chief Umqawe, now for years a Christian preacher; also by Rev. John Dube, pastor of the Inanda Church. Dr. E. E. Strong responded for the Deputation in well-chosen words. The singing of the choir added to the interest and pleasure of the occasion. Part of the mornings and evenings of these days were spent in the Inanda Seminary, where about 150 native girls are gathered.

**UMVOTI.**

Leaving Inanda on Friday morning they went on up the coast to Umvoti. In anticipation of their coming the children of the six schools had gathered at the church in the morning and marched to the railway station 350 strong. The people
from the village and surrounding out-stations swelled the number to about 800. As the noon train passed, the Deputation walked out through long lines of singing children to a cart, waiting to carry them to the Mission House. It was a bright array of well-dressed people which followed the visitors in a long procession until the missionary's house was reached.

After lunch a great company gathered in the large church, and the school children presented an address of welcome and appreciation of what had been done for them by the American Board in the years past. Then followed an address by the Church and Christian community. Afterwards there was a meeting to discuss church and station affairs which might be affected by the action of the American Board. Saturday, June 13, was devoted to a similar meeting, at which three chiefs with their people assembled and made known their wishes regarding the management and disposition of Reserves.

On Sunday a very large company of people assembled, when the Rev. E. E. Strong, D.D., Secretary of the American Board, preached, and in the afternoon he conducted a Communion Service, in which were gathered the members of the Umvoti Church, drawn from a large district.

**MAPUMULO.**

The Deputation reached Mapumulo, M. S., by Cape-cart at four Monday evening, June 15, and devoted Tuesday to a visitation of the mission station. The programme of services, addresses, etc., was similar to that of the stations already visited, with the addition of an impressive service, at which the Rev. E. E. Strong, D.D., at the urgent request of the natives, baptized three children. The native people had done everything in their power to make the occasion a memorable one. The church and mission premises were tastefully decorated with flowers and foliage. In addition to the address of welcome a very pretty collection of native curios was presented to the Deputation. There being no resident missionary at the station, the people of the church prepared and served in perfect European fashion an elaborate dinner that would have done credit to any European hostess. At sunset a brief call was made at the Norwegian station at Umpumulo.

**ESIDUMBINI.**

Leaving Mapumulo on Wednesday, the 16th, the Deputation was met on the edge of the Esidumbini station by the children of the station school with drum and flags, and escorted to the mission house.

The official visitation of the station was made on Thursday, addresses of welcome being received both from the Esidumbini Church and from the church at Noodsberg, twelve miles away, which was represented by a delegation of more than fifty. The usual service of worship and preaching was attended by a large audience of both Christian and heathen, and the remainder of the day was given to a conference with the men of the station to discuss with them the administration of Reserves.

The great burden of the requests of the natives at all these station meetings is that the right to purchase individual holdings on the mission reserves may be secured to them. The Deputation returned to Groutville on Friday, the 19th, and on Saturday arrived again at
DURBAN.

They remained in town several days, in order to inspect the work carried on under the auspices of the Board. A full programme was in store for Sunday, as the Beatrice Street Church (native) holds itself responsible for the conduct of some fifty services on that day. More than thirty of these are meetings held in native quarters and barracks. In the suburbs, branch enterprises extend as far as Malvern in one direction, and to Avoca in the other. Despite Sunday’s high wind, dust, and rain, the visitors devoted eight hours to seeing something of this extensive work. They were greatly impressed by the opening meeting of the day (7.30 A.M.), a service especially designed for the local preachers. Thirty-seven volunteers responded to the call, and were assigned appointments by the pastor. At 8.30 the men scattered to fulfill their engagements in the native quarters and riksha sheds, the Deputation attending as many of these meetings as possible. The audiences at the points visited varied from twenty-five to sixty. Some familiar hymn, a prayer, a few verses of Scripture and a Gospel message of ten minutes constituted, as usual, the order of service. The manner in which this native Church, Sunday after Sunday, year in and year out, obeys the command to go “into the highways and hedges” was favorably commented upon by the representatives from America.

In the afternoon the cold rain was naturally cause for disappointment to all concerned. On a pleasant Sunday the Beatrice Street Church is invariably too small to accommodate the three o’clock congregation, and an overflow meeting in the open air is held for an audience numbering 400 on the average. Of course, on this occasion, the weather precluded any such gathering. The church itself, however, was filled with an expectant audience. Both Dr. E. E. Strong and Dr. Sidney Strong gave helpful, practical addresses, well adapted to the needs and comprehension of their eager listeners. Especially were the people urged to be generous in gifts and untiring in the effort to secure the new building so greatly needed. The choir sang three appropriate selections in commendable style. After the service, the Deputation lingered to see something of the class which is under instruction, preparatory to Church membership.

Monday morning was pleasantly occupied by making the acquaintance of the Congregational ministers of Durban and vicinity, who called on the Deputation at the Ocean View Hotel. The Rev. G. A. Wilder, D.D., en route to the Gazaland Mission, was also present. In the afternoon a drive about the town and Berea was greatly enjoyed. Inspection of the evening school in Beatrice Street closed the day. An excursion to the Trappist Institute at Mariannhill was the order for Tuesday. During the brief stay in Durban, the Deputation, so far as time permitted, took opportunity to meet some of the borough’s leading citizens, learning their views on mission work and local questions generally.

ANNUAL DELEGATES’ MEETING.

From Durban they returned to Adams to attend a two days’ conference with native pastors and delegates, after which they began the tour of the South Coast, spending Sunday, June 28, at UMTWALUMI,

the station occupied by the late Rev. H. A. Wilder. The various services were attended by large audiences representing both the Christian and heathen communities. It was the regular Communion Sunday, and the Deputation and four visit-
ing missionaries sat down with about 300 native Christians at the Lord's Table. The pastor, Rev. S. Nyuswa, assisted by Rev. E. E. Strong, D.D., officiated. Eight members were admitted on confession of faith, and several little ones received baptism. The Deputation were especially pleased with the singing at this station, and the exceedingly favorable comments on the attainments of the Ntwalumi Church, which has managed its own affairs successfully since 1887, were in curious contrast with the unfortunate report of the late Lands Commission.

On Monday, 29th, the Deputation reached

**UMZUMBE,**

the most remote station at the south. As the carriage containing Drs. E. E. and S. Strong, with Mrs. Strong, accompanied by the veteran missionary, Rev. S. C. Pixley, approached the glebe, they were met by the station induna (head man), bearing the national colors, and the pupils of the Umzumbe Home and Umzumbe Primary Schools, about 150 in number, who cheered heartily, waving palms and American and English flags which they bore. These escorted the visitors with songs of welcome and joy through the glebe to the church, where they were met by the leading men of the church and station and the teachers of the Umzumbe Home School.

After refreshments, a formal greeting was given in the Home schoolroom, where the head native teacher read an address of welcome, wholly original, on behalf of the native teachers and scholars, for which they were thanked by Dr. E. E. Strong in a gracious and happy manner. A bouquet of flowers was then presented to Mrs. Strong by the youngest pupil, a little girl in white. This was followed by addresses from Mrs. Strong and the Rev. Sidney Strong, D.D. The "Star Spangled Banner" and other appropriate songs were rendered by the school. Recitations were also given, and the pleasing function was brought to a close by a few words from the principal.

Next day was occupied by the Deputation in visiting various classes and inspecting buildings, dormitories, grounds, etc., with all of which they were favorably impressed. The beauty of the situation and natural surroundings elicited especial admiration. They were a fitting setting to the cultivated and well kept gardens and orchards connected with the institution.

On Wednesday morning the unique appearance of eighty-seven girls, starting for their homes far and near, with their white bundles on their heads, was an interesting spectacle to the visitors. The afternoon saw the arrival of a great crowd of men and women, delegates and otherwise, who came to attend the Annual Meeting of native Christians. (See page 30.)

**TRIP TO MARITZBURG.**

The next thing on the programme for the Deputation was a day in Maritzburg as part of a delegation to the Secretary for Native Affairs, on matters connected with the Mission Reserves Bill. They returned to Durban in time for the second day of the

**NATAL MISSIONARY CONFERENCE,**

and gave addresses at its public meeting in the evening. At the close of the meeting they went to the railway station to take the train for

**JOHANNESBURG AND PRETORIA.**

On their way to Johannesburg they stopped a few hours at Colenso to visit the battlefield. Arriving at Johannesburg on Saturday afternoon, the 11th inst., they
left the following Wednesday night, the time being necessarily crowded. Saturday evening was occupied in opening a schoolhouse and chapel on one of the mines. A lantern exhibition, begun in the compound and continued in the chapel, drew a large crowd of natives of many tribes, including some from Nyassaland. As first one and then the other Dr. Strong described the pictures—scenes from the life of Christ—their words being interpreted into Zulu and Sesuto, they had some realization of the fact that in these compounds one is preaching to all native South Africa. Three hours spent in these compounds on Sunday forenoon deepened this impression. A visit to the new hospital at the "Robinson Deep" revealed to them the excellent provision made by this company for the care of its sick boys. Sunday afternoon found the Deputation at the American Chapel in New Doornfontein, where both gentlemen spoke to a crowded house. Then followed a large open air meeting of natives, with a considerable sprinkling of white men, on the Market Square. This was addressed by Mrs. Strong and Dr. Sidney Strong. Then followed a meeting at another chapel of the American Mission in the Brickfields. It speaks much for the activity of these reverend gentlemen that, after such a day, lasting from 9 to 6 o'clock, with six native services, both preached rousing missionary sermons in two of the Congregational pulpits of the city in the evening. On Monday the Deputation visited Pretoria, returning on Tuesday. The lions seen included the one at the Zoo, the two in front of ex-President Kruger's former residence—now used as a private hotel—and the Lieutenant-Governor, Sir Arthur Lawley. They were charmed with the personality of His Excellency.

A reception was given the Deputation in Johannesburg on Tuesday evening, in the Congregational Church Hall, Bree street, at which Lord Milner was present. The room was decorated with flags, the Stars and Stripes and the Union Jack mingling their folds. In replying to the welcoming speech of the chairman,—the Rev. J. C. Harris, pastor of the church,—Dr. E. E. Strong alluded to the friendly feeling between the two nations, and said the time might come when their kinsfolk would stand shoulder to shoulder against a common foe. Dr. Sidney Strong said that Johannesburg reminded him of his own city of Chicago in its energy and push, and its wind and dust. The following fine hymn, prepared by the Rev. J. C. Harris, was sung:

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion cease,
Come victories of peace,
Nor hate, nor pride's caprice,
Unsheathes the sword.

Though deep the sea and wide,
Twixt realm and realm, its tide
Binds strand and strand.

Two nations great and free,
So, o'er the sund'ring flood
Grip hands of brotherhood,
And kindred ties of blood
Knit Land to Land.

Now may the God above
Guard the dear lands we love,
Or east or west.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

DURBAN AGAIN.

Returning to Durban, Drs. E. E. Strong and Sidney Strong occupied pulpits in Durban churches for four services on Sunday.

MISSION ANNUAL MEETING.

On Monday, July 20, they reached Inanda, where the sixty-eighth Annual Meeting of the Mission was in session. After a very busy and profitable week here, most of the Mission accompanied them to Durban, where they were to embark for their visit to the East Central African Mission.

DURBAN MAYORAL RECEPTION.

A reception was given them in the evening which was reported in the “Mercury” as follows:—

"MISSIONARIES HONORED.

"For the purpose of welcoming the Revs. E. E. Strong, D.D., Boston, and Sidney Strong, D.D., Chicago, Deputies of the American Board of Commissioners for Foreign Missions, on the occasion of their visit to the American Zulu Missions in South Africa, a Mayoral reception was given at the Town Hall last night by Mr. J. Ellis Brown. The reverend gentlemen were in the ‘wee sma’ hours’ sailing for Beira, and from there proceed to Gazaland, where they intend visiting the Mission Stations. The Town Hall was decorated for the occasion with palms and flags, emblematic of the Anglo-American race, and the hall was carpeted. The welcome accorded the distinguished visitors was a magnificent one, and all sections of the Christian Church were represented at the gathering.

"The guests having been welcomed by the Mayor and Mayoress, an excellent musical programme, arranged by the borough organist, Mr. R. H. Macdonald, was gone through, to the delectation of the company.

"It was not until 9 o’clock that the Mayor, together with the ‘lions’ of the evening, the Revs. Strong, and the leading people, assembled on the platform, which was edged with evergreens.

"The Mayor, who was received with applause, welcomed the guests to the town. They came, he said, among them practically as strangers, but the circumstances which brought them to South Africa assured them of a hearty welcome from almost every section of the community. The reverend gentlemen were present as representatives of that great nation across the sea with whom it was a pleasure and a pride for Britishers to claim kinship and relationship. They welcomed them, too,
because the reverend gentlemen came from a country which was part inheritor in
the glorious past that had helped to build up the great Anglo-Saxon race. (Ap-
plause.) They also welcomed the Revs. Strong because they represented a noble
body of men, and they came for the express purpose of doing all they possibly could
to shed the light of the Gospel on this vast continent. They could not forget the
record which the American Board of Missions could show for over seventy years.
They also welcomed the reverend gentlemen, perhaps, from a more common point of
view, namely, that the trade and commerce between the United States and South
Africa was advancing with rapid strides. Only last week His Worship had had
the pleasure of inspecting a boat built entirely for the purpose of plying between
the United States and South African ports. He was sorry to hear that the stay of
the two gentlemen was very short. In fact, they were getting on the boat that night.
but he trusted they would carry away pleasant recollections of their South African
trip, and, among those recollections, he hoped that Durban would have a share.
He hoped they would feel invigorated and recouped in health and strength as the result
of their tour, ready to carry on that work they had so much at heart. The Govern-
ment of the Colony had seen fit to desire to add to the welcome of the two gentle-
men (applause), and they would be glad to know the Government had asked the most
prominent citizen, Sir Benjamin Greenacre, to extend a hearty welcome to the rever-
end gentlemen. He now called upon Sir Benjamin to express that welcome.
(Loud applause.)

"Sir Benjamin Greenacre, who had a flattering reception, said he appreciated
very highly the letter which Sir Albert Hime had sent him, a letter in which he
expressed in exceedingly kind language the welcome which he and his colleagues
desired to give to the American Deputation. The letter was as follows:—

"Dear Sir Benjamin—I have observed from the newspapers that the Mayor of
Durban is giving a municipal reception on Monday evening in honor of the Deputa-
tion from the American Board of Commissioners for Foreign Missions, who have
been visiting the American-Zulu missions in Natal, and who are now about to return
to America.

"As it has been impossible, by reason of Parliamentary duties, for the Govern-
ment to acknowledge in any public manner the services of the American Mission, I
beg you will request the Mayor to permit my colleagues and myself to be associated
with him in the honor he is doing to the two distinguished gentlemen forming the
Deputation, and that you will take an opportunity of expressing to them the hearty
good will and good wishes of the Government of this Colony. The American Mission
has, during nearly seventy years, sent many devoted men to labor in Christian work
among the natives, and has expended a large sum of money in missionary operations
in Natal. The present seems a fitting opportunity to express the gratitude of the
Colony and its Government for the earnest and ever loyal work of the American
Missionary Board, and, at the same time, to ask the Deputation to convey fraternal
greetings from the Colony of Natal to the great English speaking race on the other
side of the Atlantic, to whom we are bound by so many ties of flesh and of blood.

"Yours faithfully, A. H. Hime." (Applause.)

"Continuing, Sir Benjamin said there were not many who, like himself, could
look back for nearly fifty years in Natal, and one of the most vivid things in his
memory was the early visit of the American missionaries to the town, when they
came from all the outlying districts with their oxen and wagons, bringing their
families, and making Durban brighter and better. Having alluded to the hospitality
shown travelers by the American missionaries in the 'old days,' Sir Benjamin
paid a high tribute to individual American missionaries, and facetiously spoke of
himself and Mr. Pixley as 'antediluvians,' because they came to the Colony before
the great flood in 1866. (Laughter.) They were grateful in their hearts for what
the American missionaries had done. When traveling through the great cities of
America he was struck with the feeling that their commerce was the effect of
colonization. They, in Natal, were colonists, and whilst they could not hope to equal
the size of the population of the American cities, they could follow their example in
doing all they could to advance the interests of humanity and civilization. (Ap­
pause.) The English speaking race was also a great factor in maintaining the
peace of the world. Sir Benjamin wished the Deputation Godspeed. (Applause.)

"Sir David Hunter, chairman of the South African Congregational Union, said
that it was his great privilege, as chairman for this year of the South African Con­
gregational Union, to utter words of warm Christian greeting to the distinguished
ministers of the same order, who have been visiting this Colony as deputies of the
American Board of Commissioners for Foreign Missions, and are this evening the
honored guests of Your Worship. He honored them and theirs highly for their own
sakes; for the sake of the great cause of Christian Missions which they so worthily
represented, for the love of our kinsfolk in the great Republic from which they came;
and for memory of successive generations of noble Christian men and women, who,
for sixty-nine years, had been sent from America under the auspices of the Board
of Foreign Missions, and had labored so devotedly and so successfully in the work
of evangelizing the native races of South Africa. The names of Grout, Adams,
Lindley, Wilder, and others of fragrant memory, came naturally to their minds.
To some still living some of them were personally known, but to all of them the
mention of their names suggests lives of nobility and high service. To those who,
like himself, are later colonists, the occasion recalled the memory of Pinkerton, the
intrepid Volunteer Missionary to Umzila's country, with whom he had conversed per­
sonally the night before he started on that journey from which he never returned!
Rood, the capable and statesman-like missionary, on whose judgment his brethren so
strongly relied; Robbins and Bridgman, and Ireland; Tyler, his closest personal friend
— one of the brightest Christian men he ever knew. They were a splendid race of Chris­
tian men and missionaries, and they were nobly supported by their wives, who share
equally with them the loving regard of those who were privileged to know them.
And, might he not add, they had received true Apostolic succession in the men and
women who to-day occupied the field, and continued the great work of those he had
named? (Applause.) He desired, on behalf of their brother Congregationalists in
Natal, and on behalf of the South African Congregational Union, to express, through
their brethren, the warmest sentiments of Christian esteem and affection for the
partakers of 'like precious faith' in America, and to send by them a message of true
brotherhood, pervading all English-speaking people throughout the world, which he
earnestly believed was destined to cement the nations in the bonds of Him whose
best loved title is the Prince of Peace! (Applause.)

"The Rev. W. Wilkinson Rider, on behalf of the local Wesleyan community,
expressed hearty welcome to the Deputation.

"The Rev. Tees, for the Presbyterians, welcomed the Revs. Strong, and expressed
the hope that the British Empire and the United States would unite as one great
race for the good of the world.

"Pastor Rose, as a representative of the Baptist denomination, greeted the visit­
ors. The only force strong enough to lift the native race to the high platform they
 wished them to attain was, he said, to teach them the Gospel of the Grace of God.

"The Rev. G. E. Weeks, on behalf of the Episcopalians, added a note to the voice
of welcome.
"Dr. Ikin, as chairman of the Ministers' Association, also welcomed the Revs. Strong.

"Rev. E. E. Strong, D.D., whose rising was the signal for applause, returning thanks for the reception, asked, was this the dark continent? If it was they found a great deal of light. (Laughter.) He praised Durban, and said it was the most beautiful city he had seen south of the equator. It was something like Chicago. Chicago was modest. (Laughter.) His brother who was to follow him, was not his brother in the flesh but in the Lord; and they lived 1,000 miles apart in America. Alluding to the work of the Mission, the reverend gentleman said the best men were sent by the Board to Natal, and he impressed upon his hearers the importance of the fact that the Congregational Church was not engaged in political work. They knew nothing at all about political ambitions or controversies. (Applause.) Englishmen and Americans were one people. They could not be divided and they would not be divided. (Applause.) God had given them one origin and one language, and they would be one people. They, in America, quoted the words of Daniel Webster, at great gatherings, in reference to the American States: 'Liberty and Union, one and inseparable, now and forever.' In a truer sense they might say the English-speaking race in her states, in her colonies, in her kingdoms, was one; and if they carried out the principles of true righteousness then they would be one indeed. (Applause.)

"Rev. S. Strong also spoke. He could not believe the Colony of Natal did not believe in missionary work. He spoke of the Zulu race as a splendid people. Just now they were in a critical stage in regard to development. He had found them to be exceedingly teachable, and they also exhibited a desire to preach. but he was afraid this would not last, because skepticism was making itself felt. He thought the English race was essentially religious. The English heart believed in God, and so did the American. He thanked the Mayor for his reception, and said they would carry away with them sweet memories of their visit to the Colony, memories which would never fade. (Applause.)

"A hymn was sung, and, after the national anthem, cheers were raised for the king of England and the American republic."