

by the Christian Church is in the line of true commercial interest. All enlightened statesmanship should be on our side. The Royal African Company, trading on the Niger, has already restricted the rum traffic on that river as a matter of business policy ; as the only hope, in fact, of promoting legitimate commerce.

Fourth. We find encouragement even in the counsels of the Berlin Conference. Count De Launy of Italy, Sir Edward Malet of India, Mr. Kasson of the United States, and Count Van der Straten of Belgium plead for restriction. And the Conference itself finally adopted a sort of compromise, by expressing "a wish that some understanding should be arrived at between the Governments to regulate the traffic in spirituous liquors." Even the representatives of France and Germany, though not voting for restriction by the great Powers, expressed the belief that "the Congo Government, in any measures which it might deem it wise to adopt, would find the Powers ready to co-operate to this end." *And the Congo Government, represented by the King of the Belgians, is more than ready to do all that the sentiment of the nations will sustain him in doing.*

Have we not, then, great reason to believe that a united plea of all Christendom would be listened to by the contracting Powers? I say a united plea, for separate national movements are considered wellnigh useless. Each Government would feel that its own individual action would only cut off its subjects from the profit of the trade, and throw it into other hands, without at all diminishing the devastations which we deplore. It must be an international movement to be successful. The same Powers that made the original treaty can revise it, and we represent those Powers.

But the strongest consideration which presses upon us is found in a most touching appeal which comes from an unexpected source. A line of action has been suggested, providentially and significantly, by a Mohammedan prince in West Africa. I marvel that so little heed has been given to his words. The Emir of Nupe, speaking for his own dominions, sent many months ago the following stirring message to Bishop Crowther of the Niger Mission:

"It is not a long matter," runs the appeal, "it is about *barasa* (rum). It has ruined our country; it has ruined our people very much; it has made our people mad." And then, in the name of God and the Prophet, he beseeches Bishop Crowther to ask the Committee of the Church Missionary Society to petition the Government to prevent bringing *barasa* into his land. May we not consider this an appeal not merely to the Church Missionary Society but to all missionary societies in this Conference, and to the churches which they represent? Has not this Mohammedan prince struck a keynote for this great occasion? What particular measures shall be adopted it is for the wisdom of this great body to decide. May God direct its councils!