

## Africa and Some Men who have Worked for Her Redemption

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**A**FRICA is a country of enormous extent, of complex problems, of missionary opportunity, of pagan darkness, of Mohammedan error, of vast commercial possibilities, of oldest history and of newest discovery.

In extent Africa is about 11,500,000 square miles, equal to the combined areas of Europe, India, China, United States, Ireland, Scotland and Wales. Of the continents, Asia only is larger, having 16,000,000 square miles.

The Ecumenical Conference, held in Edinburgh in 1910, places the population of Africa at 180,000,000. This gives only about an average of fifteen persons to the square mile, while in China the average is over two hundred and sixty.

The history of the discovery of Africa is a fascinating one. Before the Christian era accurate knowledge existed regarding the regions along the Mediterranean and Red Sea coast, Egypt, the Nile, the Great Desert and the territory adjacent to the Upper Nile. Nothing of importance in the way of exploration seems to have been attempted until Henry of Portugal in 1415 despatched his first expedition to trace the West Coast.

While in Morocco, where he had been defeated in a campaign against the Moors, Prince Henry had heard of a mysterious prince—Prester John—said to rule over a great, Christian kingdom, hidden in the heart of Africa.

Henry had been told of the gold and wealth of merchandise of the regions beyond. He determined to find Prester John and enlist him in the Christian Crusade to plant the Portuguese flag on African soil and to extend the Holy Faith. One of his day-dreams was that by the west coast of Africa a new route to India and China might be discovered.

Henry's purpose was not so much to open trade as to convert the natives to Christianity, and every year from 1415 until his death in 1460 he sent a ship to Africa, and every ship carried Franciscan and Dominican missionaries.

This prince of royal blood was a hero—great-hearted and resolute—the pioneer of those missionary explorers who opened Darkest Africa to the West four hundred years later, and through whose efforts daybreak has come into the Dark Continent.

The sailors and agents of the missionary prince thought more of riches than of religion, and their love of gain led to the beginning of the African Slave Trade, which down through the years grew to such cruel proportions, that at last Christendom called itself to account for the traffic in human lives, and not only abolished the traffic in their Governments, but stood for freedom for the African.

Although Prince Henry did not live to see his dream realized regarding a new route to India, in 1497 De Gama sailed around the Cape of Good Hope, found the new way to India, and made known the outline of the Great Continent. Africa, during the past one hundred years, has really been discovered. Maps of a century ago showed a few scattered coast settlements, Cape Colony, the old lands of the northern portions, and vast, unnamed, unexplored regions.

From the map of Africa to-day, we can almost read the history of the readjustment of its territory, for it has become an appanage of Europe. The self-governing Union of South Africa under the British flag, the Republic of Liberia, and the Kingdoms of Abyssinia and Morocco are the only independent states, and these do

not constitute one-twentieth of Africa's area.

Railways, steamboats and good roads are being built. The Cape to Cairo Railway is opening up the continent from north to south. Modern transportation has made mission work easier in a degree, but it is yet true that the greater part of the unevangelized territory must be reached by the lonely trail.

The religions of Africa may be broadly divided into Christian (the Coptic Church), Islam and Fetichism. The map of the prevailing religions of Africa shows all north of the Equator under the rule of Islam, and all south of the Equator, with the exception of Cape Colony, and here and there scattered Christian enclaves, as pagan.

It would take a volume to tell of all the needs of non-Christian Africa. Summed up in a few words, Africa's need has been and still is a Christian African civilization.

Perhaps no mission field has called for more heroic service than the Dark Continent. From the days of Raymond Lull, missionary to the Moslems, who was stoned to death at Burgis in 1315, down to our own day, the redemption of Africa has been bought with the price of precious lives.

To the Moravian Church is the honor of sending the first missionaries of modern times. George Schmidt landed at Cape Town in 1737, and five years later John Schwalber followed. The opposition by the English and Dutch settlers to the Dutch East India Company prohibited the continuance of the work.

In addition to the attempt of the Moravians towards the end of the eighteenth century, the London, Scottish and Wesleyan Societies had begun work in Sierra Leone, Liberia and South Africa; but the workers were few and the conditions among which they worked made progress almost impossible.

The nineteenth century ushered in a new missionary era. William Carey, who had consecrated his life to Africa, sent forth a call to Christendom to "attempt great things for God and expect great things from God." Although Carey was sent to India, his plea for Africa was an important factor in arousing Protestant Christendom to its obligation to hearken Africa.

There are some outstanding workers, who have given their lives for Africa, to whom the world owes a debt, not only for their missionary service, but also for their valuable contribution to science, discovery and government.

When we think of Africa, we must think of Livingstone; and Livingstone's call to service takes us back to Robert Moffat, who was sent to Bechuanaland by the London Missionary Society in 1817. Moffat's fifty-three years of service is a record of heroism, faith, work and achievement. When in his homeland on furlough, Moffat met Livingstone and talked with him of Africa's needs. Moffat wrote to a friend, "of the vast plain to the north where I had some times seen in the morning sun the smoke of a thousand villages where no missionary had ever been." That was Livingstone's call. He was sent out by the London Missionary Society as a medical missionary, and arrived in Cape Town in 1841. There is no more fascinating story than the life of David Livingstone. From a mill boy he became one of the world's greatest missionaries and explorers, but although honors were showered upon him upon his return to England, he declared,

"the end of exploration was the beginning of missionary enterprise." In an address to the students of Cambridge University, just as he was returning to Africa in charge of a Government expedition to explore East Central Africa, he said, "I go back to Africa to make an open path for commerce and Christianity; do you carry on the work I have begun. I leave it with you."

Livingstone's missionary purpose never left him, although he was so successful as an explorer his lifework and consecration were missions. When Livingstone was lost in the depths of Africa, the *New York Herald* sent Henry M. Stanley to find him and bring him home. Stanley was successful in his search, but Livingstone met all his entreaties to return with the same answer, "I must finish my work." A few days after Stanley left, Livingstone wrote, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward."

Henry Drummond said, "A score of 'Forward Movements' might be traced to Livingstone, while five great African Missions are directly the result of his work."

Stanley's appeal for Africa in a newspaper article led Alexander Mackay, a clever young Scotch engineer, to give his life for Africa. Through Mackay's efforts the Uganda Mission was established. The old saying that "the blood of the martyrs is the seed of the Church" is true of the history of Uganda. Bishop Hannington, Mackay, and many others, laid down their lives for what to-day is one of the most notable results of missionary work.

In 1841, when Livingstone reached Africa, there were no missions, no churches, no Christian life in Africa. To-day there are two thousand native preachers, seventy thousand church members, over three hundred thousand adherents, and about two thousand church and school buildings. Bishop Tucker (now Bishop of Uganda) looks to the native Church as the means by which the surrounding tribes will be evangelized.

While East, Central and Southern Africa have been the scenes of the heroic work of some of the world's best-known missionaries, the West Coast has demanded and produced men who stand equal with any—Crowthier, the slave boy who became Bishop of the Niger; Grenfell, the hero of the Congo; Melville Cox, who, in dying, said: "Let a thousand fall before Africa be given up," and sent a call to which many responded.

"The Christian is enabled by the number of pagans and Mohammedens but as sure as God gave His Son that men might have life and have it more abundantly, as sure as Christ came to reveal the Father, and as sure as Christ commissioned His disciples, so sure shall Africa be redeemed."

### Cannington District

The Epworth League Annual Convention of Cannington District was held in Woodville on Tuesday, April 30th. It was a great day—blue sky overhead and warmth and sunshine everywhere, and a goodly number of delegates were present. The programme was practical, and the interest and enthusiasm were abundant. The papers on the Pledge, the Citizenship Department, and Look-Out work prepared and read by local members were most excellent. The presence of a goodly number of delegates from the District, and their apt questions and remarks, testified to the continued interest that many of our pastors are taking in the young people's work. One of the most interesting parts of the programme was the reading of a number of sacred solos by Master Wilfrid Switzer, of Wil-