

whole continent left to fall back again into primeval barbarism, or the deadly blight of Mohammedanism and the infamous slave traffic which it fosters. The challenge to the Christian world to enter this fair domain, and fill it with the Christian faith and the beneficent institutions which flourish wherever that faith holds sway, is as bold and inspiring as we can well conceive.

"Almost the last word which we have from Stanley declares his conviction that the mantle of Livingstone has fallen upon him, and his purpose to devote his life to the exploration of Africa. We would fain believe that above this man's thought presides the same divine purpose which controlled his predecessor's life and shapes the fortunes of the nations and the ages, and that through all his varied and heroic efforts that which was the inspiring aim of Livingstone's marvelous career—the evangelization of Africa—shall be hastened apace. May the Church of Christ, in all lands, give heed to the solemn and imperative call of the hour, and see to it that along the track which has thus been broken the light and freedom and heavenly hope, which are the one priceless treasure of history and civilization, shall press in with resistless power to scatter the darkness and redeem the nations!"

—Missionary Interests in East Africa.—The massacre of German missionaries at Dar-es-Salam, on the East African Coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks, with sixteen of his followers, at Saadani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks

the Arabs were up in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches, and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English Sphere of Influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line. The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shire rivers. The London Society goes further west than any of the other societies, and plants two stations on Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant Societies have five stations—three in Galliland, one in Zanzibar and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations. These are all the Protestant missions between Wito and the Rovuma River: but there are German and French Roman Catholic stations.