

long period of drought, accompanied with terrible famine, marked the autumn of this year; and in the death of Rev. H. Scudamore the mission lost a man not only of zealous and saintly character, but whose knowledge of the native language was greater than that of any of the other workers. For eighteen months the mission was carried on without a head, till in June, 1863, Bishop Tozer arrived at Magomera, leaving his companions at port until the question of moving the mission had been decided. For it was now fully apparent that a spot more healthy than Magomera was necessary, if the work was to be done effectively. The great difficulty that might have prevented Bishop Tozer from leaving that district, viz., the fate of the people who were dependent on the mission, was met by placing them under the care of a friendly tribe. Some, however, were taken subsequently to Capetown, where homes were found for them. A temporary move was made to Mt. Morumbala, at no great distance from the coast, but it was finally resolved to transfer the seat of the mission to Zanzibar. Zanzibar is an island lying off the east coast of Africa, about half way between Lake Nyasa and the equator. At first this seemed like giving up the original plan of the mission, but events have justified the decision, and Zanzibar has never been regarded as more than a basis of operations for reaching the tribes of the interior. The reasons that induced the choice were the importance of Zanzibar as the political and commercial centre of East Africa, and the importance of its language, the Swahili, which is to East Africa what French is to Europe, and more or less understood by all the tribes. At this time, in spite of the presence of English war vessels on the coast and the efforts of the consul to suppress the traffic, Zanzibar was the seat of "a vast, unblushing trade in human beings." Bishop Tozer's own conviction from the first was that the great hope for evangelizing Africa lay in the raising up of a native ministry, and, when the Sultan sent him five little slave boys as a complimentary present, he saw in them the nucleus of the future African Church, and with them school work was begun at once. The estate of Kiungani was purchased, two miles from the town of Zanzibar, where an industrial school was established, which has since grown into a college to train the boys for many kinds of work, and especially for teaching and holy orders. This was followed by the occupation of the Usambara district, which is on the mainland, somewhat north of Zanzibar. Dr. Steere, who had accompanied Bishop Tozer from England, and is from this time identified with the mission, began to devote himself to the study of the Swahili language, thus building, as the Sultan's Prime Minister gracefully said, "a bridge by which the thoughts of Zanzibar might pass to England, and English learning and wis-

dom might find their way to Zanzibar." After four years in Zanzibar, Dr. Steere returned to England, taking with him for printing a Swahili grammar and dictionary, with translations of parts of the Bible and Prayer Book, by which he was really founding the literature of Central Africa. While continuing his linguistic work in England, news came of Bishop Tozer's broken health, and of a terrible visitation of cholera, and this decided Dr. Steere, early in 1872, to return to Africa. The cholera was followed by a fearful hurricane, which did much destruction in the town and mission. Bishop Tozer's health compelled him to leave Zanzibar, as he hoped, only temporarily, but, finding no improvement, he felt obliged to resign. "It seemed as though we were come to the last extremity," wrote Dr. Steere, now in charge of the mission. But it was an extremity which put the workers on their mettle. Building operations were begun at once, and fresh workers were sent to Magila, the chief town in the Usambara district.

In 1873 came an event of great importance, the embassy of Sir Bartle Frere. The immediate result of this was a treaty forbidding the carriage of slaves by sea, and ordering the closing of markets in the coast towns. Sir Bartle Frere's report spoke in high terms of the mission, especially of its linguistic and printing work; the only thing needed being, as he said, the extension and development of what was so valuable. In the same year, the slave market of Zanzibar was bought by the Rev. A. N. West, and given to the mission. In Advent, 1873, the first preaching was held there in Swahili, and on Christmas day the first stone of the new Christ Church was laid by the consul, in the presence of a large assembly of natives and Europeans.

More and more slaves were brought by the English ships, and the whole work was steadily growing, but it was still without an official head. Towards one man all eyes were turned, but not until urgent pressure had been put on him did Dr. Steere yield, and, in August, 1874, he was consecrated at Westminster Abbey. It was on this visit to England that an event occurred too characteristic of himself to be omitted. At a meeting which he had been announced to address, only three people were present, but the bishop refused to adjourn, saying that he would not break faith with these three. After his address one of the three came to him and said, "My lord, I came here believing that bishops, and especially missionary bishops, were humbugs. You have taught me not only to believe in bishops, but in the power of Christian faith and self-denial. I humbly beg your pardon, and beg you to accept all that I have in my purse for your work." It was £25.

The journey on foot to Nyasaland, which was taken by Dr. Steere on his return to Africa, convinced him strongly of the importance of