

upon us to bring the kingdoms of this world under His feet, and though He could accomplish His kingdom by other than human means, yet His will is to use His own people as instruments for the work, and therefore the Church was solemnly commissioned to baptize all men into His name. But there is another responsibility, not so apparent, but just as real, and just as forcible, and that is the national responsibility of Englishmen and their descendants. England has always been a colonizing country, and to this day her people have a power over the untaught races which is little less than miraculous. Every one can supply instances of this kind. Not very long ago we read of a young English lieutenant who, with a handful of men and a convoy of stores, marched fifty miles by jungle roads, past rivers and stockades, all through a hostile country and exposed to a perpetual dropping fire. This mysterious quality of command is not indeed the exclusive possession of Englishmen, but they do seem to have a greater moral force than that of other nations, and, as was said in reference to Africa, "One cannot help feeling how much is really thrown upon England by the marked way in which the people here prefer an Englishman, and listen to him rather than to any other European."* Two facts account partly for this supremacy, the mingled elements in the English race of Saxon and Norman blood. That eagerness after daring and adventure which made the Normans the terror of Europe, that spirit which delights in hard work and does not shrink even from pain, which despises all sport that has not some element of toil and danger, this is the colonizing spirit, the spirit of pioneers and explorers; but it must be united with something else to make it effective: it needs the power of continuity, the power of holding on and not allowing oneself to be beaten, which is perhaps the special characteristic of the English. It is the union of these two qualities which makes the explorers and colonists of the world, and, if there were no other reason for supporting foreign missions, we might find one in the fact that they have an appeal to these very forces, and can employ them as well as even Dr. Friedthiof Nansen's expedition can do.

To come now to the special mission which it is our duty now to consider, all that *has* been said, all that *can* be said, on the subject of work in Africa has a peculiar force and truth in relation to the Universities' Mission in Central Africa, and a very slight study of the facts is enough to convince any one of the interest and importance of the work.

In December, 1856, after many years of work in Africa, Livingstone arrived in England for the purpose of arousing interest there in the cause to which he was devoting his life. A

year after his arrival there was held in the Senate House, at Cambridge, a meeting which has since become historic. There Dr. Livingstone addressed the representatives of the University, and at the close, looking towards the gallery filled with undergraduates, he said: "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*" In answer to this thrilling appeal a mission was founded, the most striking object lesson in that salvation through loss which is the keynote of Christianity. Thus at its outset connected with one of the great names of the day, and uniting in itself many elements, for it was a colonizing, exploring, and philanthropic movement as well as a missionary one, the enterprise began with fair prospects. At first, indeed, its history reminds us of the rebuilding of Jericho, whose foundations were laid in the firstborn son, and her gates set up in the youngest, but every life lost in Central Africa has been like a trumpet call to many more and a pledge of larger work in the future. For two years after Livingstone's meeting nothing definite was done to fulfil his charge. Then on November 1st, 1859, the "meeting of the Zambesi" was held, and resulted in a definite plan for the mission, and the formation of an association to promote it. The question of chief importance to be faced was who should head the expedition; but it was a question soon answered, for now that the hour had come the man was ready.

On the character of Charles Frederick Mackenzie, first Bishop of the Universities' Mission, it is right to dwell, for he was its first martyr, and it was his life and character which have given its tone to the mission through all its history. He was now 34 years of age, and had already spent four years in Natal as Archdeacon of Pietermaritzburg. At the time of the Zambesi meeting he was in England, and, as he was under no engagement to return to his former work, there was a certain outward fitness in the invitation to him, a fitness which became irresistible when enforced by his own personal qualities.

There are people whose advice we seek, whose judgment we trust in difficulty, not because of any special education or intellectual qualities in them, but because of that singleness of eye and heart whose possessor has been promised fulness of light. Such a one will not always be guarded from error, but his errors will never be those which come from obscure vision or from double aims. This quality of simplicity, or pure intention, was especially characteristic of Mackenzie. Like the cherubim in Ezekiel's vision, "he turned not as he went, he went straight forward."

(To be continued.)

*Dr. Steere.