

very great number have embraced the Christian faith and have abandoned their native customs, deeply though they may have been engrained in their nature, and where more than 100,000 persons have been taught to read and write without the State contributing a penny, solely by the influence of missions. I also spent a very busy and very hot but a very happy day at Campala, journeying from hill-top to hill-top and finding each hill crowned with mission stations, hospitals, school-houses and with Christian churches; and I am quite sure of this, that the Government—I do not mean a party Government—the governing force in this country preserved from year to year as represented by those who are in charge of our interests in Uganda, pay an unstinted tribute of gratitude and respect on purely secular grounds, apart from all religious questions altogether, to the missionaries through whose aid the peaceful, docile people of Uganda are being raised in social status. The material services which missionary work renders to the British Empire are immense; but they can be appreciated. The moral services which it renders are far greater and can never be measured.

“There are two arguments against missionary work which it may be worth while to examine. There is the ordinary *unthinking* argument—why cannot you let the natives alone? Is not their own religion better suited to them? Are the natives of Africa capable of receiving Christian teaching? Are they capable of enjoying and appreciating the advantages of a Western civilization? That is an argument which we hear too often, I think, in this enlightened age. One of the greatest statesmen who ever directed the fortunes of this country has supplied a crushing answer to it. When Mr. Pitt was making his great speech against slavery, he used an argument which places your case against such objections on the strongest and most unassailable ground. It is argued that the natives of Africa—and his argument, of course, applies to all other native races—are unprogressive, and are sunk in barbarism. “We were once,” he said, as obscure among the nations of the earth as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow and for a time almost imperceptible, we have become rich in a variety of acquire-

ments, favored above measure in the gifts of Providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society; we are in the possession of peace, of happiness, and of liberty; we are under the guidance of a mild and beneficent religion; and we are protected by impartial laws and the pure administration of justice; we are living under a system of government which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed; a system which has become the admiration of the world. From all these blessings we must for ever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality and degradation in which history proves our ancestors to have been.

“There is one other argument, to which I wish briefly to refer. We are told that charity begins at home. What about all these poor people here in the streets of this great city? Are there no jungles to clear in England? Are there no morasses to drain? Are there not as many souls to be won within ten miles of this great city as any man or any society can win and save far away in remote quarters of the world? That is an argument much more powerful than the other to which I have referred; yet it is an argument which I think is not without its answer. Nothing is more important in this material age than to cultivate and develop the element of disinterested *genere* and effort on the part of individuals and classes. The first responsibility which we have to face is, no doubt, here at home; but it is not our only responsibility. And classes and nation have their needs and responsibilities collectively the same as men and women individually. No great benefit will be gained, no lasting treasure will be secured by any purely self-centred movement—however grave the need which prompts it, it, however harsh the conditions which envelop it.

I think our people have learned more, perhaps, than any other people that there is no man so poor that he cannot give up something to another, and there is no class who can ever raise itself except by trying to raise others too. We who are gathered here this afternoon know well that no empire and no nation can long endure in power and fame in the world unless it labors not only for its own political and social interests, but is a faithful servant of high forces, and works for the whole human family. My friends, I said at the beginning of my remarks that I was here to congratulate you upon your success; yes, I believe you will have a great recompense for the trouble and the expense which you have contributed to this Exhibition. But that success will not mean the end of your work. That success, in fact, will only