

blings than one usually sees accompanying such divided authority. Their customs, religious as well as social, seem to be comparatively mild. A great God, the ruler and maker of all, is known of and admitted, but is not regarded as practically influencing human affairs. Lesser deities, demons, are selected for worship and honor; but they are always associated with misfortune and sorrow, all evil being explained by 'the god has willed it.' All love, veneration, and gratitude is reserved for the spirits of departed relatives, who alone are supposed to have their kinsmen's welfare at heart, and who, after death, are supposed to haunt their former abodes and advance the prosperity of their children, provided that they receive the libations and sacrifices and other tokens of respect that are considered their due. Thus they picture to themselves a future life as free from all responsibility to a ruler as their own political life is; the idea of being called to account by a Supreme Being is apparently quite foreign to their notions. In an anarchy like this there is no place for a heaven or a hell, and the idea of a resurrection to answer for the deeds done in the body only calls forth ridicule—their ethics being much the same as those of modern spiritualism."

"While I have spoken of these people as comparatively mild, inasmuch as the ferocious cruelty of the tribes to the south is not common among them, I do not wish to convey the impression of a happy, innocent simplicity. Cheating, lying, false witness, adultery, poisonings, thefts—such are the incidents of which their whole life is made up. The young folk scoff at warning or expostulation, but the aged, who feel themselves drawing nearer and nearer to that mysterious disembodied state of which they can learn nothing certain, are often ready to give a patient hearing to Mr. Thomas' words, for 'Come-and-hear-what-God-says,' as the Igbiras have nicknamed him, is now well-known in most of their towns and villages."

The last letter received from Mr. Brooke was written at the close of the year 1891, in which he gives many valuable suggestions, and discusses many questions in regard to the mission work in that district, from which one point of practical interest may, perhaps, be extracted with advantage:

"Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truths to them? or should we at once declare the whole counsel of God in faith that He will be responsible for our influence? It is our experience in this field that the influence which is gained at the price of keeping unpleasant truths in the background is not worth having; for it parts like a rope of sand the moment a faithful attitude is resumed. On the other hand, we have again and again been amazed at the way in which God has supported a message of uncom-

promising outspokenness, and has suddenly smitten the hearers with conviction, when, humanly speaking, nothing but curses or violence could have been looked for in reply."

At the conclusion of his report—the last received from him, and having great interest as his dying message—he speaks about the work as follows:

"For the last five or six months our work has been rapidly developing, almost, I might say, in geometrical progression, and that in spite of the steady diminution of our numbers, and the fact that no European, except Miss Griffin, has had any prominent share in the mission work. 'The people are yet too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.' These words, the subject of one of our Bible readings in the end of September, have sounded in my ears ever since."

"Thus closes 1891, the results of the work equalling our most sanguine expectations, for the Word of God has been fully preached over an area equal to Hertfordshire, Middlesex, Kent, Surrey, and Hants. But the means chosen of God have been different from what we had planned. 'The people... are too many for me' was written in large characters across the record of the first half-year, and now 'The people are yet too many' is written across the record of the last half-year. The least we can do is to accept God's will, and not be as the horse or mule. He would seem to wish that we should give up for a little any feverish attempts to reinforce the work with new men, but just wait on Him, and see how many He can turn to Christ with those whom we have already got. 'Come and let us go over, it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.'"

Shortly after this, writing to his wife and giving an account of his plans for serious work upon the lines of the mission as originally contemplated, he says in an almost prophetic spirit, "Thus you will see how man proposes; later on we will learn how God has disposed all these plans."

Soon after the excellent spirit was at rest. He was taken ill on the evening of February 29th, and on March 5th passed away.

Dr. Harford-Battersby writes as follows in regard to his last moments:

"One fact eclipses everything else that may be written in this letter, and that is the loss of our leader, Graham Wilmot Brooke. What that loss is none but those who have worked with him, and a few of his intimate friends, can attempt to realize. Others better qualified than I will, no doubt, speak of the work which he has done; but I must bear this testimony, that although I do not know of a single case of conversion amongst the heathens or Moham-