

But with all this he could care for the culture of the mind in the highest intellectual sense. In the following strain he speaks to literary friend of Carlyle's Sartor Resartus. "In high moments, when the soul, rent as it were, and shed asunder, is open to inspiring influence, this book has determined many a life-work, and shaped many a destiny. To realize the design of the book in such a moment is to be magnetised by it for ever after; and to be true, to be sincere, to be simple without being vulgar, to be loving and helpful to the poor and suffering, to be unable to think with contempt of any but the selfish and the hypocritical, and the idle, to hate all sham and artifice, to seek blessedness rather than happiness, to practice self denial, to despise luxury and selfish enjoyment, and so called refinement, while human creatures, within easy reach of us are living or rather perishing in ignorance and sin, which we might aid in alleviating and ultimately removing; to be and to do all these things, and such as these, will become the passion and all-consuming purpose of the life of him who has partaken of the life blood of this master spirit."

Much more one might say concerning such a faithful worker, without flattery and undue gush; but words are very ineffective in such a case. The best tribute we can pay to the noble men who are taken from us is to seek more fully the spirit of our common sorrow that we may follow with wisdom and patience the path that they have trod.

Queen's University, Kingston.

MISSIONS IN AFRICA.

Topic for 22nd March.

BY REV. R. P. MACKAY, D. D.

Africa amongst the continents is second in size, being next to Asia, and has a population of from 150,000,000 to 200,000,000. The work of evangelization has begun, but at what a sacrifice of life! Of more than seven hundred explorers who travelled in Africa, about five hundred and fifty found there their last resting place. About one hundred missionary societies are working in Africa. Seven of these societies have given one hundred and ninety lives for Africa since 1833. But who will say the cost is too great? It cost 20,897 men and 1,069 officers, and \$825,000,000 to establish the supremacy of Great Britain in South Africa. What price, then, would be too high in order to place Jesus Christ on the throne in that great continent?

For mission purposes Africa is naturally divided into four sections:

I. North Africa.

This naturally falls into three divisions. The Mediterranean Provinces. Morocco, Tunis, Algeria, and Tripoli with a population of 25,000,000.

The "North African Mission" has one hundred workers employed there, whilst the British and Foreign Bible society and other smaller organizations are at work, the North African Mission is the principle agency.

The Sahara—This vast desert extending from the Atlantic to the Nile has an area twice as large as India, but has a population of only two and a half millions. Practically no mission work is done there.

The Nile Provinces—Egypt, Nubia, and Abyssinia. Egypt has been called

"the gift of the Nile." The Church Missionary Society was the first to begin modern Protestant mission work there. They discontinued in 1865, and now the United Presbyterians of America do the principal mission work in Egypt.

II. The Soudan.

South of the Sahara desert, a vast, fertile and populous belt stretches across Africa called the "Soudan" or the country of the "blacks." It is divided into the Eastern and Western Soudan.

The Western includes the coast region which is deadly to the white man. The Moravians were the first, and began work in 1735. In eastern Soudan the work is only begun, a vast population almost untouched—without a ray of light.

III. Central Africa.

In this section there are ten thousand miles of navigable waters on the Congo, the Nile, the Zambesi, the Shiré, and three lakes, Nyassa, Tanganyika and Nyanza.

About twenty five years ago, when a little company set sail to start the Livingstonia Mission on Lake Nyassa, they took two years' provisions, sailed to the Cape and then got a sailing vessel to take them up the east coast to the Zambesi. They then got a little vessel, sailed up the Zambesi, about 200 miles to the cataracts, then had to take their vessel to pieces, carry it seventy miles by road and then again sail to Nyassa another 300 miles. Now there is a railway built from Mombasa direct to Lake Nyassa, 572 miles.

So also is it on the west coast, ocean steamers can sail up the Congo 115 miles to Matadi. Then come 200 miles of cataract, which are overcome by railroad to Stanley Pool. From that point the main stream of the Congo is navigable for 1,100 miles, and on all the tributaries of the Congo there are said to be 7,000 miles of navigable waters.

East: Central Africa is associated with the names of Krapp and Mackay and Hannington and Livingstone. When Livingstone died on his knees at Ilala, all Christendom awoke and turned to Africa. Then began a number of the most interesting and hopeful missions of modern times. The Scottish Free Church took up work on Lake Nyassa, the London Missionary Society took Lake Tanganyika, the Universities' Mission took up Zanzibar and the Church Missionary Society took Uganda on the north coast of Lake Victoria Nyanza. Many other societies operate there, and have in all between 500 and 600 missionaries.

In the Uganda Mission in the last ten years the number of baptized Christians grew from 300 to 30,000. There was then one church; now there are 700 churches. Twenty native evangelists, have grown to 2,000. All these evangelists, the 700 churches, the numerous schools, the entire work is carried on by the native church. Not one penny of foreign money is given for its maintenance.

IV. South Africa.

It would take a volume rather than a paragraph or two to write the story of missions in South Africa. Let us indicate a few lines of study.

"Colonization."—The Cape of Good Hope was discovered by the Portuguese, but they did nothing more.

The Dutch succeeded and made a deep impression on the religion, language and

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laws of the land. But they came into conflict with the native races and did not know how to treat them, nor did they feel responsibility for their evangelization. Over the doors of the Boer churches was hung the sign "Dogs and Kaffirs not admitted." They treated them like dogs, and when missionaries began to interfere in behalf of the natives there sprang up a strong feeling of hatred against missionaries amongst the Boers.

Then came British influence which opened up the wealth and resources of the country, and were the first to protect and deal honourably with the native races.

"Mission Enterprise"—This is a very great and glorious history. There are in all about 345,000 baptized natives and about half a million more who are adherents of the different evangelical churches. We can name but a few of the societies that operate there.

The Moravians were the first. They began amongst the Hottentots, with whom the imperishable name of George Schmidt is associated. There work spread amongst Kaffirs and Bushmen, and is extending.

The London Missionary Society came next, and, above all others, they had famous men. Of these Dr. Vanderkemp, Dr. Phillips, Robert Moffat and David Livingstone are the best known. This has been the pioneering society.—Condensed from Article in Record.

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