

Christ. Adding the communicants in Natal to those in Kaffraria, the total is about 2000: The number taught in the schools is about 2500. On the occasion of his visit to England in 1857-8. Livingstone succeeded in arousing public attention to the claims of Africa. In 1861, Bishop Mackenzie arrived at the mouth of the Zambesi to take charge of the new Oxford and Cambridge Universities' mission. With him came six Englishmen, and five coloured men from the Cape. But soon there followed a chapter of terrible disasters. The good bishop got entangled in the dismal slavery broils, in attempting to quell which he contracted fever, sank rapidly, and died in a native hut on the edge of a dark forest. There he was buried. His faithful attendant read over his grave the solemn liturgy,—“earth to earth,” &c. In a few more days he too was buried. Then another and another was cut down, and in 1862, the mission was at an end. It has since been revived, and has its head-quarters at Zanzibar, under Bishop Steere, who has a staff of twelve Missionaries, and as many assistants. This disaster delayed but did not arrest action in Scotland. The subject had taken firm hold of Livingstone's countrymen. Shortly after Livingstone's funeral, in 1874, Dr. Stewart brought the subject before the General Assembly of the Free Church with such earnestness and power that the project was immediately taken up. A Committee was appointed. Meetings were held in the principal towns of Scotland. £10,000 were asked for. The money was quickly furnished. LIVINGSTONIA was adopted as the name of the memorial mission, and the southern end of Lake Nyassa selected as its site. On the 24th May, 1875, the expedition sailed from London, under the command of Lieut. E. D. Young, R. N., and arrived at its destination in the month of October. It consisted of eight Europeans. Strange to say, there was not a clergyman in the party! One of the finest features about this mission is the mutual good faith and feeling which have existed since its inception betwixt the Free Church, the Established Church of Scotland, and the U. P. Church in regard to the scheme. They cooperated in the most exemplary manner, and still cooperate, though each has its separate and distinct mission. It is further noticeable that Dr. Laws who is now at the head of the mission was lent to the Free Church, and is paid by the U. P. Church for this special service, and has proved an invaluable assistant. It is too soon to look for statistics from this mission, but it is no small thing to be able to say that 2400 natives have already placed themselves under its protection, and therefore, to some extent, under its salutary influences. All went well in Livingstonia until, alas! the man above

all others on whom the hopes of the mission centred in 1876, the Rev. Dr. Black, a young man of great promise who was sent out to take charge of it, was stricken down with fever and died. His last words were,—“Africa must not be given up though it should cost thousands of lives.” The companion mission of “Blantyre” was established by the Church of Scotland, in 1876. The site selected was in the Highlands of the district, 200 miles from Livingstonia, where the soil is good and the climate salubrious. The pioneers of this expedition also were all skilled artisans. In 1878, the Rev. Duff McDonald and his wife joined the mission, and so far, everything has gone well. Villages have grown up at both places. Schools have been established. Farms and gardens have been laid out and cultivated, and the precious seed of the Word is being sown in the hearts of the natives. While exploring a new route for the central station of the London Missionary Society at Ujiji, on Lake Tanganyika, 600 miles north of Livingstonia, the lamented Dr. Mullens very recently met his death, and Christian missions have been deprived of one of the most indefatigable and successful promoters of the cause who ever lived.

The missions on the west coast of Africa, north of the equator, extend from the mouth of the Senegal to the Gaboon, including Senegambia, Liberia, Sierra Leone, the Gold Coast, Dahomey, and Lower Guinea. The most northern part is occupied by the Paris Evangelical Society. South of this the English Wesleyans and the Church Missionary Society have each flourishing missions with 52 ministers, 14,000 members, and 7,500 scholars. Liberia, which has a coast line of 600 miles, is occupied chiefly by American missionaries—Presbyterians, Episcopalians, Methodists and Baptists, who together claim 4000 native communicants. Along the Gold Coast, and in Ashantee, the number of communicants is said to be nearly 14,000. This is the scene of the celebrated native Bishop Crowther's labours. Still farther south, we come upon the old Calabar mission of the U. P. Church of Scotland, founded by Mr. Waddell, in 1846, and where that church has now five missionary labourers. Last of all, we reach the Gaboon, and the field well occupied by the American Presbyterian Board, to which the heroic Albert Bushnell recently returned, to fill another missionary's grave.

The Rhenish Missionary Society, which celebrated its jubilee in August, 1878, also occupies a distinguished position in the history of South African Missions. It was founded at Barmen, Prussia, in 1828, and deliberately chose for its first field of labour that part of Africa which is perhaps the most uninviting of any on the Continent, on account of its sterility, and the degraded