

standing perilous storms and disheartening calms, the officers of this ship were able to recount a prosperous voyage, and piously to record in their journal that their safety and success were due to the preserving care of Almighty God, "*who never suffers his elect to perish.*" Was there ever such a desecration of sacred names and subjects—a slave-ship inscribed with that holiest name, and a company of men-stealers calling themselves by that intimate title of the chosen of God?

The first missionary to Southern Africa was George Schmidt, who planted the gospel among the Hottentots fifty years ago.

It is impossible in a few lines even to mention the many changes in the aspect of missions in Africa, since David Livingstone gave his parting charge to the students of Cambridge, in 1857, "I go back to make an open path for Christianity and commerce. Do you carry out the work I have begun." The Universities Mission sprang into existence at this call. Two years or more ago, as a proof of God's blessing upon its labors, it could show the old slave market at Zanzibar, where annually 30,000 slaves were sold, transformed into a Christian church, in the center of a native Christian colony. Thirty-five missionary societies are now zealously at work in Africa, and in sixty years 600,000 native Africans have been added to Christendom. The whole interior of the country is now open to Christian effort.

Missionary work in West Africa has been wonderfully successful. Speaking only of that part of it which is connected with the Church Missionary Society, there are seven European missionaries and forty native clergy (one of them a bishop and two archdeacons), with 9,000 communicants, and 7,000 scholars in ninety schools and seminaries; there were 1,228 baptisms in the last reported year. Yet the Bishopric of Sierra Leone was not founded till

1852, the Yoruba country was untouched till 1842, and the Niger district received its first missionaries only in 1857, when no one dreamed that the youth helping Mr. Kissling in Fourah Bay College would be known all over the Christian world in 1887 as one who, for a quarter of a century, has well filled the position of the first native African bishop since the days of the early church.

In studying Africa as a mission field we ought to remember Dr. Bushnell, in some sense the father and in every sense the hero of Presbyterian missions in Africa, and who died in the service of the Gaboon Mission. We remember him bringing wants of that mission before the churches and seminaries; supervising printing by the American Bible Society of a part of the Scriptures in Mpongwe dialect, and smaller books in the same; providing for a grammar of this language, and a vocabulary of the Benga soon to be printed. He should ever be thought of side by side with Dr. Lindley, the hero of the Zulu mission, on the southeastern coast.

There are many who have followed the fortunes of Bishop Taylor's missionary enterprises, have watched as his advance guard reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries left this country, the bishop declared his ambition to plant his stations among the remarkable tribes that Wissmann had described. Toward this region, along the Upper Kassai and its tributaries, his chain of stations from the sea has been steadily lengthening. His new steel steamer was sent from England for the Congo to take the newly-discovered water route to the populous street villages of which Wissmann and Kund have informed us. Meanwhile Dr. Harrison, one of the party that Bishop Taylor led up the Congo, reached Luluaberg, the new station of the Congo State. He is one of the