

OBSCURER MARTYRS.

"The world knows nothing of its greatest men:"



THEY have no place in storied page,
No rest in marble shrine;
They are past and gone with a perished age
They died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for the love Divine—

These were their mourners, and these shall be
The crowns of their immortality.

Oh! seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
For they needed no prayers, and no mourning bell—
They were tombed in the true hearts that knew
them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;
We shall know at last by a certain token
How they fought, and fell in the fight.
Salt tears of sorrow unheald,
Passionate cries unchronicled,
And silent strifes for the right—
Angels shall count them, and Earth shall sigh
That she left her best children to battle and die.

Sir Edwin Arnold.

WHERE is the Soudan? What is it? Its people number eighty millions; more people than in all North America.

The Soudan is greater than the Congo region in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship, in their way, the one living God; they are Monotheists, Mohammedans; the other half, the lower subject, conquered half, are heathen. Arab monotheism and Negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian ocean, on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

The Soudan consists of three regions. Western Soudan is the region of the lordly Niger; Eastern Soudan is the region of the upper Nile; Central Soudan is the region around lake Tohad.

The Soudan is the true home of the negro. The Arabs are innovators. They have come in and conquered, but are not natives of the soil.

They have acclimatized, and are, at home among the sons of Ham; they proudly rule them; they semi-civilize them; they hold them in slavery.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist.

The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong mountains, New York would be in Abyssinia.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them like Mungo Park, have died in exploring it. They have left their traces all over it.

The Arab has gone there. He has conquered, and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates—a company with chartered rights and governmental powers.

There is a Mission on the lower Niger, the delta region, but in Central Soudan, along the 1,900 miles of Kwoorra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of lake Tchad, in the mountains of Adamawa, in the plains of the Hausa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found.—*Selected.*

ONE of the churches of New York, we understand, has started a coffee house in connection with its mission work which offers all means for satisfying the social cravings of workingmen without the intoxicating liquor and evil surroundings of the saloon. Light, warmth, recreation, food, drink of an undoubted temperance nature, and companionship, are to be found there, at a cost below what similar accommodation would amount to in the saloon. No more important step in connection with church work could be taken than this, and as a temperance reform it is invaluable. Workingmen cannot be turned out of saloons, but they can be coaxed out of them by putting at their disposal a healthy equivalent. The school houses of our churches had better be put to some such use as this and the masses of the people will learn what many of them have grave doubts about, that the Church of Christ is their friend.