

one's life if it were no sacrifice." To another worker he said, "Nothing worth doing is ever accomplished unless you go on with it after it has become a bore"—two sayings worth remembering, because they contain in germ the missionary spirit, or, indeed, the spirit of all true work. All the finances of the mission were in the bishop's hands, and besides his translations and linguistic works, which were printed at the mission press and distributed to all the missionaries of the district, he studied deeply the question of Mohammedanism, and at the time of his death was engaged in the issue of a series of tracts to Mohammedans on questions touching their faith and ours.

Rather more than a year after Bishop Steere's death the Rev. Charles Alan Smythies was consecrated to the episcopate, and under him the work of his predecessors has steadily increased and developed. Perhaps the most important single event of the last ten years has been the carrying of the work back to the spot from which it originally started. This had been one of Bishop Steere's dearest wishes, and he journeyed to Nyassa on purpose to find out whether it was practicable. Work had been organized by the Rev. W. Johnson at Masasi and Mwembe, half-way stations on the Nyassa route, and in 1881 he, with the Rev. Charles Janson, journeyed on to Nyassa. There Mr. Janson, called "the priest constant in prayer," died, but his companion, known among the natives as "the man who never sits down," went on with the work alone. There he was as a Joseph to the people, half the time starving in the midst of plenty, because paralyzed by the surrounding tribes. Here he saw, what Bishop Mackenzie had urged before his death, the necessity of a mission boat for Lake Nyassa and the Shire; there, while travelling among his people, he was struck blind with ophthalmia, but as soon as his sight was partially restored by an operation in England he returned undaunted to his work on the Lake Nyassa. He now has a mission steamer, the *Charles Janson*, with which he visits the various stations on Lake Nyassa and the river, which have been established during the twelve years of his work in that region.

The relief given by the missionaries during the famine of 1884 called out the remark from an old enemy, "For the future, let them go where they like, build what they like, and teach all the people, for in our distress they have shown themselves true friends"; and in that year, also, government grants began to be made for the support of released slaves.

In 1888 the Swahili Bible was completed, and in that year Bishop Smythies went to England, having in the four years of his absence walked 5,000 miles, and made three journeys to Nyassa. 1890 was notable for the ordination of the first two native priests, Cecil Majaliwa and James

Salfey, and for the Anglo-German agreement, by which a German protectorate was established over the district north of Lake Nyassa, and, as the southerly part was already Portuguese, the whole sphere of the mission lies in foreign territory.

It remains to gather up the threads of our story and show something of the present area and prospects of the mission. In spite of the efforts of the state and the faithful labor of thirty years, slavery is still a terrible fact in East Africa. The market in Zanzibar is closed, but other ways are open of disposing of the booty. "The slave trade proper," writes the late Consul of Zanzibar, "that is, with all the horrors and inhumanities which exist at the source of supply, and are carried over the territory between the source of supply and the coast, still exists." Railway communication and the consequent opening up of lawful commerce are to-day urged by statesmen, as Dr. Steere urged long ago, as among the great means to suppress the traffic, and perhaps the last event of the mission's history will, under God, do more still. This was the consecration on St. Thomas' Day, 1893, of the Rev. Wilfrid Hornby as Bishop of Nyassaland. The formation of a new bishopric as a centre of work there will hem the slave trade in between two forces, and the fact shows clearly the true faithfulness of thirty years to the original idea, and to the memory of Mackenzie.

There are, then, four centres of work: (1) Zanzibar, with its church and Christian colony, the boys' college at Kiungani, and the girls' school at Mbweni; (2) the Usambara country, nearly opposite Zanzibar on the coast, where there are several flourishing stations; (3) Rovuma district, further south; (4) Lake Nyassa, in the heart of the slave-yielding region.

The headquarters of the Nyassa work is Likoma island, half-way up the lake, and stations are planted along its shores and some way down the Shire, visited by members of the mission in the *Charles Janson* and the other smaller vessels of the mission. Two terrible fires destroyed nearly all the houses in Likoma island, and, worse loss still, the mission library, containing 1,400 volumes. The present staff consists of eighty-one English workers; clergy, ladies, and laymen, eighty-seven; trained native teachers, including two priests and a deacon. Of the English workers none receive more than a stipend of £20 for necessary expenses. Most receive nothing. As to the question of results, the best answer seems to be that there are eighty-seven native teachers and 1,000 communicants attached to the mission. The warmth and enthusiasm of the African character carry with them a certain amount of instability, and the terrible superstition of the people is difficult to overcome. "No man in the whole world," wrote Dr. Steere, "has more