

For Dominion Presbyterian.

British Imperialism.

BY GEORGE W. ARMSTRONG.

The British troops with Buller,
With Roberts, French and White;
With Kitchener, Durnford;
Are the bravest men to fight.

They have no fear of foemen,
Thy scorn the cannos roar;
With shot and shell and bayonet,
Disperse the treacherous Boer.

Assaulting strong entrenchments,
Storming the Korje's high,
While foes unseen in ambush,
They valiantly defy.

Though they may halt and quiver,
From the "Earthquake's" trembling shock,
From the guns that belch forth fire,
They stand like flinty rock.

Their mission is most noble,
To relieve beleaguered friend;
They fight their way most gallantly
And triumph in the end.

Shall Kimberley e'er be forgot?
Or Ladysmith's bold stand?
Against Boer oligarchy,
The curse of Africa's land.

These fearless men are Britons,
From East, West, South, they go;
From Africa's sands, Australia's plains,
From "Our Lady of the Snow."

From England, Scotland, Ireland,
From great Asia's continent
To help our much loved Empire,
Their loyal hearts are bent.

True heroes in a glorious cause,
None truer e'er has been,
And one and all join in this song,
God Save our Gracious Queen.

London, Ont., March 3, 1900

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Protestant Missions in Africa

PART III—SIERRA LEONE AND LOVEDALE.

BY JAMES CROLL.

In 1796 several overtures were brought up in the General Assembly of the Church of Scotland, praying that some action be taken to institute missions to the heathen. Extraordinary arguments were advanced by opponents to the "innovation." Some went so far as to say that such a proposal—when there was so much room for Christian effort at home—was the height of absurdity, if indeed it was not criminal! This was too much for the venerable and attenuated Dr. John Inglis, who rose—spectre-like—from his seat and striding up rapidly to the clerk's table exclaimed, "Pass me that Bible!" This done, he commenced to read passages bearing on the subject and entreated the assembly to consider their duty in the matter. But all in vain, for the Assembly rejected the overtures by a decisive vote of 58 to 44, and for thirty years the church of Scotland took no steps in that direction. Dr. Inglis, however, did not abandon the idea. Through his efforts two societies were formed in that same year; one in Edinburgh, called the Scottish Missionary Society, the other was styled "The Glasgow Missionary Society." Both were undenominational.

Soon after their formation, their first joint mission was instituted by the appointment of two ordained missionaries from Edinburgh, two from Glasgow, and two from the London Missionary Society. They sailed from London in the autumn of 1797, and in due time arrived at Sierra Leone, where they resolved to separate and take up three distinct fields. Three of the six died from fever a few months

after arriving; a fourth went home invalided. The two Edinburgh men, Messrs. Brunton and Greig, went into the interior about 100 miles, and settled among the Soosoo tribe on the Rio Ponga. Both were brought to the verge of the grave by fever and were encompassed by difficulties that seemed insurmountable. At length, however they got into the good graces of a chief who gave them protection and encouragement. But before long Greig was brutally murdered by men of another tribe, and Brunton left in despair. The Church Missionary Society took up the fallen standard and worked among the Soosoo for fifteen years, and then had to give it up for a bad job; first on account of the fatal fever; secondly, because of the obnoxious slave trade, which they were powerless to cope with. But, these pioneer missions were not lost. There are at the present time flourishing missions all along the west coast, south of the equator, the C.M. Society occupying a foremost place at Sierra Leone, where they have an excellent training college, a large staff of native ministers and teachers, and at least 20,000 communicants in the various stations.

In 1821 the Glasgow Society sent two missionaries to South Africa—Messrs. Thomson and Bennie. Two years later, they were joined by the Rev. John Ross, another missionary hero, who lived and laboured for fifty-five years, whose son, Richard, is in the field now, after more than forty years of active service, and whose grandson, Mr. Bryce Ross, keeps up the apostolic succession in that country.

Lovedale was founded in 1830 by the Rev. W. Govan, of Glasgow. It was named for Rev. Mr. Love of that city, of whom the story is told that, on a certain occasion, while he was Moderator of Presbytery, a somewhat heated discussion arose as to who his successor in the chair should be, when a member, more conciliatory than the rest, arose and said,—"Fathers and brethren, let brotherly love continue." The effect was magical; Mr. Love was elected, and strife ceased.

The site originally selected was exchanged in 1851 for that which it now occupies, some 700 miles northeast from Capetown. With the exceptions of five Kaffir wars, when the missionaries had to flee for their lives, and when much property was destroyed, the progress of the mission has been steady up to date. In 1844 Lovedale was transferred to the Free Church of Scotland in whose hands it has become—so says Dr. W. G. Blaikie—"The greatest educational and evangelistic establishment in Africa." The visit paid to it in 1864 by Dr. Duff was of immense benefit; while the services, since 1868, of Rev. Dr. James Stewart, M.D.,—formerly associated with Dr. Livingstone, and who read the burial service at his wife's funeral—have been incalculable.

Dr. Stewart is not so well known as he ought to be on this side of the Atlantic. He occupies a position at the very head of his profession, a man of singularly attractive personality, whose long and successful career as a missionary enables him to speak with authority on the subject that lies so near his heart. He was elected Moderator of the General Assembly of the Free Church of Scotland last summer, and his opening address on his favorite theme

of missions was admitted to be a masterly and statesman-like presentation of the subject, such as had not been heard in the Capital of Presbyterianism since the days of Dr. Duff and Norman Macleod.

Lovedale combines the two ideas of Industry and Religion. Connected with it there is a farm of 2,800 acres, of which 500 acres are cultivated on scientific principles by the pupils of the institution, and yield good returns of "wheat, maize, barley, rye, potatoes and pumpkins." The buildings are substantial, mostly of stone, and some of them elegant. The dining-hall seats 500 persons comfortably. The course of instruction is three-fold: (1) elementary, (2) academic, (3) theological. Each course extending over three years. The staff consists of three ordained missionaries, seven European teachers, five superintendents of the industrial departments and nine assistants, 24 in all. The attendance of pupils, in all grades, is usually between seven and eight hundred. There are two congregations—the Lovedale Institution and the native Kaffir church. The former has 200 communicants on the roll. The latter embraces a floating population, with varying results. There have been as many as 750 communicants on the roll, but the present number is reported to be 315. The native pastor, Rev. P. J. Mzimba, the first Kaffir minister wholly educated in Africa, is assisted by eight native teachers and twelve deacons. The number of students in divinity last session was twelve.

Besides working on the farm pupils here may become skilled mechanics—massons carpenters, blacksmiths, waggon-makers shoe-makers, basket-makers, cabinet-makers, printers, and book-binders, etc. The girls are carefully instructed in the domestic and culinary arts. If this were all, one might say it is certainly a fine institution. But the half has not been told. Lovedale is the rallying point of seven suburban mission stations, and the solar centre of three active, self-governing stations—Macfarlan, Burnshill, and Pirrie, named after well-known Glasgow ministers of the time; and these again having out stations, 32 in number. Nor is that all. Blytheswood, twenty-five miles off, sprang from Lovedale in 1868, and is already a Lovedale in miniature—minus the theological faculty—another seven-branched candlestick of Scottish nomenclature—Cunningham, Main, Duff Somerville, Ross, Rainy, and Blytheswood, each of these seven stations in charge of an ordained missionary and a staff of teachers and other assistants, having connected with them 37 branch and 16 minor stations. Putting Lovedale and Blytheswood together, there are twelve ordained European missionaries, 269 native assistants, 6219 communicants, 6418 scholars in their schools.

Among other missions of the Free church in South Africa, there is the Gordon Mission in Natal, named after an elder brother of the Earl of Aberdeen who had purposed spending his life as a missionary in Africa. While studying at Cambridge, he was accidentally killed by the discharge of a gun, and his family supplied the necessary funds to establish this mission as a memorial to him. It has made considerable progress.

The Livingstonia and Blantyre Missions still remain to be reckoned with.