

mission at Genadenthal, 120 miles north of the Cape. Here he laboured for nine years, and gathered together a little company of converts numbering forty-seven families. He then returned to Holland to induce others to join him. But, for some unexplained reason, he was not allowed to return. And George Schmidt "whom the annals of missions have enrolled for ever among their illustrious names," passed the remainder of his days as a poor day-labourer in Germany, with his heart in that Southern land which he was never to see again." Not until 1792 did the Brethren obtain permission to resume their work in Africa. In that year three humble artisans were sent to the same place. They found parts of the walls of Schmidt's house still remaining, and among the first to welcome them was a poor blind woman, an aged pupil and convert of Schmidt's, bringing with her the old treasured Testament which he had given her fifty years before! From Genadenthal the sound of the Gospel gradually spread to the regions around. It became a centre of light in that dark corner of the earth. More missionaries were sent out. Other stations were opened, and now the Brethren have 43 missionaries, 200 native helpers, 1869 communicants, and, altogether, 8390 adults and children under their pastoral care in S. Africa. They have also numerous schools and colleges in successful operation.

In 1799 the first four missionaries of the London Missionary Society (Congregational) arrived at the Cape. Of these the most remarkable was Dr. Vanderkemp, one of the most illustrious missionaries of modern times, who for many years endured great hardships in proclaiming the message of salvation to "his beloved Hottentots." Other missionaries of this society, and among them men of great ability, followed Vanderkemp. We need only mention Dr. Philip, who did so much to inspire continental Christians with a zeal for missions; and Robert Moffat, who after forty years spent among the Bechuanas, still lives to tell the story of his conquests, and to electrify others with his poetic oratory; and Livingstone, the noblest of them all. This Society has now some twenty principal stations, with 52 branches, including the Tanganyika mission in Central Africa. They

have 25 English missionaries, 113 native preachers, 4615 communicants, and 24,022 adherents; 42 schools, and 2052 scholars. They occupy the east coast, from the Cape northwards to Abyssinia. One of their chief stations however, is at Kuruman, in the interior, 750 miles due north from the Cape, founded by Hamilton and Moffat in 1817. It was to this place that Livingstone preceded in a bullock cart, in 1840, and here he found to his astonishment a shapely mission house and church, a well stocked garden, a printing press, and other evidences of civilization. Here too, he found his wife, Mary Moffat, who shared with him many of his subsequent adventures, fell a victim to the terrible fever of the country, and was buried beneath a great baobab tree on the banks of the Zambesi, on the 27th April, 1864.

The Dutch Reformed Church is another of the early agents in the South African mission cause. Its centre is at the Cape, but its operations extend as far as Natal and the Transvaal. Besides the colonial adherents, numbering 238,863, there are some 26,000 of the aborigines under instruction, including 4500 communicants. An important place must also be assigned to the Methodist Missionary Society which sent Mr. Barnabus Shaw as its first missionary to the Cape, in 1815. Not being allowed to exercise his ministry there, Mr. Shaw proceeded to the great Namaqua-land, on the west coast, about 500 miles north of the Cape, where he succeeded in establishing a flourishing mission, as well as others in Kaffraria, and the Bechuana country. The circuits of this Society now present an unbroken chain of coast stations from the Cape to Zululand. They are also largely represented in the Orange Free State and the Transvaal. Altogether they have 240 chapels, 102 missionaries and assistants, 17,233 members, and 83,602 adherents, 198 schools, with 11,552 scholars: of these, 28,000 adherents and 5,500 members are native converts, the remainder being colonists of European extraction.

We come now to speak of the missions of the Church of England conducted by its two great societies, (1) The Society for the Propagation of the Gospel in Foreign parts, instituted in 1701; (2) The Church Missionary