

German sent out by the London Society, did some service, but was not as careful as he should have been, and contributed not a little to arouse the anger of the great king Theodorus in the sixties, which finally induced that monarch to imprison and threaten the lives of all the foreigners, especially the missionaries laboring in Abyssinia. They were only liberated through the expedition of Lord Napier in 1868. At the same time Krapf was laboring with great success among the Falashas, and to the present day, while living on the retired list as a missionary veteran in Germany, keeps up a correspondence with the eight hundred who have been won for Christ, and who have braved all the dangers that have threatened to deprive them of their faith. Although for a number of years no missionaries have been allowed in Abyssinia, except from time to time, one or two in the most southern province of Shoa, and, of course, least of all among the hated and despised Falashas, these dusky children of Abraham have yet, amid all persecutions, maintained their faith and confession.

The mission work among the Christians of Abyssinia has been a remarkable record of successes and failures, and at present is at a standstill. Such men as Gobat, Isenberg, Krapf, Stern, Flod, and a number of others, have labored hard and long to re-evangelize Abyssinia. What the full fruits of their labor are or will be no man could presume to say. Statistically but a discouraging report could be given. But there can be no doubt that in Abyssinia, as is the case in that wonderful Christward movement among the Jews of southeastern Europe, there are many in whom the seed of the word is silently bearing good fruit, but whose outward profession may not be loud "for fear of the Jews." Like Nicodemus, they come to Christ by night. But on the subject of missionary method and a clear understanding and appreciation of the intricate problem involved much has been gained. Again and again have the missionaries been expelled from Abyssinia. Gobat and his friends were compelled to withdraw on account of the anarchy that prevailed in the land. When that talented and, in his early days, excellent prince, Theodorus, managed to secure the crown of all Ethiopia, hope revived, and a number of men were sent from Europe and were welcomed by the king. They went not merely as preachers of the gospel, but also as teachers, who prepared books for the instruction of the people, and translated the Bible into the dialect of the people. They took with them mechanics who aided the people in learning useful arts and learning useful trades. But a number of untoward circumstances again blasted these hopes. Theodorus became involved in wars with his lieutenants who commanded the provinces; his good genius, namely, his first wife, died, and his second wife was wilful and tyrannical; he took to drink, and rum converted him into a typical Oriental barbarian, whose cruelty delighted in cutting off his enemies' hands and feet. With his subjection by Lord Napier in 1868, and his suicide when his