

And come it did. He lived to see great changes wrought in South Africa and to lay the foundations of the South African Church with his own hands. The progress of South Africa has been mainly due to Moffat and men of his stamp. In him, as in Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. His mission largely was to prepare the way for others. He has given a great and apparently lasting stimulus, and laid Africa and the whole missionary world under great obligations.

On one point we think Mr. Moffat's testimony bearing on the policy of missions is entitled to serious consideration. We quote from an admirable paper in the *Leisure Hour* for November, 1883:

"Much might be added in illustration of Dr. Moffat's extreme versatility in acquiring every industry or art which the exigencies of the place might demand of him. His treatment of the bodily ailments of the natives who came to him was almost prophetic of the medical missionaries, of whom so much has happily been heard in later days. Enough, perhaps, has been said to indicate the manifold resource; and adaptiveness which helped to establish the memorable mission to Bechwanaland.

"The question of the bearing of civilization in such circumstances upon the work of evangelization is a weighty one, and the testimony of such a veteran missionary as Dr. Moffat would not fail to be of the greatest value. It is one, also, on which he has spoken with no uncertain sound, for the facts were pressed upon him at an early period of his work among the Bechwanas. After twenty-six years of missionary work he writes: 'Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained an extensive prevalence among the wise men of this world, but we have never yet seen a practical demonstration of its truth. We, ourselves, are convinced that evangelization must precede civilization. It is very easy in a country of high refinement to speculate on what might be done among rude and savage men, but the Christian missionary, the only experimentalist, has invariably found that to make the fruit good the tree must first be made good. Nothing less than the power of Divine grace can reform the hearts of savages, after which the mind is susceptible of those instructions which teach them to adorn the gospel they profess.'--*Leisure Hour*.

"One of the great attractions of this biography is, that it faithfully presents Mrs. Moffat alongside her husband—a heroine in every sense of the word. There was no work in which she did not share—no enterprise or adventure however perilous—in which she did not take her part. For years she made it her work to accompany him in the wagon, when he meant to be absent for more than a couple of days, for the double purpose of insuring that he should have ordinary comforts (which in bachelorhood in Namaqualand he had been apt to overlook), and that she should learn what she could of everything. Moffat had laid it down as the result of his three-year-long single-life experience that, 'A missionary without a wife in South Africa was like a boat with only one oar. A good missionary's wife can be as useful as her husband in the Lord's vineyard.' She over and over again undertook journeys to the Cape without Moffat (whom she would not permit, for her sake, to leave his work for a moment), and with faithful Bechwanas and Hottentots only for attendants, who never failed her. She combined mas-