

if anything, only hardened this church in its traditionalism. The Jesuitic measures of the fathers won over the great king Susmejos, and he attempted to compel his people to submit to the yoke of Rome. An insurrection followed, attended with extremely bloody scenes; and finally the national party, headed by the clergy, succeeded in driving out the hated "Franks." Under the next king, Bosilides, the old faith and worship were re-established more firmly than ever.

The first attempts to revive and instill a new evangelical life into the different members of this ancient church that were made with a full appreciation of the difficult problem involved, and with an aim rather to win them back to a genuine Christianity, and not to an ecclesiastical hierarchy merely, date from the beginning of the present century. They belong to the first fruits of that spirit which has made the present the greatest missionary century since the apostolic era. They aimed first, indeed, at the regeneration of this old Christianity, but also at making Abyssinia the base of operations from which to operate further into the heart of Africa with the mission of the gospel and of civilization. This idea was all the more attractive because there are remnants of older Christian nations also south of Abyssinia, and at least one of the missionaries, Krapf, endeavored to penetrate further and found these at Cambat and Wolamo. The leader of this missionary band was Gobat, who first reached Abyssinia in 1829, and who died several years ago as the Bishop of the Anglo-Prussian bishopric of Jerusalem. He was sent out by the British Society, as were also several of his coadjutors, while the Basel Society later also sent out some men. With these the London Society for the Conversion of the Jews co-operated, because in Abyssinia are found a most peculiar class of people—the so-called Falashas, or Black Jews. How they ever got there no man knows; even their traditions are silent on the subject. They have the Old Testament and observe the Mosaic ritual. They know nothing, however, of Talmudic Judaism and the latter Pharisaic phase of their religion as this is developed in the Talmuds and Midrashim and is practiced by the extreme orthodox Jews of southeastern Europe. The probabilities are that they are a portion of the great Jewish Dispersion, the "Diaspora," but whether they found their way to Abyssinia before the days of the New Testament, or after the destruction of Jerusalem, is uncertain. The fact that ethnologically they could be classed as Abyssinians does not speak against their Jewish origin, since the Abyssinians themselves are a Semitic people, and hence belong to the same family of nations of which the Hebrews are such prominent members. Then the hostility of centuries that has existed between them and the Christians of Abyssinia would speak for a difference of nationality. They usually live in separate villages, mostly in the province of Goodar, and are often persecuted by the ruling race. Among these peculiar people mission work was also done, and with good success. The Rev. H. Stern, a