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[EDITORIAL, A. T. P.]

THE LIGHT AT THE CAPE OF GOOD HOPE.

“If you want most to serve your race,” said Mary Lyon, “go where no one else will go, and do what no one else will do.”

We propose to draw in profile the outline of one of the most wonderful and fascinating stories of modern missions—the narrative of the founding of the Huguenot Seminary at Wellington, Cape Colony.

Wellington, about forty miles from Cape Town, is a gem set in a ring of mountains—the Drakenstein and Paarl ranges. It is now more than two centuries since some three hundred Huguenots, who had fled from France to Holland after the Revocation of the Edict of Nantes, accepted the invitation of the Dutch East India Company, and settled at the Cape. What the Puritans were to America, these devoted refugees became to the Dark Continent.

By law Dutch was the language of the colony; and so, in a few generations, the French ceased to be their language, and almost the nationality of these refugees was lost. Early in this century the colony passed into the hands of Great Britain, and the Dutch Reformed churches, already established, became largely supplied with Scotch Presbyterian pastors.

One of these was Rev. Andrew Murray, who was settled over the congregation at Graaff Reinet. He married a Germano-Huguenot lady, and five of their sons now preach in the colony, while four of their daughters are wives of ministers. The second son, also called Andrew, is the pastor of the church at Wellington, and the now famous author of the most precious devotional books which perhaps during the past half century have been issued from the English press.

This man of God, Andrew Murray, nearly twenty years ago, buried two young children at his African home; and, as Mrs. Murray expressed it, “their hands seemed emptied and ready for some work with which the Lord was waiting to fill them.” The bereaved husband and wife went in December, 1872, to the seaside to rest, and there they read together the

marvellous life of Mary Lyon. So thrilled were they by that story of heroism, that they sought to obtain everything that could further inform them of the subsequent history of the Holyoke Seminary and its pupils, and eagerly devoured the story of Fidelia Fiske, the Mary Lyon of Persia.

Just at this time the descendants of those Huguenot refugees living at Wellington were proposing to build some monument or memorial to their ancestors; and Mr. Murray was strangely and strongly impressed that the best memorial they could rear was just *such a school for their daughters*. The schools scattered through South Africa were neither such as the mind nor morals of the girls needed; few of them were fitted to train immortal souls for service here or glory hereafter. Every indication of human need and Divine Providence seemed to point to this as the time and place for a new Holyoke. And, after much thought, consultation, and prayer, letters were written to the Massachusetts Holyoke, asking for a graduate to found a similar school at the Cape of Good Hope.

These letters awakened unusual interest at the parent seminary, and were put into the hands of Miss Abbie P. Ferguson, a graduate of the class of 1856, who was at that time conducting a very successful work in New Haven, Conn. Her mind was so deeply impressed that God was calling her to Africa, that she could not rest until she had laid herself at the Lord's feet, to go wherever He might lead. She breathed a prayer that, if He was indeed calling her to Wellington, another might be found to share the work; and just then Miss Anna E. Bliss, of the class of 1862, offered herself as a companion in labor. Just at this time, across the Atlantic, special prayer was arising that Jehovah Jireh would provide a teacher, and so once more prayer and its answer joined, in a blessed harmony, man's performance and God's purpose. Before the letters reached Wellington, telling of the decision of these teachers, Mr. Murray, with characteristic faith, had sent passage-money to America; and when the news of the decision of Miss Ferguson and Miss Bliss reached the colonists, the open letters were bedewed with the tears of thanksgiving. They had asked one teacher, and God had given two.

Mr. Murray rehearsed the whole story of this marked leading of God, commended the proposed work to the Lord in prayer, and pledges were given on the spot to insure the support of the new school. Though not a rich people, in a few weeks \$6,000 had been given by the Wellingtonians alone, one widow giving one sixteenth of the whole amount—all her little patrimony.

Miss Ferguson and her companion sailed for Africa in September, 1873, and arrived at Cape Town in about eight weeks. They found that a large building with grounds had been bought for the school, the life of Mary Lyon had been translated into Dutch, and many young people were ready to enter as pupils into the new Huguenot Seminary, or as teachers, to seek higher fitness for their calling. The seminary was formally opened, January 19th, 1874, and the large assemblage which that day

prayerfully committed the work to the Lord will never be forgotten. During the first term there were forty students from fifteen to forty years of age; and the Bible and prayer were from the first the characteristic features of the school life, the first hour of each day being given to instruction in the Holy Word, and a half hour in the day being reserved for the quiet of personal communion with God.

The devout and earnest purpose of these teachers was to educate Christian character. God honors those who honor Him. One morning the Scripture lesson was on the new birth, and before that day had gone *thirteen* had taken their place on the Lord's side. Even those whom candor compelled to confess that they were unsaved, could not rest content without salvation, and when another meeting was called for those who felt that they were Christ's, *every one in the school came*. And after all these years have put the confession to the test, nearly every one has remained faithful, and not a few have been filling positions of singular usefulness.

Our space will not permit more than an outline of a history now covering nearly a score of years. But, as might be expected, the saved became saviours. Children were gathered from the street, and a Sunday-school was formed; through the children access was obtained to their parents; cottage meetings—as many as fourteen, in or near the village—were conducted by the young ladies; the navvies and their families were reached by the same consecrated workers, and Wellington Seminary became a fountain of living waters.

The seminary building became too strait for the growth of the institution, and a new building became a necessity; its corner-stone was laid November 19th, 1874, the two buildings together costing \$40,000. Two more teachers were sent for, and Miss Wells and Miss Bailey came from America, November, 1874, and soon after, Miss Spijker, from Holland, to teach Dutch and French.

In July, 1875, the new building was ready for use; the pupils increased from forty to ninety, and the school was divided into two departments—one preparatory. In December, 1875, Miss Landfear came from New Haven to share the growing burden of work, and still later Miss Brewer, of Stockbridge, Mass.; in 1877, Miss Cummings and Miss Knapp were added to the corps of instructors, and the standard of the school kept rising higher and higher both intellectually and spiritually.

During 1878, stimulated by the reports of the Ten Years' Work of the Woman's Board of Missions in America, the Huguenot Missionary Society was organized, and became speedily the parent of many mission circles. Missionary offerings had been the habit at the weekly devotional meetings, and had been sent to Mrs. Schauffler, in Austria, to Dr. Bernardo and Miss Annie Macpherson in London, and to the Basuto, Natal, and East Indian missions. But now the work took organized form, and before the year closed a member of the school offered herself as a missionary, and subsequently went as their representative to the heathen in the Transvaal.

That same year—1878—the first graduating class left the Huguenot Seminary. To trace the after-careers of these four graduates may give some hint of the streams which flow from this fountain. One of the four (Miss Malherbe) was next year a teacher in her Alma Mater, and then took the principalship of Prospect Seminary at Prætoria in the Transvaal; Miss De Leeuw and Miss Mader started a boarding-school at Bethlehem, in the Orange Free State, similar to the Wellington Seminary; and during the first year had five more pupils than Wellington at the corresponding period of its history; Miss Wilson went to teach in the Rockland Seminary at Cradock. In December, 1879, seven more young ladies received diplomas, and all became teachers. Meanwhile God continued to bestow His grace, and again in 1879 nearly all the inmates of the school became disciples of Christ. These nearly twenty years have been marked by a constant growth. In 1882 there was opened a model school, and a normal department was organized. Books, and chemical and philosophical apparatus, a Williston observatory and telescope, etc., were furnished by generous friends; and far and wide the “daughters” of Miss Ferguson and her fellow teachers scattered to diffuse new blessings.

In April, 1880, Miss Ferguson left for rest and change, and visited her native land, returning the next year. And in 1882 another building was erected, to accommodate about forty more pupils—boarders; and during the same year, as already intimated, another building was opened for a model school for the training of the younger children of the village; and the pupils of the normal class have practice in the art of teaching, and can learn the most approved methods—kindergarten, etc.

The pressure of pupils and too little room made it necessary again to enlarge, and a cottage adjoining the school grounds was purchased. In 1885 Miss Cummings, of Strafford, Vermont, one of the teachers, came home for a year's visit, and secured from Mr. Goodnow, of Worcester, a building costing some £3,000. The upper story, to be used as a chapel, will seat five hundred, and the lower floor is devoted to art-room and scientific class-rooms.

Last year the applications were so many it was again necessary to provide more room, and while hesitating whether to build or rent rooms near the seminary, the principal of a girls' school at the Paarl, a village some eight miles distant, applied to the trustees to purchase his building, failing health making it necessary that he and his wife should give up the work. Some of the village people were very anxious the school should come under the influence of the Huguenot Seminary, and after much thought and prayer the purchase was made. This school takes the younger pupils, making it a preparatory department, and one of the American teachers superintends it. This gives more room at Wellington for advanced pupils. The schools are called Huguenot Seminary, Paarl, and Huguenot Seminary, Wellington. There are now in the two schools over four hundred pupils. They have the same board of trustees, and are under the same principal

The expense of buildings and grounds has outrun their income, and they have felt keenly the pressure of debt. But the friends of Christian education in the colony have responded nobly to the call for aid, and at different times Parliament has granted them appropriations amounting to £2,000, so that during the last year they had much rejoicing in Wellington over the accomplishment of the long-desired freedom from debt. There is some indebtedness on the Paarl school yet; but Dr. Dale, or Sir Langham Dale, the Superintendent of Education for the colony, gives them encouragement to hope that Government will give them help by and by.

In 1888 Mrs. H. B. Allen, of Meriden, Conn., a sister of Miss Ferguson, sent a circular letter to her sister's classmates asking for help to reduce their indebtedness, it being her sister's "jubilee year," and the two hundredth anniversary of the settlement of the Huguenots in South Africa. They were making a special effort to "go free" that year. Mrs. Allen secured about \$200 in money, but interest and prayer which were, perhaps, worth more. And then faith was rewarded, for early in 1889 the grant from Government came.

The writer does not know just the number of missionaries who have gone out from the school, but there have been hundreds of teachers.

Miss Ferguson made a famous journey in 1887-8. In October, 1887, she left the seminary for her year's vacation. The first three months of it she spent in visiting the missionary stations in the Midland and Eastern provinces of the colony, where some of the pupils are located as missionaries and teachers. She returned to Wellington in December, and met two of her pupils from Basutoland, who had just graduated, and returned with them to their home. They are the daughters of French missionaries who are in charge of the Protestant mission of Basutoland. They went by train from Wellington to Kimberley (where the diamond mines are), spent several days with school daughters there. A bullock wagon, drawn by fourteen oxen belonging to the missionaries, was sent from Moujah to meet them. Leaving Kimberley on the 28th of December, they reached Morijah on the 10th of January, outspanning in the heat of the day, and travelling often by moonlight. Two Christian natives, who had long been in the mission family, had charge of the party—Eleazer and Nkloroso.

I have before me the plan of the journey as Miss Ferguson sent it from Morijah. Here are extracts from her journal:

"February 5th at Hermon (Basutoland); February 12th at Mofukas for the baptism of a sister of the old chief Mosesh, over eighty years old, and others. February 19th, Leribe, Mr. Colliard's old station. February 27th, Bethlehem, Orange Free State, with Mrs. Theron, one of our Huguenot teachers. March 3d, Heilbron, Orange Free State, where four of my Huguenot daughters live. March 8th, Freeport, Orange Free State, the minister and wife from Wellington. March 12th, Potchefstroom, Transvaal, where I have several daughters. Here Mrs. Gonin, wife of the missionary at Saul's Poort, meets me with her bullock wagon, and we go on to

Rustenberg, where one of my daughters is in the school. Her father is the principal. March 19th to April 20th, Saul's Poort, Mabic's Kraal, and Mochuli; in all these places we have girls who are missionaries. The last of April I go to Prætoría (Transvaal), where we have girls teaching; then on to Wakkustroom and Utrecht with Mr. Murray's sister. The last of May to Korke's Drift, where my friend, the Baroness Posse has a little mission work of her own. June and July I expect to spend in Natal with the American missionaries."

Miss Ferguson was detained by rains and full rivers, so that she did not leave Mochuli (which is half-way between the parallel 24° S. and the tropic of Capricorn, and half-way between meridian 26° and 27° E. just north of the Natwane River, almost in the torrid zone. It is not on the map) until May. Pietermaritzberg, the capital of the Transvaal, was the *only place where she spent a night at a hotel*. She arrived Saturday night, and her letter to friends had not been received; but she was found on the Sabbath and carried away to the home of Christian friends.

Early in August she sailed from Durban to Port Elizabeth, went to King William's Town, and on up to Graaff Reinet; then to Kimberley again in the interest of the mission work so near her heart, which has resulted in the Mission House, cared for by three of the Huguenot daughters; and back to Wellington the last of September.

Every letter speaks of the marvelous kindness everywhere received, and the wonderful openings for work. We have not spoken of the "Chautauqua circles" that have been formed all through South Africa. Miss Landfear, one of the Huguenot teachers, is the secretary for South Africa, and is introducing a class of reading that is educating and elevating those who have left school. A circle has been formed among the native boys at Morijah.

If any of our readers will, on the map, follow this remarkable journey of Miss Ferguson through Southern Africa, they will see how many hundreds of miles she went; and let it be remembered that only *one night* in all that journey was spent at a hotel; in every other case she was the guest of "her daughters"—the young ladies who had graduated from Wellington and gone into all that dark land to become teachers, missionaries, wives of godly men and ministers of the Gospel, and who are thus turning many a "Valley of Desolation" and barren waste of paganism into the Lord's garden! Are we not right in calling Wellington's Huguenot Seminary "the Light at the Cape?" To-day Miss Ferguson has under her care four hundred pupils.

We must add a word as to the progress of education in other parts of the land, which is largely due to the influence of Wellington.

In 1874, the year when the Huguenot Seminary began its work, Rev. J. Neethling, of Stellenbosch, asked for a teacher from America, on behalf of the school committee, and Miss Gilson came in response to the call in November of the same year. Before the year 1875 closed a boarding de-

partment was opened ; and the large and flourishing seminary now does for the Lord most excellent and efficient work both in training intellects and educating Christian hearts for the service of the Kingdom.

During 1875 a request for two teachers was sent from Worcester by Rev. William Murray, the minister there, to America. And, as at Wellington, the spirit of faith and prayer anticipated the arrival of the teachers in preparing for the school and sending forward the passage-money. The Misses Smith (two sisters), of Sunderland, Mass., responded. In April, 1876, the the seminary building at Worcester was completed. At the opening, Rev. Andrew Murray spoke on the great need of multiplying such Christian schools in Africa, and it was determined to ask for six more teachers from over the seas.

At the same time Miss Helen Murray began work at Graaff Reinet, taking charge of the Midland Seminary, with twenty-five boarders and as many day scholars, until Miss Thayer and Miss Ayres arrived six months later. A revival during the first term put the significant seal of God's approval on the work at its very inception, and nearly all the pupils rejoiced in Jesus. In 1878 Miss Lester left Woodstock, Conn., for the Bloemhof Seminary at Stellenbosch, and in April, four years after, was transferred to a similar work in Standerton, in the Transvaal.

During 1877 Messrs. Andrew and Charles Murray visited America, and in answer to their appeal for teachers, *thirteen* more went to Africa that year, one of whom went eventually to Swellendam. And when, in September, 1877, the Messrs. Murray returned, Rev. George R. Ferguson, brother to the founder of the Huguenot Seminary at Wellington, came with them, to take in charge a new school or institute for training of *young men* as evangelists and missionaries ; and has since been engaged in that work at Wellington.

When this noble band of workers arrived in 1877 to reinforce the educational mission work in Africa, a feast of rejoicing and thanksgiving filled an "eight days" like the feasts of ancient Israel. The windows were illumined, the flowers hung in festoons or bloomed in bouquets as on an Easter morning, and the Lord was magnified in the praises of His own. One day twenty-seven Americans dined together in the building where, four years before, two teachers began their pioneer work. The teachers at Graaf Reinet, too far away to participate in person, flashed meetings over the electric wires.

After a few days the new teachers began to disperse to Worcester, Graaf Reinet, Stellenbosch, Beaufort West, Swellendam, etc. Miss Clary chose Prætoria, because the *work there was most difficult* and discouraging ; and Miss Ruggles undertook with her the journey to this field fifteen hundred miles beyond Cape Town.

We can follow no further this fascinating story. In 1880 eleven schools had already been established in South Africa under the care of these American teachers ; eight in Cape Colony, two in the Transvaal, and one in the

Orange Free State. Thirty-eight ladies had, previous to 1881, gone out from America to take charge of this work of education ; and the devoted man of God, Rev Andrew Murray, has generally had the privilege of applying for teachers, while Mrs. H. B. Allen, of Meriden, Conn. (sister of Miss Ferguson), has co-operated in the selection of those who should go.

No words can express the blessing which has come through this period of almost twenty years to the whole of Africa through these grand Christian schools. They are building light houses, not at the Cape only, but all through the southern half of the Dark Continent. We doubt whether any work ever done for God has had, from the inception, more signal tokens of His approbation and blessing.

Those who have visited Graaf Reinet have remarked that it stands close by the "Valley of Desolation," so called from its absolute barrenness and the absence of life. In fact, Graaf Reinet is itself simply a section of that barren waste reclaimed by culture and irrigation. How completely the whole aspect of this part of the valley has been transfigured may be inferred from the fact that in the garden of Rev. Charles Murray eighty different species or varieties of roses may be found in bloom. May this not be a precious symbol and type of what the Huguenot Seminary and its companion schools are doing for the wild wastes of the Dark Continent, flashing out rays to illumine the midnight, and sending forth streams to irrigate the barrenness, until where darkness and death abounded there shall be a radiance as of a morning without clouds, and a fertility as of an earthly Eden !

"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom like the garden of the Lord."

[Apropos of the foregoing, we gladly publish a letter from Rev. George S. Malan, of Montagu, Cape Colony, giving additional information about the work in South Africa.—EDITOR.]

The Dutch Reformed Church of the Cape Colony counts upward of 100 congregations, with an aggregate membership of about 90,000 ; the number of souls being about 200,000. Our ministers are trained at the Theological College* of our church at Stellenbosch. Some four years ago one of the settled ministers of our church (Rev. Helm) was led by the Lord to give up his congregation in the colony and devote himself to mission work. Our church had already at the time five mission stations outside the borders of the colony. These were each under the superintendence of a resident white missionary, assisted by several lady workers as teachers, and by evangelists (native) for the work among the outlying kraals. To one of these stations, situated in the north of the Transvaal, our brother minister went as assistant to our veteran missionary there, who after nearly twenty

* It was founded in 1859, and has since then supplied the Dutch Reformed Church of South Africa with upward of 120 ministers.

years of unceasing toil in the mission field; had grown weak and aged in the Master's service.

Our people were never adverse to mission work; and as a whole our church contributed well for the cause.

This was, however, a new departure. A minister giving up his congregation to go to the heathen was something unknown before. A new impulse seemed to be given in that way to the good cause. More liberal contributions followed, and greater interest. This was the result also of a visit to the colony, and of addresses given everywhere by our veteran missionary (Mr. Hofmeyer), who was enabled to leave his work for a short time through the assistance afforded him by Brother Helm.

At the same time, or thereabout, a society was started among the theological students of the theological college, known as the Students' Missionary Society, with the object of getting contributions for the cause, but most of all to create a love for mission work among the future ministers of the church.

Not long after the ministers of the church formed among themselves a Ministers' Missionary Society. This society has since sent out and is now supporting two missionaries in Nyassaland, in the vicinity of the stations of the Scotch church. One of these missionaries is a son of one of the ministers of our Church, a young man of ability and promise, who passed through his full theological course here, and after that had a few years' training in medicine, etc., at the Edinburgh University. Last year—especially through the influence of some American teachers from Mt. Holyoke, engaged as such at the Huguenot Seminary, Wellington, a large and flourishing educational institute for young ladies—a Woman's Missionary Society was formed, with several branches throughout the colony, for the purpose specially of sending out and supporting lady helpers to the missionaries at our various mission stations.

Toward the end of last year the session of our Synod took place. Brother Helm from the Transvaal mission field (Zoutpausberg) was present. He earnestly advocated the claims of the Banyai. This tribe of Kaffirs inhabit a very healthy and fertile country north of the Transvaal and east of Matabeleland. The king of the latter country, a savage despot, considers the Banyai as his slaves, and has hitherto, for obvious reasons, refused evangelists the right of settling and laboring there. Attempts made by our church in previous years to send evangelists there proved vain, and even fatal to the life of one of them. But what hath the Lord wrought! The British South African Chartered Company obtains from the imperial Government a charter to settle in and develop those regions, especially Mashonaland, which lies more or less in between Matabeleland and Banyailand. This company goes there with an armed police force, several hundreds strong, for the protection of its chartered rights, builds forts, etc., in short, colonizes the country, and in this way forms an effectual barrier for the Banyai against the oppressions and despotism of the Matabele. All at

once the Lord has opened Banyailand. Brother Helm had just returned from a visit to that country when he appeared in the Synod. And now the Synod has decided, on his urgent appeals, to send, as soon as possible, three or four more ordained missionaries, men fully trained at the theological college, to occupy the open field—some in Banyailand, and others to stay at Zoutpausberg, and so enable the church to establish there a Training Institute for native evangelists, who by the side of the white missionaries can do the great work waiting for us to be done there. Surely the Lord reigneth among the heathen! His blessed Kingdom must and will come also in those dark regions of South Africa. Even so, Lord Jesus, come quickly!

MONTAGU, CAPE COLONY, SOUTH AFRICA, January 26, 1891.

Dr. Arthur Mitchell, of New York, says of the rise and progress of woman's work for woman: "Great was the surprise of the entire Presbyterian Church when the first year the women sent to the Board \$27,000, their greater surprise when the next year it was \$67,000, the third year, \$87,000, the fourth year, \$96,000, increasing the amount each year of the fifteen, except in one instance, until it has reached \$250,000." Dr. Mitchell told of a good old doctor of divinity who, being on a committee on missions in the General Assembly, told in the report of what the women had done, gracefully and kindly giving them all due credit, but adding in humorous fashion, "You know the women are *good collectors*." "Can it be possible," thought Dr. Mitchell, who sat there listening, "that the good doctor does not know more of the sources from whence these women have their strength." They have three never-failing fountains from which to draw. The first, Organization. The work has been done systematically, until nearly all our churches have Woman's Foreign Missionary Societies, and even the children have their mission bands. Second, Information. They are far in advance of the men's Board in the number and character of their publications. They have, among other things, given to the world one of the best books on missions ever written, the "Historical Sketches of Missions." Influenced by *Woman's Work*, the Board improved the *Foreign Missionary*, until it seemed to have taken on a new life. Third, is the Sympathy existing between the women at home, who are interested in missions, and the missionaries in the field.

Dr. Smith, of Baltimore, says that he has closely observed, from its beginning, this work of woman for woman, and at the close of fifteen years of trial and triumph, rejoiced to say that woman had found her true sphere in work for the Master, which leads her to the foot of the cross. The cross has always had a strange attraction for woman. Yes, even that plain wooden cross on Calvary drew all the Marys about it. This society has proved its right to a new name, Esther, the morning star, which shines brightly just before the dawning, and ushers in the glorious Sun of Righteousness.

THE DIVINE AND SUPERNATURAL IN FOREIGN MISSIONS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

If anywhere we might expect to see Divine and providential manifestations rising toward the supernatural, it is in the sphere of foreign missions, because they, in a pre-eminent degree, seek to honor God, express the mind and purposes of Christ, have their spheres of operation amid perils and dangers, encountered only that error and evil may be overthrown and God have the glory, which is His supreme right.

The missionary enterprise bears two features distinctly expressive of the Divine presence and blessing. First, these only can explain the origin, history, and progress of the enterprise. Then there occur in its affairs a series of incidents which more than point at personal and supernatural intervention.

1. God must have put it into the hearts of His servants to form these societies. They are not after the manner of men, since they involve outlay, trouble, responsibility, yet forbid any of the usual incentives of a return in money, honor, or personal aggrandizement.

2. These enterprises were all begun after much prayer. They not only were born and cradled in an atmosphere of prayer, but have lived in such an atmosphere.

3. There are manifold evidences of Divine interposition and guidance in the manner in which obstacles have been removed, openings made for their efforts, and suitable agencies for the most varied spheres provided.

4. In many instances the agents to begin the work and to nurture it into strength, both at home and abroad, have evidently been called of God and prepared for the spheres they have filled. So was it with Count Zinzendorf, the father and founder of the Christian Knowledge Society; the Society for the Propagation of the Gospel; the Baptist and London Societies; the American Board; the first Danish mission, and Mr. Hudson Taylor's. So was it with the pioneers: Hans Engedi, in Greenland; Zeigenbalg, Plutschan, Schultze, and Schwartz, in South India; Carey, Marchman, Ward, and Duff, in Bengal; Morrison, in China; Judson, in Burmah; Moffat, in South Africa, and many others.

5. The manner in which, now for some three generations, this work has been sustained, and with steadily growing liberality, has nothing in the history of human effort to compare with it for disinterestedness, persistence, and widespread self-denial. It has come to pass that after years of detraction, some millions of people, unusually thoughtful and considerate of their expenditure—mostly belonging to the lower middle class of society—contribute spontaneously for the love of Christ, almost all in small sums, an aggregate amount of two and one half millions a year. (2 Chron. 5: 11-14.)

6. A Divine guidance and control is surely seen in the direction of these societies. Considering that they have had to originate policies; to

enter on spheres but little known ; to discover the best methods of operation ; to meet all manner of difficulties ; to conduct their operations in countries most diverse, among all classes and conditions of non-Christian people, and to disburse annually an aggregate sum which has grown from tens of thousands to hundreds of thousands, one may marvel at the few great mistakes that have been made, the general good sense and practicability of their policies, and the honor and integrity with which their affairs have been conducted. No class of commercial, financial, or national undertakings can show a record as free from stain.

7. Equally noteworthy is the integrity of missionaries. Thousands of them have lived for years away from the restraints of civilized society, where the inducements to live loosely, to become mercenary, and to misuse power are strong. But how few have made shipwreck of faith and of a good conscience ! Contrast the lives and conduct of missionaries in every quarter of the globe with those of adventurers, travellers, traders, where the two classes come into contact with barbarous or semi-barbarous races !

8. The success of missions. Their results prove them to be of Divine origin and to have the Divine blessing. Here it can only be pointed out, (1) that no doubt it always has been a most arduous task to make any one a true Christian, or to overthrow the superstitions of any race in favor of Christianity. (2) That considering all the conditions of the stupendous problem, the marvel is that missions have been as successful as they are proved to be by the Divine change that has passed over the natures and the lives of hundreds of thousands of heathen people ; by the change from heathenism to Christianity on the part of at least four million persons, and by many changes tending toward Christianity in the opinions, sentiments, customs, and condition of many races.

The only adequate explanation of all these facts and phenomena is, that connected with Christianity there is a personal God who interposes in human affairs, a Divine King who rules all things, and is guiding the affairs of the Christian Church (Matt. 28 : 18-20 ; Eph. 1 : 15-23 ; Col. 1 : 9-20), and a Holy Spirit who potentially affects the thoughts, feelings, opinions, lives, and even moral and spiritual natures of men (John 16 : 7-15 ; Gal. 5 : 13-26 ; 2 Cor. 2 : 14-17.)

Second, these great truths, assumed everywhere in Scripture, embodied in their history and the lives of saintly persons they record, find a place in the experience of the servants of God now, and especially of those who have strong and simple faith, and choose their fields of action in heathen lands. (Psa. 35 ; 91 ; Mark 16 : 15-20 ; 2 Tim. 3 : 10-13 ; 2 Cor. 11 : 16-33 ; 12 : 1-13.)

1. *They are singularly preserved from the perils of the sea.*

The Moravian missionary ship, for instance, has sailed to and from Labrador for 120 years without any serious accident, though the voyage is an unusually precarious one. The case is so exceptional that the experienced Lord Gambier declared that he considered the continued preserva-

tion of this ship the most remarkable occurrence in maritime history that had come to his knowledge.*

And this is but a small part of the Moravian testimony. During 158 years, 2300 of their missionaries have sailed to foreign lands, but only eleven times has shipwreck resulted in the loss of life. Of all the children of missionaries sent home to Europe in charge of friends, not one has perished at sea. And so it is with missions generally. A careful investigation of the nautical affairs of any society will show how few missionary vessels have been lost, and how few missionaries or missionary families have perished by shipwreck.

2. Missionaries in some parts of Africa, India, and the Indian Archipelago have to live and travel where deadly reptiles and beasts of prey are numerous, *but is there an instance of one of them thus dying?*

3. *Their protection from violent men is very marked.*

The escape of five Malagasy refugees to England was a series of providential interventions. Three of them were chiefly sustained for six months in a forest by food brought by a friend a distance of fifty miles. One of them would have been apprehended by soldiers in a house where she was hiding had not the noise made by crows given warning of their approach. On another occasion she only escaped by lying in a bog with her head concealed in rushes. She was recognized by a slave, who told her master, but he would not believe her. A house in which she was hidden was searched, but she was not found. On their flight to the coast they had to travel by night, often lost their way, had to avoid villages, soldiers, and spies, to be ferried across a river swarming with alligators, where the boatmen were on the watch for fugitives. How they escaped was a marvel to their enemies, to themselves, and to their friends.†

On one occasion Livingstone had to pass through a dense forest along a narrow path. In one place the path was obstructed, and men stationed to kill him. A large spear hurled past almost grazed his back. "As," he writes, "they are expert with the spear, I don't know how it missed, except that he was too sure of his aim, and the good hand of God was upon me." All his party were allowed to pass a certain place when another spear was thrown at him by an unseen assailant, and it missed him by about a foot in front.

Further on he saw a gigantic tree on fire, but felt no alarm until he saw it come straight toward him and fall a yard behind him. Had the branches not previously been rotted off, he could scarcely have escaped. "Thus, three times in one day," he says, "was I delivered from impending death.

The first missionaries to the Fœgeans were exposed to great perils, for not only were they threatened with death, but stood again and again before infuriated men, who avowed their purpose to kill them, as repeatedly, and

* "Brief Account of the Moravian Missionary Ships Employed for Labrador."

† "Madagascar: its Missions and its Martyrs."

without compunction they killed and ate their own people. On one occasion they were told that they too would soon be killed. The king's son in a fury came for this purpose, and only with great difficulty was restrained. The people seemed bent on mischief and murder. One night they assembled near the house of the missionaries, giving unmistakable signs of their intent. The missionaries and their wives resolved to die praying. But as they prayed a ringing shout outside announced that the murderous purpose of the multitude was abandoned.*

The autobiography of J. G. Paton abounds with providential occurrences. These are some of them : Some of his converts resolved to visit an inland village much opposed to Christianity. They were told, "If you come you will be killed." They went, nevertheless, unarmed. Many spears were thrown at them. Some they evaded, others they caught or turned aside in an incredible manner. The heathen, amazed at these men coming unarmed, and instead of throwing back the spears, still pressing on in a calm and cheerful manner, desisted, perfectly overawed. The chief and all his tribe came into the school of Christ, and, Mr. Paton adds : "There is, perhaps, not an island in these Southern seas, among all those won for Christ, where similar acts of heroism on the part of converts cannot be recited by every missionary to the honor of our poor natives and to the glory of Christ."

For months, almost years, he lived through repeated outbreaks of savage hostility. Of one of these occasions he writes : "The inhabitants for miles around united in seeking our destruction, but God put it into strange hearts to save us." "My enemies seldom slackened their hateful designs against my life, however calmed or baffled for the moment. When natives in large numbers were at my house, a man furiously rushed on me with his axe ; but a chief snatched a spade, with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus. I knew not for one brief hour when or how attack might be made ; and yet with my trembling hand clasped in the hand once nailed on Calvary, calmness and peace and resignation reigned in my soul" (Col. 1 : 19).

"A wild chief followed me about for four hours with his loaded musket, and though often directed against me, God restrained his hand.

"One evening I awoke three times to hear a chief and his men trying to force the door of my house. God restrained them again ; and next morning the report went all round the harbor that those who tried to shoot me were smitten weak with fear, and that 'shooting would not do.' A plan was therefore set on foot to fire the premises and club us if we attempted to escape."

"One day, while toiling away at my house, a war chief, his brother, and a large party of armed men surrounded the plot where I was working.

* "Feggs and the Feggans." By Thomas Williams.

They watched me for some time in silence, and then every man levelled a musket straight at my head."

After a strange, terrible journey in the night through an unknown region, dangerous to strangers, and abounding with enemies, the natives who heard of his escape, exclaimed: "Surely any of us would have been killed. Your Jehovah God alone thus protects you and brings you home."

On his final flight with a few friends, they saw, as far as the eye could reach, the shore covered with armed men, and, overwhelmed with fear, his native friends hopelessly exclaimed: "Missé, it's of no use, we shall all be killed and eaten to-day!" Nowar, a friendly chief, said to Paton: "Missé, sit down and pray to our Jehovah God, for if He does not send deliverance now we are all dead men." Presently he said: "Missé, Jehovah is hearing. They are all standing still." So it was, though there was nothing whatever to oppose their advance; and presently the host turned and marched back in great silence.

Instances like the following have been by no means rare: Kapaio, a native of one of the New Hebrides, confessed, after he became a Christian, that for many months he was on the watch to take Mr. Geddie's life. He was a strong and powerful man, familiar with violence and bloodshed, and one blow from his club would have caused death. One night, as he was on the watch, Mr. Geddie went out of his house alone and passed close by the bush which concealed Kapaio. Now was the opportunity for which he had long waited. He grasped his club, but he was powerless to strike; a strange sensation came over him, and he could not hurt the man who was entirely in his power, whom he hated and came to kill.

4. The manner in which *the temporal wants* of missionaries are supplied is remarkable. No class of civilized men going among the uncivilized are really so dependent, or have as few material resources as missionaries, and yet in a manner which is extraordinary, their daily wants are met. Is there an instance on record of a missionary or his family dying of want excepting through folly or imprudence? And in many cases of exigency supplies have come evidently from God.

Dr. Fisher writes from the Garenganze Mission, South-East Africa, December 8th, 1889: "Yesterday two circumstances occurred which we cannot doubt, were ordered by our blessed Lord. In the morning our meal bag which supplied us for three weeks was empty. We had told the natives for five days that we wanted meal, but none came. In the afternoon meal was brought by five different women, which was all freshly pounded, the whole just filling our bag. Then six carriers came yesterday wanting their pay. I had no cloth with me, and wanted three different varieties in order to pay them. As it happened, three of the six loads which they brought were bales, and to my surprise each a different kind of cloth, so I was able to pay the men off. I took both these circumstances as the manifest and loving care of the Lord for us."

Some of the Moravian missions in the North of Europe and America

supply a continuous series of such instances, since they are placed where almost all their supplies must be drawn from other countries, and the supplies, though often interrupted, hardly ever fail.

So it is with large numbers of missionaries who cast themselves directly on the providence of God. He honors their trust.

5. *God answers prayer.* Here is an instance : Two years ago the local secretary of a branch of the Gleaner's Union obtained some African curiosities from the C. M. House to exhibit at a Mother's Meeting. She was instructed to forward them next day to a clergyman in a distant town. She sent them off ; and the same night, being sleepless, it occurred to her to pray that the clergyman, of whom she only knew the name, might use them effectively, and that his influence might be instrumental in sending forth some young missionary from his parish. This she did, by the space of two hours ; and from that day, *every month for two years*, she looked in *The Gleaner* to see if any one had been accepted from that town. In a recent number she found, to her intense joy, that *the clergyman himself was going out!* The world would call this a striking coincidence ; what do we call it ?

So, when some of the friends of the China Inland Mission, moved by the wants of that great empire, united in definite prayer that the Lord would enable them to send 100 more missionaries, the prayer was heard, and the 100 were sent.

The "Lone Star" Mission among the Telugus was saved from extinction and nurtured into extraordinary success by prayer. When it was very low, a missionary, his wife, and three native helpers on the first day of the year ascended a hill overlooking Ongóle. They saw the large town and some fifty villages wholly given to idolatry, and, moved by the sight, each one in turn prayed that God would send a missionary to Ongóle. The prayer was heard, though it was not answered for twelve years ; but in little more than twelve other years the little church of eight souls had become 12,000 tried converts with a yet greater number of general adherents.

When the church numbered 143 members, they made it a special request, during the week of prayer early in 1869, that God would convert and add to the church during the year 500 souls. The number baptized into the Ongóle church was 573, as well as 53 into the neighboring church at Nellore. And that was but the beginning of blessing.

At a special missionary service, Dr. Ryland, Andrew Fuller, and others, solemnly agreed to pray for the immediate conversion of Jabez, the son of Dr. Carey, then in India. Some time after a letter was received from Dr. Carey, giving details of the time and manner of his son's conversion, from which it appeared that he was converted at the precise time they had united in prayer.

The Rev. James Calvert,* acting on the idea that prayer and effort for the conversion of selected individuals would be honored by God, thus

* The Life of James Calvert.

prayed for the conversion of Thakumbau King of Fege. His prayers were heard, and this greatly tended to bring about the marvellous spiritual revolution witnessed in these islands.

6. The evidence is ample of *Divine interposition and guidance*. For instance, the chief of Fallungia, West Africa, prayed for twenty years for a missionary, and one was found in an unexpected manner.*

So Barnabas Shaw was thus directed to his important sphere. He was not allowed to settle near Cape Town, so he resolved to seek a sphere in the interior. For a month he travelled on, not knowing whither he went; but as he halted, the chief of Little Namagualand, with four attendants, halted beside him. They were on their way to Cape Town in search of a missionary, now greatly desired by their tribe. They and he thought they saw in this unexpected meeting the finger of God; and Shaw's great success in subsequent years proved that they were not mistaken.

Hundreds of missionaries, looking back on their past careers, have been conscious that they were guided to their scenes of labor by God, and have noted numerous events in their history which neither chance, nor coincidence, nor human aid adequately explain.

So, too, of events. Our belief in a personal God and an overruling Providence justifies us in believing that He sent Carey to India to give so many versions of the Scriptures to the people. That He sent that copy of the Pushtoo Bible to the Afghan, who kept it "from fire and from water" for thirty years, so that when it was resolved to reprint this Serampore version, this copy was the only one that could be found in India; who guided that copy of the Japanese New Testament, floating in one of the harbors of that empire, into lands where it was greatly blessed by God; who sent through shipwreck and heavy loss the ruined merchant to Mr. Ross, of Manchuria, when he was at a loss to find any one competent to assist him to translate the New Testament into Corean. Surely the God of Israel still guides His people, going before them in a pillar of cloud by day and of fire by night.

And He avenges and punishes as well as guides. Listen! In January, 1878, the Day-Spring, the mission ship of the New Hebrides, was wrecked on a coral reef. She was bought at an auction sale by a French slaving company, who managed to get her off the reef, and intended to use her in the Kanaka traffic—a euphemism for South Sea slavery. This filled the missionaries and native converts with horror and alarm, for they knew that, deceived by the name, many simple natives would be allowed on board only to find, instead of a mission vessel, that they were entrapped for the most brutal, unjust, and cruel of purposes, and that revenge would perhaps be taken for the wrong done on the missionaries, as in the case of Bishop Patterson. What could be done? Nothing but cry to God, which all the friends of the mission did night and day, not without tears. Listen! The French slavers, anchoring their prize in the

* "Remarkable Providences," p. 205. By the Rev. J. R. Phillips.

bay, and greatly rejoicing, went on shore to celebrate the event. They drank and feasted and revelled. But that night a mighty storm arose. The old Day-Spring dragged her anchor, and at daybreak she was seen again on the reef, this time with her back broken in two, and forever unfit for service either fair or foul!

Speaking of the Europeans who trade in unrighteousness, Mr. Paton says :

“Thousands upon thousands of pounds were made in the sandalwood trade, but it was a trade steeped in blood and indescribable vice. Nor could God’s blessing rest on them or their ill-gotten gains. I have scarcely known one of the traders who did not come to ruin and poverty.

“The money that came in to the ship-owners was a conspicuous curse. Fools made a mock at sin, thinking that no one cared for these poor savages ; but their sin did find them out.”

So of the enemies and friends of the worship, as it was called on Tanna, Mr. Paton says : “This Miaki and his followers were a scourge and terror to the whole island of Tanna. They intensely hated Nowar because he would not join in their cruelties. Yet he and Manumauand, Sirawia, and Taimungo continued to live long after war and death had swept all the others away. The first three lived to be very old men, and to the last they made a profession of being Christians.” (Ps. 7 : 8-17 ; Ps. 58 ; Eccles. 8 : 11-13 ; Rom. 11 : 2-16 ; Rev. 18 : 4-8.)

THE MISSIONARY CALL.

TUNE : “*Still There’s More to Follow.*”

Hark, the bugle call of God !
Down the ages sounding,
“Go ye, and proclaim abroad
News of grace abounding !”

CHORUS.—Tell the news ! Tell the news !
Let the farthest nation
Hear the sound, the world around,
Tidings of salvation !

Let the sacred heralds go,
Through the vales and mountains ;
Steady streams of treasure flow
From the golden fountains ! [CHORUS.

Go to woman, now enslaved
In her household prison,
Tell her, you whom Jesus saved,
He was dead—is risen ! [CHORUS.

Hosts of God, march round the wall !
While the trumpet’s pealing ;
Satan’s mighty towers will fall,
God’s own power revealing !

CHORUS.
A. T. P.

THE PENTECOST ON THE CONGO.

BY J. R. MILLER, D.D., PHILADELPHIA.

THE Acts of the Apostles closes like an unfinished book. The truth is, it is an unfinished book, and new chapters are continually being added to it. The wonderful stories of modern missions belong really to the same volume.

Few narratives of missionary experience in all this century surpass in thrilling interest the account of the work of the past twelve years at Banza Manteke, in Africa. In 1879 the Rev. Henry Richards went from England to Africa as a missionary of the Livingstone Inland Mission. He established a station at Banza Manteke, one hundred and fifty miles from the mouth of the Congo, and ten miles south of that great river. In its earlier years the mission was transferred to the American Baptist Missionary Union, and now there is a large Baptist church there, in the midst of a great heathen population, upon which it is pouring the light of the Gospel.

Mr. Richards came to this country last year to tell the wonderful story of the Lord's work on the Congo. This story is so full of interest that it is here condensed from the missionary's own accounts into a simple narrative.

Stanley travelled from Zanzibar around the lakes and down the Congo for a thousand days, and though many thousands of people passed before him each day, he did not find one that knew the Lord Jesus Christ. In 1879 two missionaries were sent out to penetrate this trackless region. They succeeded in getting some distance into the country to a place called Palabala. Mr. Richards, with some others, was sent to try to get, if possible, to Stanley Pool. But the difficulties were very great—insurmountable for men of any but intrepid courage and indomitable persistence. At length the missionaries reached Banza Manteke, and being unable to go any farther, they decided to stay there and establish a station. There were many villages near by, and the people were inclined to be friendly.

They had only one tent, and they built a hut of the long grass that grew all about them. There, in September, 1879, Mr. Richards found himself alone among people who were entirely unknown to him. He knew nothing either of their customs or of their language. He at once began to study the people, but, not knowing a word of their language, found it very difficult. Some things, however, he soon learned. For one, they all seemed to be thieves. They would take everything on which they could lay their hands. He would look into their faces and accuse them of stealing his things, but they would deny it without the slightest hesitation.

Mr. Richards gives a most interesting description of his experience in learning their language. They had no dictionaries, no grammars, no books, no literature of any kind. No white man had ever learned the language. He took a note-book and determined to write down phoneti-

cally everything he could hear, with the meaning that he supposed belonged to the word. In this way he soon had a number of words, phrases, and sentences, and at once began to use them. Although the people would laugh at his pronunciations and at the way he put his words together, he did not mind it, but persisted in his effort.

Some words he found it very hard to get. He noticed that the affection between the mothers and their children was very strong, and he wished to get the word for mother. At last he thought he had succeeded, but afterward he learned that the word which he supposed meant mother really stood for a full-grown man. He was three months in finding out the word for yesterday.

At length he began to try to get hold of the grammar of the language. He began with the nouns, and sought for the way of forming plurals. He expected to discover some modification at the end of the words, but could not detect any such change. After much experimenting he learned that there were sixteen classes of nouns, with as many modes of forming the plural. In like manner he discovered that there were seventeen different classes of verbs, with very many tenses besides the ordinary present, past, and future, each having its specific form. The shades of meaning in these variations are often very delicate and beautiful.

The language is not, as one would suppose, a mere jargon, but is really very beautiful, euphonious and flowing, with numerous inflections. When one has acquired it it is very easy to preach in it and to translate the Scriptures into it. Says Mr. Richards: "I think if some of our best linguists were to try to form a perfect language, they could not do better than to follow the Congo. It seems to be altogether superior to the people; and there must have been a time when they were in a high state of civilization, from which in some way they have degenerated."

After learning in this patient way enough of the language to use it a little, he began to try to find out the customs, superstitions, and religion of the people. He found that they believed in a great Creator, who made all things. He asked them why they did not worship this Nzambi, and they said they did not think He was a good God and they did not thank Him. He did not concern Himself about them; He was too far away. They had little images cut out of wood—some like themselves, with birds' heads, beaks, and claws; others like animals. These are their gods. They trust in them for protection from harm, sickness, death, or misfortune, but never expect to receive any blessings from them. They are believers in witchcraft, to which they attribute all evils and misfortunes. They have charms to counteract witchcraft. They have witch-doctors, for whom they send if any one is sick. The doctor comes, and with a great many incantations tries to drive the demon out. Sometimes the doctor points out some person as the witch, and this person then has to take the test by poison. If he ejects it, they say he is innocent; but if it kills him they say he was guilty.

The missionary at length began to show them that sickness and death, and all misfortunes, were due not to witchcraft, but to sin. He gave them the Bible account of the creation and the fall. Then he began to try to show them that God is not only a great Creator, all-powerful, but that He is also kind and loving. They would ask many questions, some of which Mr. Richards found it hard to answer to their satisfaction. He continued, however, for four years, teaching them about the creation, the fall, the flood, and the history of the Israelites, thinking it necessary to give them some idea of the Old Testament before beginning with the New. But the people were just as much heathen at the end of this time as when he first went among them. There was no evidence of any change. They did not feel themselves to be sinners.

About this time Mr. Richards was at home for a season of rest, and while there he spoke to one who had had much experience in mission work, saying he did not see how he could preach a Saviour until the people felt themselves to be sinners. He was advised to go back and preach the law—for it is the law that convinces of sin. So, on reaching Banza Manteke again, the first thing he did was to translate the Ten Commandments, and then he began to read and expound them to the people. They said the commandments were very good, and claimed that they had kept them. The most plain and personal applications of the law made no impression on them. So two years more passed with no result; the people were no better than when he first went to them. He began to grow hopeless of any good from preaching among them. He had gained their respect, and they were kind to him, but that was all.

At last, in his discouragement, Mr. Richards began to study the Scriptures anew for himself, feeling that there was some mistake in his preaching. In the early days souls were converted; why not now? Had the Gospel lost any of its power? If heathen then turned from their idols to serve the living God, why should not these people in Banza Manteke do the same? He studied the Gospel and the Acts of the Apostles, and began to see his mistake. The commission is not, "Go ye into all the world and preach the Law," but "Go ye into all the world and preach the Gospel."

It was the turning-point in the work of this lonely missionary. He determined to preach the Gospel. Five times in four chapters Peter accuses the people of the crucifixion of Jesus. Another thing that struck him was that the disciples were bidden to wait until they were clothed with power from on high. He felt that he had not this power. He went again to his work, determined to preach the Gospel, and cry to God for the promised power.

Then he had to decide precisely what the Gospel was. If he preached Jesus and Him crucified, the people would want to know who Jesus was. He decided to take Luke's gospel, as this seemed the most complete and the most suitable for Gentiles. He began translating ten or twelve verses

a day, and then read and expounded them, asking God to bless His own Word. At once the people were more interested in the Gospel than they had been when he preached the law. As he went on he was greatly encouraged.

When he came to the sixth chapter of Luke, thirtieth verse, a difficulty arose. The people were notorious beggars. They would ask for anything they saw that pleased their eye—his blanket, his knife, his plate—and when he would say he could not give the things to them, they would reply, "You can get more." Here now were the words of the Gospel: "Give to every man that asketh of thee." The missionary was greatly perplexed as to what to do with that verse. He let his helper in translation go away, and went to his room to pray over the matter. The time for the daily service was drawing near. What should he do? Why not pass over that verse? But his conscience told him that would not be honest dealing with the Scripture. Time for service came; but, instead of advancing he went back to the beginning of the Gospel, reviewing the earlier part. Thus he would gain time for fuller consideration of the text. Still he could not find that it meant anything but just what it said. He consulted a commentary, and it said Jesus was giving general principles, and that we must use common sense in interpreting His words. But this did not satisfy the missionary. If we are allowed to interpret one Scripture in this way, why not others? Leaving the meaning to be decided by "common sense" seemed a very unsafe course.

After a fortnight of prayer and consideration he concluded that our Lord meant just what He said; and he went and read it to the people. He told them that this was a very high standard, and it would probably take him a lifetime to live up to it; but he meant to live what he preached to them. After the address the natives began to ask him for things, and he gave them what they wanted. He wondered whereunto this thing would grow; but he told the Lord he could not see any other meaning in His words. However, the people were evidently deeply impressed by his course. One day he overheard one say: "I got this from the white man." Then another said: "I am going to ask him for such a thing." But a third said: "No; buy it if you want it." The leaven of grace was working in their hearts. After that they rarely ever asked him for anything.

Mr. Richards then went on translating and expounding Luke's gospel, and the interest continually increased. The climax was reached when he came to the account of the crucifixion of Christ. There was a large congregation the day he read this passage. He reminded the people of the kindness and goodness of Jesus and of His works of mercy, and then pointed to Him nailed upon the cross between two thieves, and said: "Jesus never would have died if we had not been sinners; it was because of your sins and mine that He died." The impression was very deep. It seemed that indeed the Holy Ghost had fallen upon the people.

He continued preaching. One day, as they were returning from a service, Lutale, the man who had helped him in translating, began to sing one of the Congo hymns. His face shone with joy, and he said: "I do believe those words; I do believe Jesus has taken away my sins; I do believe He has saved me." After seven years of toil and weary waiting and suffering here was the first convert at Banza Manteke. At once Lutale began testifying what the Lord had done for him. But the people became his enemies and tried to poison him. He had to leave his town and live with Mr. Richards for safety. For a time there were no more converts. However, the people were stirred. By and by the king's son became a Christian. Shortly after this another man came with his idols, and placing them on a table, said, savagely, that he wanted to become a Christian. He soon began to preach. So the work went on until ten were converted. These all had to leave their own homes, however, as they were threatened with death. The missionary now shut up his house, and taking these men with him, went from town to town preaching the Gospel. The people were greatly moved, and one after another came over to Christ's side. Two daily meetings were held, and inquirers were numerous. The work continued and was blessed, until all the people immediately around Banza Manteke had abandoned their heathenism. More than one thousand names were enrolled in a book of those who gave evidence of real conversion.

Four years have now passed, and Mr. Richards has carefully noted the results of the work. Most of the converts are holding on their way. About three hundred have been baptized. The Church is earnest and spiritual. There has been much persecution, but the Christians have not been intimidated by this. Many examples of earnestness are reported. Materials for a chapel (provided through the liberality of Dr. Gordon's church in Boston) were brought to a point fifty or sixty miles distant, and the people carried them all the way to Banza Manteke, over rough roads. Some of them went four or five times, each trip requiring a week. In all there were about seven hundred loads, of sixty pounds each, and the whole chapel was thus carried, and without charge.

The people, thieves before, became honest. Liars before, they now became truthful. They have also become industrious and cleanly. The women want to dress better. The men are more energetic and industrious. Witchcraft, poison-giving, and all such heathen practices were put away by those who confessed Christ. Many brought their idols, and at the first baptism they had a bonfire of images, destroying thus every vestige of idolatry.

This sketch of the work at Banza Manteke, given almost in the words of Mr. Richards, though greatly condensed, is sufficiently full to indicate the method pursued and the different stages of progress. The story is of intense interest, and is also full of instruction not only for missionaries in heathen lands, but for Christian workers in any field.

AN AFRICAN DEVIL'S BUSINESS AND ITS ARAB AGENTS ;

OR, THE SLAVE TRADE OF THE PRESENT DAY : WHO CARRIES IT ON, WHERE ARE THE SLAVES USED, AND WHAT CAN BE DONE TO STOP THE BUSINESS ?

BY FREDERIC PERRY NOBLE, NEWBERRY LIBRARY, CHICAGO, ILL.

I.—THE FIELD AND THE HUNTERS.

Draw a line from Cape Verde to Cape Guardafui. Coast southward along Somaualiland until you strike the equator. Run inland to Lake Victoria. Prolong an eastern boundary from its south-eastern corner to Lake Nyassa, and down the Shiré River. Follow up the Zambesi to its source in Lake Dilolo ; then draw a line to Stanley Pool on the Congo, and follow the curve of the Gulf of Guinea, but at an average distance from the sea of about one hundred miles, until we come back to our starting-point in Senegambia. Thus, generally speaking, the Sahara, the Indian Ocean, the great lakes, the Zambesi, and the coast lands of the Atlantic constitute the boundaries within which the devil's-business of man-hunting is pursued. With the exception of the Guinea coast and the west half of the Congo State, there is scarcely a recess into which the Arab has not penetrated. His hunting-grounds comprise, (1) the independent Soudan, (2) the former Egyptian Soudan, (3) the heart of Central Africa, *i.e.*, between the Congo and the lakes, and the Zambesi countries.

1. First and foremost among slave-stealers stand people from the east coast. These consist of shore tribes called Swahili, of half-caste Arabs, of resident Hindus called Banians, and of Portuguese in Mozambique, or up the Zambesi. Their boundaries of action lie between the Aruwimi, Lakes Albert-Edward and Victoria, Lake Nyassa and Shiré River, the Zambesi as far as Victoria Falls, thence to Lake Bangweolo, where only yesterday the Arabs instigated the Awamba negroes to pursue a most destructive system of slaving among the inhabitants of its northern and western shores ; down the Lualaba-Congo to Nyangwé, whence they swing 100 miles west to Lumami River. Not more than 400 Arabs operate here ; but they employ armed negroes in such numbers—Tippu Tib alone being reported to have 2000 men in his pay—that perhaps 10,000 bandits wage war upon the blacks in this section. Until now the Free State post at Stanley Falls, even under Tippu Tib's governorship, kept the Arabs east of that point. But now that Tippu Tib is at Zanzibar, impotent with paralysis, his hot-blooded kinsfolk are swarming over the barrier, and are fulfilling the prediction that they must yet be battled with. In March, 1891, seeing that the Free State's forces stop their passage across the Aruwimi, the slave-raiders turned north, reached the Wellé, and threatened the Free State's port on that stream. The situation is alarming in the extreme, for the Congo State has no adequate revenue for military purposes, and America has robbed it of the means to secure itself. Its principal stations have

been Zanzibar, Bagamoye, Kilwa, and Quilimane (all on the coast), U-nyanyembe, U-jiji, and Kazembe's toward the lakes, with Nyangwe and Stanley Falls on the Congo. The main lines of travel were three: (1) From Manyema *viâ* Tangánika Lake, U-jiji, and U-nyanyembe to Bagamoyo, Kilwa, and Zanzibar; (2) from Lakes Bangweolo and Moero, with a branch across Lake Nyassa to Mozambique; (3) from Lake Victoria to coast towns.

2. Next in power for evil come the slavers of the Egyptian Soudan, with Khartûm as their centre. This territory comprises the Nile basin of 2,000,000 square miles, reaching from the Blue Nile to Lake Victoria 1500 miles south, and to the Wellé River in the northeast quarter of the Congo State. There the Mahdist and the Zanzibaris lock hands. When Baker was appointed governor in 1869, he found 15,000 Egyptians, or Turks, engaged in slaving; and the number cannot now be less. Emin's former province of Equatoria and West Abyssinia are their latest victims—Khartûm, Fashoda, Sennaar, Gondokoro, and (formerly) Massowah the depots. The export route is the Nile, or overland through Darfur and Kordofan. In 1873 these fellows annually smuggled 50,000 slaves into Egypt, Tripoli, Arabia, Turkey, Persia, and even Turkestan. There are reasons for fearing the number to be as large to-day. The power and organization of the Khartûm slavers may be inferred from the fact that during the Brussels Anti-slavery Conference, 200 delegates assembled at Khartûm to devise measures for suppressing Europe and America's rum traffic with Africa. They resolved to girdle Africa with dhows, confiscate every vessel containing liquor, and sell the crews into slavery. May the worst men lose!

3. The third principal source of supply is the native Soudan. This is about 2500 miles long by 500 wide, and forms one vast hunting ground, with Arabs from Morocco, Tripoli, or Kabylia as Nimrods. From Wadai these marauders penetrate to a point among the cannibal Nyams and dwarfs as far south as the Congo. Captives are transported to the market of Kuka, on Lake Tchad, where about 10,000 are annually bought by Barbary dealers, and marched across the Sahara to the Fezzan, an oasis south of Tripoli. There they are so'û to the south and east coasts of the Mediterranean. The sufferings *en route* have been so dreadful that very many succumb; and travellers unacquainted with the road need only follow the bones lying right and left. From the West Soudan, *viâ* Sokôto and Timbûktu, slaves are also sent to Morocco, where almost every town has its market. Throughout Africa nearly all Mohammedan towns are receiving and distributing centres for the "black beasts." Morocco owns 50,000 slaves, and annually imports about 4000.

4. There are also minor sources; these, however, being less only by contrast. (1) In Congo State a domestic slave trade is fiercely pursued by large, powerful tribes between Stanley Pool and Stanley Falls. In this western half, as in general through the central belt extending from Senegambia to Uganda, the possession of many slaves is indispensable to the

dignity and power of head men, both in this life and after death. Their decease is the signal for human sacrifices on a huge scale. Near the mouth of the Mobangi-Wellé the inhabitants sell their war captives to the cannibals of its upper reaches expressly for food, and the latter even wage wars for the one object of capturing "long pig." (2) In Lunda, between Angola and the southwest of Congo State, Portuguese subjects enslave its people than dose around the sources of Zambesi River. Cameron was, in 1875, informed that slaves (at least a few) were still exported from the Portuguese west coast. On the east coast the Portuguese (African and European) ship "black ivory" from Mozambique and Sofalaland. In 1880 the British Consul at Mozambique City rated the annual export at 3000 souls; but an increased demand for ivory afterward gave the business fresh impulse, the two trades being hand and glove. In 1888 a Portuguese officer, reporting from his post in the interior, said of its commerce: "The sole trade of this district at present consists in slaves." Thus Portuguese authorities demonstrate that under their flag the slave trade has so increased and strengthened that to-day there is a yearly export of 10,000 slaves to Madagascar and the Comoros. (3) At the Gulf of Aden slaving is very active in Somauliland, where the slaves are bought or stolen from the Gallas inland, from Guragwé, and the Shillooks or Denkas. Abyssinia has many markets; and former Mahdists have swept thousands of its native Christians into slavery in Arabia. (4) Across the continent the natives of French Loanga, the German Cameroons, and Ashantee and Dahomey hunt their fellow-men relentlessly. (5) Uganda seems to link the Soudan and Zanzibar trades, since M'wanga formerly stole and sold 80,000 people each year, while one competent authority rated that export at 180,000 slaves. Central Africa contains 41 slave routes, varying from 100 to 1000 miles in length; 16 slave-producing areas of less or larger extent, and 6 regions (several larger than Ireland) which have been all but depopulated, if not utterly unpeopled.

II.—THE METHODS.

The methods of slaving involve the commission of every crime. Before 1870 slaving was generally commerce; to-day it is murder and robbery. Invasion of peaceful communities, not seldom prosperous or semi-civilized, firing villages at midnight, massacring terror-stricken men as they start from sleep to fall amid burning huts into sleep that knows no waking; kidnapping women and children, or holding them as hostages for a ransom of ivory from yet surviving fathers and husbands; and gratifying every instinct of lust and cruelty—all constitute its ways and means.

We wish, however, to scan the inner workings of the system, and must, therefore, concentrate attention upon Zanzibar as being fairly enough typical.

Among its commercial classes, none before 1890 exercised so much influence on the trade of East Africa as did the Banian, who number thou-

sands. The Arabs are nearly all in their debt; and if a trader planned to journey to Uganda or Nyangwé or Nyassa for slaves or ivory, gum-copal or orchilla, he would borrow \$5000 at fifty, sixty, or even seventy per cent interest, and purchase goods. At his journey's end they would have more than trebled in purchasing power. Leaving Bagamoyo or Kilwa with a caravan numbering 100, 300, or 500 people, our half-caste, who is merchant or murderer, as circumstances permit, takes several months to reach U-nyanyembe. In the maritime district kidnapping is seldom attempted, for the natives stand ready to avenge the slightest affront with bloody hands, and to use firearms whenever opportunity presents itself. From U-nyanyembe (Tabora) routes diverge to U-jiji and Uganda. Passing to U-jiji, he might either purchase slaves at its market or push into Manyema, 150 miles beyond Tangánika Lake (so Stanley pronounces and writes). At U-jiji 5 dotti of cloth worth \$7.50 would purchase a slave worth \$30 at Zanzibar, while \$6 would purchase ordinary males, whose value at U-nyanyembe would equal \$25. Leaving \$3500 as capital, this secured 46½ slaves who, if surviving the march to Bagamoyo, realized \$13,920 there—a net profit of \$10,420. Nor is there reason to suppose that their value in 1890 was less at marine marts, whence they could still be exported; and often the traders did better still, almost always returning with an enormous margin of gain.

Manyema, in 1865 an unknown country to these Arabs, has for twenty years been an *Ei Dorado* of ivory. When the first slaver returned in 1867 with a wealth of tusks and with tales of fabulous quantities of the precious article, the beaten tracks of Uganda and of Tangánika's coasts to east and south became comparatively deserted. Nevertheless, in the long band of country extending from Lake Victoria to Zambesi's wave the slaver has since ravaged and ruined so ruthlessly, that many populous, fertile districts have been reduced to deserts, and in every village around the great lakes no woman or child wandering ten minutes away has any likelihood of ever seeing home again. In Manyema firearms made even small parties of Arabs invincible. This helplessness and the ridiculously low price of ivory led to the new era in slaving, to the methods of the present day, and the rise of the Tagamoyos Tippu Tibs, and Ugarrowas.

Ivory cost, in copper wire or in beads, from one half to one and one quarter cents a pound in 1870—its value in Zanzibar being from \$50 to \$60 the 35 pounds. To-day that amount is worth \$105, and is bought with bullets and blood. The new-comers, urged on by greed and ferocity, began the practice of wholesale massacre. They would accumulate tusk upon tusk for years, till great piles were buried beneath their huts. Suddenly they would one day pick a quarrel, seize herds and goods, and shoot the men, sparing only enough to carry ivory. They fired the village, and the march worse than death had begun. Multitudes perish merely as beasts of burden; but for every slave-porter escaping or succumbing, a man is stolen or bought from the nearest tribe. This supplies its losses by seizure from

neighbors, and thus the caravan, even on the road, creates a constant circulation of human currency in every local centre traversed. The Arab wreaks a ruin even greater than the annihilation of tribes outright. He keeps the region in a perpetual ferment, pits chief against chief to prevent combination, and either makes tools of tribes likely to become dominant, or shatters them by instigating rebellion among their dependants.

It is in the Congo forest that the frightful atrocities of the Arab slavers reach the depths of hellishness. Within an area equal to France and the Iberian peninsula, Tagamoyo, Tippu Tib, and Kilonga-Longa have successively harried, kidnapped, and murdered, till exaggeration by the narrator is sheer impossibility. The sailor was right who said, on seeing slavers, "If the devil don't catch those fellows, we might as well have no devil at all."

November 27th, 1883, when founding establishments in the Congo State, Stanley met with the Arabs of Nyangwé. He discovered that this horde of banditti—for in reality and without disguise they were nothing else—had started in July, 1882, from a village half way from Nyangwé to Stanley Falls. The band numbered 300 fighting men armed with flintlocks, double-barrelled percussion guns, and a few breech-loaders; their domestic slaves and the women doubled the numbers. For 11 months they had raided the left bank of the Congo for 100 miles, and as far north as Aruwimi-mouth; then they had spent 5 months on Congo's east shore in the same cruel work. This territory comprises 34,570 square miles—exactly 2000 more than Ireland—and had possessed nearly 1,000,000 people. One hundred and eighteen villages, comprising 43 districts, had been devastated to gain the scant profit of 2300 women and children, and about 2000 tusks. Stanley calculated that if those 118 towns had only 1000 inhabitants each, the Arabs had a profit of merely two per cent, and that after these captives had undergone the voyage to Nyangwé, camp life, and the pests which miseries breed, there would remain only a scant one per cent on the bloody venture.

Horrible as are these facts from slavery's charnel-house of horrors, they do not begin to be the worst. Five expeditions, each as great as the present one, had already come and gone with their booty, and had completely weeded the region. If each expedition was as successful as Stanley's acquaintances, the slavers got 5000 people safely to Nyangwé; but 5000 out of 1,000,000 is one half of one per cent, or 5 slaves out of 1000 persons—the poorest possible profit. The 2300 slaves had cost 2500 souls shot, and 1300 dying by the way; and at this rate the 5000 slaves surviving at Nyangwé (of the 10,000 originally obtained) had cost 33,000 lives. Each of the very smallest infants Stanley graphically estimates to have cost the life of a father, and perhaps his 3 stout brothers and 3 grown-up daughters: "An entire family of 6 souls has been done to death to obtain that small, feeble, helpless, useless child!"

"What," he asks, "was the cause of all this vast sacrifice of human

life, this unspeakable misery? Nothing but the indulgence of an old Arab's wolfish, bloody, starved, and ravenous instincts. He wished to obtain slaves to barter profitably with other Arabs. Having weapons—guns and powder—enough, he placed them in the hands of 300 slaves, and despatched them to commit murder wholesale, as an English nobleman would put guns in the hands of his guests and permit them to slaughter the game on his estate. If we calculate three quarts of blood to each person who fell during the campaign of murder, this one Arab caused to be shed 2850 gallons of blood—sufficient to fill a tank of 460 cubic feet—quite large enough to drown him and all his kin.”

Stanley's pen-picture of this camp is as vivid as if taken by instantaneous photography. “It was surrounded with a fence made of the hut-walls of the native town, which lay in ruins outside, square plots of raised tamped earth, with a few uprights alone indicating where it had stood. The banana groves had been levelled, and their stalks employed to form the fence. Within the enclosure was a series of low sheds, many lines deep, extending 100 yards inland from the immediate edge of the bank. In length the camp was about 300 yards. At the landing-place were 54 canoes, varying in capacity from 10 to 100 people. The camp is much too densely populated for comfort. There are rows upon rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lines or groups of naked forms upright, moving listlessly, or standing; naked bodies are stretched under the sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many mere infants, forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women bending under a basket of fuel or cassava tubers or bananas, who are driven through the moving groups by two or three musketeers. Mostly all are fettered; youths with iron rings round their necks, through which is riven a chain like our boat anchor-chains, securing the captives by twenties. The children over ten are secured by three copper rings, each ringed leg brought together by the central ring. The mothers are secured by shorter chains; around are grouped their respective progeny of infants hiding the cruel iron links that fall in loops or festoons over their mothers' breasts. There is not one adult man captive. Beside the shaded ground so thickly strewn with prostrate and upright bodies lie scattered or heaped in profusion everywhere the relics of the many raids. There is scarcely a square foot of ground not littered with something. All these littering the ground, or in stacks and heaps, with piles of banana and cassava peelings, flour of cassava, and sliced tubers drying, make untidy pictures and details, through which prominently gleam the eyes of the captives in supreme and utter wretchedness. Every second during which I regard them, the clank of fetters and chains strikes my ear. My eyes catch sight of that continual lifting of the hand to ease the neck in the collar, or as it displays, exposed, a manacle through a muscle being irritated by its weight or want of fitness. Bound or riveted

by twenties, they wallow in filth. Only the old women are taken to forage; they dig the cassava and search for the banana, while the guard, with ready musket, watches keenly for the coming of the vengeful native. Not much food can be obtained. What is procured is flung in a heap before each gang, to cause at once an unseemly scramble. Many of the poor things have been fettered for months already, and their bones stand out in bold relief on the attenuated skin which hangs down in wrinkles and puckers. Who can withstand the feeling of pity so powerfully pleaded for by those large eyes and sunken cheeks?"

As we listen to this eye-witness, it appears unthinkable that wickedness can go lower. Yet it is Stanley himself, who from Darkest Africa brought tidings and tales of deeds of darkness befitting depths beneath the lowest depths of hell. He says: "In 1887 a half-caste Arab slaver and his Manyema banditti launched out on one of the most sanguinary and destructive careers, to which even Tippu Tib's and Tagamoyo's offer poor comparison. Toward the Lenda and Ihuru rivers they had levelled every settlement into black ashes, had even vented their rage for destruction on the plantain groves, had split every canoe into pieces, had searched every island, and had penetrated into the darkest recesses whither a slight track could be traced, with only one dominating passion, which was to kill as many men and capture as many children and women as craft and cruelty would enable them. However far north or east these people had gone they had done precisely as we had seen, and had reduced the forest to a howling wilderness. Through all the immense area they had left scarcely a hut standing. Assuming that their ravages had extended east, north, and south 105 miles from Ipoto, we have something like 44,000 square miles. Once we know where the slaving centres are, we may, with a pair of compasses, draw great circles round each, and park off areas of 40,000 square miles into which a half dozen resolute men, aided by their hundreds of (negro) bandits have divided three-quarters of the Congo forest for the sole purpose of murder, and of becoming heirs to a few hundred tusks of ivory. . . . There were Manyema headmen responsible to the chiefs for followers and operations entrusted to their charge. At alternate periods each sets out for his own special sub-district. The fighters consist of Congoans trained by the Manyema as raiders, as in 1876 Arabs and East Coast natives had trained Manyema. This extraordinary increase in the number of raiders on the Upper Congo is the fruit of the policy of killing the adults, but preserving the children. The girls are distributed among the Arab, Swahili, and Manyema harems, the boys are trained to carry arms, and are drilled. Grown tall and strong, they are rewarded with wives from the female servants of the harem, and are admitted as partners in the bloody ventures. So many shares of the profits are due the great proprietor; a less number becomes the due of the headman, and the remainder is the property of the bandits. . . . At other times all ivory over 35 pounds goes to the chief; that between 35 and 20 pounds belongs to the

headman, while young ivory, or scraps or pieces, fall to the lucky finders. This inspires every man to do his best. The caravan is well manned and armed by the great proprietor, who stays in his harem on the Lualaba. The headmen, inspired by greed, grow ferocious. The bandits fling themselves upon a settlement mercilessly to obtain the largest share of loot—children, flocks, poultry, and ivory. . . . All this would be clearly beyond their power if they possessed no powder. Not a mile beyond home would the Arab and his followers dare venture. It is more than probable that if gunpowder were prohibited entry into Africa, there would be a general and quick migration of all Arabs from inner Africa to the sea, as the native chiefs would be immeasurably stronger than any combination of Arabs armed with spears. Of ivory there is not a single piece nowadays which has been gained lawfully. Every tusk, piece, and scrap in the possession of an Arab has been steeped and dyed in blood. Every pound has cost a life. For every five pounds a hut has been burned; for every two tusks a whole village destroyed; every twenty tusks have been obtained at the price of a district with all its people, villages, and plantations. It is simply incredible that because ivory is required for ornaments or billiards, the rich heart of Africa should be laid waste at this late hour of the nineteenth century, signalized as it has been by so many achievements; incredible that populations, tribes, and nations should be utterly destroyed. Whom, after all, does this bloody seizure of ivory enrich? Only a few dozens of half-castes, who, if due justice were dealt them, would sweat out the remainder of their piratical lives in the severest penal servitude."

III.—THE RESULTS.

How many slaves are captured; how many lives lost annually? In Nyassaland and Zambesi, according to Cameron's *latest* (1889) statements, 525,600 each year become slaves. In the equatorial tableland, from the data furnished by Papal missionaries, the figures mount even higher. This brings the total of Africans who annually lose freedom at the hand of the Arab hell hounds between the Soudan and the Zambesi up to 1,050,000. Including the Soudan, from the Atlantic to the Red Sea, Ashanti, Dahó-mey, Loanga, the Cameroons, Lunda, the native slaving on the Congo, Somauliland, and Uganda, it appears certain that the grand total equals at least 2,000,000. It is as if a Georgia, or Iowa, or Michigan were annually enslaved. The worst of it is, that Christendom has a real though indirect responsibility for those astounding figures, because the relaxation of the English blockade, the troubles in the Soudan and on the East coast, the connivance of Portugal, and French bulldozing in Madagascar enabled the slave trade since 1885 to increase fourfold.

Yet this host, moving every twelve months into the house of bondage, does not represent one half of man's inhumanity in the land of death shades. The mortality of the caravans varies from one-half to three-quarters, and even nine-tenths. We wonder that one slave in ten ever

reaches his destination, when we hear the accounts of Cameron, Baker, Livingstone, Lavigerie, and Stanley. Lavigerie says: "When all that are captured are hurried off, a series of unspeakable miseries commences. The men who appear strongest, and whose escape is to be feared, have hands and feet so tied that moving becomes torture, and on their necks are placed yokes attaching several together. All day they march; at night a few handfuls of raw sorgho are distributed; this is all their food. Next morning they must start again; but fatigue, suffering, and privations have weakened very many. The women and the aged are the first to halt; then, to strike terror into the miserable mass, their conductors, armed with a wooden bar—to economize powder—approach those most exhausted, and deal a terrific blow on the nape of the neck. The victims utter a cry, and fall in convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with fresh strength. Each time one breaks down the scene is repeated. At night, on arriving at their halting-place, after the first days of such life, a not less frightful scene awaits them. The traffickers in human flesh know how much their victims can endure. A glance shows who will soon sink from weariness; so, to economize food, they pass behind these wretched beings and fell them with a single blow. The corpses, when not suspended on neighboring trees, remain where they fall, and close to them must their companions eat and sleep as well as they can. In this manner the weary march is continued, sometimes for months. Daily the number diminishes. If, goaded by their cruel sufferings, some attempt to escape or rebel, the masters cut them down, and leave them as they lie, attached by yokes."

Baker shall be our next witness, describing a slave-dhow and its cargo. He ordered one searched, and the captain was astonished that search was considered necessary. Besides crew and soldiers, the skipper averred, there was not a soul on board, while the vessel had only corn in the hold, and ivory beneath. "But," says Baker, "she appeared suspiciously full of corn for a boat homeward bound. There was an awkward smell about the closely-boarded forecabin that resembled that of unwashed negroes. . . . Abd-el-Kader drew a ramrod from a soldier's rifle and sharply probed that corn. A smothered cry from beneath, and a wriggling among the corn were succeeded by a woolly head, as Abd-el-Kader, having thrust in his long arm, dragged a negress forth. At once the planks boarding forecabin and stern were broken, the corn was removed, and there was a mass of humanity exposed—boys, girls, and women close packed like herrings in a barrel, who, under threats, had remained silent. The mainsail appeared full and heavy in its lower part. Upon unpacking, it yielded a young woman thus sewn up. We discovered about 150 slaves stowed away in a most inconceivably small area. The stench was horrible when they began to move. Many were in irons. I ordered the agent and the captain to be put in irons."

Yet the captives and human exports are far and away the slightest tincture of the sufferers. Every slave, on the average, represents 100 victims.

The populations blighted by the simoom of slaving number 150,000,000— as many as the German and Russian Empires together.

IV.—THE REMEDIES.

1. As the Zanzibar slave trade has so long been sustained by the capital of British Hindoos, England has moral responsibility for that traffic. Now she is mistress of Zanzibar and Pemba, and her East Africa Company controls the coast north, and has brought Uganda under English lordship. With Zanzibar as the maritime key of the situation, and with Cairo a future centre of Saxon government over an area greater than India, England can lock this export traffic into the interior. Moreover, Germany is conquering lands between Zanzibar and the lakes, the Reichstag has forbidden marine exportation of slaves, and domestic slavery will be abolished from its African possessions as speedily as circumstances permit.

2. Again, it began to look, last February, as if the Great Powers would fulfil their solemn pledges for the welfare of Africa, which they have shamefully failed to live up to. In 1884 they declared the Congo State should not be used for the slave trade, and each bound itself to employ all means at its disposal to end the traffic and punish the slavers. Had they enforced their prohibitions, the slave trade could not have attained its present proportions. They declared that "these regions shall not be used as markets or as routes of transit for the slave trade, no matter of what race; each of these powers binds itself to use all the means at its disposal to put an end to this trade, and to punish all engaged in it." In 1889 they met in Anti-Slavery Conference at Brussels, and agreed that the following measures are directly and generally practicable: (1) Tribes concerned in raiding shall be held responsible. (2) Any tribe through whose territory slave caravans pass shall be held to account, and such chiefs or organizers of caravans as have been once convicted of slave-trade offences shall render security on starting from the seaboard. (3) Chiefs on whose coast slave shipments occur shall be dealt with. (4) The police of the sea is to be maintained by joint European effort, maritime transportation being the point where force and united action can be made most effective. Vessels of 500 tons and under, unless slavers of larger tonnage be hereafter discovered, shall, on the high seas, be subject to supervision and detention. (5) Disarmament of the slaver is nigh. From 20° North to 22° South, and from 100 miles out in each ocean, the sale of firearms to Arabs or natives is prohibited. Arms must be deposited in Government warehouses, taken out only on permission, and not in sale include the most improved weapons. Stanley has said: "for wholesale massacres of African aborigines there is only one remedy—the solemn combination of England, Germany, France, Portugal, South Africa, East Africa, and the Congo State against the introduction of powder into any part of the continent, except for the use of their agents; and seizing every tusk of ivory." Now Christian sentiment must compel

civilization to redeem itself by grappling immediately with the slaver of the Congo, for the Free State offers the most advantageous means of attacking these Manyemans and Soudanese in the rear, while Stanley Falls is the West Point of the Upper Congo. The United States itself took part in this Conference, and the refusal of our Federal Senate to ratify the decree of humanity is a damning disgrace to America. How the country that shattered the shackles of 4,000,000 bondmen could shirk its duty and fasten fetters on the black man in Africa, passes comprehension. Even Holland played the man and shames us.

3. Cardinal Lavigerie has awakened even papal peoples to their duty in suppressing slavery, and proposes to stop man-hunting at its source by the sword. The campaign to realize this object may take place, since several thousand young men have volunteered and are preparing. In the Sahara these youths and the Peres Blancs are already proving themselves true knights of labor, as diggers of wells and planters of trees. It is objected that these crusaders would merely destroy a few slavers and divert the trade to other routes. But Lavigerie's real idea is that every European Power should maintain sufficient military forces wherever in its possessions the black is hunted; but, if finances forbade, he would revive the mediæval soldiers of the Church, its Knights of Alcantara, Lazarus, or Malta, adapt them to modern methods and needs, put them under the Pope, and at the call of any government remove them from place to place requiring their services. Small, inexpensive squadrons can achieve great results.

Whether or not we agree with Lavigerie on the means of employing force, it is absolutely certain that force is now an indispensable necessity in suppressing slave-stealing. The case admits no alternative to-day, for Africa is bleeding out her life-blood at every pore: the population is far too scanty, and vast areas are relapsing into uninhabited wilds, impenetrable to missionary or merchant. The Arabs are bitterly hostile to European influences, mean to practice slaving as their right, wage wanton war against missions, and demonstrate that in Central Africa European and Arab cannot live together. Turkey intends to send Mohammedan missionaries into her African possessions.

What, then, are the warlike measures inevitable against the Arab? Simply this: protection of Afric's dusky, helpless children. This comprises the introduction of armed bodies into the interior as shepherds of the people, continental blockades against caravans, and as police patrol. At their head will be Europeans, in the ranks natives, as militia, or Sepoys, picked men and masters of gun-drill. As on the Congo, so on the East Coast, the Zambesi, the Niger, the Nile and the lakes, lines of military posts or commercial depots three days' journey apart, are opening. These will absolutely forbid slaving, abolish local markets, prevent the transporting of slaves, except domestics duly registered, and sweep away customs or duties levied on slave sales. Swift armed launches are to be put on all navigable waters, with a garrison or two on the high, healthy plateaus of each lake

and on the main traffic lines. Such a chain of fortified posts we may soon see from Suakim along the Nile and the lakes to Quilimane. This will cut the roots of the cancer, and constitute bulwarks behind which missions may advance—missions, *which alone can work lasting good.*

4. When the export over-sea, indispensable to the continuance of Moslem slavery, is destroyed, serfage cannot long continue. Closure of shipping ports must therefore be effected, though a tremendous 3000 miles task. The status of slavery must be denied further recognition by international law, the traffic be banned as piracy, and the maritime routes be made so utterly unsafe that no Arab will *dare* risk his life.

5. Mohammedan slavery keeps Africo-Arab slaving alive. So the Brussels Conference brought public opinion to bear on Persia and Turkey, the sole *independent* slave powers there, and deprecated the influence of their domestic bondage. They should persuade the heads of all Mohammedan States to discourage the purchase of negro slaves, and hold Moslem rulers accountable for future slaving infamies. Zanzibar's new sultan has prohibited slave selling, and instituted measures that will steadily wipe out the whole institution. The British Anti-Slavery Society has pledged itself to suppress Mohammedan slavery, and very many facts prove that the prospect for slavery dying out from the Moslem East is better than that possibility of mediæval Christendom.

6. Colonization, commerce, and railroads afford Christianity the underhold in this death grapple. The prejudices of the natives against colonization, never very strong, will yield to fair and judicious treatment. But tropical Africa cannot be colonized by "Caucasians," and it may well be in the Divine statesmanship that the American freedman and none other is to save the brother in black and teach him to save himself. Liberia and its noteworthy success, despite every disadvantage, prove negro colonization to be no Utopian scheme, and with regard to the Congo State, Stanley assures us that if "American negroes form the majority of its citizenship, it would, with proper encouragement, make remarkable development, and in time become a great nation. If these civilized blacks are developed morally, their contact with the savages would be happy." Signs are not wanting that among the negroes of our New South not a few consider African evangelization their race duty; and that the wonder-working Providence of American history anoints them as apostles to Ethiopia. The task would require comparatively few of the 7,000,000 black Americans, for if less than ten per cent return, 500,000 chosen people would, within one century, accomplish the regeneration of their mother country. Such colonies will swiftly develop legitimate commerce and native industries among the fairly active and workable populations.

Commerce strangles slaving by making its profits less than those of lawful trade, though it needs to be protected by physical force before it can produce its effects. On the Congo commerce checks the slave trade, since Boma and Matadi are drawing the ivory trade of Stanley Falls away

from Zanzibar. Grenfell avers that if once the railway, now rapidly building between tidewater and Stanley Pool, is completed, the Arab will find his occupation gone. On the East Coast the African Lakes Company was organized as a lay auxiliary of Nyassa Missions, and accomplished this by buying ivory at higher prices than slavers can pay. It also built Murchison Road round the Shiré Cataracts, and Stevenson Road between Lakes Nyassa and Tangánika. These mend the breaks in the water route from Quilimane to Ruanda, and are for humanitarian purposes the most important thoroughfares to Central Africa, as this line cuts the principal routes to the coast, and several garrisons on it could throttle the slavers in transit. As to Uganda and Masailand, Mackay and Emin have affirmed that a safe road to the coast must unquestionably be opened. The British East African Company is building a railroad from Mombasa to Lake Victoria. The English, at Stanley's request, devote their Stanley fund to placing a steamer on that lake, and Germany is doing the same thing. Emin has established a fortified post on its south shore, after whipping Arab slavers in many encounters. U-nyanyembe is his central station, but he will found four large commercial stations and several smaller ones on the Tangánika and elsewhere. An ivory tribute will, within three years, repay the expenses—\$400,000. That does not appear unreasonable when we remember that since 1885 Tippu Tib has exported \$500,000 worth of ivory, and that this includes the enormous stock just brought to market by his 7000 porters. A Swedish expedition intends to plant stations from Lake Victoria to Tangánika for co-operation in suppressing slaving. The Germans will, of course, push roads to the latter lake. The British Company has effected the emancipation of 5000 slaves since 1888, made compacts against slaving with tribes inhabiting 50,000 square miles, compels Arabs themselves to recognize that *no* native is to be held in servitude, releases slaves in caravans, and enables domestics to buy their freedom. On the Juba 30,000 runaway slaves recently asked to be taken under its protection. In Uganda, Mvanga pledges himself to assist in the abolition of slaving. Thus the outlook for the speedy suppression of East African *slaving*, and the march of Christianity even to the Great Forest, is full of promise.

The greatest efficiency of the iron horse in destroying the slave trade will occur on transcontinental lines bisecting the slave-belts. A railroad from Congo mouth to Zanzibar, Stanley says, can be easily constructed, and would pay from the start. Another, 1000 miles long, runs from Cape Town to Kimberley, and the South African Company, which is to govern all lands between the Orange River and the Tangánika will prolong it to the Zambesi. (A railroad from the South already reaches Vryburgh in Bechuanaland.) The Niger Company controls the Lower Niger, where it has suppressed human sacrifices and checked slaving; before 1900 it will control the independent Soudan as far as the Egyptian Soudan. There it will be met by English agents, either by Anglo-Egyptian officials, who will have recovered the Khartúm country, or by the East African Company

from Equatoria itself. Since *that* is their ultimate goal, then we shall see the proposed railway from Monrovia to the Red Sea, a French line from Algeria to Lake Tchad, and the Nile made, by skilful engineering at its modest cataracts, a broad waterway from the Midland Sea to the inland seas. Such roads will accomplish far more than armies; and if Europe will Europe can within a decade shatter the Arab slave trade to atoms. God grant that the negro who talked with Jephso. about railways prove a prophet of good, and "that when the railroad is made, Jesus Christ may go up with it."

James H. Richardson, M.D., of Toronto, writes a letter to the editor, expressing emphatic dissent from the article in the January issue on "Livingstone and Stanley." We perhaps owe it to fairness to quote portions of this letter. Dr. Richardson questions the propriety of coupling these two men as we have done, and thinks the aims, characters, and methods of the two are dissimilar and antagonistic. Dr. Richardson thinks Mr. Stanley has given sanction to practices which humanity and Christianity must deplore, and cites the Emin relief expedition as an instance. We give his words:

"Think of the very first step—the investing of that fiend, Tippu Tib, with the authority and pay of an officer of the Congo Free State in the very heart of the country where he had been pursuing his most nefarious deeds of rapine, plunder, and slavery; and in the appointment recognizing his authority for carrying them on above the Stanley Falls. Think of the contract with this miscreant to furnish 600 slave carriers. Mr. Stanley denied, in his lecture at Montreal, that slave labor was employed; but his book ('In Darkest Africa,' vol. ii., p. 3) records, 'The utter unruliness of this mob of slaves which had maddened the officers of the rear column.' In vol. i., p. 261, he describes the lashings on these poor slaves, and says 'awful oaths of vengeance were uttered for all the indignities they suffered;' on pages 212 and 213 we have the record of the hanging of a 'slave of Fayilla,' and the condemnation to death of two other slaves—one the slave of a man in Zanzibar, the other a slave of an artisan in U-nyanyembe, both of whom must have been brought with the expedition all the way from Zanzibar.

"Think of the 357 rifles and the Maxim gun which poured out a deadly stream of 300 bullets a minute! Think of the invariable practice of driving the poor natives out of their villages and taking occupation. The very first landing at Yambuya was of this character. Read the account (vol. i., pp. 113, 114) after parleying unsuccessfully for an hour, 'for leave to reside in their village,' the signal was given, the whistles were blown, the boats were moored to the shore, and the horde of about 700, armed to the teeth, rushed up the bank, 'and when the summit was gained not a villager was in sight.' For ten or eleven months these poor villagers were kept out of their homes; no wonder that two days afterward, when Stanley

started with his advance force, the poor natives drew themselves up at the entrance to their village to prevent it from being taken possession of, and no wonder they never tried the defence again, as they were mowed down by the bullets from the 357 rifles and the deadly Maxim gun. They seem to have vacated village after village in terror, as if the demon of destruction was let loose on them. See also vol. i., p. 152. On July 10th the expedition occupied one of seven large villages at Gwengweré, out of which 'all the population had fled;' on the 11th, he writes, 'as we were disappearing from view of Gwengweré, the population was seen scurrying back to their homes, which they had temporarily vacated for our convenience. It saved trouble of speech, exerted, possibly, in useless efforts for peace, i. e. if they had not left peaceably they would have been driven out!

"Think of every village being raided for food, and provisions for ten days carried off without remuneration, and this not once, but every day. It may be said that these robberies, this occupation of their homes, this employment of slave labor, this authority conferred on Tippu Tib, were necessary to the success of the expedition; if so, then the expedition was an unholy one. To do evil that good may come is as wrong in this case as in any other."

Dr. Richardson adds that, in his opinion, the sad story of the rear column "would not have been written if Stanley had done *his* duty. In vol. i., pp. 337, 338, 362, and 364, it is recorded that after a council on Lake Albert, not having found Emin, they concluded to retrace their steps and to 'hurry' on to find Barttelot and the rear column before it was a 'wreck' as 'the only sensible course which was left to them,' and how he abandoned this 'only sensible course' and left Barttelot to his fate because the headmen and officers wanted to go back to find Emin, and so lost four months and a half before going to Barttelot's relief. As to the abuse heaped on Barttelot because he did not advance without getting the carriers promised by Tippu Tib, one short sentence (vol. ii., p. 13) settles the question: '*Without Tippu Tib, or one of his nephews, such a column*' (as the rear column) '*could not be taken through the broad extents of wilderness ahead.*'"

The Australian Ballot System is a striking illustration of the benefits which Christian lands may receive from their efforts in carrying civilization and Christianity to heathen countries. Australia was formerly wholly heathen, but has become a Christian land by colonization and missionary effort. The conditions of life there rendered possible the trial of a system of balloting which it would have been very difficult to experiment with in any country of more established institutions. But after having proved successful in Australia it is now adopted in nearly all the United States to the great satisfaction of every intelligent voter. It *pays* for Christian countries to send missionaries and colonists to lift heathen lands out of their ignorance and degradation. Every nation so raised to an enlightened religious condition will have some peculiar contribution to the welfare of the whole world which could come from no other people.—*Baptist Missionary Magazine.*

THE MUTUAL RELATIONSHIP AND LAWS OF THE BANTU LANGUAGES, AS SEEN IN THE KIMBUNDU AND ISIZULU.

BY REV. LEWIS GROUT, WEST DRATTLEBORO, VT.

The elementary grammar of the Mbundu language, by Mr. Heli Chatelain, is a very valuable and timely contribution to a better knowledge of that great family of Bantu languages, which is now known to extend all through South Africa, or, in general terms, East and West from ocean to ocean, and from the Orange River to some five degrees North of the equator. The grammar is primarily designed for the missionaries, the natives, and the colonists of Angola and neighboring districts; and, for this reason, is written in Portuguese, which prevails to a large extent in that field. Otherwise it would seem to have been better had it been written in a language more widely known. The author of the grammar was well qualified for the work he has done, and has done it well. A native of Switzerland, having acquired a knowledge of six or eight languages aside from the French and German which were his mother tongues, he went out some seven or eight years ago to Loanda, in the Portuguese colony on the West Coast of Africa, as linguist of Bishop Taylor's self-supporting mission. Studying the Portuguese on his voyage out, he was well fitted for his work among tribes that spoke dialects of which comparatively little was known as yet in other lands, though they are spoken of by Dr. Cust as constituting the *lingua franca* of all Western Africa. Indeed, Livingstone speaks of a resemblance between this language and that spoken at Tete, on the Zambezi in Eastern Africa; and the inhabitants of Angola have always found the Mbundu language of great service to them in their travels far to the East.

Mr. Chatelain, giving himself to the study and development of the Bantu languages, has prepared a primer and a translation of John's gospel for his mission, a short vocabulary of the Mbamba, and another of the Umbangala. He is now completing a work on the legends and fables of Angola, and several new vocabularies of neighboring dialects. A more extended work is that of a dictionary of the Mbundu language, now in preparation, to be enriched by a comparative study of the Swahili of East Africa, of the Kongo on the West Coast, and by the fruits of the labors of the American missionaries in the Benguela district, together with the fruits of German missionary labors in the Herero of Damara-land. Dr. Cust, the learned and able author of "Modern Languages of Africa," a work published in 1878 speaks of the Mbundu as one of the most important in all West Africa; and, having given a sketch of what the Portuguese have done during the last two and one half centuries to master and make this language known, concludes by saying: "It must be admitted that a new grammar of it is still required." But now, a year since, writing an "Introduction" to Mr. Chatelain's "Kimbundu Grammar," he expresses himself as much pleased that the matter had fallen into the hands of a scholar so well quali-

fied to undertake it, and commends the work to the favorable consideration of African scholars. It will help to give some idea of both the Zulu and Mbandu languages, their general character, forms, laws; also some idea of the relationship, or points of similarity that prevail throughout the entire family of South African or Bantu languages, of which Dr. Cust finds 168, aside from 55 dialects, if we institute a brief comparison between the Kimbundu of Angola, in the northwest of the field, and the Isizulu of Natal and Zululand, in the southeast—a geographical distance which puts the two languages nearly two thousand miles apart.

One of the minuter points of resemblance is, that both languages make open syllables; that is, each word and syllable ends in a vowel; and, as a general rule, the accent falls on the penult. Each abounds in certain consonantal combinations, such as *mb*, *nv*, *mf*, *mp*, *nd*, *ng* and *nz*; but clicks and gutturals are found only in the Zulu. The vowel signs used in writing have in each the Italian value, and the abundance of these makes the flow of pronunciation in each easy and musical. In their radical element many of the words are the same, or nearly the same, and quite the same in respect to the principle and use of the incipient elements or prefixes of words, though in the forms of their several prefixes they generally differ. Thus, nouns:

ENGLISH.	ZULU.	MBUNDU.
Person.	S. umuntu. P. abantu.	S. mutu. P. atu.
Mother.	S. umame. P. omame.	S. mama. P. jimama.
Snake.	S. inyoka. P. izinyoka.	S. nioka. P. jinioka.
Death.	S. ukufa. P. ukufa.	S. kufua. P. makufua.

So in verbs:

ENGLISH.	ZULU.	MBUNDU.
to sew.	uku tunga.	ku tunga.
to bite.	uku luma.	ku lumata.
to insult.	uku shinga.	ku shinga.
to beat.	uku beta.	ku beta.
to till.	uku lima.	ku rima.
to remain.	uku sala.	ku shala.

For "three" we find *tatu* in both languages; for "five" we find *khlanu* in the Zulu and *tanu* in Mbandu. In the former *uku lamba* means "to hunger," in the latter *ku lamba* means "to cook."

In each language the nouns are divided into classes according to their prefix or preformative, and according to the way in which the plural is generally made from the singular by some change in the prefix. Zulu nouns are divided, in this way, into eight classes, the last two of which are without distinction as to number; and, in the same way, Mbandu nouns are

divided into ten classes. In the former, the prefix *u*, *um*, or *umu*, of the first class, is changed to *o* or *abu* to form the plural; as *umfana*, "boy," *abafana*, "boys." So, again, *ili* or *i* is changed to *ama*; *im* or *in* to *izim*, *izin*, or *ama*; *isi* to *izi*, *izim*, or *izin*; and *um* or *umu* (impersonal) to *imi*; though nouns of the seventh and eighth classes have the same prefix, *ubu* or *uku*, in both numbers; thus, *ubuso* may mean either "face" or "faces." Nouns in *uku* are of a verbal character, being the same as the verb in the infinitive mode. In the Mbundu the prefix *mu*, of the first class, is changed to *a*, to form the plural; as, *mutu*, "person," *atu*, "persons;" *mu*, of the second class, is changed to *mi*, as *mulundu*, "mountain," *milundu*, "mountains." So, again, *ki* is changed to *i*; *ri* to *ma*; *u* to *mau*; *lu* to *malu*; *tu* to *matu*; *ku* to *maku*; *ka* to *tu*; and other forms to *ji*.

In both languages alike each class of nouns has a fragmentary or genitive pronoun of a preformative character, which corresponds to the noun's prefix; one for the singular, and one for the plural, which, with the genitive particle *a*, denotes possession, or the relation of a subject to an attribute; thus, in Zulu, *ilizwi lomfana* (*l-a-umfana*), "word of the boy," or "boy's word;" *abantu benkosi* (*b-a-inkosi*) "people of the king," or "king's people." So in the Mbundu, *mutue ua mutu*, "head of man," or "man's head;" *mitue ia atu*, "heads of men."

In both languages alike the adjective takes a prefix corresponding to the prefix of the noun with which it agrees; thus, in Zulu, *umfana umkulu*, "the boy (is) great;" *umfana omkulu* (*a-umkulu*), "the boy (which is) great," i.e., "great boy;" *abantu bakulu*, "people (are) great;" *abantu abakulu*, "great people." So in Mbundu; thus, *mutu uonene*, "great person;" *kima kionene*, "great thing;" *ima ionene*, "great things;" *ritari rionene*, "great stone;" *matazi monene*, "great stones." So, too, in respect to numerals. In the Zulu we have *umuntu omunye*, "one person;" *abantu ababili*, "two persons;" *izinkomo ezintathu*, "three cows." In the Mbundu we have *mutu umoshi*, "one person;" *kima kimoshi*, "one thing;" *ima itatu*, "three things;" *matubia matanu*, "five fires."

The grammar of the verb is essentially the same in the Mbundu language as in the Zulu. In the latter the infinitive has the sign *uku*, "to;" as *uku tanda*, "to love;" *uku bona*, "to see;" in the former, *ku*; as *ku zela*, "to love;" *ku longa*, "to teach;" *ku banga*, "to make, do." In both languages alike the pronominal subject of the verb in the third person corresponds to the prefix of the noun for which the pronoun stands. Thus, in Zulu (*umfana*, "boy") *u bona*, "he sees;" (*abafana*, "boys"), *ba bona*, "they see;" (*inkomo*, "cow"), *i bona*, "it sees;" (*izinkomo*, "cows"), *zi bona*, "they see." In the Mbundu we have (*mutu*, "person"), *u banga*, "he (or she) makes;" (*atu*, "persons"), *a banga*, "they make;" (*kima*, "thing"), *ki banga*, "it makes;" (*ima*, "things"), *i banga*, "they make."

For the first, second, and third persons, present tense, we have :

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
S. I love.	S. Ngi tanda.	S. Ngi zola.
thou lovest.	u tanda.	u zola.
he (or she, etc.) loves.	u (i, or li, etc.), tanda.	u (or u, etc.), zola.
P. we love.	P. si tanda.	P. tu zola.
ye love.	ni tanda.	nu zola.
they love.	ba (or zi, etc.), tanda.	a (or i, etc.), zola.

In the few following forms we have a comparative view of some of the modes in the two languages :

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
Love, or love thou.	tanda, or ma u tande.	zola.
Love ye.	tandani.	zolenu.
I love, or I do love.	ngi tanda, or ngi ya tanda.	ngi zola.
I may love.	ngi nga tanda.	ngi zole.
I should love.	nga ngi tanda.	ngoju zola.

In the following we have a comparative view of a few tenses .

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
I love.	ngi tanda.	ngi zola.
I loved.	nga tanda.	nga zola.
I have loved.	ngi tandile.	nga zolele.
I had loved.	ngi be ngi tandile.	nga zolele kia.
I shall love.	ngi ya ku tanda.	ngondo zola, or nganda ku zola.

In respect to species of verbs, we find much of likeness between the Zulu and the Mbundu, as also between these and the Hebrew, in what is there called "conjugations." In the former from *tanda*, "love," we get the causative, *tandisa*, "cause to love;" the relative, *tandela*, "love for;" the reciprocal, *tandana*, "love one another;" the reflective, *zitanda*, "love self;" the subjective, *tandeka*, "be lovely or lovable;" also other species. In the Mbundu we have from *zola*, "love," *zolesa*, "cause to love;" *zolela*, "love for;" *rizola*, "love self." We sometimes find two or more species combined; as, in Zulu, the causative and relative, *tandisela*, "cause to love for;" in Mbundu, *zolesela*, "cause to love for."

The mutual relationship and laws, or kinds of resemblance and difference that prevail in the great family of Bantu languages are seen, to some extent, in the goodly number of words that are found to be substantially the same in many of its members, though such words are often found in greatly differing forms. We take two words, or, rather, one word in its two numbers, *umuntu*, "person," *abantu*, "persons or people," as a good example of the unity in variety in some of the corresponding words in the cognate languages of which we speak. This word consists of two elements, one radical, the other preformative, which is also called "prefix." In Zulu the root is *ntu*; the prefix, singular, *umu*, plural, *aba*. And, of all the numerous forms which this word may take, whether in root or prefix,

doubtless the Zulu, as above, *i.e.*, *umuntu*, *abantu*, are alike most original and complete. For these Zulu words we find the corresponding words, in the cognate languages, to be, on the South, in the Kafir, *umntu*, *abantu*; on the West, in the Sesutu, *motu*, *batu*; in the Sethlapi and Sechuana, *molhu*, *bathu*. Going northward and eastward, and coming into the Delagoa region, we find, in the Southern Tekeza, *munu*, *banu* or *vanu*; in Northern Tekeza, *amuno*, *vano*; coming to the Tete and Sena on the Zambezi, we find *munttu*, *vanttu*; in the Quilimane, *muntu*, *antu*; in the Maravi, *muntu*, *wanthu*. In the Makua, latitude 15° South, we find *muttu*, *attu*. In the Yao, on the eastern bank of Lake Nyassa, we have *mundu*, *vandu* or *wandu*; in Kiswahili, latitude from 5° to 6° South, *mtu*, *watu*; then, in the Kinika, *mutu*, *atu*; in the Kikamba, *mundu*, *andu*; and in the Kisambala and Kipokomo, on the Pokomo, Dana or Tana River, near the equator, we have *muntu*, *wantu*.

Passing now to the southwest of the Bantu field, and moving northward along the West Coast of the continent, we find, in the Otyiherero or Damara language, *omundu*, *ovandu*; in the Sindonga, the language of the Ovambo, *untu*, *oantu*; in the Nano of Benguela, *omuno*, *omano*; in the Kimbundu or Angola, *mutu*, *atu*; in the Kongo, *omuntu*, *oantu*; in the Benga, as spoken on the Corisco Islands, North of the equator, *moto*, *bato*; and in the Dualla and Isubu or Cameroons language, *motu*, *batu*.

From what is already known of the many other Bantu languages, we have every reason to believe that the points of agreement and difference which we have now passed in review are a good specimen of what prevail among the scores that still remain to be reduced to order in the great inland region that stretches through the interior, from four or five degrees North of the equator to the Orange River on the South.

Of how great advantage this relationship must be to the hosts of missionaries, whose great work it shall yet be to reduce the still unwritten multitude of these Bantu languages each to its own grammatically exact order, and translate the Scriptures into them, it is hardly possible to give any adequate idea. If the writer, while preparing to go abroad, could have had the means of getting even such a knowledge of these languages as may be gathered from this article, it would have been of more aid and saving of time to him than he can now tell.

We reprint from the *African News* a brief article on "The Spelling of African Names," by Héli Chatelain, which is appropriate to follow Mr. Grout's paper :

"Every reader of African publications and student of African maps must have been struck with the orthographic chaos which prevails throughout African nomenclature. The same town, country, people, mountain, or river is designated in different maps and books, sometimes in the same periodical, with a variety of names which, to the uninitiated, present but few or no traces of similarity, much less of identity.

"This lamentable fact is due mainly to two causes : (1) to the hetero-

geneous spelling of European languages, from which the information is culled; (2) to the prefixes and suffixes of African languages, whose secret is understood by few African linguists, and even then imperfectly.

"1. The nature of the first difficulty will be understood at a glance, on comparing the following table, giving the principal European ways of rendering the same sounds:

<i>English.</i>	<i>French.</i>	<i>German.</i>	<i>Portuguese.</i>	<i>Spanish.</i>
oo	ou	u	u	u
a	é, è	e	e	e
sh	ch	sch	ç, ch	
ny	gn	nj	nh	ñ
ch	tch	tsch, tj		ch
j	dj	dsch, dj	dj	
ow (as in <i>how</i>)	ou	au	ao	au
i	ai	ei	ai, ae	ai, ay

Thus the Magadoxo of the Portuguese becomes Magadosho in English, and Magadoscho in German, unless the Arabic form Mukhdishu, with its own national transliterations, be preferred by a traveller or map-maker.

"The British Government and the Royal Geographical Society have recently taken an important step toward bringing some order into the hitherto arbitrary nomenclature, by agreeing on a system of geographical spelling and transliteration which shall be followed in all official documents, and is sure to be adopted by the public at large. The value of the letters according to the new system is given on page 466 (October, 1890), of the *African News*; but one important article was omitted.

"In the names of places belonging to the German, French, or Portuguese spheres of influence, and, in the case of a few old names, the German, French, or Portuguese spellings are to be left unchanged. So, the readers will still be supposed to know all those languages, if they want to pronounce correctly. It follows, therefore, that the new spelling will be principally applied to the transliteration of native names in countries controlled by England. It may be interesting for many to learn that the system recently made official is simply the one used by Krapf and his collaborators in East Africa, for the transliteration of Ki-swahili and other East African languages.

"The United States have just been favored with a Board on Geographic Names, whose duty it is to give the standard, to which all official publications will have to, and the unofficial will choose to, conform. It is much to be desired that our Board will, as far as possible, concur with the decisions of their colleagues across the water.

"2. The second cause of puzzling spellings, the peculiar construction of African tongues, cannot be as summarily dealt with as the first. Only as our knowledge of the hundreds of dialects advances, can the correct names be settled on, and the only rightful judge on the question is the acknowledged master-linguist of each separate language. Many of the names now generally accepted will have to yield to new ones, because they are not the names used by the natives of the place, but those given to travellers or missionaries by their native guides or carriers belonging to other tribes, who adapt all the names they hear to their own national taste. Though quite insufficient for the scientist, a few points will be very useful to the general reader.

"Thus, in most Bantu languages, whose area covers the immense triangle between the Cameroons (now Kamerun), the Kilimanjaro and the Cape of Good Hope, the different prefixes, which puzzle so much the stranger, can easily be learned:

Mu- mo- m- * mean man, e.g., *Mu-ganda* signifies a *Ganda-man*.
Ba- ca- a- m- † mean men, e.g., *Ba-ganda* signifies *Ganda-men*.
Ki- tshi- si- mean language, e.g., *Ki-siruhili* signifies *Siruhili language*.
Bu- U- mean country, e.g., *Bu-ganda*, *U-gogo* signifies *Ganda Country*,
Gogo Country.

"When, therefore, an African name occurs, the prefix will tell you whether the name indicates a single man, a people, a country, or a language, and our table will tell you approximately, in case of doubt, which prefix you have to use. Never use *Wa-* or *Ba-* for the country, nor *Bu-* or *U-* for the people. Though less gross, mistakes are even then unavoidable, as a comparison of the prefixes used (1) by the *Ba-ganda*, and (2) the *Ba-sutu* will show :

	Man.	Men.	Country.	Language.
(1) <i>Mu-ganda</i>		<i>Ba-ganda</i>	<i>Bu-ganda</i>	<i>Lu-ganda</i>
(2) <i>Mu-sutu</i>		<i>Ba-sutu</i> †	<i>Le-sutu</i>	<i>Se-sutu</i>

"In Angola two neighboring nations are distinguished solely by prefixes, which were modified to avoid the confusion. Thus, in the language of Angola proper, *ki-mbundu* means the language of the *a-mbundu* (people), while *ki-mbundu*, applied to a person, signifies a native of Bailundo or Bihé ; as to the language of the latter it is called *u-mbundu*, which is also used to express the negro color and nature.

"Dr. R. N. Cust, in his excellent 'Modern Languages of Africa,' cut the Gordian knot of prefixes and suffixes in Alexandrine fashion by ignoring them completely and using the bare radical to indicate language. Ignoring them, however, does not remove the difficulties for a long time ; the specialists keep on clinging to their distinctive prefixes. The splendid language map, which accompanies Dr. Cust's book, has passed into the hands of many students of Africa, and has led them to use the radicals, which there designate the languages, for either countries or people.

"A treatise on the subject by a specialist in each of the few great families of African languages would be timely and helpful to geographers and the reading public."

The religion of the people of Syria is usually called by the Government Moslem and non-Moslem. The first includes Orthodox and Persian Mohammedans (Moslems and Metawalies), Druzes, Nusaireeyehs and Ismaileyehs and all Bedawee Arabs. Non-Moslems are Jews, nominal Christians (Orthodox Greek, Papal Greek, Maronite [Papal], Jacobite, Syrian, Armenian and Latin Papists) and Evangelical Christians. The principal accessions to the church have been from the non-Moslem sects. Work among these is important. It aims to give them a pure Gospel and to remove all ground for the well-merited contempt in which nominal Christians are held by Moslems. This has been so far successful that, first, the religion of Evangelical Christians is looked upon as a new religion and is respected by the non-Christian sects ; second, the old sects are beginning decided reforms in their churches ; and, third, the leaven of the Gospel is working in a most interesting and marked manner among the Moslems, giving the confident hope that the day is not far distant when a large number of them may be brought to Christ. Earnest prayer is asked that freedom of conscience may be fully granted to all.—*Church at Home and Abroad*.

* In nicknames sometimes *Ka-* and † *Tu-*.

† The French spell *Ba-souto*, the English, *Ba-sutu*, the Germans, *Ba-soto*. The correct would be *Ba-sotó*, the accented vowels sounded like *u* in *full*, but long.

THE PEOPLE OF AFRICA

BY W. A. STANTON, ESQ., HAMILTON, N. Y.

Now that so much interest centres in the Dark Continent, we seek for some comprehensive view of the great people who inhabit it. We hear much of individual tribes, but very little of general races. We know something of the Negro and the Congoese, but very little of the African *man*, in his diverse life and multitudinous types, from the Mediterranean to Cape Colony. Our view is partial and one-sided, rather than complete and comprehensive. It will be the purpose of this paper to gather up the results of recent investigation, and present, as far as possible, a broad general view of the people of Africa. We will accomplish this best by considering, first, the ethnology, and second, the general condition of the people; or, in other words, by seeking to discover *who* the people are, and *what* they are.

I. Who are the people of Africa?

We must remember at the outset that the population of Africa is composed of two elements, the native and the foreign. The foreign element consists of Europeans, Arabs, Moors, Turks, and Jews. With these we will not deal, as they are well known both as to race characteristics and general manner of living. We must not, however, classify the Arabs and Moors in exactly the same rank with the Europeans or even the Turks. For the Arabs have been in Africa ever since 300 B. C., and have thus become almost indigenous, in many cases amalgamating with the native races. But it is not this foreign element, however long it may have existed in the land, of which we wish to speak, but of the great undefined and unclassified native population.

Any true classification of the people is almost an impossibility. The ethnology of Africa is in the utmost confusion. Every new explorer brings to light great and hitherto unknown races, as well as establishing new facts in regard to old ones. As the case now stands, in the light of Stanley's most recent discoveries, the native population of Africa consists of six great races—Berber, Coptic, Nilotic, Negro, Bantu, and Goriepine. Mr. Stanley, in his most recent work, criticises the term "Bantu" as unscientific, on the ground that it simply means "men;" but, as all the best authorities employ it, and as it has become associated by constant use with the race to which it is usually applied, we think it best to retain it.

All these six races are allied to a greater or less degree. They all spring from the great Indo-African or Indo-Ethiopic family. They are thus a mixture of the pure African type with the Asiatic, and differ in race characteristics according as the one type or the other predominates. Though thus allied, they present strong race distinctions, and hence deserve a separate classification.

1. The Berber. The Berbers are a race of great antiquity. They are descendants of the primitive stock of the land. They vary in color from a

black to a dark bronze or copper. They have high cheek-bones, the nose sometimes flat, like that of the Negro, and sometimes aquiline; lips formed like those of Europeans; eyes expressive, and hair curled, but not woolly. They are without the slightest trace of what is generally recognized as the negro physiognomy. They are an athletic, strong-featured people, accustomed to hardship and fatigue. Though the various tribes differ much, they are all fine men, tall, straight, and handsome. The home of the Berbers is in North Africa. They extend from Morocco to Egypt, and from the Mediterranean to the Soudan. The Shuluh of the Atlas district, the Kobyles of Tunis, the Tuaneks of Western and Central Sahara, and the Tibbus of Eastern Sahara all belong to the Berber genus, and speak the Berber language.

2. The Coptic. The Copts are descendants of the ancient Egyptians. They are a mixed race, their ancestors having intermarried with Greeks, Nubians, and Abyssinians. Their complexion is similar to that of the Arab—a brownish yellow; forehead flat, hair soft and woolly, noses flattened like the Negro's, lips thin and straight, cheek-bones high, beards thin, eyes large, and bent upward like the Chinaman's. They represent all that is left of the proud blood of the Pharaohs. Their home is in Northern Egypt.

3. The Nilotic. There are three main divisions of this race—the Nubians, Abyssinians, and Golloes.

The Nubians are of a reddish brown complexion; their color in some cases approximating a black, but not like the ebony hue of the Negro. They are described as a handsome people, with beautiful features, fine expressive eyes, and of slender and elegant forms. They inhabit Nubia.

The Abyssinians are a strong and vigorous race, of a copper hue, more or less dark, with straight noses, eyes clear yet languishing, hair black and crisp, but not woolly. They are a mixed race, and inhabit Abyssinia.

The Golloes are the strongest tribe of the Nilotic race. They are a large, vigorous, almost bulky people. Their color varies between black and brownish, some of the women being remarkably fair. As to type, they stand between the Negro of Guinea and the Arab or Berber. Their countenances are rounder than those of the Arab, their eyes small, deeply set, but lively. They occupy a large district in East Africa directly South of Abyssinia.

4. The Negro. The general physical characteristics of the Negro are too well known to need description. It is a mistake to suppose all Africans are Negroes. The Negroes form but one of the six great races. Their home is in the Soudan, stretching from Senegambia on the West, to the highlands of Abyssinia on the East. The Mandingoes are one of the most powerful of Negro races. They inhabit Senegambia, are very numerous, and partially civilized.

The Wolofs occupy the region between the Senegal and the Gambia. They are the blackest and handsomest of all Negroes, and are a mild and social people.

Central Soudan is occupied by the Foulahs. They are one of the most remarkable races in Africa, distinguished for their intelligence and friendliness, are fairly industrious and civilized, and speak a rich and harmonious language. Our knowledge of Negro races is confined, in the main, to those of the coast, who are of the lowest type. Of the vast inland tribes of the Soudan almost nothing is known. The heart of this great country has scarcely been penetrated, and is now the least known of any part of Africa.

5. The Bantu. The Bantu race is the most marked and characteristic race in Africa. The Bantu is of a far nobler type than the Negro. Though there are many tribes and nations, they all have the same general characteristics, and belong to one great family. They are thus described by a recent traveller: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high, thin nose, beard and mustache.

"The further you go into the interior the finer the type becomes, and two points about them contrast very favorably with most of the coast races—namely, their lighter color, generally a warm chocolate, and their freedom from that offensive smell which is supposed wrongly to characterize most of the Africans. Some of them are perfect Greek statues as regards the splendid development and poise of figure." They occupy a greater extent of country than any other one race in Africa, stretching from the 8° North of the equator to the Tropic of Capricorn; or by countries, from the Soudan nearly to Cape Colony. Thus nearly the whole Southern half of Africa is the home of the Bantu race.

6. The Goriepine. The Goriepine race is composed of Hottentots, Korannas, and Bushmen. A description of the Hottentot will suffice for all. Where they originated is a mystery. The only people to whom they are thought to bear a resemblance are the Chinese or Malays. Like these they have the broad forehead, the high cheek-bones, the oblique eye, the thin beard, and the dull yellow tint of complexion; but there is a difference in regard to their hair, which grows in small tufts, harsh, and rather wiry, and in the formation of the bones of the pelvis. They are a race of dwarfs, rarely exceeding four feet six inches in height. They are lively, cheerful, good-humored, and by no means wanting in intellect.

These six races form the native population of Africa. The entire population, both native and foreign, is variously estimated from 200,000,000 to 350,000,000. Mr. Guinness estimates it at 350,000,000. Stanley places it at 250,000,000. A conservative estimate would place it between 250,000,000 and 300,000,000.

II. We ask, in the second place, what is the social and moral condition of this great people? As to civilization and social status, Africa may be divided into two great sections. The division is marked by passing a line from the mouth of the Senegal River on the West to Cape Guardafui on the East. The Northern half includes all the States of the Mediterranean, Egypt, Nubia, Abyssinia, and the Sahara. The Southern half em-

braces the Soudan, and Central and Southern Africa ; or, as to races in the North, the Berber, Coptic, and Nilotic, in the South the Negro, Bantu, and Goriepine.

The Northern half has the characteristics of the Arabic civilization. The people are largely pastoral and nomadic. They have all the genius of the Arab, both for war and for trade. The Tuoricks and Tibbus of the Sahara are purely nomadic, living by means of predatory incursions and by tribute exacted from passing caravans. The Kabyles of Algiers and Tunis are the most industrious of Berber tribes. They till the land and work the mines in the mountains. The Copts of Egypt are an extremely bigoted people, of a sullen temper, very avaricious, great dissemblers, ignorant, and faithless. They form the middle class, working chiefly as tradesmen and mechanics. The Abyssinians are, on the whole, barbarous and addicted to the grossest sensual pleasures. Their priests, among whom marriage is common, are but little better than the mass of the people. They are fierce and warlike, and have little regard for human life. In general, we may say of the North African people, they are restless and nomadic for the most part, fierce and warlike, yet in some cases peaceable and industrious, proud, haughty, arrogant, energetic, and aggressive ; in trade keen and versatile, with a strong native instinct for acquisition ; in morals grossly sensual as the Abyssinians, or markedly abstemious as the Tuoricks of the desert or the Nubians of the Nile. In fine, they are characterized by both the virtues and the vices of the Arabic civilization and the Moslem faith. The stamp of the Arab and of Islamism is impressed on every race from the Mediterranean to the Soudan.

The Southern half of Africa is utterly destitute of any civilization worthy of the name. The people are for the most part in a primitive condition, not strictly savages, yet not civilized. As to social status, the people live mostly in independent groups under the command of a chief or king, whose domain may comprise only a few villages, or it may be a large extent of territory. In the Congo valley every village is independent, while in the South is the great Gorongange kingdom of Msidi, who is a most absolute despot, and rules by means of 2000 fusileers. In general the king or chief is tyrant and the people his slaves.

As to intelligence, there is a vast difference in different tribes. The best representatives, perhaps, of intelligence are the Bololo people, in the bend of the Congo. They clear away the tangled growth of the forest in their settlements, and sow the fertile soil with maize and mandroca. They are expert in the working and smelting of brass. They understand division of labor, and have divided themselves into farmers, gardeners, smiths, weavers, cabinet-makers, warriors, and speakers. They are intelligent, industrious, and friendly. The streets of their villages are straight and regular, running at right angles. Their houses are large and commodious. Far in the interior, however, we find a different state of things. Professor Drummond gives this description of the people in the Nyassa district :

“Hidden away in the endless forests, like birds' nests in a wood, in terror of one another, and of their common foe, the slaver, are small native villages; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning, without religion, the genuine child of nature—thoughtless, careless, and contented. This man is apparently quite happy; he has practically no wants. One stick pointed makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them, makes his clothes; the fruits which hang on them make his food.”

There is one common characteristic of the Central African people. They are *born traders*, and therein lies the hope of a future civilization for Africa. The commercial instinct is all-powerful. They have actually created among themselves a true currency, though not a money one. “In the management of a bargain,” says Stanley, “I should back the Congoese native against Jew or Christian, Parsee or Bonyan, in all the round world. Unsophisticated is the very last term I should ever apply to an African child or man in connection with the knowledge of how to trade. I have seen a child of eight do more tricks of trade in an hour than the cleverest European trader on the Congo could do in a month. Therefore, when I write of a Congo native, whether he is of the Bakongo, Bayanzi, or Bakete tribes, remember to associate with him an almost unconceivable amount of natural shrewdness and power of indomitable and untiring chaffer.” As to morals, the picture is not so fair. The degradation is extreme and well-nigh universal. Polygamy is everywhere practised. In the empire of Kasongo, West of Lake Tangányika, the ruler is regarded as the husband of all his female subjects, except his mother. The idea of chastity seems to have been entirely lost. The value of a human life, especially of a slave, is unknown. Mutilation and death are the only punishments in vogue, even for the slightest offences. The slaughter of men, women, and children that accompanies the death of a chief is so revolting as to be almost incredible, had it not been attested by eye-witnesses. Human sacrifices are common. The walls which surround the palace of the King of Dahomy, on the West African Coast, are decorated with the heads of war-captives stuck on stakes. Cannibalism is not universal, but is prevalent among the tribes of the Upper Congo and about the Mobangi River, where the paths are marked by rows of human skulls, and the people wear necklaces of human teeth. We shudder at the very mention of atrocities which are of every-day occurrence among this people. From the dwarfs of the Great Forest of Upper Congo to the half-human inhabitants of the Kolohoré Desert, and from the besotted Negro of Old Calabar to the degenerate Hot-tentot of Momagna land, the same blackness of moral degradation prevails with ever-deepening shades. All are not as atrocious or as degraded, but the few faint and scattered gleams of light only serve to deepen and intensify the dense darkness that covers like a pall this truly benighted land. Africa has been likened, from her geographical form, to a woman with a

huge burden on her back. Need I ask what that burden is? It is the crushing weight of a bondage more cruel and relentless than that of the Arab slaver, more deadly and destructive than that of the white man's rum—the bondage of a thousand years of ever-deepening sin.

CONFUCIUS AND CHRIST COMPARED.

In a recent issue of the *American Missionary* we find the vast difference between the power of the moral teachings of Confucius to affect the conduct, and that of the teachings of Christ, very clearly put by a converted Chinaman, as the following item will show :

Hing Sing is a helper in the Chinese mission at Petaluma, Cal. He reports in a letter to Dr. Pond, the superintendent, an interview with a pagan friend. Though his English is in dialect form, he makes it express very clearly his idea of the universality of the religion of Jesus, and its superiority to that of Confucius.

In the course of the interview his friend had acknowledged that it was a wrong way to do to smoke and to gamble, and that it wasted money. "But," he said, to quote Hing Sing's own words, "you should not believe Jesus, for we have our own Confucius doctrine, which also taught us to be good. You should not believe Jesus, and should not imitate *foreign* doctrine."

I answer him : " *Gold* have no limit, no matter from what country or nation, but pure and true, so that we call precious, for everybody can use it. Also the Jesus doctrine have no limit, from whatever nation, but is the true, for we to imitate and believe.

"We found *Jesus* was the *Son of God*, came down to save our soul, if we real trust in His name. I found our Confucius, he was virtue and good man. He can teach us to be good and honor, but he cannot save our soul. But we found Jesus was the Son of God, for He can give His Spirit to melt our wicked hearts into righteous and faithful and good man ; our Confucius only can tell us between good and bad, but not able to melt our evil heart. How many our Chinese people understand our Confucius doctrine? Why should they not imitate and obedience his teaching? Smoke opium, gamble, swear, and other evil things, they know very well that was unrighteous, for why should they not imitate our Confucius what he has done, the good work, and obey his teaching? Ah, for he can only indicate to you the way of good, but he cannot inspire your spirit, but Jesus only can! Nothing impossible. When I was not a Christian I was gamble and I was swear, but since I became a Christian I was never smoke opium, never gamble or swearing, and many of my friends was the same. So it was illustrated, Jesus was the Son of God, can give of His Spirit to inspire our spirit, to turn away from bad to the good."

A WONDERFUL LIFE-BOAT.

BY CAPTAIN E. C. HORE, F. R. G. S.

If you turn to the map of Africa you will see, toward its centre, several large pieces of water known as the Central African lakes, and, in a central position among them, a long-shaped one called Tangányika; its surface is 2700 feet above sea-level, and it is hemmed in nearly all round by high land crowned with forests. Around the shores of that lake twelve different tribes of Africans have their homes; there may be seen market places where hundreds of natives bring their produce, such as mats, baskets, skins, bark cloth, woven cotton cloth, pottery, iron, both as hoes and axes, weapons and wire; copper, both in pigs and manufactured into bracelets and other ornaments, sugar-cane, ground nuts, palm oil, salt, honey, and butter, besides goats, fowls, fish, and corn and vegetables of many kinds. These are spread out for sale in the early morning in the market-places, which become busy scenes of barter and exchange.

For such busy and industrious people the lake forms a ready means of getting about, and much of the produce to be seen in those markets is brought there in canoes. These are what are known to us as dugouts—hewn out of solid trunks of trees from the great forests on the lake shores; they are clumsy-looking craft, following rather the model of the hippopotamus than that of the swan, but strong and safe for all that; and the natives are very clever in managing them. These canoes are also largely used for fishing. I have seen more than 200 little canoes at one time out at night catching whitebait. In each canoe a long faggot of dried reeds, with one end alight and pushed over the bow of the canoe, served to attract the little fish in immense shoals. The fisherman, standing erect in his tiny craft, and using a large hand-net, literally shovels them in. The fish are then taken on shore, baked quite dry in the hot sun, and made up into little bolster-shaped loads wrapped round with leaves, and thus forming *portable packages of preserved provisions*, which are sent far and wide over the country. Other large canoes, some of them over forty feet long, are engaged in all kinds of trading enterprises between the different countries round the lake, and, especially, in the slave trade between tribe and tribe. For, although these fine people are so enterprising and industrious, there is everything with them that we think of as heathen and savage, the horrible curse of the slave trade having always kept them down, and no light of Christianity brightened their life into liberty and civilization.

But, a few years ago, there appeared on those waters a boat of most strange appearance and character for that remote region. The *Morning Star* was her name, coming, let us hope, as the harbinger of the light and glory of a true daylight. She is a boat built of the best modern materials, and of handsome appearance, like a large sea-going life-boat, with three sails and eight oars, and flying at her masthead the peaceful device of the dove and olive branch—the flag of the London Missionary Society, to

whom she belongs, and whose missionaries she conveys from place to place with a message of love and light to those natives.

And this is how the Morning Star got to Tangányika : I went home from England to Central Africa in 1881 with a survey of Lake Tangányika, and a report of the kind of vessel necessary for missionary work on that inland sea. In due time the Good News, auxiliary steam yacht, was placed in hand for that purpose ; but, as it would be some time before she was ready for service, and a large reinforcement of missionaries were starting for Tangányika, another smaller vessel was required, both for immediate use, and, afterward, to complete the efficiency of the boat service on the lake as tender for the Good News, or independently.

For this purpose I designed the Morning Star, 32 feet long and 8 feet beam. She was built from my design, by Forrestt & Sons, of London, in six complete sections, and eleven smaller pieces, to be jointed together with bolts and nuts, each section and piece separately galvanized, and to form, when put together, a strong, sea-going life-boat. Each end section formed a complete air-tight tank, and two intermediate little cabins formed each of two sections, also being water-tight compartments.

To convey these sections overland six small carts or barrows, consisting of light wooden frames exactly to fit the sections, and wrought iron wheels and fittings, were made, also conveniently taken to pieces. All these sections and pieces and their carts, were conveyed in the ordinary way as cargo in a steamer from London to Zanzibar, where the strange enterprise commenced of conveying them overland to the centre of Africa.

From the East Coast of Africa, opposite Zanzibar to Ujiji, on Lake Tangányika, following the windings and zig-zags of the only possible paths, is a distance of 836 miles, without railways, vehicles of any kind, or even beasts of burden. On the heads and shoulders of Africans, or on carts drawn and pushed by them, the Morning Star was conveyed to the lake. Carried over first in small Arab dhows from Zanzibar to the coast (a distance of 25 miles), the sections, and carts, and loads were landed at Saadani, a native settlement or town under the rule of the Sultan of Zanzibar. There the carts were fitted together and the sections secured upon them, and, after a great deal of work and preparation (for the boat and its fittings formed part of a large caravan, consisting altogether of over 900 Africans, ten of our missionaries, and all their stores, besides African moneys in the shape of many bales of calico and other cloth and barter goods) started on their long journey.

For three and one half months the faithful African porters cut their way through broad belts of jungle, dragged the carts ankle deep through miry swamps, threaded patiently the winding forest tracks, slowly clambered over mountain barriers—often hungry, thirsty, and excessively tired, but never giving in or yielding to others the "honor," as they considered it, of managing the cart, or carrying the piece of boat which formed their part of the work. In camp, gossiping over the fire at night, they would argue

with one another as to how the boat would be put together, and to strangers along the road they would boast that they were "partners" in the enterprise of conveying it to Tangányika ; and this, often, while they were hungry and thirsty by reason of the hard work it had caused them.

At last Ujiji was reached, the carts causing a great sensation there, and great wonderment was expressed at the boat sections. I soon got settled in my old quarters, and the boat-building was commenced. Day after day she grew in size and beauty as the various parts were joined together, until, all being finished, she was one day launched into the lake, a thing of beauty and strength, and a joy to us for years of work, during which she proved to us safety and comfort and speed.

As the Morning Star was being built, some of my old boat's crew (natives of Ujiji), who were eager to go again with me voyaging on Lake Tangányika, came, day by day, to look at the new craft ; day by day, too, some cloud or doubt seemed to damp their ardor about the coming voyage, until at last, one day, they came along to have a special talk with me, and the difficulty was explained. They had begun to wonder, and then to doubt as they saw the metal sides of the boat, and had finally determined to tell me that, although they would "go anywhere" and "do anything" for me, they really could not go "to sea in a saucepan." I told them to wait ; and while I was preparing to depart from Ujiji and give up our house to its owner, the boat lay quietly afloat at anchor. Several times I took some of these Wajiji sailors off with me to the boat to have a look, and in this way seeing her buoyancy and perfect tightness, they at last became convinced of her seaworthiness.

Our beautiful boat was complete, and her loyal crew ready for work ; the new Morning Star shone forth upon the lake, and now, for more than five years (having become well known as the harbinger of peace and goodwill) has been afloat there, welcomed wherever she goes, conveying backward and forward, between our stations, our missionaries and their stores, proving herself to be a staunch and good vessel, and in her life and history fully entitled to the name of "a wonderful life-boat."

There she still remains (together with her larger companion, the steamer Good News, afterward built there) on Lake Tangányika, 2700 feet above the sea, and 800 miles from the sea-coast, a remarkable evidence of the very practical nature of missionary work in that country, and a means by which our young people may, by contributing to her support, help in giving to Dark Africa the Light of the Gospel.

Any of our readers who wish to study African missions will find, we are sure, great help in *The African News*, published by T. B. Welch & Son. While this admirable periodical especially reports Bishop William Taylor's work, we have found it full of information, and have taken the liberty to copy a short article in these pages.—EDITOR.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—The Calwer *Monatsblätter*, referring to David's ordinance, that "as his part is that goeth down to the battle, so shall his part be that remaineth by the staff," remarks: "This is the word of a king, and is in force even to this day. The cause is the Lord's. His are the laborers. His is the result. And He apportioneth the reward as He will. His truth finds application in a thousand ways. The imple Christian, who imagines himself so far behind the missionary, and the missionary, who is tempted to imagine himself of special dignity in the kingdom of God, will one day find the Judge using another standard than that of either. Those who look upon home missions as an inferior work, and they whose sense of their country's needs makes them jealous of every one that is penetrated with the thought that 'the field is the world,' will both find at last that the question is not: 'Where have ye wrought?' but, 'How have ye wrought where ye were called to work?' 'If it is only good, then it is good.'" Or, as the youthful Malcolm says:

"This, and what needful else
That calls upon us by the Grace of grace
We will perform in measure, time, and place."

"Inner missions," says the *Monatsblätter*, referring to George Müller's definition of himself, "are a *Handlanger* of foreign missions." A *handlanger* is one who hands the materials which the craftsman uses. In Germany the mutual inosculation of the two interests is even more distinctly evident than here. It is no wonder, then, that George Müller has brought with him to England in the most eminent degree the instinct that refuses to separate them either in thought or act.

—The different departments of evangelistic work are coming so rapidly into intercommunication that we are as likely as not to find the fullest account of what is going on near us in some publication at the ends of the earth. This is illustrated by the following paragraph from the *Bombay Guardian* of November 22d, 1890. Even when it states facts already known, they seem to have a new meaning when they reverberate from hoary India: "We have frequently noted with thankfulness the progress of the McAll Mission in Paris. Now we learn that a large missionary boat, in connection with the mission, is to be anchored in the Seine. Daily services will be conducted in the cabin, which will contain nearly two hundred persons. The authorities have given every facility and protection. The Parisian prefect of police testifies to the good work which the mission is doing. He says: 'Every new McAll station means a reduction of police force. Sixty persons now give their whole time to the missions, and from 600 to 700 co-operate. There was an aggregate attendance last year of 1,200,000 persons in the 130 *salles* in all parts of France. In connection with this we may mention that in a paragraph in our last issue, on page 11, entitled 'A Noble Giver,' alluding to this subject, the name of the writer—Dr. Pierson—was omitted. There is a holy emulation between the McAll Mission, the Salvation Army, and the Belleville Mission of Mademoiselle de Broen as to which shall have the largest share in the leavening of the slums of Paris with Christian truth. They form an heroic trio. Things are greatly altered for the better in Paris since the terrible record of 1871, with its *petroleuses* and communistic horrors." At least an elect remnant is being saved. The insurgents of 1871, as Mr. Hamerton

remarks, should be called communards, not communists. The privileges which they claimed for the Commune, or Municipality of Paris, had no connection with any theories of communism.

—The *Heidenbode* informs us that the province—or as it is called there—the Presidency of Kedol, the newest field of evangelization in Java, now numbers 1000 professed believers, lately Mohammedans. This has been almost wholly the work of Javanese Christians, who show a remarkable zeal and successfulness in diffusing the Gospel which they have received. Everywhere, however, in the Dutch East Indies, Islam is advancing by natural increase, and by a steady reduction of the heathen populations under its sway. The Netherlands Government, which long directly encouraged the spread of Mohammedanism, is now beginning to be afraid of it, and is looking to its means of suppressing a very possible Moslem outburst of rebellion.

—The first re-marriage of a widow has taken place in the Pokarna caste of Brahmins.

—The *Chronicle* for November, 1890, speaking of the work of the London Missionary Society in Hankow, China, refers to the Hanyang Hill as being “so situated as to give any one who ascends it a bird’s-eye view of the whole neighborhood. When our former foreign secretary, Dr. Mullens, came here many years ago, Dr. John took him to this spot as to one of the principal sights of the neighborhood, and he declared that in all his travels in India and elsewhere he had not seen any sight that impressed him more. Not that the view here presented to the eye is one remarkable for the beauty or grandeur of its physical scenery. A few low hills, a few lakes in the distance, the great yellow Yang-tze—here a mile wide—stretching away as far as the eye can reach in a north-easterly and a south-westerly direction, while from the northwest the tributary Han winds in and out till at last it empties itself here at Hankow (i.e., *Han-mouth*) into the larger river; these are the chief natural objects to be seen here. But it shows us one of the largest centres of human life and activity in the whole of Asia. To men and women who in any part of the world are carrying on the work of Christ, excellence of outward surroundings must always be estimated with reference to the presence or absence of their fellow-men. The first paradise of which we read was indeed a *garden*, the garden of the Lord, full of exquisite scenery, and of everything in nature that could delight the eye, but almost entirely devoid of living, sentient, thinking human beings. The last paradise is to be a *city*—the city of God. The difference is most significant. The Son of God rejoiced in the habitable parts of the earth, and His delights were with the sons of men; and when once His call has been heard by any of His followers to devote their lives and strength to the one work of saving men, then every large hive of human beings, every city—even if only full of fallen, sinful, heathen humanity, and not, as the New Jerusalem, full of saints redeemed from the earth—must always have a strong attraction and fascination such as no solitary region, however grand or picturesque its scenery, can ever have.” The population of Hankow, on ship and shore, the Rev. Arnold Foster, who writes this, estimates at a million and a quarter, besides the throngs passing and re-passing from other provinces.

—The *Missions-Blatt* of the Moravian Church, for January, gives a New Year’s benediction, which, coming from that centre, extends over all that are concerned for the work of the Lord throughout the world: “The Saviour’s rich blessing for the New Year. May Himself, the King of His

Kingdom, greet thee, beloved Church of missions, with the greeting of His peace! May His grace and His truth permeate thy ranks anew, and deeply illumine thy innermost heart. Into the Kingdom of Jesus Christ, the Son of God, hast thou also been translated through the love of the Father; and thou dost daily experience that He who, born of the line of David after the flesh, has been manifested in power as the Son of God after the Spirit, hallows more and more them that come believingly to Him as a people of possession, being now risen from the dead. Be He then in the New Year also, as well the heart of our preaching, as also He for whom we adventure and surrender all that we have—life and limb, goods and blood. For who but He is it that hath redeemed and won us over from all our sins and from the dominion of death, and from whom alone we have received grace and apostleship to establish among all the Gentiles the obedience of faith in His name.”

—The Brethren’s Church has decided to take up a new mission in North Queensland, among the aborigines, and another on Lake Nyassa, within the German “sphere of influence.”

—The Moravian Mission in Greenland consists of 6 stations, in 2 groups, and of 9 missionaries. Under their charge are 1608 persons. The rest of the Greenlanders are cared for by Lutheran brethren of the Church of Denmark.

—The death, by a fall from his horse, of the hereditary High Chief of the Mosquito State—a young man of twenty-five—suggests to the Moravian brethren that, in the event of the extinction of the reigning family (happily not imminent), this little Protestant State would be, by treaty with England, absorbed by the Catholic State of Nicaragua. This, however, is showing itself friendly to the brethren, and now allows them to instruct their converts on both sides of the line.

—The *Missionary Record* for December, 1880, gives statistics (thoroughly corrected) of the advance of the missionary work of the United Presbyterian Church in Scotland in thirty years. The term “missionary” includes ordained native pastors, Zenana missionaries, and European teachers, but excludes all native evangelists and teachers :

Missionaries.		Home Contributions for Foreign Work.	
1859.....	30	1840.....	£3,300
1869.....	63	1849.....	12,800
1875.....	81	1859.....	16,900
1889.....	117	1869.....	29,100
		1879.....	32,300
		1889.....	40,500
No. Native Congregations.		Members in Full Communion.	
1859.....	55	1859.....	4,552
1869.....	48	1869.....	5,740
1879.....	63	1879.....	9,187
1889.....	96	1889.....	14,899
Native Pastors.		Native Contributions.	
1859.....	1 (Rev. Tiyo Soga.)	1859.....	£2,090
1869.....	7	1869.....	3,020
1879.....	12	1879.....	6,500
1889.....	23	1889.....	10,470

“The missionary sympathy of the Church has been widening and deepening; the liberality of the Church has been expanding; the lands in which our operations are carried on are being more completely taken possession of in the name of the Master; while a native church in each of

those lands is rapidly gathering around itself the love and devotion of the native population, and promises to become, in course of time, so vigorous that it will be able to manage its own affairs, and allow our missionaries to enter into new regions where they may still further extend the blessed work."

What is said here about the Jamaican Church, connected with the United Presbyterian Church, ought to be laid to heart universally: "Our Church in Jamaica is looking forward to such independence, and endeavoring to prepare for it. But this independence ought not to be sought in the near future. It is a distinct advantage to the cause of Christ in Jamaica that our Church there continues to be in dependent union with a church life of wider horizon and riper experience. Its own church life gains through this union, possibly a firmer fibre, but certainly a richer tone and a greater influence upon public opinion. To force our Jamaican Church into a position of independence by any mechanical arrangement would be a mischievous policy. It would mean the undoing of results that have been gained, and might require a reconstruction of the agency at work after an inferior pattern."

The present writer, two of whose former charges have been happily incorporated into the Presbyterian Church of Jamaica, can wish nothing better for them than that the United Presbyterian brethren in Scotland may keep an eye on them for a number of years to come.

—The following paragraph from *Central Africa*, the organ of the Universities' Mission, gives, in a few lines, the whole African heathenism—perhaps the darkest form of heathenism, the most utterly dismal and comfortless in the world: "Only gradually does the deadly atmosphere of heathenism dawn upon one. Lust, as strong, perhaps in some ways stronger than with ourselves, has nothing to check it. There broods oppression on a petty scale, with tragic burnings and poisonings, fear of lions, or sudden night attacks, and murders of a mother or near relative who has been half the little world of life—things that leave the child an old man in heart, cut off from our comfortable security."

—The *Indian Witness* of December 6th, 1890, says: "The death of Sir Rivers Thompson, late Lieutenant-Governor of Bengal, calls for a notice from the Christian press of the country. Respected even more than he was loved by all who came within the reach of his personal influence, he has left behind him a reputation which any Indian civilian may envy. What he was in the dawn of his wider influence he was consistently in its meridian and at its close. An open worshipper of the living God, a friend of all agencies that sought to make Him known to dying men—a Christian in his conscience, an Englishman to the backbone."

—The *Mission Field*, the organ of the Society for the Propagation of the Gospel, says: "Both by countenancing heathenism and by ignoring the missions, Christians in India retard the work. They do it doubtless unintentionally. Then they in some cases complete the mischief by depreciating the missions when they come home. It is an unfortunate fact that there is injury to the cause of missions, and to the zeal of the Church at home by those who, by having been in India, claim to be able to speak with authority, while as far as any actual knowledge is concerned, they are as ignorant about missions in India as they were before they left England. They take upon themselves the responsibility of repeating indiscriminate slander on the work of God, although they may be living close to strong evidences of God's grace and power."

—The late Daniel Adolf Cracau, of Breslau, left, in 1887, a bequest of about £40,000 to the Moravian Church. The custodians of the trust are the German Emperor and the King of Saxony. Half the income is to be used for the conversion of the heathen, half for the ransom of slaves.

—The Moravian brethren, in their *Periodical Accounts*, cordially echo the wish expressed by the Rev. S. D. Fulton, in this Review, that Protestant missions may soon be established in Nicaragua, which, they truly say, bids fair to be just such a mission centre as the Apostle Paul would have delighted in.

—The following reminds one of the suggestions of Gregory the Great to the Abbot Augustine, when sending him on his mission to convert our English forefathers. As Gregory was a man of deep practical insight, his suggestions are always worth heeding. Speaking of the Melas, or religious fairs of India, the *Mission Field* says: "It is beginning to be generally felt that it would be well to have Christian Melas. The Mela is, in fact, valued by the great mass of the Hindus and Mohammedans merely as a holiday. It is the only holiday there is for the mass of the people. Where the Hindu cannot attend one of his own he betakes himself to the Mohammedan, and *vice versa*. So will it be for the ordinary native Christian. If he have none of his own he will be strongly tempted to attend those of his Hindu or Mohammedan neighbors. Accordingly there is a strong feeling that Christmas, Easter, and Whitsuntide should be treated as times for Christian Melas, and that the largest and nearest Christian station should be the centre to which the surrounding Christians should resort." The writer remarks that such gatherings may easily be kept free from all leaven of heathenism.

—The charges of "unscriptural optimism" and "unscriptural pessimism" are freely bandied back and forth in the Church between Christians. The *Bombay Guardian* seems to hit the nail on the head in the following: "Every well-established Christian should be intensely pessimistic and intensely optimistic. He should be intensely pessimistic of what he or any other man can do of himself, and intensely optimistic of what God can do through any child of His who fully surrenders to Him."

—Henry Augustus Jaeschke, late Moravian missionary in the Himalayas, a lineal descendant of the first Moravian emigrants to Herrnhut, besides German was master of Polish, Danish, Swedish, and was acquainted with English, Hungarian, Bohemian, Latin, Greek, and after going to the East, already knowing Sanscrit, Persian, and Arabic (and doubtless Hebrew), he learned Hindustani, and Urdu, and lastly Thibetan. He was likewise an enthusiastic student of mathematics and natural science, especially of botany. But he obeyed the call of his Church, to go to the dreary Thibetan regions, as unquestioningly as if he had been an unlearned artisan. "While at Ladak he lived at Stok, near Leh, in the most frugal and primitive fashion. His food consisted of oatmeal and porridge, and the woman of the house faithfully kept for him the egg which her one hen laid every day. From his curiously-shaped bedroom he had to climb to his study by a stair composed of five unequal blocks of stone, and his furniture consisted of a tottering table and a still more defective stool." He had no notion of being too valuable in Europe to be hidden away in the inaccessible uplands of Asia. In other words, he was a true Moravian.

—The *Periodical Accounts* for September says: "THE MISSIONARY REVIEW OF THE WORLD holds on its way with growing interest and power.

Dr. Pierson continues his graphic and informing missionary letters from abroad, and we join with many in gratefully acknowledging his manifold labors on behalf of missions by pen and word of mouth." The editors also express a kind sense of the value of the extracts from foreign magazines.

—The *Macedoniër* brings the same accusation against the Dutch Government that English Christians bring against the British, with the further aggravation, that whereas England is ready to ruin a foreign race with opium for the sake of gain, Holland is destroying her own subjects. In a notice of a Dutch book on the opium question, it says: "It supplies convincing proof that the Netherlands are every day heaping new guilt upon themselves and murdering, body and soul, the Javanese who are under their jurisdiction. Yet it gathers nothing but facts, and for every statement is careful to give its authority."

—Missionary Lazarus, in the *Dansk Missions-Blad*, gives a pleasant instance of how the seeds of truth blow about in India: "Yesterday afternoon we preached before a Telagu village called Karapet, which we had already visited two or three times. Just as we arrived, the people, who are all lapidaries, came out to bid us welcome. They then begged us to sit down, and began to sing a Christian hymn, 'Come quickly, sinner, come to the Saviour.' The hymn was in Telugu, and many of them sang it well. I asked them where they had learned it, and found that they had picked it out of a tract I had left there, and had set it to one of their own melodies. I then addressed them, and taking advantage of their calling, depicted to them Jesus as the Great Lapidary, who deals with our nature as they deal with rough rubies, to cause it to gleam forth in the glory of a pure gladness. Thus we find that the leaves of healing are not spread abroad to no purpose."

—We find in the *Bombay Guardian* of November 8th, 1890, the most particular account we have seen yet of the happy development of missionary activity among the English Friars. It says: "Any Church which tries to exist without a missionary spirit will inevitably perish. Aggression is the soul of life. About twenty years ago the Society of Friends awoke to this fact, and in England turned its attention to the lapsed masses at its doors. Now nearly all its meeting-houses have a mission attached, seeking to help the poor in soul and body. Mothers' meetings, clothing clubs, adult and juvenile schools, and other similar agencies, are vigorously prosecuted. A marvellous increase of spiritual life in the Church itself has resulted. Its foreign mission work has likewise developed almost entirely during the past twenty years. Up to 1875 only 1 missionary was in the field in India, now there are 14. Madagascar has 22; China, 4; Syria, 10; Armenian Turkey, 9; Zululand, 3. American Friends are also carrying on mission work among the North American Indians, and in Mexico, Jamaica, Japan, China, Alaska, and Ramallah in Palestine. Thursday of this week was to be observed at the headquarters of the society in London, as a day of united prayer for missions, including a Bible study on the spirit of missions, and then a survey of the needs of both the foreign and home work." Thousands of the children of this venerable society, now found in other denominations, will rejoice at this sudden outburst of life after long apparent decay. May she renew her youth, and while coming to this greater distinctness of evangelical apprehension and activity, long abide as a witness to essential, over against all the overvaluations of ceremonial, righteousness.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Black Fellows of Australia.

FIRST PAPER—MORAVIAN MISSIONS.

BY REV. A. HARTMANN, MORAVIANTOWN, ONT.

(Continued from page 217.)

I. FIRST ATTEMPT AT MISSION WORK.

Being repeatedly pressed to commence mission work among the blacks of Australia, the Brethren's Church (Moravian) sent out two missionaries, Täger and Spieseke, educated laymen, to commence the work. In 1850 they arrived at Melbourne. They were very kindly received by the Governor, Joseph La Trobe; and the Bishop of the Anglican Church, as well as many ministers of other denominations, met them with true Christian love, and encouraged them to do the Lord's work.

After a long search in the northern districts of Victoria for a suitable place, they came at last to Boga Lake, which had been recommended to them as the very best place, because it was a favorite resort of the blacks. This Boga Lake is about 200 miles northwest of Melbourne, close to the boundary of Victoria and New South Wales, and not far from the mouth of the Loddon river, emptying itself into the Murray.

The missionaries went back to Melbourne, buying all that was necessary to carry on the work, and were permitted and authorized by the Government to make use of a certain portion of land facing the lake, to build up a settlement. They little thought at the time that attempts would be made by some whites to claim the land they had settled on. Much less did they think that by their attempt to bring the natives under the blessed influence of the Gospel, they would stir up the hatred and ill-will of white neighbors.

Heavy rains, followed by large floods, made it impossible for them to arrive at Boga Lake before October 21st, 1851. They commenced their work in fear and hope, and they experienced what a

colonist said to them: "The few blacks will ultimately accept the Gospel of a crucified Saviour and be blessed thereby, but the whites will hinder your work, as they did the mission work of other societies." The first hindrance arose from the discovery of the gold fields at Mount Alexander; the gold diggers, coming from Adelaide, passing the mission station, damaging them in many ways. This might have been borne with, but the vulgar and disgusting intrigues of unprincipled whites greatly hindered the missionaries in their efforts to attract the natives to the place and to gain their confidence. Then, after the exhaustion of the gold, many of the European immigrants took up land in the colony, and also about Lake Boga. The missionaries were given to understand that if they did not voluntarily leave the land (on which they had settled by permission of the Government) steps would be taken to drive them away.

Meanwhile the missionaries went on in their work, being strengthened by another brother (Hansen) sent out in January, 1854. They also succeeded in gaining the confidence of a number of the natives. Spieseke wrote: "We have not yet enjoyed the happiness of observing the work of grace and of the Holy Spirit in the hearts of the blacks. Brethren, have patience with us, and believe with us, for we have reason to be thankful for what the Lord has done for us. When we consider how the enemies of the Gospel have exerted themselves to keep the blacks away from us, we must confess that it is a wonder we have so many gathered about us, and notice how they begin to trust us."

We put it down as a fact that the missionaries would have succeeded if the Prince of this world had not been permitted to frighten them away.

There is no space allotted us in your columns to go into detail, and so we

must sum up the disastrous retreat of the Moravian missionaries very briefly.

In 1855 a neighboring settler, supported by the District Court, claimed to have a right to the land granted to the missionaries by the Government. Mr. Tüger, the leader, being in ill health, had no inclination to enter on a legal process, as he was advised to do. When, therefore, he found that he was not righted after he had lodged his complaint with the Government, he grew impatient, and declared that on July 1st, 1856, he would dissolve the mission, as the authorities had failed to support him, and he had no mind to go to law. A private individual has a right to act in this manner, but not a responsible agent of a Mission Church like the Moravian, for it was a breach of confidence.

We quote the words of the Mission Board of the Moravian Church as laid before the Christian public: "It is true that our mission work in Australia has for the time come to an end, an occurrence well calculated to humble us. How often, and not without reason, has the perseverance of our missionaries been lauded when they were laboring under various trials and difficulties, and under apparently hopeless prospects of success. How they kept to their post in a simple faith! Think of the work in Greenland; think of the West Indies, where many brethren and sisters went willingly into the jaws of death, and then think of the work here in Australia, commenced with much labor and outlay, and carried on for a number of years; think of the giving up of this mission, the necessity of which we are not able to prove. Think that the missionaries left their post before every hope was vanished to maintain their position; and then that they returned home without, and contrary to, the permission of the Board. This is a painful confession, but we do make it before our dear Christian friends, and bow at the same time before the Lord, that He may again be gracious unto us and exalt us in due time. We add that

the missionaries now bitterly regret that they acted upon the impulse of the moment, and thus cut short a work which was sure to bear fruit to God's glory, as the sequel will show.

II.

RENEWAL OF THE MISSION WORK.

For want of space we shall have to make just a mere sketch of the very blessed and very successful issue of this second attempt. The two brethren appointed (Hagenauer and Spieseke) have in every respect justified the confidence placed in them by the Church. (Brother Spieseke was not to blame for leaving Lake Boga; he was subordinate, and did not agree with the move.) On May 7th, 1858, they landed in Melbourne, and were well received by the Governor, Sir Henry Barklay, and numerous Christian friends. They were directed to the Wimmera district, as most suitable for work among the natives, and, after much travelling, a site for the establishment of a mission was found on the river Wimmera, not far from the sheep station Antwerp, belonging to Mr. Ellerman, by whom they were received with open arms and helped. Here they obtained a grant of land of three square miles. The place was called *Ebenezer*. On January 10th, 1859, after humbly imploring the Lord's blessing on the undertaking, the two missionaries started for the chosen spot, and commenced clearing. Two natives at first, and more afterward, assisted in the work, and by this means became acquainted with the brethren. Soon the natives gave the missionaries to understand that a carroboroo—a kind of religious dance—would be given in their honor, which the missionaries could not prevent. Mr. Ellerman provided the workers with food and lodging at his home in Antwerp, twenty-two miles distant, till they had built a home for themselves. After eight days, Hagenauer commenced a school for the young men, and several made pleasing progress. The women and girls were

not forgotten. Clothing material had been provided by friends in Germany, and Brother Hagenauer, though quite inexperienced, cut out and directed the sewing of the dresses and pants. Later some ready-made clothing arrived from Melbourne, which was a real boon to the missionaries. At the Sunday service the audience presented a remarkable aspect. All had washed, and, so to say, dressed themselves too—that is, one had on a shirt, another a pair of pants, a third a coat, and so on. They had divided their clothes among themselves, so that they might all appear at church. Amid all the work and anxiety of establishing a home in the wilderness, the missionaries never lost sight of their proper errand. But at first the only answer to the heavenly message was: "Give me something to eat; give me clothes; or, as when old Charley, after a long, earnest talk and prayer, which Hagenauer had with him, pointed to heaven and asked if there were many sheep and oxen there. Another time came Diggy, and asked Spieseke for flour. "What for?" said Spieseke, "you have done no work." "No," said Diggy, "but I will go to prayers to-morrow." The blacks showed a willingness to do all that was required of them. Their behavior at the meetings surprised Spieseke, who knew their restless habits, and looked upon it as a hopeful sign for the future. At times the wandering spirit came upon the natives, and they vanished almost to a man. But two of their number (young Bony and Pepper) began to understand some of the benefits of the coming of the missionaries, and stayed with them, in spite of the entreaties of their wandering companions. After the mission house was finished and the missionaries took up their abode in Ebenezer, these two young men expressed a desire to give up their wandering life and build a house of their own, which they did, with the help of the missionaries—building it of bark, and finishing it off with a brick chimney, as the missionaries had done their own. Inside were table, stool, or

benches; they made bedsteads, and a box, etc. The youth Corney joined them. When the missionaries gave them some kitchen utensils they were as proud and happy as kings. The rest of the blacks looked on with astonishment and pleasure, and after a time sought to follow their example. For a whole year the missionaries had to fight against the difficulties which arose from the heathen rites and dances, and the superstition and degraded habits of the people, with no appearance of life from God among them. But at last, in January, 1860, the light sprang up and chased away the darkness in the heart of Pepper (before mentioned), and he became a new creature in Christ Jesus, though not without much conflict and many slips and falls. One day Brother Spieseke showed some Scripture prints; among others, one of the flood, and another of our Saviour on His knees in agony in the Garden of Gethsemane. A day or two later Pepper came to him in the evening, saying, "I want to speak with you about my state. I don't know what is the matter with me. I have wept over my sins; last night I cried aloud. Just now I went to the river for water, and I thought, and thought, and thought how our Saviour went that night into the garden, and prayed till He sweat drops of blood, and *that for me.*" These words he spoke with much feeling. From that time a great change was observed in Pepper, and became evident also to his brethren, for out of the fulness of his heart he spoke to them of the way of salvation, and of the Saviour whom he had found. His joy in God's Word, and his loving and tractable behavior showed that the Spirit of God was at work in his heart. One Sunday evening, as the missionaries were returning from a neighboring station, where they had preached, they found Pepper, surrounded by fifty of his people, preaching to them the glad tidings of the Gospel. Great was the joy of the missionaries, who begged him to proceed, and afterward thanked and praised the Lord for His grace thus

bestowed. After a time the request of Pepper to be especially instructed, with a view to baptism, was acceded to, as it became more and more clear that the work in him was of God. The 12th of August, 1860, was the day of his baptism, and also that of the consecration of the small church which had been erected, and for which a new bell had been sent from Germany. Rev. Chase took the long journey from Melbourne; from Horsham came friends, and the neighboring sheep farmers came together to celebrate the event. That day will not soon be forgotten by those who were present. Pepper received, at his own request, the name Nathaniel. Hagenauer says: "We fell that the blessing of the Lord was with us on that day." Of Nathaniel's further course we will here say that though a true servant of Christ, he was a very weak one; and though at times his light burned brightly, to the joy of his teachers, at others he tried their patience and grieved them by inconsistencies, which indeed was scarcely to be wondered at in one so recently a heathen. He was the first of a great number of converts who received the Gospel with joy, and turned with repentance and faith to the Saviour, proving by their lives, and often by their preaching, their love to Christ and the brethren. Of these many names could be given. Young Bony (baptized Daniel) was, at his earnest request, accepted as assistant to the brethren who went to commence a mission at Cooper's Creek, in the interior (of which a brief mention will be made later), but did on the way thither. Philip and Rebecca were placed in charge of the orphanage at Ebenezer, and were most useful and consistent Christians. Philip also assisted in preaching, and often accompanied the missionaries on their evangelizing tours among the still wandering tribes. Dick-a-Dick was baptized on what proved his death-bed. His childlike and strong faith rejoiced the hearts of the missionaries, and astonished all who heard his dying testi-

mony. Even old people and little children gave pleasing proofs of their belief in and love of the Saviour, and many of them are now, we fully believe, rejoicing before the throne of God, "having washed their robes and made them white in the blood of the Lamb." Already in 1868 the number of converts in Ebenezer had reached twenty. But before this time other laborers had arrived—two brides for the brethren Spieseke and Hagenauer, in May, 1861, who found plenty of work among the women and the sick, besides caring for their own households. In November of the same year, Brother Francis came from England, and when he left, after two years, Brother Hartmann and his wife entered on the work, in which they continued for eight years.

RAMAH-YUCK.

In the mean time a new work had been commenced in Gippsland by Brother Hagenauer at the request of the Presbyterian Church of Victoria, who promised to provide the means if the Moravian Church would send the men. It was proposed to name it "Ramah," to which the natives added "yuck," "our home," thus showing their joy and appreciation. In Ramah yuck the faithful efforts of Brother Hagenauer and his wife met with success as in Ebenezer. In 1866 the first convert was baptized, and received the name of "James Matthew," and five months later Tommy and Jack. In 1868 the number had increased to seventeen, and by the end of 1869 had risen to twenty-six.

But these missions are not remarkable for numbers, nor for the shining lights among their converts, though, as was said before, some of these put to shame many white Christians by their consistency. Moreover, as sad diseases—particularly consumption—carried off many of their number, and others left the mission station to obtain employment, it is easy to see that the work done was in many cases lost to sight, and, indeed, we shall only know when we see them in glory, *how many* of these

poor lost ones were rescued and saved. The schools at both stations reached a high standard, that in Ramah-yuck having gained the highest marks for four successive years, the only school in Victoria which could show such results. So much for the general opinion that the blacks could not learn. An attempt was made to found a mission in the interior, at Cooper's Creek, which was given up on account of cost, and because Lutheran missionaries had entered the same field, probably not knowing that our brethren were already there. Spieseke, after faithfully serving in the mission at Ebenezer for twenty years, died happily in the midst of his people, and was honored by them in his burial. His place was supplied by Brother Kramer and wife, and Brother Bogish.

The natives are dying out fast, and the half breeds are not allowed to stay on the stations, so there is a fear that our work in Victoria will soon be over.

But other fields are opening in Queensland; the latest news being that three brethren have been appointed by our Mission Board. The country has been explored by Hagenauer with a view to a speedy commencement of a mission to the degraded cannibals of Queensland. If we understand rightly, the Presbyterians will supply the funds, and the Moravian Church the men. Two other missions—one at Lake Condah, supported by the Church of England, and one at York Peninsula, supported by Friends—are carried on by Moravian missionaries with much prosperity and success. Lack of time and space forbids our entering into details in regard to the blessed results of this mission among the aborigines of Australia; but enough has been said to show that the Gospel of our Lord Jesus Christ is "the power of God unto salvation to every one that believeth;" to show that there is no respect of persons before Him, but that the Holy Spirit is "given to all that obey Him;" to show that the blacks of Australia are also included in the plan of God's salvation of

mankind, and that some will certainly be among the multitude surrounding the throne of God and the Lamb.

All the glory be to His name. Amen.

—The *African Times* says that a stampede is reported among the traders on the Congo from the right to the left bank of the river, except one Dutch house, to escape the impediments and taxations of the Free State. The traders say that this heavy taxation not only applies to liquor, but to land tax, and even to canoes and surf-boats, and to white and black employes.

—Rev. Dr. E. W. Blyden, at a public dinner tendered him down at Lagos, said, recently, that the Mohammedan population of Lagos has increased with astounding rapidity during the last thirty years. In 1863, Captain Burton estimated the Moslem population at from 700 to 800. In 1889 Sir Alfred Moloney put them down at 15,000, and he describes them as "the most orderly, intellectual, and respectable class of citizens, composed of all the tribes of Yoruba. This is the official testimony borne of this people in all the settlements. They have spread over the whole of our fatherland north of the Equator from the Atlantic to the Red Sea, from Lagos to Morocco, and from Sierra Leone to Egypt."

Release of Mr. Peuzotti.

We have at last the satisfaction of recording the fact, which has already become widely known through the daily and weekly newspapers, that the long and wearisome imprisonment of Mr. Peuzotti in Callao has been terminated by decree of the Supreme Court of Peru. The terms of the decision are not yet reported; but a telegram, dated Lima, April 3d, and addressed to a gentleman in New York who has taken great interest in the case, announces in a single word that he has been *liberated*. Imprisoned for more than eight months, on an accusation presented and urged

by a Roman Catholic priest, the Rev. José M. Castro ; charged with the offence of violating the law in holding unauthorized religious services ; kept in a dungeon after he had once and again been adjudged guiltless by the tribunals before which his adversary had summoned him ; denied the privilege of bail ; shrinking with inexpressible loathing from the filth and impurity of the cell in which he spent two hundred and fifty nights with thirty or forty criminals ; refusing to listen to the whispered suggestion that proceedings might be discontinued if he would agree to leave Peru ; constrained to send his daughters out of the country, lest without a father's protection they might become victims of a foul conspiracy ; and ever hopeful that his sufferings would eventually lead to the promulgation of religious liberty in Peru—he is now vindicated and set free. Eight months of imprisonment and the expense of defending himself in three courts is what the administration of justice in Peru awards to an innocent man ! One cannot but ask what penalty would have been inflicted upon him if the outer door of the warehouse in which he talked to a small company of men about the Gospel of Christ had not been locked, and if admission had been granted to people without a ticket.—*Bible Society Record*.

—Sir Edwin Arnold says, in the *Daily Telegraph* : “ A new Japan is definitely born—constitutional, progressive, energetic, resourceful, sure to become great, and, perhaps, almost again as happy as she was of yore. Let the nations of the West receive and welcome as she deserves this immeasurably ancient empire which thus renews her youth in the fountain of constitutional liberties and institutions.”

—The *Daily Pacific Commercial Advertiser* of Honolulu, Hawaiian Islands, of March 14th, contains a long letter from Rev. F. E. Rand, written at Ponnape, to friends at Honolulu, giving an account

of the terms offered the natives by the Spanish Governor. He says the specifications of the Governor's trumped-up charges against him were of three sorts : (1) that I had been harboring the rebellious Metalamín chiefs, feasting them and building them a house at Kiti. Also, (2) that I had been having meetings with them and the Kiti king to influence them against the Spanish rule. He also said, (3) that he had positive proof that I was one of the principal leaders in planning the breastworks at Oua. And (4) as the mission was responsible for the present outbreak of the Metalamín tribe, he did not think that we would be permitted to carry on our work much longer.

—Bishop A. W. Wilson, of the Methodist Episcopal Church, South, says “ that the agitation in Japan of the revision treaty has affected foreigners in general, and missionaries to some extent along with the rest.” Missionaries, he says, “ have to be very careful about their political positions.

“ This treaty agitation has raised up an anti-foreign party, who want the Christian missions conducted only by native Christians. They want the natives to formulate Christian creeds for themselves. They do not want Christian creeds formulated for them by the Western nations. They are fully able to understand Christianity and to formulate from the Bible creeds to suit themselves. The idea of a representative government, as we have it, is not comprehended ; it is not in the mind of the Japanese people.

“ For 2500 years they have taken all law from the Mikado, and I doubt not if the Mikado would to-morrow withdraw the Constitution, which gives representation to the people, the great mass of the people would quietly accept it as coming from the source of all law—the Mikado. There would probably be a few murders among the student class, who would resist it, and there it would end.”

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Among other Alliances for Prayers for Missions, we call attention to the Prayer Alliance, of which Miss Mabel B. Atwater, 33½ Lexington Avenue, New York City, is Secretary. It reads as follows :

"In the Year of our Lord 1891. Shall the generation now upon the face of the earth hear the Gospel ?

"*First.* It is our Lord's last command (Mark 16 : 15). 'Every creature' cannot possibly mean only those on one third of the globe. It is our Saviour's will (1 Tim. 2 : 4, 6).

"*Second.* This generation will be lost unless they hear the Gospel (Rom. 1 : 20, 21, 28, and Ps. 9 : 17).

"*Third.* If this generation hear the Gospel, we must carry it to them, for to us the work has been committed (2 Cor. 5 : 19 ; 1 Tim. 1 : 11).

"*Fourth.* We cannot serve the next generation. Are we with David serving our own generation (Acts xiii : 36) ?

"In the heathen world there are about 1,000,000,000 souls ; 30,000,000 a year go into eternity without God. Our Lord said : 'Go ye into all the world and preach the Gospel to every creature.' Out of 35,000,000 Protestant church-members only about 6000 have obeyed this command, one in every 5800. Evangelized, 116,000,000 ; unevangelized, 1,000,000,000. The field is the world. 'Whatsoever He saith unto you, do it.'

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (John xiv : 13).

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest (Matt. ix : 38).

PRAYER ALLIANCE.

"Depending upon the Holy Ghost to bring it to my remembrance, I pledge myself to pray daily, IN FAITH, for the evangelization of the whole world during the present century ; and the speedy coming of the Lord Jesus Christ.'

"Even so, come, Lord Jesus (Rev. xxii : 20).

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come (Matt. xxiv : 14). *Watch and pray.*"

Likewise we call attention to the Prayer Union for Arabia and the Arabian Mission. Gen. xvii : 18.

Aden, Arabia, January 1, 1890.

The Arabian Mission, begun in answer to prayer and sustained by constant appeals to the Throne of Grace, comes to its friends with a New Year's request.

On the threshold of Arabia, face to face with the greatness and difficulties of the work, and deeply conscious of our own weakness, we ask you, who have already shown your sympathy for the cause of Christ in Arabi, to join us in stated, fervent prayer :

1. That God's promise in regard to the children of Ishmael may speedily be fulfilled, and that His blessing may rest upon every effort put forth to give them the Gospel.

2. That many may be led to choose for their field of labor this neglected portion of the Lord's vineyard.

3. For a special blessing upon the missionaries of the Arabian Mission : that they may live, very close to the Master ; that their lives and words may ever point men to Christ ; that God may be pleased to use their efforts in bringing many of the children of Ishmael unto Himself.

Will you join us in making these objects a special burden of prayer at your Sabbath morning devotions throughout the year ?

"The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."

"He is faithful who hath promised."

JAMES GANTINE,
S. M. ZWEMER.

"Speed on, ye heralds, bringing
Life to the desert slain ;
Till in its mighty winging,
God's Spirit comes to reign.
From death to new-begetting,
God shall the power give ;
Shall choose them for crown-setting
And Ishmael shall live.

"So speaks the promise, bringing
The age of Jubilee
To every home and tenting,
From Tadmor to the sea.
The dead to life are risen ;
The glory spreads abroad ;
The desert answers heaven,
Hesannas to the Lord !"

—J. G. L.

The St. Paul of Uganda.

When Stanley urged Christendom to send missionaries to "Abyssinia's" kingdom, Mackay joined a party of eight to found an industrial mission to the Victoria Nyanza. In three years he alone survived. For fourteen years, in jeopardy every hour, he was yet the soul, the hand, the head of this great and model movement. 'The London Times' called him "The St. Paul of Uganda":

"He built, cut type, translated, printed, engineered, navigated, diplomatised ; he denounced crime, preached the Gospel, acted as schoolmaster and doctor ; he befriended Emin Pasha, Junker and Stanley, and strove, alas in vain ! to save Hannington from the results of unconscious but heroic folly ; he controlled the court so far as it could be controlled ; protected the brave Christian boys, and, in a word, through baptisms of blood and fire, won a church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye. No such story of Christian heroism has ever been told in our day. The boys of Uganda who died in horrible tortures rather than deny their faith will rank with the noblest martyrs of Christian history. Every line in our Lord's Sermon on the Mount finds its illustration and confirmation in this extraordinary history.

The latest phase of the Uganda revolution—the flight of Mwanga, his appeal to the Church he persecuted, the victory of the Christians, the return of Mwanga, and his re-establishment in the kingdom surrounded by chiefs and councillors professing the Christian faith—is a chapter in praise of meekness and mercy. In Uganda to-day the 'meek inherit the earth' and forgiveness is proved to be the noblest revenge."

Goodness is sometimes better than greatness. A missionary in India was so feeble mentally that he could not learn the language. After some years he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his Board not to grant his request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert when asked, "What is it to be a Christian?" replied, "It is to be like Mr. —" naming the good missionary. He was kept in India. He never preached a sermon ; but when he died hundreds of heathen as well as many Christians mourned him and testified to his holy life and character.

It causes sorrow to many to learn that Mrs. Phrauer, wife of Rev. Stanley K. Phrauer, died at Chang Mi Laos, in Northern Siam, one month after their arrival. Mr. Phrauer graduated last spring at Princeton Theological Seminary, was ordained by the Presbytery of Westchester, was married, and immediately set out as a missionary to Siam. He is a son of Rev. Wilson Phrauer, D.D., for many years pastor at Sung Sing, N. Y.

Dr. Storrs, of Brooklyn, the President of the American Board, referring to whiskey in Africa, is said to have used this terse but telling sentence recently : "Every dollar gained in the Congo trade ought to burn in the palm of a

man who gains it, as if it were a part of the blazing asphalt that makes the pavement of the infernal regions."

Baptist Missionary Centenary in 1892.—Next year the Baptists will celebrate the centenary of the formation of their Missionary Society. It is the oldest organization of the kind in existence, excluding, of course, the Society for the Propagation of the Gospel, founded nearly a century previously. William Carey, of Leicester, Baptist minister, schoolmaster, and shoemaker, first raised the question of modern missions in 1786, but not until 1792 was the Society launched. Historic dates and places linked with the Society's inauguration will determine the time and centres of the forthcoming services. Carey kindled the flame by a missionary sermon preached on May 31st at Nottingham; on October 2d the Society was formed at Kettering; and, on March 20th following, he was ordained for missionary work at Leicester. At the opening meeting of the Society £132s. 6d. was subscribed, which seems trifling compared with the current average annual income, between seventy and eighty thousand pounds. The Society has a bright record of labor in the East and West Indies, and latterly, since 1878, on the Congo, where it employs over twenty missionaries. A centenary thanksgiving of £100,000 has been proposed, and the increase of the Society's yearly income to £100,000. The young folks connected with the Baptist chapels and Sunday-schools are invited to raise one fourth of the former sum. To the 120 missionaries and 306 evangelists at present in the field it is contemplated by the Society to send forth a hundred additional men and women. The Baptist Union of New Zealand has resolved to hold simultaneous centenary gatherings. Once more I notice that "A Friend" has sent £1000 to the treasurer of the Baptist Missionary Society, a similar amount having been sent by the same person at the beginning of several recent years.

Proposed Colony on the Bellamy Plan.

A despatch from Hutchinson, Kan., says: "John Caplieg, of Buffalo, N. Y., passed through this city, March 26th, on his way home from Beaver City, in No-Man's-Land, where it is proposed to locate a co-operative colony to be organized on the Bellamy plan. He said that he expected the colony would be formed this spring in time to put in crops, if possible. The colony, he thinks, will comprise about 500 people to start with, and it is to be strictly co-operative."

Attempts similar to this have been made from time to time, but the bottom has dropped out of them all sooner or later. The only perfect state is that built on Christianity.

The revival among the Telugus in the last few months has been the notable event of the year. Four thousand converts in that mission have put on Christ in baptism. Upon one Lord's day 1671 were baptized in a little over six hours, two men only at a time administering the ordinance. It must have been a grand sight to witness on the forenoon of that day the thousands of thirsty inquirers, many of whom had travelled miles, sitting upon the ground in the broad commons drinking in with rapt attention every word that fell from Dr. Clough's lips, as he expounded from the text, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words given of the Spirit to the speaker were indeed words of eternal life to the hearers, and brought rest to many souls whose bodies were wearied by the long journey to this "Bethel" of their souls. Thirty of Dr. Clough's co-workers assisted him in the examination of the candidates for baptism, and none were baptized of whose conversion they did not find good evidences.

In this Ongole station the revival has been continuous now since 1877, and it

V.—GENERAL MISSIONARY INTELLIGENCE.

BY MRS. J. T. GRACEY.

Woman's Foreign Missionary Union of Friends in America. Corresponding Secretary, Eliza C. Armstrong, Centre Valley, Ind.

The consolidation of the various branches of the woman's societies under one board has been accomplished, with a department of missionary literature, one of junior and juvenile work, another of systematic Christian giving, and another of interest and organization.

Number of auxiliary societies 224, with 3376 members, and 2140 members of children's bands (number of bands not given). Amount of money received during year, \$23,164.

The board supports 18 missionaries, 8 native evangelists and Bible readers, 51 children in homes or boarding-schools, 7 day schools with 304 pupils.

Work is carried on or aided in Mexico, Japan, India, Syria, China, Indian Territory, and in Alaska.

Friend's Missionary Advocate is the official organ. This paper has been owned by Mrs. Esther Tuttle Pritchard since its establishment, in 1886, until the past year, when a central organization was effected, she presented the paper to the union.

BAPTIST WOMAN'S BOARDS.

Woman's Baptist Foreign Missionary Society.—Organized 1871. Corresponding Secretary, Mrs. O. W. Gates, Newton Centre, Mass.

The home work of this society is represented by 1410 circles, or contributing churches, 702 mission bands, and 15,578 members. Amount of money raised for year ending March, 1890, \$99,007.

The society has work among the Burmese, Karens, Shans, Chins, Kachins, Emsians, Telugus; missions in China, Assam, Japan; Congo Mission, Africa, and Europe.

Fifty-one missionaries are supported; 9 sent past year; 171 schools with 6119 pupils, and 67 Bible women.

Official organ, the *Helping Hand*, with

22,156 subscribers, a children's paper, the *King's Messenger*, is also published, with 20,315 subscribers, Boston, Mass. A large amount of miscellaneous literature is issued by the society.

Woman's Baptist Foreign Missionary Society of the West.—Organized 1871. Corresponding Secretary, Mrs. A. M. Bacon, 3032 South Park Avenue, Chicago, Ill.

Home report of this society: Number of circles 1243, number of guilds and young people's societies 233, mission bands 309. The fields occupied are the same as those occupied by the society of the East. The same periodicals also are circulated.

Foreign work: Twenty-eight missionaries are supported, 3 of whom are medical; 79 schools, in whole or in part, with an aggregate of 1759 pupils; and 31 native teachers and 49 Bible women have also been supported.

During the year the Carpenter Memorial Hospital, at Bassett, has been opened. Receipts for the year, \$34,674.

Woman's Baptist Foreign Missionary Society of California.—Corresponding Secretary, Mrs. L. P. Huntsman, 1264 Eleventh Avenue, East Oakland, Cal.

This society has been organized 16 years. Previous to 1889 only one missionary was supported, who was stationed on the Congo. Now they support 4 missionaries, 2 to Hakkas, of China, 1 at Sendai, Japan, and 1 at Swatow, China.

Receipts for past year, \$2214. No report of home work.

Woman's Baptist Missionary Society of Oregon.—Corresponding Secretary, Mrs. Clinton Latourette, Oregon City.

This society reports 31 circles, with a membership of about 500, 7 children's bands, with 220 members, and 11 young people's societies, with 345 members. Amount of money raised from October, 1889 to October, 1890, \$1730.

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One missionary is supported in Nowgong, Assam, and contributions made to support Bible readers in Burma and in China.

Woman's Missionary Union Auxiliary to Southern Baptist Convention.—Organized 1888. Corresponding Secretary, Miss Aunie W. Armstrong, 10 East Fayette Street, Baltimore, Md.

Prior to 1888 the Baptist women of the South had been working for missions, but without a general organization. Auxiliary societies 1469.

The society contributes to the work of the board in Brazil, Japan, China, Cuba, Italy, Mexico, Africa, besides work at home among the Indians and colored people of the South.

The society has a general depot for missionary literature in the city of Baltimore, where can possibly be found the largest variety of missionary leaflets in the country. Literature has been sent out to 14 States, and over 100,000 leaflets and pamphlets have been distributed during the year.

Amount of money raised, \$21,393 for foreign missions, and \$10,161 for home missions. Official organ, the *Baptist Basket*, Louisville, Ky.

Free Baptist Woman's Missionary Society.—Corresponding Secretary, Mrs. J. A. Lowell, Danville, New Hampshire.

The home work of this society is represented by about 250 auxiliary societies and 57 children's bands. Amount of money raised during year, \$7694. Periodical, the *Missionary Helper*, with 1250 subscribers.

The main work of the society is in India. The principal stations are Madnapore and Balasore, where zenana, school, and medical work are successfully carried on. Twenty teachers, 5 Bible women, 13 male teachers, in all 49 persons, have been supported. An orphanage at Balasore has 35 children, and 7 day schools with 270 pupils.

Woman's Board of the Seventh-Day Baptists.—Corresponding Secretary, Miss Mary F. Bailey, Milton, Wis.

This society works in connection with

its Church Board. It helps to support work in Shanghai, China. Has 2 missionaries—1 a physician—and 3 assistant teachers. Has 1 boarding school with 12 pupils. Work is also carried on in Holland in addition to home work. Receipts for year, \$3216.

Christian Woman's Board of Missions.—Corresponding Secretary, Mrs. Lois A. White, No. 160 North Delaware Street, Indianapolis, Ind.

Twenty-nine States report 882 auxiliary societies connected with this board—156 organized the past year. Present number of members 17,086, young people's circles 49, children's bands 380.

Official organ, *Missionary Tidings*, with 4459 subscribers. A children's paper, *Little Builders at Work*, has a subscription of 2000. Amount of money raised for the year, \$45,166.

The society has work in India, Jamaica West Indies, and in Montana in the home field. An orphanage is supported at Bilaspur, India, with 19 orphans, and a school with 27 pupils, and a hospital has been established in India. Number of missionaries or foreign workers not given in report.

Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church.—Corresponding Secretary, Miss Julia C. Emery, 21 Bible House, New York.

During the past year a junior auxiliary, modelled upon the woman's auxiliary, has been formed, and a paper called the *Young Christian Soldier* started. The woman's auxiliary has its workers in 51 dioceses and nine missionary jurisdictions. Besides their domestic missions, the auxiliary aids the work in China, Japan, Africa, Mexico, and Alaska. Six missionaries have been sent to the field the past year.

The aggregates are all given for parish ladies' aid work and other mission work combined. It appears that of an aggregate collection of \$542,197, about \$36,838 is spent in foreign work. But the North American Indian work is includ-

ed in domestic missions. It is impossible to follow here the classification which is made where the home and foreign work are in separated societies.

Woman's Foreign Missionary Society of the Reformed Episcopal Church.—Organized May, 1889. Corresponding Secretary, Mrs. William H. Allen, Philadelphia, Pa.

This society, so recently organized, raised during the year \$4077. One missionary is supported in Cawnpore, India, and another went to Calcutta under the auspices of the Woman's Union Missionary Society. Money has been sent to Sierra Leone, Africa, to open a training-school, and some aid given to Japan.

Canadian Societies.

Woman's Missionary Society of the Methodist Church (Canada).—Corresponding Secretary, Mrs. E. S. Strachan, 163 Hughson Street, North Hamilton, Canada.

This society, territorially, is divided into 5 branches, viz., Eastern, Western, Central, Nova Scotia, and New Brunswick, and Prince Edward Island branches.

Home force: Auxiliaries 358, members 8020, mission bands 153, members 462. Amount of money received for year \$25,560—an advance of over \$3254 over preceding year.

The society has a prosperous work in Japan, a boarding-school at Tokyo, and several day schools. Also a large work among the French in Canada, and during the year a French institute has been established in Montreal with 43 pupils.

They have a work also among the Indians and Chinese on the Pacific Coast; support 18 missionaries, 12 in Japan and 6 at home. Periodical, *Missionary Outlook*, Toronto.

Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division).—Organized 1876. Foreign Secretary, Mrs. L. J. Harvie, 80 Bedford Road, Toronto, Canada.

This society has 25 Presbyterian soci-

eties, 437 auxiliaries, 176 mission bands; members in auxiliaries 10,443, members in bands 4869; total membership 15,312. Amount of money raised from April, 1889 to April, 1890, \$32,117.

This board has work among the Indians of the Northwest, missions in China, Formosa, Central India, Island of Trinidad, the New Hebrides, and British Guiana. Foreign statistics not given in report. Periodical, *Monthly Letter Leaflet*, with a circulation of 5500.

Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Eastern Section).—Organized 1876. Secretary, Mrs. J. T. Thompson, 111 Spring Garden Road, Halifax, N. S.

This society is represented by 6 Presbyterian societies, 112 auxiliaries, 5 young people's branches, 46 mission bands. Work is supported in the same fields as those of Western Division. Receipts for year \$5340.

Woman's Baptist Foreign Missionary Society of Ontario.—Corresponding Secretary, Miss Buchan, 165 Bloor Street, East Toronto, Canada.

Number of contributing circles 173, number of bands 81. Money received for the year \$7471.

Work is carried on in India at Akidu, Cocanada, Tunni, and Samulcotta. At Cocanada a flourishing boarding-school is supported, with 26 pupils.

Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.—Corresponding Secretary, Miss Greene, 478 St. Urbain Street, Montreal, Canada.

This society has work the same as the society in Western Ontario. It has about 50 circles. Money raised during year \$1530. Other statistics not given in report.

Woman's Auxiliary to Diocesan, Domestic, and Foreign Missions of the Church of England, Diocese of Toronto.—Secretary, Mrs. W. Cummings, 321 Markham Street, Toronto, Canada.

Number of adult branches 51, number of junior branches 17, members 1407. Periodical department in *The Canadian*

Church Magazine and Mission News. Total amount of money raised for 1890, including value boxes of clothing to needy missions, \$12,236.

General Statistics.

BY REV. D. L. LEONARD.

Missionary Ammunition.—Every pastor ought to see that every pew is supplied with the diagram first published by the Church Missionary Society of London, which pictures to the eye at a glance, and most effectively, the spiritual condition of humankind by means of a rectangle 4 by 6 inches, printed in various colors, to distinguish the principal religions and divisions of the Christian Church, and divided into some 1500 squares, each one representing a million souls. Thus the Jews occupy but 8 squares, the Greek Church 84 squares, Protestants 125, Roman Catholics 190, Mohammedans 170, but the heathen 856, the latter and most palpable fact being properly emphasized by so many squares in jet black. And then, to show what slight impression has been made, what a tremendous task remains to be performed after 19 centuries of Christian history, after 100 years of Protestant modern (playing at) missions, those awful 856 inky squares contain 2—only 2—near the centre that are snow white—standing, of course, for the handful of converts made from heathenism. What Christian heart can gaze unmoved upon such a lamentable delineation?

Then add to this another set of figures, which portray the physical, intellectual, and social status of mankind, and we have a working basis for an overwhelming appeal for a general and sublime outburst of evangelizing faith and zeal. And without doubt never were the facts relating to the condition of the race upon the material side set forth so adequately in such brief space as in the statement which follows. It has been before the public for some years, and may therefore be quite familiar to many; and yet it cannot be reviewed and pondered too often:

The human family living to-day consists of about 1,500,000,000 individuals. In Asia there are now approximately about 800,000,000, densely crowded; on an average 120 to the square mile. In Europe there are 350,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense, and at all points over populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000 relatively thinly scattered. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as 5 to 3; the remaining 700,000,000 intermediate brown and tawny. Of the race, 500,000,000 are well clothed, that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly furnished with the appointments of civilization; 800,000,000 in huts or caves with no furnishing; 250,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole—1,000,000,000.

—The various Protestant churches of Canada sustain 6 missionary societies, and contribute to the foreign work an aggregate of \$165,000 annually (of which \$100,106 is expended through the Presbyterian Board), have 133 missionaries in the field, and 380 native laborers, and have gathered 8172 members into their churches.

—The indications are unmistakable that the Huguenots in France, after centuries of extreme depression, and after even sad apostasy from faith and fervor, are at length awakening to new spiritual life. This fact appears especially in the aggressive work undertaken to spread a pure gospel both at home and abroad. They number some 600,000, and are gathered into about 60

churches, though 30,000 or more are scattered, and destitute of pastors and places of worship. They sustain 3 Bible societies, 3 book and tract societies, many Young Men's Christian Associations, 2 theological seminaries, 2 schools for evangelists, 4 societies for carrying on evangelistic work, and a host of colporteurs. The annual contributions for home missions amount to \$100,000, and for foreign missions, \$50,000. But so limited are their resources and so heavy their burdens, they have sent one of their number—Professor L. J. Bertrand—to America to raise here, if possible, \$20,000.

Methodist Protestant Church.—Secretary, Rev. F. T. Tagg, Easton, Md.

Report for eight months ending December 31st, 1890 :

RECEIPTS.

Foreign Fund.....	\$3,452.12
Children's Day.....	5,718.74
Alumna Fund.....	142.71
Special.....	1,319.06
Balance, May 1.....	1,250.03
Total.....	\$11,882.66
Expenditures.....	11,371.15
Balance, Dec. 31.....	\$511.51

This society has 2 stations in Japan ; 2 churches, with 205 members ; 15 missionaries and teachers ; 3 Sunday-schools, with 350 scholars ; a college with 50 students ; an Anglo-Japanese school, with an attendance of 152, and a school for women with 90 pupils, in all 292 under instruction. A kindergarten will soon be opened, and the first native Japanese preacher has been chosen and will soon be ordained.

General Synod of the Lutheran Church.—Secretary, Rev. George Scholl, D.D., Baltimore, Md.

This society has 1 mission in Africa and 1 in India, and sustains in all 13 representatives from America, and 171 native assistants. The India field is in the Madras Presidency, upon the Bay of Bengal, and among the Telugus, covers about 5000 square miles, and contains 1,000,000 of inhabitants. Guntur is

the seat of the mission. The work accomplished is made palpable in part by 125 chapels and prayer houses, 341 congregations, 6367 communicants, 223 Sunday-schools, with 8151 scholars, and 194 day-schools, with 236 teachers and 4423 scholars. Of these schools 171 are primary, 15 are high caste Hindu girls' schools, 3 are Mohammedan, 3 boarding, and 1 industrial. In addition a college was opened in 1885, which now has a teaching force of 19 and 361 students, and having as its chief object the training of teachers and gospel workers of every kind. Money has also been raised (\$15,000) for a hospital in Guntur.

—The Moravian Church, the pioneer missionary body in modern times, antedating Carey and the Baptist Missionary Society by 60 years, with its "home" membership of but 21,360, has in its missions 30,591 communicants, and 87,263 in its congregations. Ten countries are occupied, with 135 stations ; 36 men and women were sent out last year, making 355 Europeans and native assistants in the field, with 1663 other native helpers. In 113 Sunday-schools 15,362 scholars are taught, and in 235 day-schools 20,629. The receipts for 1889 were \$100,115, of which upward of \$40,000 came from non-Moravian sources.

The largest mission is found in the British and Danish West Indies, with 49 stations and 39,420 in the congregations. Next come Surinam and Demerara, South America, with 27,534 adherents, and South Africa, with 13,084. Gnadenthal, the oldest station in South Africa, is to celebrate its centennial next year by the erection of a new church, to cost £2000, of which the people on the spot hope to raise £1500.

—The Syria mission of the Presbyterian Board, North—especially with its large and thoroughly furnished printing establishment, and its Bible house at Beirut—is one of the most important in the entire foreign field. Besides Beirut, stations are maintained at Sidon, Trip-

oli, Abeih, and Zahleh. This table progress has been for nearly fifteen years : will show how steady and general the years :

STATISTICS OF THE SYRIA MISSION.

	1876.	1887.	1886.	1887.	1888.	1889.
American Missionaries.....	28	38	37	34	35	42
Native Laborers.....	120	189	179	171	201	201
Stations and Out-Stations.....	65	95	91	96	94	91
Church-Members.....	573	1,301	1,440	1,493	1,534	1,615
Added on Profession.....	75	130	153	104	63	58
Average Congregations.....	2,642	3,891	4,293	4,289	4,522	4,620
Sabbath-Schools.....	40	73	68	66	81	83
S. S. Scholars.....	1,540	3,804	3,746	3,732	4,620	4,565
Total Schools.....	80	126	121	125	141	142
Total Pupils.....	3,509	5,665	5,344	5,391	6,299	6,172

This table of statistics, and the one which follows, though in a condensed form, are taken from the very valuable American Board Almanac of Missions. Facts are set forth in detail concerning ten of the principal societies, with a summary covering eighteen others, while from four, the Free Methodists, the African Methodists, the Baptist Convention of the United States, and the Friends, no report was received :

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES, 1889-90.

SOCIETIES.	Principal Stations.	Out-Stations.	AMERICAN LABORERS.		Native Laborers.	Churches.	Communicants.	Added in 1890.	Under Instruction.	Native Contributions.	Contributions by Home Churches.
			Male.	Female.							
Meth. Epis., North	52	250	159	135	3,018	559	42,632	5,503	30,049	\$282,097	\$835,167
Presb. Bd., North	99	240	240	336	1,302	320	26,794	2,753	23,933	.....	794,066
A. M. Board (Cong)	96	962	200	333	2,417	387	36,256	4,554	47,319	117,494	762,947
Bapt. Miss. Union	64	1,382	131	200	1,343	712	81,072	7,099	20,615	54,844	440,788
Meth. Epis., South	18	.....	34	.....	97	.....	4,014	.....	.....	.....	244,176
Ref. Ch. (Dutch).	15	141	26	35	364	51	5,336	532	4,156	8,003	117,000
Protestant Epis.	52	168	74	39	210	33	2,631	264	3,876	5,527	189,183
Bapt. South. Conv	37	124	33	45	86	62	2,213	408	675	4,681	109,174
Presb. Bd., South	18	98	37	41	50	31	1,307	360	1,207	4,317	107,627
Unit. Presb. Bds.	16	198	26	44	459	39	9,568	1,722	10,687	7,167	100,529
Eighteen other societies	113	151	94	98	534	523	26,495	3,351	32,871	39,167	278,914
Totals.....	580	3,474	1,054	1,296	10,020	2,721	236,187	25,063	174,891	\$524,217	\$3,977,501

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT BRITAIN.

SOCIETIES.	Stations and Out-Stations.	MISSIONARIES.		Native Helpers.	Communicants.	Income.
		Male.	Female.			
Church Missionary Society.....	315	238	59	4,121	49,016	\$1,145,240
Wesleyan Missionary Society.....	363	343	.....	6,384	24,086	710,115
Society for Propagation of Gospel.....	.....	439	.....	2,417	98,593	628,190
London Missionary Society.....	1,133	155	154	5,410	68,845	545,735
Free Church of Scotland.....	239	80	35	660	6,628	480,753
Baptist Missionary Society.....	515	124	.....	984	48,616	368,045
China Inland Mission.....	158	180	22	22	2,839	257,430
United Presbyterian, Scotch.....	251	69	25	191	14,860	292,453
Established Church, Scotland.....	.....	30	.....	179	825	156,865
Church of England Zenana Miss. Society..	61	.....	113	639	.....	133,000
Twelve other societies.....	348	317	232	3,059	55,732	540,843
Totals.....	3,353	2,167	798	24,517	348,061	\$5,169,873

The second table of figures on the preceding page gives certain details concerning 22 British societies, of which 12 are presented only in a summary. But the total of receipts is not to be taken as showing the entire gifts of British Protestant Christians to foreign missions, for, according to Canon Robertson, their contributions in 1889 amounted to \$6,056,530.

—The Methodist Episcopal Church, South, publishes a very complete table of statistics of its Chinese Mission Conference for the year ending September 30th, 1890, and showing the results of five years' work. Two districts are occupied, and 10 circuits, with 30 missionaries, male and female, and 6 native helpers. Into the churches 345 members have been gathered; 22 Sunday-schools are sustained, with 742 scholars; and 47 schools of all grades (including an Anglo-Chinese college, with 146 students), with a total attendance of 1001. In the 2 hospitals 2494 patients were treated last year.

Foreign Mission Notes.

BY REV. JAMES JOHNSTON, BOLTON, ENGLAND.

Africa — Bishop Tucker. — Clouds continue to hang over Uganda. Bishop Tucker had a rough journey inland, notwithstanding the kindness of German officials *en route*. On reaching the confines of his new diocese he was seized with fever. By the attacks of this dreaded foe two of his ardent fellow missionaries were fatally struck down at Usambiro. Their loss to the cause is greatly regretted. Through the jealousy of the French Roman Catholic missionaries, and the over-threatening attitude of the Mohammedans on Mwangi's territory, the bishop finds the situation in Uganda exceedingly perplexing. It is not improbable that as soon as an interview has been granted by Mwangi he may make a hurried journey to England, to take council with the committee as to the future policy. Should the journey be made, he will leave a small band of men in Uganda to re-establish the work

so heroically founded by the late Mr. Mackay before the waves of successive revolutions swept over Uganda. In May next another mission party depart for Uganda, under the tried leadership of the Rev. R. P. Ashe. The Rev. G. H. V. Greaves, and also Dr. G. Wright, have been appointed to it. "Six or eight more are at least required," says the Church Missionary Society, "in view of the wonderful openings for Christian work of all kinds in Uganda, in Usoga, at the south of the Victoria Nyanza, not to speak of the nearer territories of the British East Africa Company."

Except the Scottish missionary campaign of the Free Church of Scotland to raise a sum of £20,000 for the fourth period of five years in the history of the glorious Livingstonia Mission, no similar undertaking can be compared with the remarkable endeavor of the Church Missionary Society to send forth 1000 missionaries during 1891 into the mission field. Partaking of the nature of a missionary revival, it is being achieved with almost incomparable enthusiasm. Men and means are flowing into the treasury of God.

Mr. A. M. Mackay's Father. — The readers of the MISSIONARY REVIEW in all lands will welcome a glimpse of the father of the late distinguished missionary, which the writer, favored with an intimate friendship, can supply. At the foot of Boniface Downs, east of Ventnor, in the Isle of Wight, overlooking the wide-stretching blue waters of the English Channel, lies the charming home of this dear old man. It has been opened to receive many weary African travellers, who have left behind them souvenirs of the Dark Continent, or gifts from the gallant Mackay himself. From this spot were sent for years newspapers, books, etc., to Alexander Mackay, who in turn despatched portions of them to his friend Emin Pasha, in Equatorial Africa, when caravans were permitted to pass through the intervening hostile countries. The father of Mr. Mackay is a native of Thurso, in

Cnithness, originally, in all probability, of Scandinavian stock, and his mother, of Banffshire. In his quiet Ventnor home, which he occupied on retiring from the Presbyterian ministry in Scotland he has watched with practical solicitude the course of the missionary enterprise. Though bearing the silvery locks of age, it is a veritable inspiration to listen to his eloquent utterances on the redemption of the heathen world from the yoke of idolatry.

As Mr. Stanley promised Dr. Mackay, prior to departing for Africa, in 1887, to bring his son home "safe and sound," it is not easy to imagine his disappointment when he learned that his long-absent "Alick," declined to leave his post. Greater and irreparable was the blow on the arrival, last year, of the tidings of Mr. Mackay's death. Of this calamity the doctor has written, under date of February 7th, 1891, to the writer: "The news of my dear son's death at Usambiro gave me a stunning blow. It came so unexpectedly that, for a time, I could hardly realize it, especially as I half-expected him home some time during the summer. I have, however, learned to say, 'the will of the Lord be done,' and I have no doubt this event, like all others, has been wisely ordained by the Divine Disposer." He alludes to the success of his son's memoir written by his sister, of which 8000 copies have been sold. "Its perusal," he says, "has led to the self-consecration of some young men to the Lord, and to the evangelization of poor benighted Africa." Mr. Mackay's translation of the Scriptures is being diligently completed by three of his most intelligent converts and pupils in Uganda.

King Mwangwa and Slavery.—Though one is naturally sceptical of any real change in the heathen passion of this African monarch, it is gratifying to report that Prince Hohenk Langenberg, President of the Deutschen Kolonial-gesellschaft, writes of Mwangwa's resolve to forbid slave-dealing,

as well as the export of slaves in his territories, to the best of his power. The following is the translation of the

COPY OF TREATY :

"I, Mwangwa, King of Buganda, hereby declare, in the presence of Dr. Carl Peters and Père Simeon Lourdel (since dead), that I prohibit the slave-trade in Buganda and the territories belonging thereto, and that I will do my utmost to prevent the exportation of slaves from all countries under my jurisdiction.

"MWANGWA, KABAKA
of Buganda.

"SIMEON LOURDEL
of the Algerian Missions.

"CARL PETERS.

"MENGO, May 16, 1890."

The arrival of this information, together with the adherence of all the European powers (now that Holland has consented) to the General Act of the recent Brussels Conference, will give a strong impetus in every quarter of the globe to the anti-slave-trade movement.

More African Missionaries.—Dr. George Smith says that he knows nothing at all in history which equals the rapidity with which the civilizing, Christianizing organizations had spread over Africa during these fifty years. Although he has spent the greater part of his life in India, where there has been great missionary enterprise, "still, before Africa, India paled." I understand that the Moravian Mission and the Lutheran Society in Berlin were in communication with the doctor last January, asking his advice and assistance respecting the despatch of missionaries to the German African territory. It is remarkable to learn that instead of entering their own "sphere of influence" from Bagamoyo, they preferred the Scottish route *viz* the Zambesi, the Shiré, and Nyassa. Very shortly the Livingstonia Mission propose sending a party of six men, two of whom are medical missionaries, to the north end of Lake Nyassa. The Moravians propose to send in their company four missionaries for work in German territory, and the Lutheran Society will

send three, or probably five, by the same missionary expedition.

A Congo Missionary Heroine.—Friends of the Congo Missions will regret to hear that Mrs. Percy Comber, who only went out in May last year, and was married to Mr. Comber in the August following, has fallen a victim to the malarious climate. Great sympathy is expressed for her suddenly bereaved husband. The name of Comber will be always honorably associated with African missions and African exploration. Their martyr roll on African soil includes the names of Dr. Sidney Comber, Thomas Comber; Mrs. Hay, her sister, Mrs. Thomas J. Comber, and now, Mrs. Percy Comber. By these, truly heroic breath has been offered for Africa's perishing millions on the Congo watershed.

The Niger Troubles.—A long document has been issued by the Committee of the Church Missionary Society, appointed to inquire into the charges made by the English secretary on the west coast of Africa against the native missionaries. Briefly summarized, the report practically acquits of guiltiness the principal native clergy whom the Rev. F. N. Eden took upon himself to suspend, yet in two instances his decision is confirmed. An English Church dignitary will possibly embark for the Niger on a mission of reconciliation. To the credit of the society, it should be known that, promptly and exhaustively, it invariably deals with the difficulties which arise on its fields of labor.

Tunis.—Of this French Protectorate in North Africa, with a population of 2,000,000 souls, the great majority of whom are Mohammedans, a book of considerable interest has just been published, entitled "La Politique Française en Tunisie," whose author hides his identity under the signature of P. H. X. He speaks of the administrative difficulties of the French resident as being very trying. The Tunisians like their picturesque, old-world ways, and are not to be meddled with. Their idea is that the streets belong to every one, and

that they have a right to cook or sell in them, and turn them into shambles, or set up open-air theatres on the sideways. They cannot endure the institution of a pound. Dogs, donkeys, and troops of goats from time immemorial wandered where they pleased. Who was the worse for their liberty? The dogs never went mad; they were the auxiliaries of the hyæna in devouring corpses scarcely covered with earth. Why trouble about the registration of births, deaths, and marriages? Tunis, nevertheless, is making steady headway in the path of progress.

In this unevangelized region seven missionaries of the *North Africa Mission* are laboring. The darkness of the land is appalling. Tunis is spiritually dead. Alcohol is the chief foe of the mission workers. Mohammedan insobriety is notorious. A missionary writes of the Regency: "The longer I live in Tunis, the more I see and hear of its awful wickedness, and the burden of souls is very real to us." It is pleasant to learn that the Roman Catholic Italians in Tunis are moved with the simplicity of the Gospel.

Uzbek Turki Gospel Translations.

—Thanks to the enterprise of the British and Foreign Bible Society, a part of one of the most important biblical translations undertaken of late years, consisting of the four Gospels, is now passing through the press. It is estimated that Uzbek is the language of nearly 2,250,000 people scattered over Russia in Asia, Bokhara, Afghanistan, Khokhano, and Khiva, and is spoken by almost all the agricultural population of these territories. The language is hard to acquire, as it is spoken in an exceedingly rapid, shrill utterance. The translation, reported to be quite worthy of the society's repute for scholarly accuracy, was commenced in 1884, by M. Ostroumoff, a learned Russian gentleman who had lived many years in Central Asia. His rendering has been most carefully revised and, where advisable, amended by Dr. Radloff, Professor Salemann, Dr. Sauerwein, and M. Amischasintz.

Jewish Colonization in Palestine.—“Year by year,” remarks Lieutenant-Colonel Goldsmid, “the state of the Jews all over the world is becoming less satisfactory instead of better. As the result of the persecutions in Russia and Roumania Jewish colonies are being founded everywhere. They are even in an initiatory stage in South America, and may likely be commenced in Central Africa. These schemes, Mr. Goldsmid thinks, are only deferring the evil day. He holds firmly that the Jewish question will never be settled until there is a Jewish state in the Holy Land. “In some countries,” he says, “we are persecuted. In others we are barely tolerated. I am not at all surprised at this. What other race with so glorious a history as ours would tamely sit down and see the land of their ancestors in the hands of a foreigner? Italy has regained Rome, why should we not regain Palestine, instead of being contented to remain tolerated by the peoples among whom we live?”

Madagascar.—Political affairs are taking an erratic course on the island. The determined attitude of the more enlightened and patriotic Malagassies toward the French Protectorate, to which I referred in the January issue of the *MISSIONARY REVIEW*, is being neutralized by the Malagasy Court. Either by adroit negotiations, or intrigue, the French are already on growingly cordial terms with the Government. The English adviser, the Protestant missionaries, and other tried counsellors, are to-day set aside for the French, while the queen, the prime minister, and the ladies-in-waiting affect French customs, and eagerly show their regard for the officials of the French Republic. As a correspondent says: “The French representative has but to go ahead cautiously and circumspectly to obtain for his country all she can possibly wish for.” What the future will bring remains to be seen. At present the country, administratively, is in a lamentable condition. The increasing selfishness, despotism, and lax morality noticed in

Government circles cause serious misgivings regarding the nation's welfare. Thus far French influence has not raised the moral standard. The habits of life and non-Christian principles of Frenchmen are unmistakably introducing a false civilization. In developing the resources of Madagascar, or promoting commercial enterprise and colonization, the French are utterly unfitted. The export and import trade is nearly all done by English and American traders. Religiously, the work continues to prosper. In face of the disappointments with respect to the action of the Government, the missionaries maintain a powerful hold on the native communities. The London Missionary Society and the Society of Friends stand on almost similar platforms, and attempt much in common. It is regretted that the advanced sacerdotal teachings of the agents of the Society for the Propagation of the Gospel prevent co-operation with this body. Despite the energy of Roman Catholic missionaries and their numbers, they are singularly weak and unable to gather congregations.

India—“Age of Consent” Bill.—Native papers are full of letters and discussions relating to the proposed measure for raising “marriage consent” from the age of ten to twelve. The bill is in committee, and should reappear before the Legislative Council next March, meanwhile, local governments are collecting native opinion in all parts of the country. By the Mohammedans expressing themselves favorable and, to a large extent, the Brahmo-Somaj, there is great anticipation of eventual success. Orthodox Hindus in Upper and Western India are apparently unconcerned. The National Congress is neutral, according to its resolution not to agitate on social questions. From Bengal comes the most pronounced opposition, though it is generally believed the measure will be carried when it is universally known that the bill does not interfere with religious customs, or form a prelude to corresponding acts of legislation.