

Madura mission. I discovered that five rupees (that is, \$1.66) was the average monthly income of each family of that congregation. And that meant only 33 cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over two rupees (75 cents) per church member as their offering for 1900. For all the Protestant missions of South India the average offering per church member during 1900 was one rupee and nine annas (52 cents). For South India this represented an aggregate sum of 248,852 rupees (\$83,000), or about seven and one-half per cent. of the total sum expended in the missions during that year. An American can easily realize how much this offering is as an absolute gift; but he cannot realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day.

A PEEP INTO THIBET.

M. Zybloff, a Russian explorer, has recently resided a whole year in Lhassa, the capital of Thibet. He is a Buddhist, and speaks Thibetan, and so was able to pass as a lama. His account of the place is full of interest. All round the city is a wide street on which penitents prostrate themselves the whole length. The native traders are all women, and the regular population is 10,000. Monasteries and temples abound, three near Lhassa having 15,000 monks, mostly engaged in learned pursuits. At Brabun there are nearly 6,000 males of all ages learning theology, the total of resident monks being 8,000. The total population of Thibet is put at 33,000,000 (!) and its army consists of 4,000 poorly disciplined men, armed with bows and old-fashioned guns. Labour is cheap, and a lama only gets 10 cents for a whole day's prayers.

ANOTHER STEP TOWARD CHURCH UNION.

A great issue has undoubtedly been raised by the conference held recently in Toronto for the purpose of discussing the organic union of the three denominations, the Presbyterian, Congregational, and our own. Arguments are brought forward both for and against such a union. But much the same was true when the various branches of Methodism were discuss-

ing union. One thing is certain, the past decade has witnessed a great broadening in the minds of the church-going world. The "ism" idea is giving place to the evangelical idea.

Union would mean not only a saving of our strength and resources in the new fields; it would mean, too, a better distribution of our powers in the older fields. In our present divided state the strong preacher of Methodism preaches for Methodism, the strong writer of Methodism writes for Methodism, and so of the other Churches. The strong men of each live each to their own. One cannot blame the preacher of the Gospel for feeling that his field is as wide as the world. As one of our daily papers has said, the idea of union is not a young-man idea. It has come from the experienced, the veterans who have given their life service each to their own sect.

ADVANCE IN AFRICA.

British officials in Africa, says the *Missionary Review*, appear to be busy day and night bringing order out of confusion in all the "spheres of influence" committed to their care, their last, but not least, achievement being the capture of Kano, in Northern Nigeria, far, far from the coast. This is an ancient and famous city, the centre of trade for a vast region, and trade especially in slaves, with Arabs as the principal actors. No doubt all the appliances of Christian civilization will soon make their advent, the proclamation of the Gospel among the rest. Nor would it be in the least strange if within a decade or two here would be found a second Uganda for the triumphs of the Cross.

AN OPPORTUNITY IN NIGERIA.

The situation in Nigeria is critical. Sir Frederick Lugard has destroyed the power of the Emir of Sokoto, and opened up a country containing, it is estimated, 25,000,000 to the influences of civilization. Already the cable despatches say that a thorough propaganda has been planned to send Roman Catholic priests into all parts of this country. The British Government's policy regarding this protectorate is to encourage industrial and other education. Grants will be given to Mohammedan or Roman Catholic institutions just as freely as to Protestant; and, therefore, those first in the field will have a great advantage in every way.