

applied for a grant from the S.P.G. we should have lost a whole district. I feel sure the Society will do its best to help this and other openings, but it was the feeling of hopeful reliance on our Association which induced me to undertake this and other ventures of faith. Our Association merely supplements the Society's grants, and is really an added contribution to the Society's work, based on personal interest and special needs. Please realize then your value to me when openings arise suddenly and must be at once "bought up" (Col. iv. 5, R.V.) or lost forever to the diocese. This unsolicited gift of £100 from a hard headed man of the world justifies calculated enterprise, and the seeming hazard of a measured plunge into the sea of human need.

Here, at Salisbury, I found our ever-green Archdeacon hard at it, always coming up smiling, like a good boxer. The services on Christmas Day were well rendered in the very cramped Church building, and I confirmed eight on Christmas eve, some of them coming in from farms around. There was a native class of seventy men, and Mr. Caulfield has a guild of white children. We hope some of the seventy natives may be admitted to Catechumenate before long. The interpreter's name is *Jum's*, at present.

I go down to Umtali and the district on the 17th with a nice programme of work. Visit to Umtali itself and to Mr. Roxburgh who I hear has won his way well amongst the people generally, and at the Railway Camp, thence to St. Augustine's, to visit and inspect the Industrial College, and its new church, and house, buildings, where our "Brethren" from Lichfield are, I trust, building up a spiritual house of prayer and work in entire consecration and detachment from several ambitions and cares (1 Cor. vi. 32 and 33).

We shall (D.V.) have a solemn Dedication of the churches and buildings, preceded by two days of quiet prayer and meditation. There will be the Baptism (by immersion) of three natives (adults), the remainder of good Bernard's first and last gathering before his martyrdom, and the confirmation of one (my first Mashona confirmation). Next, two of our first Christian natives are to receive the blessing of Holy Matrimony, and the one confirmed will make his first Communion.

(From Rev. F. Alexander's letter.)

I am awfully happy and uncommonly well and fit. We are looking forward much to the Bishop's coming, for the Ordination on St. Thomas' day.

We've got a snake of some kind under the Altar, among the stones and earth on which it stands. I saw it this morning when I was saying one of the offices. A little frog suddenly appeared from under the Altar, making for the door as hard as it could hop, with an anxious look in its face. I looked to see if anything was there to have frightened it, and saw a green snake of about two feet long appar-

ently. Solomon and John came with sticks to kill it, but it had disappeared.

(From letter by Rev. A. Bathe at Bulawayo.)

Mission work has been begun at the Criterion Mine. These mines will soon have a considerable population, both of blackmen and white, and the ministering to their needs is an important matter. The mine managers should help: for their black labour is largely Christian, and will be more constant, if they have the spiritual privileges which they value. I fear the white engineers, etc., will not generally care so much for religious services: but there are many devout men amongst them, and the effect of religion in any quantity, however small, must be to diminish drunkenness, which sorely hinders the progress of the mining as well as of all other industry in this country. It seemed strange to be shown a party of fifty natives at work, and he told they were all Christians, as well as their ganger. This last is a very intelligent man. The progress of Christianity in Africa has been very great amongst the natives. In reality, there is little prejudice against it, and the white man's religion is naturally an object of respect to those who look on the white man as a superior being. In fifty years the whole of South Africa will be nominally Christian. It is for us to make the Christianity more than nominal.

(From Rev. J. A. Walker, Gwelo, Rhodesia, Jan. 3, 1899.)

Of Gwelo, I think we have every reason to be thankful for a year's steady progress. Only a year ago I had to live at an hotel, amid horrid surroundings, sharing an hotel bedroom with generally undesirable acquaintances, and holding irregular and occasional services in the Court House, whenever it was at liberty. Now we have a Church hall, in which there are regular daily and Sunday services, except when I am away at Victoria or Selukwe. The Church in Gwelo could never have been placed upon such a good footing in so short a time had it not been for the literally providential help derived from the S.P.G.'s grant of four hundred pounds from the Marriott Bequest.

No power but that of the Gospel could ever eradicate the cruelty and superstition represented in a recent picture of a poor creature whose husband cut off her ears, nose and top lip, and left them hanging to her face by small bits of skin. He then chopped through the fingers of her left hand, and the thumb and three fingers of her right hand, and almost cut through the one remaining finger, after which he tied her hands, thus mangled, behind her back, and left her to starve. In this ghastly condition she was found three days afterwards in an old meath field, without any food, and brought in to Victoria Hospital. I heard last week when I was in Victoria that one finger and one thumb were saved, and that she had gone back to her kraal after all her

wounds had been healed. The perpetrator of this sickening cruelty, Mugarli, maintained his right to do as he liked with his own property, like the Romans of old with regard to their slaves, but he passed through Gwelo two weeks ago, sentenced to ten years' penal servitude. During the past year also, Matchiakau, another Mashona, was hanged for killing his wife, for alleged witchcraft, by tying her to a pole and holding her over a wood fire until she was burned to death. Such horrors as these naturally arouse in us feelings of indignation and vindictiveness until we remember that the ancestors of whom we are most proud, the early Britons, were guilty of similar atrocities; only they did it on a larger scale by making wicker cages, and offering human burnt sacrifices by the score. And in God's good providence we have been thrust right into the very midst of these poor creatures, and shall it be said that we only care for the gold, that our Church and our nation do not seem to realize their fearful responsibilities? It must be true, or we should not be so hampered and hindered for want of men and means.

Acknowledgments.

The Ven. T. Llwyd, diocesan librarian, has received from Mrs. Sullivan, per Mr. W. H. Swan, 20 volumes of the "Pulpit Commentary," also a copy of "Browne on the XXXIX. Articles," for the "Algoma diocesan clerical library," being a much-valued gift from the library of the late esteemed and lamented Bishop, Dr. Sullivan.

Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the continued kindness of Mrs. Streatfeild, of Stoke Charity, England, in sending £5 for church purposes per W. E. Streatfeild, Esq., of this mission.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Saint Ste. Marie, Ontario, the sum of \_\_\_\_\_, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not heretofore specially disposed of, as I may by law bequeath to charitable purposes, and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the...

and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

The bequest should be inserted here, and might be (1) The General Mission Fund, (2) The Widows' and Orphans Fund, (3) The Superannuation Fund, (4) Algoma Mission Sustentation Fund, etc.