

bright side of the picture; the political-combinations are the opposite.

The natives of U-Ganda are naturally very jealous for their country, and it is from the north, the direction of Egypt, or from the east coast, through the Masai country, that they fear invasion. The difficulty of January, 1885, arose from their hearing of white men in the Masai Country. Mr. Joseph Thompson's expedition in 1883, and the action of the German Government in sending a fleet to Zanzibar, and a force of 700 soldiers to Msagara, in consequence of the refusal of Said Burgash (the Sultan of Zanzibar) to allow them to occupy the fort of Bago Moyo, they, intending to purchase it,—all this reached the coast at Rubaga, and placed our missionaries in a most difficult position. The Waganda call all the white men "Bazungu," and cannot understand that they are not all one nation, and our people found it very difficult to convince Mwanga's Council that the English had nothing to do with the action of the German Government; all the more that the same mail brought the news of Bishop Hannington's being on his way to U-Ganda with an escort of fifty men. This was the climax. Meetings of the Council were held. The missionaries, French and English, tried to explain and convince, but all the chiefs were of one opinion, "that the white man wanted to eat their country." Here was the head man coming, let him be met and killed. No harm followed the killing of two white men, (Messrs. Kirkland and O'Neill) by Lukonge, of Ukerewe; let this party be met and put to death.

Finally a compromise was agreed upon; the bishop's party was to be met and taken to Msalala, there to await further orders from King Mwanga. This, however, proved to be only a concession to pacify the anxious missionaries, while the king never wavered from his treacherous intention, or if he did his Prime Minister, the "Katikiro," kept him to it.

The following is the account given by the Rev. W. H. Jones, a native clergyman whom the Bishop had ordained at Rabai, on Trinity Sunday, May 31st, previous, and who went with the Bishop from Rabai:—

"On the 12th October, 1885, Bishop Hannington, with his party of 50 men, left me at Sunda's Village, in Cavirondo, with the rest of his party. The Bishop went on for ten days. The Chief of the country being informed of the Bishop's arrival, came to greet him, and demanded a present, or tribute, of ten guns and ten barrels of gun powder, which the Bishop refused, but sent him one barrel of powder, and four elbows of cloth. Soon after the Chief sent some men who pretended to conduct the Bishop to a place from whence he could see the lake. The Bishop followed him with one of his people. He and his men were at once tied and conveyed away from his party. One of them, however, saw what was being done to him, and told the others who were terror-stricken and powerless. For eight days the bishop was kept in confinement, while messengers were sent to U-Ganda. On the

following day after their return the Bishop's men were caught, tied together two and two, and confined in sparate huts. At half-past five in the evening all were led to a bush outside the village and killed, except four who escaped, and brought the tidings to me at Fueda's. I remained there until December 8th, when I started on my return and reached Rabai on February 4th.

This story of the bishop's journey to the east coast of the lake is now "familiar as household words" to those who take an interest in the work in which he was engaged. The tragedy is already bearing fruit, and the example spurring on scores of men to follow in his footsteps. In the meantime the eyes of the English Church all over the world are turned upon the devoted band of men cut off from human help, and in the hands of a reckless tyrant upon whom moral suasion, the only power which can be exercised, has little or no effect. From Mr. Mackay's journal we gather a terrible idea of their utter helplessness and inability to influence those in power; they are bullied, insulted, and cajoled by turns, but the open enemy seems to indicate less danger than the insincere offer of friendly relations. They are forbidden to teach, but converts come to them at midnight, secretly, and their one comfort is that the fruits of their teaching, and the proofs of the Divine Aid in it, are seen in the faithfulness even to death of their converts, two of whom have recently suffered martyrdom by fire.

The object of this paper is not to supply the place of, but to draw the attention to the papers from which it is compiled, and by giving a condensed view of the situation of the mission in U-Ganda, to induce those to whom the subject is unfamiliar to take it up at this point. They will find themselves repaid by a perusal of the journals and letters to be found in both the "Gleaner" and "Intelligencer," C. M. S. periodicals of this year.

"Let us try more and more to cultivate a spirit of sympathy for all our dear friends whom we are sending out as workmen in the missionary field. They deserve our sympathy, for few people have an idea of what the missionary has to go through. Far away from his own home, in a climate that probably does not suit him, tried often by affliction in his own family, his wife's health in all likelihood suffering, his children far away, sent home to be educated, he often has to face persecution, often callous indifference. All these things are very trying to flesh and blood, and our missionaries deserve to be mentioned in a special intercessory prayer. And after all, what a little reward they get in this world! Other men get the Victoria Cross for leading a party to storm a breach. Other men get rewards for things merely temporal. The missionary gets no Victoria Cross, but comes back in broken health to spend the remainder of his days in this country, unable to do anything. These are things which call upon us to pray for special assistance and special tenderness from God for our missionary brethren."—*Bishop of London.*