

entering Uganda from the north-east. This way was shorter by a considerable distance than the old route, and also unquestionably more healthy. The only serious difficulty in the way appeared to be the lawless and irrepressible Masai; even the Zanzibarii consider Masai land as a kind of inferno—"All hope abandon ye who enter here"—but Hannington did not believe this to be an insurmountable obstacle by any means, and so his project took definite shape, and soon he was busy making preparations for the great journey. He decided to take with him one native clergyman besides a force of 226 men from different tribes. The march was begun, and though at times there were many hardships and discouragements, yet with a desperate struggle they succeeded in getting safely through the dreaded Masai land, and Hannington supposed that all danger was now over. He never once thought that his entry into Uganda from the north-east would be opposed. He was not aware of the alarm which existed in the minds of the tribes of Central Africa with regard to a European invasion, and that the chiefs were busy instilling into the mind of their young King, Mwanga, the duty of repelling any attempts of white men to enter his kingdom by the "back-door" of Usoga.

When information reached the missionary party at Uganda that their bishop was about to visit them, they were naturally alarmed. They explained to the king the object of his visit with the hope of removing from his mind the suspicion that he was coming as an invader. The king at once summoned a council of his chiefs, who unanimously concluded that the white teachers were only the forerunners of evil, and that they were waiting for their head man to arrive, when they would commence at once to eat up the country. It was finally decided that the Bishop's party should be conducted round to the south of the lake, and there await the pleasure of the king. Hannington's place of imprisonment was a small hut with no ventilation. Here he was kept for eight days, suffering intensely from wounds and bruises he had received in being dragged to the village. At times he would become so weak that he could scarcely hold his Bible. Almost torn to pieces, racked with fever, deprived of every comfort, and with the shadow of an unknown doom hovering around him, never for a moment did his confidence in God waver. Every morning during his hard-fought journey he had repeated his travelling Psalm, "I will lift up mine eyes unto the hills, from whence cometh my help." When at length the message was received from the king, Hannington was conducted, with his men, to an open space without the village. Soon the ground was covered with his dead and dying caravanmen. In this last supreme moment Hannington made use of his commanding mien, which never failed to secure the respect of the most savage; and as they hesitated with their poised weapons, he bade them tell the king that he was about to die for the Ba-Ganda, and that he had purchased the road to them with his life. And as they still hesitated, he pointed to his own gun, which one of them discharged, and the great heart that for love of Christ and his needy ones, had dared and braved and suffered, was forever stilled, for "his eyes had seen the King in His beauty."

His last message to his friends in England was, "If this is the last chapter of my earthly history, the next will be the first page of the heavenly—no blots, no smudges, no incoherence, but sweet converse in the presence of the Lamb."

What did he achieve? With reference to this the chronicles of his life says: "He died at the early age of thirty-eight; he had not time to do many things, and yet we may truly say he did much. Not to mention the deep impress of his own personality, which he has left upon those who were brought into close contact with him, he has given to the mission in Eastern Equatorial Africa an impulse of which we may confidently expect that it will not lose the momentum. He has completed the circle of that great ring of Christian nations of which the signet-stone is the Victoria Nyanza, and, in joining the two ends has welded them together with his death. Future messengers of the Church along the upland stretches of that northern route

will remember who first trod that path for Christ, and by the example of his life many others may step forward to uplift the banner dropped from his dying hands."

What has been said of another we would say of him: "What a life! What a man! These glimpses into the inner regions of a great soul do one good. Contact of this kind strengthens, restores, refreshes. Courage returns as we gaze; when we see what has been, we doubt no more that it can be again. At the sight of a *man* we, too, say to ourselves, 'Let us also be men!'"

M. C. ROWELL.

British Columbia Convention.

THE British Columbia Branch of the Women's Missionary Society has just held its Fifth Annual Convention. It was opened on Sunday, May 12th, by a public meeting in the Metropolitan Church, Victoria, B.C., presided over by Rev. S. Cleaver. Rev. Mr. Woodsworth gave a very interesting address on Indian Missions, and Mrs. Colter, of New Westminster, gave one on Chinese Missions. Her enthusiastic and eloquent address was listened to with deep attention.

Monday and Tuesday, the ordinary business was proceeded with. Reports were received from auxiliaries, and many valuable suggestions obtained therefrom. The workers were encouraged, and whilst we regret more has not been accomplished, yet we are grateful for the manifestations of Divine approval.

Our membership is 212. The treasurer reported the income for the past year to be \$406.80.

We have not the enthusiasm at our Conventions consequent on large numbers, but this is more than made up by coming in contact with the missionaries. We help them by our practical sympathy, and they inspire us with their zeal. Rev. Mr. Beavis addressed us on the desirability of opening a home at Bella Bella, which is the centre of the district. He hoped the Women's Missionary Society would assist, if only by a moderate grant, as it is impossible to do satisfactory work without one. Rev. Mr. Raley pleaded as earnestly for Kitamaat; he thanked us for what had been done, and told us the Indian Home he had started two years since now numbered forty-eight members. Memorials *re* these cases will be sent to the Board.

As the *Glad Tidings* did not arrive till a week past her time, great anxiety had been felt for the safety of our missionaries. Mrs. Nicholas, who had been on board, was requested, when introduced to the Convention, to tell us her experience. Their preservation was another instance of answer to prayer and the guardian care of our Heavenly Father. Miss Paul, who was *en route* from the Deaconess Home, Toronto, to Port Simpson, was among our visitors, and gave us a very interesting account of that institution.

Mrs. Osterhout, from the Naas, and Mrs. Beavis, of Bella Bella, spoke of the work amongst the Indians. Mrs. Morrow, of the Chinese Home, spoke of the good seed bearing fruit, and also of the difficulty experienced in overcoming prejudice. One poor girl refused to eat for fear of poison, and only yielded when weak and faint from starvation.

Mr. Tate and Mrs. Colter testified to the progress made by the pupils, and the efficient management at the Coqualeetza Institute.

A discussion on the "Harmony of Auxiliary with other Church Work," led by Mrs. Nichols, and an address by Mrs. Colter on "How to Interest Auxiliaries," were interesting and instructive. Our gifted president, Mrs. (Rev.) Watson, referred to some who had been with us on former occasions now laboring in distant fields, whilst others had passed away to be "Forever with the Lord." She reviewed the work of the society generally, and the causes for encouragement. Miss Bowes, accompanied by the Convention *en masse*, presented our greetings to the Conference in her usual clear and happy style.

The report of the Supply Committee showed that several boxes of useful articles had been sent where most needed; also a sewing machine to Kitamaat from the Metropolitan auxiliary. A solo by Mrs. Rowlands, and a duet by Misses Tranter and Graham were much appreciated, also the singing of the girls from the Chinese Home.