

hath done for me." That was the practical basis of their interest in missionary pursuits. Apart from their obligations as citizens, as Christians, apart from all conceptions of their highest duties which were foremost in their minds, they could not get rid of the practical basis of utility which confronted them on every side. If they were to have relations with other countries, those relations must be entire and complete, and the basis of their lives must be known. What was their religion? It was not always what they professed with their tongue, but those great formative ideas which lay at the bottom of their character, and did, in fact, dominate their life. Every national life must be built upon religion, and the moment that European influence in any part of the world tended to become predominant the native tribes sent to ask for a teacher. They felt that they surpassed other kinds of people, and that if they had to face them they must understand them, and they could only understand them by a teacher. They always found—it was the testimony of all missionary bishops—that they received more applications for teachers than they could entertain. That was the fault of those at home. It was useless to think that they could colonize and be progressive in the world unless they taught the people. Upon the broad basis of national duty they might get the people to take a greater interest in missions, and if they would not do it from the highest of all motives, let them do it from a motive that was intelligible and permanent. He implored them to inculcate that with all their power. Nothing was good universally and succeeded in every possible case. There were and there would be difficulties in the teaching of Christianity, but that ought not to interfere with their zeal and determination. The call was clear; the obligation was beyond dispute, and they could not refuse to listen. They must take the obligation or perish.—*The Times, March 7th.*

A Little Longer.

(Quebec Diocesan Gazette.)

"There are, who love upon their knees
To linger, when their prayers are said,
And lengthen out their Litanies."

A little longer! I mean upon your knees at the close of every service of public worship. That beautiful reverent custom of the Church must not be allowed to degenerate into a cold formality. It is not because it is a custom, but because it is reverent and dutiful, that as soon as we reach our places in church we kneel for a silent prayer. Do not let it be too short. Make it real and earnest. And to help you in that, follow Scriptural advice, and "take with you words," (Hosea xiv. 2). Know beforehand just what you are going to ask. For example:

LORD, I have loved the habitation of Thy House, and the place where Thine honour dwelleth. Be with me, I beseech Thee, in the service of praise and

prayer. Hear, graciously, the prayers of Thy people. Confirm with Thy power the acts and words of Thy ministers. Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

If you cannot at first commit the words to memory, copy them, or some like them, in the front of your Prayer Book, and be not afraid to use them so. And when the service is all ended, do not make haste to go away. That half minute of stillness, long enough to be noticed, but not long enough for a real, hearty prayer, is not all that is needed. Again, "take with you words." Have something ready. Add, if you will, words and thoughts of prayer, prompted by the service just used, its chief lesson, the sermon, or devout wishes for blessing on some dear friend. Do not leave it all to chance. Begin with some such words as these:

THANKS be to God for all His mercies and blessings through His Church. God the Father, bless me. God the Son, ever seek to save me. God the Holy Ghost, strengthen and cleanse me. The Holy Trinity be with me and abide with me now and evermore. Amen.

At the close of the Holy Communion, especially, it might be expected that all souls would feel deeper fervour of prayer, and wish time for more words of thankfulness. It would be wise use of time, as well as decent and desirable reverence, to remain thus in prayer until all that remains of the consecrated elements have been, as the Prayer Book bids, "reverently consumed."

Uganda.

(From THE C. M. INTELLIGENCER, April, 1900.)

On December 20th the Special Commissioner for Uganda (Sir H. H. Johnston) arrived at Kampala, the Government station at Mengo. The reception of Her Majesty's representative was held in a large native building put up by the chiefs themselves as a council chamber. All the Europeans at the capital were present. The commissioner addressed the three regents and the other Baganda chiefs in Kiswahili, which they all understand. On Christmas morning he attended the native service in the large church on Namirembe. There was an enormous congregation, and six hundred communicants. The entire service was taken by two of the native pastors, Henry Wright Duta and Bartolomayo Musoke. On his way to Uganda, Sir Harry Johnston passed through Busoga. He was greatly interested in the work of the mission. Mr. A. Wilson, knowing the language, was his mouthpiece to the people. He communicated to them his plans for their future government, and when closing his remarks said, "Tell them how interested the Queen is in their welfare! how she wants them to

improve themselves and their country," and added, "Long ago we English were like the Kavirondo, and wore no clothes, and smeared our bodies with paint, but when we learned Christianity from the Romans we changed and became great. . . . We want you," he said, "to learn Christianity, and to follow our steps, and you, too, will be great." Many Basoga afterwards remarked that they had never before heard such words from any "Musungu" at the fort.

Some idea of the size of the new hospital at Mengo, the building of which Mr. K. E. Borup has superintended, may be gathered from the fact that it has taken 112 tons of grass wherewith to thatch the roof. This quantity of grass had to be carried to the building by the natives. Mr. Borup says, "Allowing eighty pounds per man to carry, it would take a procession of over 3,000 men to bring it. The grass was brought for less than £30." The hospital is a permanent and solid structure to replace the old one. It is in the shape of a double Maltese cross, and has accommodation for fifty beds.

Writing to a friend in England on November 25th last, the Rev. A. E. Fisher, of Bunyoro, gives some particulars of the work in his district. Masindi is the name of his headquarters station, and twenty out stations are being worked. The most advanced out-stations are Fajai, on the Nile, and Majungu, on the Lake Albert. Besides Mr. Fisher, the staff consists of Mr. H. H. Farthing, the Rev. Thomas Semfuma (Masindi), the Rev. Nua Nakawafu (Kawola), twelve Baganda and several Banyoro teachers. The young king, Josiya, who was baptized by Bishop Tucker early last year, has only one-third of his father's kingdom, Uganda and Toro having taken two thirds. The great chief of the Bagaya, Paulo Byabachwezi, has also been baptized. Mr. Fisher thus sums up some of the results of the mission: "Slavery banished; freedom to all. Ritual of devil-worship (including teeth-extracting, burning, and self-mutilation) stopped around stations. Witchcraft and burning on the decrease. In a word, a great blow has been struck at the works of the devil."

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—*J. C. Hart.*

Goodness is that which makes men prefer their duty and their promise before their passions or their interest.—*Sir W. Temple.*

Notes by the Way.

MISSIONARIES cannot be obtained in sufficient numbers for the foreign field

THE Bishop went to Montreal on April