

the soil and show the natives how men of their own colour can work and thrive; but as they are devoted Mohammedans they act as missionaries of their faith. Arab traders are influential in many regions in leading the tribes to espouse the religion of their Prophet. The powerful Mussulman Society known as the Senousians has turned many tribes to Islam. This fraternity, the most successful of all the Mahomedan propagandists, has its monasteries, and wields a great power from Morocco to Mozambique. It is said to have made ferocious bigots of thousands of blacks, who formerly welcomed intercourse with white Christians. The growth of Mahomedanism in Africa is hindering not only the spread of Christianity, but also the advance of commerce.

General Wolseley has his life task before him, the civilized world looks on in painful yet hopeful anxiety.

WE thank our friend the Boston *Congregationalist* for the following editorial. Canada may be none the worse for observing its point:—"The avidity, and nonchalance, with which our Presbyterian friends sometimes undertake to supplement their ample resources for denominational purposes from Congregational pockets is only equalled by the easy responsive charity with which some Congregationalists seem always more ready to give to Presbyterian purposes than to the needs of their own churches. We hear of a Presbyterian solicitor who has lately been obtaining donations from individuals, and collections from Congregational Churches, in this vicinity, in aid of a Presbyterian Mission among the Canadian French; while an accredited representative of the Congregational Churches of Canada, here to ask a little help for the Congregational Mission among the French at Belle Riviere, finds his way blocked by this previous appeal. Now our Presbyterian brethren happen to be strong in Canada. If we remember, they have—besides mission stations—nearly 900 churches, fifteen of which are in Montreal. Congregationalism has about 100 churches, three of which—one strong and two weak ones—are in Montreal. Under these circumstances it really seems as if it would be a more brotherly—not to say Christian—thing were Congregationalists to help their struggling brethren in Canada to maintain and make more vigorous their Belle Riviere Mission to the Canadian French, than to help build up a rival denomination there. Rev. A. F. Rivaud, the excellent pastor of this mission, graduated at Andover in 1882, has the hearty endorsement of that seminary and

of the Canadian brethren, and will be very happy to receive—his address for a short time is at the Congregational House, Boston—such help as may be given to his needing and hopeful work."

The value of "Organized Independency" is forcibly presented in the following account of what the London Union is doing, taken from the English *Congregationalist*:—"The organization of life, which seeks to co-operate, and cheerfully sacrifice mere local interests for the common good. We rejoice to believe that in our present need we are beginning to realize the strength of true union. May our organized liberty grow.

Last month we noticed the philanthropic work which is being done by the London Congregational Union. Its most distinctive work, however, is in relation to the religious needs of the metropolis. During the eleven years of its existence it has exercised a vast influence on the London Churches of the Congregational order. The "constitution" of the Union defines the limit of its operations as within the area known as Greater London, comprising the whole of Middlesex and such parishes of Surrey, Kent, Essex, and Herts, as are within twelve miles of Charing Cross. Within that area, according to the official returns up to midsummer, 1884, there was at that time a population of 5,093,995. To meet the religious needs of this population there was a total Congregational provision for religious worship of 221,691 sittings. Upwards of eighty per cent. of the metropolitan churches are affiliated with the London Congregational Union, and most of those not formally affiliated share the advantages which the other churches enjoy. The objects of the Union, briefly stated, are to promote spiritual inter-communion between the Congregational Churches of the metropolis; to aid such of them as are weak; to secure the planting of new churches where these seem to be required; to assist churches in adapting their provision and methods to the altered necessities of districts in which they are located; to facilitate the expression of their opinions upon religious and social questions; and, in general, to advance their common interests, and promote the evangelization of the people. In the earlier years of its existence the efforts of the Union were necessarily confined almost entirely to the first of these objects, but now the actual work accomplished goes far beyond the objects originally contemplated. By special evangelistic movements; by advice in cases of difficulty; by good offices in the way of arbitration, whereby disputes have been determined and peace maintained or restored; by information which has guided and stimulated aggressive effort; the Union has been the means of increasing the usefulness of the churches, and promoting their general prosperity. The operations of the London Congregational Union are not confined to London. During the past five years a sum of more than £6,000 has been devoted for Church aid and Home Missionary work throughout the country.