

ways affect Arab customs. He has a guard of 200 men.

A day or two after the appearance of this deeply-interesting letter, which drew forth earnest prayer from many Christian hearts, it was announced that £5,000 had been committed to the Church Missionary Society, for the purpose of starting a Mission in these countries. Thus the prayers that since the death of Livingstone have not ceased to ascend for the interior of Africa, seem likely to be answered, and these long-benighted regions are at last to be visited by the day spring from on high. Mr. Hutchinson, Secretary of the C. M. S., speaking on this subject at a meeting of the Royal Geographical Society, said:—

"There were, of course, great difficulties in the way of carrying out the proposal, but every possible precaution would be taken; and in accepting King Mtesa's invitation, which they expected was sincere, they did not anticipate any of the dangers which some people spoke of. (Cheers.) The Society thought and believed that half the energy, fortitude, and indomitable perseverance which had been displayed by geographical explorers would suffice to bring the Gospel to the shores of the Nyanza. What the Society was now considering was what was the best route. They knew that a combination of circumstances should direct them in what they were about to undertake. From one friend they had already got £5,000, and another friend had that morning promised to give them £3,000. (Cheers.) Surely that showed there was a feeling in this country which would bring to the poor wretches of Africa that Gospel which made the people of this land what they were."

THE MISSIONARY BAKERY.

The Rev. Dr. Hamlin has been imparting somewhat of his ripe wisdom and mature experience as a Missionary in a course of lectures, addressed to the students at Andover, United States. Perhaps the most interesting lecture of the course was that on the relation of the Missionary to secular operations, some account of which we subjoin from the ably-conducted Bos-

ton *Congregationalist*. The speaker's long and remarkable experience in this line gave him ample material for illustration. The poverty of the pupils at Bebek Seminary, some twenty-five years ago, suggested the need of regular and lucrative work, in place of gratuitous aid. A shop for making sheet-iron stoves and simple tinware was started. Under the direction of Dr. Hamlin, the boys worked three hours a day, with a will and with success. They earned enough to clothe themselves, to put glass windows into their shop, and to add to their supply of tools.

Such a secular employment of Missionary labour was warmly opposed in the field and at home. It would tend, it was said, to unspiritualize the students. But the head stove-maker replied that heathen minds, destitute of spirituality, steeped in worldliness, would not be likely to be corrupted by being taught to work, instead of to beg. The boys did not all become ministers, but some did, and noble ones, successful pastors now at Constantinople, Harpoot, and other stations; while one is a professor in the Central Turkey College. Another, thus started in the stove business, by subsequent connection with Cushing and Mack, of Lowell, became a Christian merchant in Turkey, who contributes an annual average of \$3,000 to benevolent causes. Winter closed, and with it the demand for stoves; but the rats they always had with them. So, with a Yankee rat-trap for model, the manufacture of that useful commodity was begun, and some six persons kept employed. Jewish boys carried them through the city, sometimes crying out to Dr. Hamlin, "Here's a rat-trap, sir, right from Boston!" But stoves and rat-traps only touched the edge of the trouble! If a flour-mill and bakery could only be started! A providential interview