

ordained *Melanesian* deacons. These last, trained at the Norfolk Island School, which has sent out 381 teachers, and has now 220 in course of their seven years training.

Bishop Selwyn, when speaking at the mission conference in London, says of one of these native deacons, "Placed in the hardest of missionary posts, he came to me after three years and said, 'Bishop I cannot stand this; I *must go*, send me anywhere else but not back to that Island.' Exhorted and comforted by the Bishop, he returned, and now after seven years is winning his way."

It is something to know that the Melanesia Mission is now chiefly supported by Australia and New Zealand.

We pass over the missions of *North America* as we hear of them and are in the midst of them, but we wish much that we could see Miss Thomas and know from her own lips how the work is progressing among the Auracanian Indians in *South America*.

Bishop Stirling writes hopefully of "The now peaceable Auracanians." He also speaks of his staff of clergy being nearly doubled in the last two years, still I fear they do not number more than *thirty* for Chili, Paraguay and Serra del Fuego as well as the Falkland Isles.

AFRICA.

Sierra Leone, on the N.W. Coast, the asylum for freed slaves, called the Missionaries' Grave, as in eight years from the formation of the mission fifty-three missionaries and their wives had fallen victims to the deadly climate. The Bishopric, (founded in '51) is now filled by Dr. Ingham, who has been spared for twelve years and is head of a native church, he himself being the only foreigner belonging to it.

Some 12,000 church members are mentioned with large populations of Pagans and Mohammedans in regions beyond.

In the Diocese of *Tarubu* and the *Niger*, Bishop Tugwell still withstands the deadly climate which in 1894 was fatal to Bishop and Mrs. Hill within a month of the commencement of their work. He has two *natives* as assistants, Bishop Phillips and Bishop Oluwole, eight European clergy work here with sixteen native clergy, a small number to minister to the 20,000 converts besides prosecuting missionary work. Several stations are vacant through death, while kings and chiefs of populous towns in the interior have applied for missions among their people.

On the South-Eastern Coast we see the Zambesi River, with Zanzibar as its principal station, now forming a separate Diocese under Bishop Richardson, with the Diocese of Likoma to the South, with a medical man for its new Bishop.

The Universities' Mission, was stirred into life by Livingstone's work in this part of Africa. The London *Times* last month made a strong appeal for this mission, in which it stated, "During the forty years that they have been at work here four Bishops have died at their posts, two have been disabled; twenty-seven clergymen and forty-four laymen complete the roll of lives laid down in this service. The present missionary force, of whom eighty-five are Europeans and one hundred and nine Africans, receive *no remuneration* beyond board, clothing and money sufficient for correspondence."

There are 1,200 communicants out of 3,500 adherents. The editor of the *Mission Review of the World*, says, "This body of missionaries is second to none for devotion and readiness to risk all and suffer all for Christ's sake." The first missionary has now gone to Pemba. Those who are interested in the final abolition of the slave trade will know what that means.

UGANDA.

Just on the Equator, but well inland we come to Lake Victoria, Nyanza, with Mengo the capital of Uganda at the Northern extremity. And here we may well pause and say, "What hath God wrought; in twenty-two years what a transformation! Read the life of Bishop Hannington and of Mackay, to learn what the people of Uganda were, and then take Bishop Tucker's last report; forty-five clergy, thirteen of whom are natives; European workers, fifty-one, twenty-seven of whom are single ladies; and seven hundred and forty-two native teachers. The Christian adherents number 15,000, the communicants 3,640. Four thousand people meet daily at six in the morning for worship and Christian teaching, while some 20,000 assemble on the Lord's Day. The natives have erected 321 temporary churches, in one of which 6,000 people gathered when Bishop Tucker returned from England. Twenty-five stations occupy the country round about, while from the Christian King of Toro comes the most touching letter pleading that missionaries may be sent to teach his people, "I want my people to be a strong lantern that may not be put out."

"THE POWER OF THE RESURRECTION."

What is the objective point of this bird's eye view? "The world for Christ." The promise is, "He shall reign."

The dawn of that eternal triumph of light over darkness is even now upon us. At one time the watchman's cry was "The night cometh and also the morning." In St. Paul's time it was "The night is far spent, the day is at hand."

Now is it not, "Arise, shine for thy light is come." "The light shineth out in the darkness and the darkness overcometh it not."