with incomes always moderate if not insufficient, are the first to suffer. The falling off in the Society's income in 1884 compelled reductions in its grants to many colonial dioceses; among them the Diocese of Fredericton suffered a reduction of £350. The venerable Metropolitan, writing on February 4th, 1886, says :—

"I earnestly hope that the income of the Society may be such as to allow it to make a grant such as we have at present. Whilst I say this, I am fully aware of the many calls made in every direction on the Society's funds, and also that the Society is but the almoner of the Church, and is obliged to take a general view of the necessities of the various claimants on its bounty, and that it must proportion its grants to the money placed at its disposal. I can only ask, therefore, for a favourable hearing."

### Murder of Bishop Hanington.

The Rev. F. E. Wigram, Honorable Secretary of the Church Missionary Society, writes to us as follows: "We have received long journals from Mr. Mackay, our missionary at Uganda, recording the events between October 25th and December 25th. He gives a vivid description of the suspense and anxiety through which he and his brethren had passed with regard to the fate of Bishop Hanington and of themselves. He fully confirms the accounts already received and published of the apprehension and murder of the Bishop, and the majority of his fifty porters, even to several minute particulars; while he is able to add details, on the testimony of an eye-witness, and others who had returned to Uganda from Usoga, the scene of the murder. It appears that while the porters were speared, the Bishop, at his own urgent request, was shot with his own rifle. One witness reports: 'When a prisoner, the Muzunga [European] said that he was going to Buganda to see those who had been taught, they kept him aloof from his men and his goods, but allowed him his bedding, and his Bible, and one or two other books. He occupied his time in writing much. When they were about to kill him he bade them tell the king that he had purchased the road to Uganda with his life, and that he died for the Buganda' [the people of Uganda]. One relic of special interest has been secured. The Bishop's pocket-diary was purchased by one of the mission boys, who noticed it in the hands of the King's gate-keeper, the man who had been despatched with the order for the Bishop's execution. It contains a *resume* of the Bishop's march, from the start at Rabai, on July 23rd, to the arrival at Sakwas (Markwa Sumbe), not far from the northeast corner of the lake, on October 6th, and shows it was almost entirely on the track of Thompson's return route, *i. e.*, far east of Kilima-Nijars. The missionaries in Urganda were still in a precarious state when they wrote, though the King had permitted one of them, the Rev. P. O. Flaherty, to leave in the Society's boat for the south end of the lake. One other Christian convert had been burned alive on a charge of insulting the King. Mr. Mackay adds: 'The devotion and courage of the young Christians are wonderful.'"

A Noble Example.—The University of Cambridge, England, is giving a noble impulse to the mission of the Church, and is setting an example which other colleges may wisely follow. Last year a band of athletes went forth to Mid-China, one of whom is said to have since devoted his fortune of £100,000 to the work among the heathen. More recently fifty-three Cambridge men have offered themselves to the Church Missionary Society; and now we learn that the Honorary Secretary of the Society has received a letter, signed by thirty graduates and under-graduates of the University, desiring mission work, and saying that "the *only* fitness for foreign work we venture to claim is that we are willing, by the grace of God, to go where most wanted." This, indeed, is a noble spirit, and such an example will not be without its influence. Surely God is answering prayer, and is raising up laborers for the harvest-field. Are there none among us here to emulate such zeal, to follow such an example?

An Interesting Ceremony.—On Sunday afternoon at All Hallows', Union street, Blackfriars, a memorial brass was unveiled to the memory of Joseph Richard Cudwell. It appears that some years back a burglary took place at the church, in connection with which Cudwell, then a mere lad, was arrested and convicted. On his release he was taken in hand by the vicar and by Mr. Williams, the head of the local branch of the Church of England Working Men's Society, of which he became a most useful and hard-working member. On his death a few months back, his fellow members resolved to commemorate his labors by the placing of the brass in question in the very church with which his connection had commenced in so strange a fashion. Sunday's service was a full choral one, and at its close the Rev. W. Berkeley, Vicar of All Hallows, gave a brief address, selecting as his text the Parable of the Talents, and emphasizing the fact of "Joe" having "done what he could" according to his abilities and opportunities. The brass, a very handsome one, with an appropriate inscription, was then formally unveiled by Mr, Charles Powell, the Secretary of the Church of England Working Men's Society.

The Saxon Church at Bradford-on-Avon—a priceless little building which was unearthed from parasitic buildings by the late Canon Rich Jones—is said to be in grievous danger. The trustees, in whose hands it has been vested, have shored up the walls with timber. If the decayed roof should fall before the money has been raised for repair, even the timber shoring will hardly save the walls from falling to pieces. Its loss would be irreparable. It is quite the most valuable structural reminiscence of Celtic tradition in England.