

FAME, WEALTH, LIFE, DEATH.

What is fame?

'Tis the sun-gleam on the mountain,  
Spreading brightly ere it flies;  
'Tis the bubble on the fountain,  
Rising lightly ere it dies;  
Or if here and there a hero  
Be remembered through the years.  
Yet to him the gain is zero;  
If but only in the air

May be heard some eager mention of their name,  
Though they hear it not themselves, 'tis much the same.

What is wealth?

'Tis a rainbow still receding  
As the panting fool pursues;  
Or a toy that youth, unheeding,  
Seeks the readier way to lose;  
But the wise man keeps due measure,  
Neither out of breath nor base;  
But he holds in trust his treasure  
For the welfare of the race.  
Yet what crimes some men will dare  
But to gain their slender share

In some profit, though with loss of name or health:  
In some plunder spent on vices or by stealth!

What is life?

'Tis the earthly hour of trial  
For the life that's just begun;  
When the prize of self-denial  
May be quickly lost or won;  
'Tis the hour when love may burgeon  
To the everlasting flower;  
Or when lusts their victims urge on  
To defy immortal power.

Yet how lightly men ignore  
All the future holds in store,  
Spending brief but golden moments all in strife,  
Or in suicidal madness grasp the knife!

What is death?

Past a dark, mysterious portal  
Human eyes may never roam;  
Yet the hope still springs immortal  
That it leads the wanderer home.  
Oh, the bliss that lies before us  
When the secret shall be known,  
And the vast, angelic chorus  
Sounds that hymn before the throne!

What is fame, or wealth, or life?  
Past are praises, fortune, strife;  
All but love, that lives forever, cast beneath,  
When the good and faithful servant takes the wreath.

—The Academy.

THE MISSIONARY WORLD.

NOTES FROM KAFFRARIA.

The Rev. P. L. Hunter, writing from Gillespie Station, says: You may remember that on coming here two years ago, the chief Jojo promised to put up two huts for us on the site of future building. Time after time I came on visits, but found no huts, yet on each occasion renewed promises were made that on my next visit I would find them ready. I trusted the chief's promise, but it was a vain hope—the huts are not yet built! You may fancy the astonishment of the people who saw in the course of a few weeks a substantial house of brick rising from the ground, and assuming proportions far beyond their highest efforts.

Chief Umfundisi, with whom we were staying, rode over frequently to watch the building, and on returning would exclaim in wonder, "Oh, the house is beautiful! It is growing very fast!" His people had built for us a small low hut, but had left off before finishing the work, wishing me to give them beer. I promised to kill a goat and make a feast instead, for those who had been doing the work, and were you to judge by the large company who gathered to the feast, you would imagine the work was nothing less than building a whole village!

Women and children are expected to do all the work,—they are the hewers of wood and drawers of water, the children, the herds and weeders, the milkers, the grinders, the nurses—in fact, everything they can do, and many things they cannot. It is a common sight to see a little lad trying to guide a plough drawn by six fractious oxen, while the father or elder brother quietly looks on, with scarcely a hand to help. It takes the women a whole day to go to the bush, six or eight miles off, chop a bundle of wood, and carry it back on the head. These bundles vary in size according to the strength of the bearer; but some weighed at the store out of curiosity, turned the balance at over eighty pounds.

On one occasion, when I had left Mrs. Hunter at Sulekama, and was present here with the waggon, a woman asked when "her mother," my "inkosikazi" was coming? I replied, "How can she come? Don't you see the waggon there?" "Oh, she will come on her feet," said the woman. "But she can't leave her child," I said. "Then she will carry the child on her back." A very simple solution of a four days' journey by waggon, but quite a natural one to these women, who often do the same.

One of our communions was specially impressive as be-

ing the first when adults joined the Church by baptism. One was Leah, Jojo's chief wife—a woman of fine character and eager to learn. Eliza, the other woman, had Christian friends; while Enoch, the third, who is teacher of the school, had come from one of our stations as a candidate. All are exercising a very decided influence for good among the people. Let us pray that this may be but the earnest of a rich ingathering from the Amaxesibe.

INDIA.

There can be no doubt that the heart of India is at the present time turning towards Christ with the deepening conviction that He is India's Saviour. For instance, we are told that during the last Hardwar festival the belief was widely prevalent that the power of the Ganges is about to depart, and that it will now be in vain to visit it for the purpose of receiving any spiritual benefit. "Then why not receive Christ?" said Mr. Thacknell of the American Presbyterian Church to some of the people who had made the statement to him. "We shall see," they replied. If Abana and Pharpar, if "Ganges' holy tide," are felt to possess in their waters no miracle of cleansing to meet India's deep sense of sin, this but prepares the way for recourse to that other stream, flowing so full and so free, in which every sin-stained soul may wash and be clean. Even now men are musing in their hearts, and the chariot is in the act of turning Jordan-wards.

Another proof. Let us hear what the active Hindu assailants of Christianity are saying to the worshippers of Vishnu and Siva. The following is the translation of a passage in one of the Tamil issues of the Hindu Tract Society: "If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian Churches. Do you not know that the number of Christians is increasing, and the number of Hindu religionists is decreasing, every day? How long will water remain in a well which continually lets out, but receives none in? If our religion be incessantly drained by Christianity, without receiving any accessions, how can it last? Does it not seem as if a cry were heard through the air, 'Great Pan is dead?'"

Another sign of the times, suggestive and prophetic, is the simple fact that there are native schools, the authorities of which are willing to admit Christian teaching. Mr. Longman of Calcutta, one of the agents of the London Missionary Society, tells us in a recent article, how he and his colleagues are in the habit of receiving applications from vernacular schools for pecuniary support. In such cases they give a regular grant towards the expenses of the school, upon the condition that one of their evangelists is allowed to teach the Bible to all the children attending it; and they are only prevented from extending this work indefinitely by want of funds. Now, is not this a door swung wide open? and more even than an open door—an openness of mind to the teaching of Jesus. Mr. Longman describes a journey in the course of which they visited two schools—the one a Hindu and the other a Mohammedan—from which such applications had been received. And there are other schools in the same neighbourhood which would gladly welcome an evangelist if the missionary had the means of sending him. Would that the Church took full advantage of an opportunity like this! The door is open—held open from within; the children are gathered, waiting; but the teachers come not, or come to so few. Yet the teachers could be found—native Christians capable of the work, and willing to be sent. The golden harvest is plenteous; the labourers even are not so few as in some other fields; all that is wanted is the absolutely necessary support of the labourers.

AFRICA—UGANDA MISSION.

The C.M.S. has received letters from Uganda down to the middle of September. Mr. F. C. Smith was at Mengo, the capital, at the beginning of September, and gave an encouraging account of the work in Busoga, at the north end of the lake. The chief, Wakoli, was friendly, and the people anxious to learn. Mr. Smith was purposing not to return to Wakoli's, however, but to a place about three days' journey from Mengo, where the people had offered to build a church. Four Baganda Christians were to accompany him to labour at various out-stations under his superintendence; they were to be entirely supported by the Church in Uganda.—Walker and Baskerville have been at work in Budu, a province south-west of Mengo. Walker reports of the people there: "I have lived with them for more than three months without spending anything. Many other Christian chiefs offer to provide all that the country will supply for any one who will go and live there and teach the people."—Ten new members of Church council have been elected at Mengo. Three of the Christians there wish to go to work among the Wusukuma at Nasa, at the south end of the lake. One of them, named Natanilli, might have been one of the biggest chiefs in the land, but he preferred passing it on to his brother, and giving his whole time to preaching. He is one of the newly-elected elders (was elected unanimously), and quite a boy to look at. Mr. G. L. Pilkington has sent home the Epistle to the Galatians, which he has translated with the aid of Henry Wright Duta, and is now translating Exodus. He writes: "I have the names of thirty-six chiefs who have offered to build for and feed a European residing at their place. I could easily add to this list if I tried. The political outlook in Uganda is by no means free from anxiety. On the recovery of the country in October, 1889, the Roman

Catholics and the Protestants agreed to divide the chief offices. Mwanga's adherence to the Romanist party, however, gives it a certain measure of popularity, and some of the chiefs who were then appointed to their office and the lands attaching to it by the Protestants have subsequently declared themselves Romanists. Hitherto those that have changed have laid down their office, but the Romanists are now making a determined effort, on the plea of religious liberty, to secure for chiefs changing their adherence the retention of their privileges. Fortunately, Captain Lugard is not likely to give in to them.

TIBET.

Most Christians know that Chinese Tibet is the only country in the world whose doors are yet closed against the Gospel, but not all are acquainted with the fact that for nearly forty years the agents of the Moravian Mission have been patiently waiting and working to obtain an entrance. They have three stations in the Western Himalayas, two of them, Kyelang and Poo, being within British territory; and the third, Leh, being in Ladak, which is under the rule of the Maharajah of Kashmir, and where the language of the people is Tibetan. The two former stations were occupied very early, but it was only within the last few years that the missionaries have obtained a footing in Leh, which is a valuable centre of missionary enterprise. It now contains mission buildings and a hospital for medical mission work. Dr. Jones of Birmingham, a Baptist by profession, has been appointed to succeed Dr. Marx at Leh. The converts are very few in each station, all the converts at present not numbering more than forty. But though the work of the Moravian missionaries has been more a work of waiting, it has not been an unfruitful waiting; for, when Tibet is opened to the Gospel, the missionaries who enter the country will find ready for them a Tibetan dictionary and grammar, and a translation into Tibetan of the whole New Testament and other books of the Bible. Many efforts have been made by the missionaries to enter the country, but so carefully are the entrances guarded by Chinese officials, that success has hitherto been simply impossible. Yet the workers "tread firmly," and who knows what God may accomplish during this centenary year? Many Tibetans are beginning to lose confidence in their Buddhist faith, and even their lamas or priests help to confirm their suspicion. At the days of Buddhism are numbered. May the prayers of Christ's people arise to heaven that the doors of Tibet may soon be opened!

CHINA.

A proclamation has been issued by the Taota of Kain completely acquitting Dr. Greig. Reference is made in this official document to the "great grace and condescension" with which foreigners are treated by the Chinese. The Chinese view of the case is given in detail, but the following sentences, which occur towards the end of the proclamation, are sufficient to point out how officials view the matter: "Yan Kwei Chang, because he lost his child, and could not find him, suspected the foreigner of exercising undue and evil influence. In the heat of passion, and without satisfying himself by clear enquiry, he forthwith assaults the foreigner and his assistant; and then brings a false charge against him. Really he has committed a grave mistake! Therefore, in addition to punishing Yan Kwei Chang and others, as by law provided, I feel it my duty to issue this proclamation for the information of the public." The proclamation closes with these words: "Do not wilfully create disturbance and bring condign punishment upon yourselves. Tremble and obey."

It would appear that the hospital and dispensary in Kirin are locked up during the absence of Dr. Greig, who is at present in Britain.

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