

represents this Apostolic spirit of self-sacrifice. And just because the work of the Domestic and Foreign Missionary Society stands so far apart from the selfish tendencies of diocesanism and parochialism, it should be our first claim and consideration, taking its place in the forefront of all those objects to which our offerings are given.—*From Bishop Satterlee's Convention Address, 1898.*

### THOUGHTS FOR THE SPIRITUAL LIFE.

1. If I be lifted up from the earth, will draw all men unto Me."

Is there no hope for those who lie  
Among the dead about to die?  
Writhing upon the great world's plain,  
Martyrs firm, in mortal pain;  
The fiery taint upon them all  
Of that Old Serpent of the Fall!

Yea, hearken! Israel, lift thine head,  
O lie no longer with the dead!  
For every care, for every crime,  
There yet is hope, there yet is time.  
Lift eye and heart: from yonder Tree  
Release and life look down on thee.

O look and listen! see thy Lord,  
And hear His calm absolving Word;  
O see the balm of all thy woe,  
Those precious drops of healing flow;  
O hear the word that sets thee free,  
"Thou art redeemed—I die for thee."

O see the boundlessness of grace,  
Those Arms of love o'erreaching space!  
O hear, in final triumph hurled,  
His "It is finished" o'er all the world!  
In that embrace, in that last breath,  
Is seen, is said, the doom of death.

Death doomed, sin purged, the Serpent slain,  
O dying soul, thou liv'st again!  
Hold fast that life, and evermore  
Look and believe, love and adore;  
By all this gain and all that loss,  
Lose never sight of yonder Cross!

Amen! for whither should I go?  
Whom shall I find on earth below,  
Whom shall I seek in Heav'n above,  
For Hope and Healing, Life and Love,  
Save Him Who hangs on yonder Tree?  
Uplifted Lord! save only Thee? Amen.

—S. J. Stone.

### REACTION IN UGANDA.

**T**HE marvellous success of missionary work in Uganda during the past decade has sent a thrill of enthusiasm and cheer throughout the Christian Church. Thousands of the natives of this darkest region of equatorial Africa have been brought into the light of Christian truth. Here, amidst the scenes of Bishop Hannington's life and martyrdom, of the heroism of Alexander Mackay, and of the short but effective career of Bishop Parker, have sprung up hundreds of

Christian churches, school-houses, and other instrumentalities for the moral and intellectual development of the African heathen; here also can be seen hundreds upon hundreds of natives flocking into the two or more churches to hear the everlasting Gospel preached. At Mengo a congregation of 6000 persons has been known to gather at the church, and nearly 2000 persons have been baptized in nine months' time. Such phenomenal success in mission work could only be compared with those good old days when the Apostles, the pioneer missionaries of the Church, went everywhere preaching the Word, gathering at one place 2000, and at another 3,000.

Writing upon this miraculous success of mission work in Uganda, Henry M. Stanley in the *Atlantic Monthly* for October, says:

On the 30th day of June, 1877, while I was yet six weeks from the Atlantic Ocean, the missionaries entered Uganda. For five years they labored with poor results. In the seventh year twenty-one converts partook of the Lord's Supper, and seventy-five had been baptized. In the eighth year the baptized numbered 108. After eleven years' work the missionaries were expelled from Uganda by the young Nero, the son of King Mtesa, who had received them. In 1890 they reoccupied it, and by January, 1891, the Christians here numbered 2,000. By January, 1897, Uganda contained twenty-three English Protestant clergymen, 699 native teachers, 6,905 baptised Christians, 2,591 communicants, 57,380 readers, 372 churches, and a cathedral which can hold 3,000 worshippers.

Such is the history, in brief, of the great missionary work of the English Church in Uganda. A wave of reaction has, however, now set in, which at one time seemed to threaten the utter destruction of the work, the death of all the Bible-readers, the expulsion of the missionaries, the establishment again of the reign of heathenism. In the providence of God, however, this, it is believed, has been happily averted. King Mwanga and those associated with him have not as yet been brought under the moral influence of the Gospel. In fact, they represent the irreligious class, who still adhere to their old heathen vices, desiring rather to live free from all restraints upon their lusts than under the pure Gospel of Christ. They therefore oppose Christianity, and are hostile toward those who are laboring to introduce it among their people.

In consequence of this bitter feeling a plot was entered into to rebel against the English Government in Uganda. Fortunately, this outbreak was quelled at once. Mwanga turned "state's evidence" and so escaped the punishment of his crime; but 100 of his pages were expelled from the court by the government. This so incensed the king that he at once raised a revolt. Embassies were sent out in every direction charged with authority to excite the people into rebellion against the English Government. At first the movement