

Africa to conquer Uganda. Of these eight, two return home from sickness, two died, two were killed, and two, Mr. Wilson and, subsequently, Mr. Mackay, were permitted to enter fully upon their labors as Gospel messengers.

For about six years Mackay and the comrades who subsequently joined him labored heroically among the savage tribes. Mtesa, the king, Stanley's friend, immediately after Stanley's departure, had been induced to embrace the Mohammedan religion, and consequently the way was not so smooth as the missionary pioneers had expected. Within about two years, also, the French Romish priests appeared upon the scene, to reap where they had not sowed, and to produce confusion in the heathen mind.

As builder, printer, smith, carpenter, boat-builder, farmer, and missionary, our countryman acquired great influence, and gathered around him a faithful band of native Christians, who have stood true to death. In 1884, however, Mtesa, by no means the worst enemy of missions, died, and his son, Mwanga, succeeded him. Mwanga 'cared for none of these things.' He was weak, wilful, and wicked, the mere puppet of the Arabs, whose Mohammedanism dictated the new policy of crushing the infant Church of Christ, the one hope of the country.

A time of persecution immediately set in. The royal savage burned and butchered about two hundred of the little band of native Christians; subjected the little church to the most aggravating indignities and cruelties; and after tedious weeks of confinement, ordered the death of Hannington, the first Bishop of East Equatorial Africa, so that Mackay could only write home saying, 'Our hearts are breaking.' Yet, nothing daunted, Mackay kept to his post, having faith in the indestructibility of that Gospel that had been sown as seed in the human heart, and awaiting, sometimes alone, face to face with death, the blessed time when the arm of the Lord would be revealed. And indeed it was revealed. Conversions followed martyrdoms. In one case one of the executioners of three boy martyrs, impressed by their faith and bravery, came and requested to be taught how to pray. Members of the king's court came to the mission against royal orders, and endured the consequence. So many as thirty native Christians at one time were heaped together and burned in a ghastly, but glorious funeral pyre. Yet so great was the power of Christ, that fresh applicants for baptism came forward whilst smelling the very fires of persecution. Little wonder that when it was suggested that the siege might be raised and

Mackay return from the field, leaving Uganda to the great enemy, his answer was worthy of the soldier of Christ—'NEVER!'

About two years ago, Mwanga, who, in his policy of vacillation, had begun to show some favor to the Christians, was dethroned in a revolt headed by the Arabs. Kiwewa, his successor, was murdered, and Kalema, a Mohammedan puppet, was made king. In the revolution Mackay and the Christians were expelled from Uganda, and sought refuge at the south side of the Lake, where Stanley met our unaccredited hero last September.

But the unexpected soon happened. 'The Christian refugees, Protestant and Popish, inspired by patriotic spirit, but against the wish of Mackay, formed themselves into an army and invaded Uganda. Several battles were fought, and it is remarkable that in one of them, three of the arch-enemies of Christianity fell—Pokino, who decreed Hannington's murder; Serukoti, who murdered the good Admiral Gabunga; and the Arab interpreter, Masudi, who poisoned the mind of the king against every European by his misinterpretation. The insurgents were soon headed by Mwanga, who now sits on the throne of Uganda, and naturally favors the Christians who restored him, and whom recently he so cruelly persecuted. But here occurs the mystery of Providence. Mackay was about to return to Uganda where his presence seemed indispensable to the future of the little Christian church, when he was struck down by fever, and, at the age of forty-one, died.

Spite of this mystery, we await with confidence the turn of events in this dark spot of 'Darkest Africa.' Our disappointments in the mission field have often been the prelude of our most surprising successes.—*The Missionary Record, Edinburgh.*

RELIGION OF CHINA.

A writer in the *Nineteenth Century* gives a very vivid glimpse of Polytheism in China—the religion of the people as connected with the state and controlled by the government. The Emperor is Pope as well as civil ruler; but as civil ruler he is supreme over all religions and all religious officers and performances. The *Pekin Gazette*, the official organ of the emperor, has been regularly published for more than five hundred years. The writer from whom we quote has been studying the *Gazette* and noting the official treatment of the religious manifestations of the people. In China ghosts act a very prominent part. There are shrines where miracles occur. Nobles and generals are regularly canonized and deified. The dead