

being trained there are fourteen evangelists, who conduct services in addition to their regular work in the school. The mission is a glad surprise.

UGANDA AND ITS RULERS.

The kingdom of Uganda, sometimes called Buganda, lies along the north and north-east sides of Lake Victoria Nyanza, in East Central Africa, and has a territory exceeding 70,000 square miles, and a population estimated at from three to five millions. The people are of the Bantu negroid stock, and are called Waganda. In religion they are heathen originally. Some have become Mohammedans and others Christians.

The inhabitants are divided into three great classes: 1. The "Bateka," hereditary owners of the soil, of Galla stock. 2. The "Bakopi," or peasantry, freemen of Bantu stock, mainly agriculturists, with the right to serve or leave any masters, but bound to follow them to the wars, receiving in return one or more wives and protection. 3. The "Badu," or slaves, who have no rights, and two or three of whom are owned by each peasant. They are mostly secured by raiding the surrounding lands.

When the country was first visited by Stanley, Mtesa was king, and the report made by Stanley on his return to England was such that the English Church Missionary Society sixteen years ago sent missionaries there, and has ever since maintained the mission at an expense up to the present of over \$1,000,000. Last year it reported over five hundred baptized adherents. The Roman Catholics have also a strong mission here.

The British Government has lately appropriated the money to pay for the survey of a railroad from Mombasa on the coast to Lake Victoria Nyanza, and the country is now under British control.

The *Church Missionary Gleaner* for February, 1892, furnishes the following account of events:—

King Mtesa died in October, 1884, and he was succeeded by his son, Mwanga, then but eighteen years of age. As a lad he had several times visited the Protestant missionaries, and had promised if he ever became king to show them favour. The sudden elevation, however, seems to have turned his head. Former friendship and promises were forgotten, and he at once took up an attitude of antagonism toward the missionaries whom his father had, on the whole, protected. The next year witnessed the death of the three boy martyrs, the first Christians who suffered; then came the murder of Bishop Hannington, and the next year broke out the awful persecution in which two hundred converts, Romanists as well as Protestants, met their end by torture and fire.

But in October, 1888, came the revolution which drove Mwanga out of his kingdom, and decreed liberty of worship to both Christians and Mohammedans. Mwanga fled to Magu, on the southern shore of Speke Gulf, to the south-west of the lake. Here he became virtually a prisoner in the hands of the Arabs, and dared not avail himself of Mackay's kindly offers of protection if he would come to Usambiro. At length, however, he managed to escape to the French Romanist mission station at Ukumbi, and there he made the nominal profession of Christianity.

Meanwhile a second revolution drove the Christians from Uganda, the power being seized by the Mohammedans, and Kiwewa, failing to satisfy their demands, was murdered, and his brother, Kalema, placed on the throne. The Christians, who at first took refuge in Ankoli, a dependent state, to the west of Uganda, eventually sent for Mwanga, and, after some fighting, the Mohammedan party was driven out and the deposed king was, in October, 1889, reinstated in his kingdom. His brothers and sisters had all perished, and on the death of Kalema, Mwanga was left the only remaining child of the great Mtesa.

But the strength of Uganda had been broken and the country brought to a deplorable condition. It was with great difficulty that the chiefs and their followers managed to keep off the Mohammedans and maintain the king in possession of his throne, and foreign help became desirable. Mwanga, who had already accepted a flag sent him by the British East Africa Company, grew impatient at the non-arrival of their agents, and signed a treaty with Dr. Peters, professing himself the vassal of Germany. When Messrs. Jackson and Gedge, of the British East Africa Company, arrived, they met with but a cold reception. This matter was, however, set right by the Treaty of Berlin, signed on July 1, 1890, by which Uganda was included in the territory reserved for the exercise of British influence.

Toward the end of the year Captain Lugard arrived with a small force on behalf of the company, and since then he has built a fort, has several times defeated the Mohammedans, and saved the kingdom of Uganda from utter overthrow.

There is now entire liberty of conscience and of worship in the country, although Mwanga, of course, favours the Romanists, who form a large party in the State.

The *May Church Missionary Intelligencer* says that the following telegram from Zanzibar, dated April 19, appeared in the *London Standard* of April 20:—

"In the war which is raging in the kingdom of Uganda, which is within the British sphere of influence in East Africa, the Roman Catholic party, headed by King Mwanga, has killed the most important chieftain of the Protestant party. Captain Lugard having interposed to restore order,

the Catholics eventually took to flight. The Algerian (Catholic) Mission was attacked, but was unable to avail itself of the protection offered by Captain Lugard. The bishops, priests and a large following escaped to an island, where they were attacked by the Protestants, and a sanguinary conflict took place. Six priests who were taken prisoners and roughly treated were rescued by Lugard. The bishop and one priest escaped to Bikoba. King Mwanga has been deposed, and Captain Lugard nominated his successor."

A FEW MISSIONARY FACTS.

The *Crusader*, a monthly journal, contains the following striking array of missionary facts:—

To Churches that have rediscovered Christ, an outburst of fresh missionary enthusiasm is only natural. The Church of England Missionary Association has decided to send 1,000 more agents into the field. The Baptists and London Missionary Society are each asking for 100 additional recruits. The Churches are receiving a new baptism of the missionary spirit.

A Russian officer, a few months ago, reported with dismay that the Japanese nobility were secretly Protestant Christians, and only waited for the Mikado's example to avow themselves.

In China, the question "Confucius or Christ which?" is occupying the minds of the thinking portion of the Celestials. The scale, which has hitherto turned emphatically in favour of Confucius, now shows some signs of at last turning in favour of the Nazarene.

In India, an official report of the Madras Government predicts that if the present tendency be maintained for another generation, the preponderance in the professions and high economic callings of India will belong to the native Christian community.

The cultured followers of Buddha are by thousands beginning to see a beauty in the Mystic of Galilee, which, before, they had blindly refused to behold.

In Central Africa, from Zanzibar on the east coast and from the Congo Mouth on the west coast, each year the lines of Christian work are extending towards the centre of the Dark Continent, till at last they shall meet. Where there was not a single native Christian fifteen years ago there are now thousands, and most of these tried by bitter persecution. The prows of missionary steamers are ploughing the virgin waters of Central African lakes and rivers, bearing on board ambassadors for Christ on the King's business, scotching the cursed slave trade as they ply. Mackay, of Uganda, tells us how the dusky children of Ham gladly hear of "Isa," and Stanley conveys the urgent appeals of powerful chiefs to the English Churches for "white men teachers to talk to us of Isa."

The Christians of the Pacific Islands who, but comparatively few years ago, were cannibals, now, at their own expense, send men to the less favoured islands of Polynesia to tell the story of the Cross. New Guinea and New Hebrides almost outrival the work in Madagascar.

WHAT STRONGER PROOF

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in, telling of marvellous cures it has effected after all other remedies had failed? Truly Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

GLIMPSSES ALONG THE CANADIAN PACIFIC RAILWAY.

A handsome portfolio, containing twelve mountain views of superb finish, size 8x10 inches, can be purchased from news agent on train, or at hotels and principal ticket offices, for \$1.50. Each view is equal, if not superior, to the best photograph. Mountain Series A contains the following views: The Three Sisters, Bow River Valley, Banff Springs Hotel, Kicking-Horse Canon, Hermit Mountain, Rogers' Pass, Ice Grotto, Great Glacier, Great Glacier of the Selkirks, Albert Canon, Fraser Canon, near Spuzzum, Indian Salmon Camp, Yale, B.C. Indian Series A will shortly be issued. Price, \$1.50. Large views, 22x28 inches, suitable for framing, will be sold for \$1 per set of three.

SOME HEAVY BELLS.

It affords us pleasure to record the fact that the Buckeye Bell foundry has lately supplied some of the finest buildings in the country with their magnificent bells. The Cincinnati City Hall has lately secured one of 4,500 lbs., the Carew Building, of same city, received two aggregating 4,000 lbs., and the handsome new court house at Mobile, Ala., a duplicate of those of Carew Building. The court house at Dallas, Tex., a duplicate of the Cincinnati City Hall bell. The high school, Mansfield, Ohio, received a 4,000 lbs. bell. These are only a few instances, as many more might be cited to show the diversity of sections to which they go, among which we name but a few. A 2,200 lbs. bell to Nova Scotia; 2,500 lbs. bell to Maine; several of lesser weight to Connecticut, Massachusetts, New York; a 3,500 lbs. bell to Pt. Townsend, Wash.; a 2,100 bell to same place, besides a number of fine peals of bells to Hamilton, Ohio, Cedarburg, Wis., Fairmount, Ohio, and so the list might be extended. These are sufficient to show that the Vanduzen & Tift Co., Cincinnati, Ohio, are making and supplying many of the finest bells in the country, and giving full satisfaction to every purchaser. They have also completed their new bell foundry, and equipped it with every modern appliance necessary to turn out the finest and best class of work, thus evidencing that they are abreast of the times. Their bells are of superior quality and workmanship, and our people will always secure good work and faithful service at their hands. The firm have now one of the largest bell foundries in the country, and rank the very highest in the business.

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 26, 1892.

MESSIAH'S REIGN.

Ps. lxxii. 1-19.

GOLDEN TEXT.—All kings shall fall down before Him; all nations shall serve Him.—Psalm lxxii. 2.

INTRODUCTORY.

The authorship of the seventy-second Psalm is ascribed to Solomon. Its imagery and aspirations fit into the time, character and circumstances of Solomon's reign. The most peaceful and prosperous period of Israel's history was during the time that Solomon filled the throne. The boundaries of the kingdom had been greatly extended by David, the development of its resources, the promotion of commerce and splendid public buildings were erected by his son. That this Psalm refers only to Solomon and the grandeur of his kingdom has never been maintained. It is distinctly recognized as descriptive of the character and reign of the Messiah and was so understood by Jewish scholars.

I. The Messiah's Kingdom.—The king for whom this prayer is made is the Messiah of the Old and Jesus Christ of the New Testament. Solomon's reign opened with a prayer for the bestowment of wisdom. His prayer was granted. Here also it is the prayer of the Psalmist "Give the King Thy judgment, O God." The decisions he was to render and the course he was to pursue were to be in harmony with God's wisdom. His decisions were to be just, and his policy was to be righteous. The Psalm is prophetic of the character of Messiah's reign. "He shall judge Thy people with righteousness, and Thy poor with judgment." The nation that comes nearest to this description has attained to the highest degree of civilization. Even in the most advanced Christian nations this equality of judgment to all, whether rich or poor, is not always meted out, but in Christ's reign, there will in the administration of justice be no respect of persons. In that time peace will prevail. Righteous government leads to peace, prosperity and happiness. Prominence is given to the idea that it is the prerogative of the greatest of the kings on the earth that He will specially protect the poor, the helpless and the destitute. His reign is to be righteous; it is also merciful. There is no room in His Kingdom for the oppressor. Either he is made human and generous, or he is removed out of the way.

II. The Permanent Character of Messiah's Kingdom.—Natural imagery abounds in the Psalm and it fittingly expresses the character of Christ's reign. His kingdom is to continue as long as the sun and moon. Existence on this earth is dependent on the continuance of the sun. If the sun were removed then life on earth would be no longer possible. The figure then is equivalent to the statement that the reign of the Messiah will be eternal. Its principles are those of eternal righteousness, and for these under the government of the King of kings there is no overthrow. Reverence and love for God shall prevail. "They shall fear Thee." Imparting blessedness will be the purpose of Christ's sovereignty. "He shall come down like rain upon the mown grass." Under the scorching heat of the warm sun the roots of the grass that has been cut are exposed, and but for the timely and refreshing rains would soon wither. So Christ bestows His spirit in all His refreshing and comforting influences. The righteous, peaceful, and prosperous character of Christ's kingdom is again declared in the prophetic words: "In His days shall the righteous flourish and abundance of peace while the moon endureth."

III. The Universality of Messiah's Reign.—The world-wide kingdom of Christ is asserted in the saying "He shall have dominion from sea to sea." The Mediterranean was the western boundary, and the kingdom was to cover every land from ocean to ocean. The river Euphrates is meant when the Psalmist speaks of "the River." The terms used imply that the Messiah's kingdom was to be co-extensive with the habitable globe. "The blessings of His kingdom are to be everywhere experienced. The dwellers in the remotest wilderness will not be beyond His beneficent sway. Those that determinedly oppose His rule shall be overthrown. "His enemies shall lick the dust." The greatest and the remotest kingdoms of Solomon's time are employed to denote the homage of all the kingdoms of the world to Christ's kingdom, the kingdom of righteousness and peace. Tarshish, supposed to be a Spanish commercial city, and Sheba and Seba representing the African and Asiatic powers, "yea, all the nations shall serve Him." The highest uses that all the resources of civilization can be put to make, them subservient to the promotion of Christ's kingdom. All inventions and improvements of modern times are but instrumentalities for the advancement of that reign of universal righteousness for which so many look wistfully. The Psalmist repeats that it will be the chief glory of Christ's reign that the poor, the despised and oppressed will find in Him their sympathetic deliverer. He will bring them a complete salvation. He will redeem them from deceit and violence, and their blood shall be precious in His sight. For the coming of this kingdom men everywhere pray. Christ Himself has taught us to pray "Thy kingdom come, Thy will be done on earth as it is done in heaven." For all the manifestations of His blessed rule men will continually praise Him. They will love, serve and worship Him whose kingdom is an everlasting kingdom and whose sceptre is a sceptre of righteousness. Again, the abundance and prosperity that shall prevail when the predictions in this Psalm are fulfilled are referred to. From an apparently small beginning, from the handful of corn, there comes the magnificent harvest that while the grain is ripening the fields wave like the forests of Lebanon. In country and city there would be abounding prosperity. The Psalm conveys the same truth that the Apostle teaches when he says "Godliness is profitable unto all things, having the promise of the life that now is and that which is to come." This earth can only reach its best when Christ becomes its undisputed sovereign. And the earlier Gospel promises will be fulfilled in Him. "And men shall be blessed in Him and all nations shall call Him blessed. Then follows the ascription of praise with which the second part of the Book of Psalms closes.

PRACTICAL SUGGESTIONS.

We should hail with delight and pray earnestly for the coming of Christ's kingdom.

If we would be Christ's faithful subjects we must obey the laws of His kingdom now. Those who oppress and despise the poor and helpless are not good subjects of that kingdom.

It is also our duty to consecrate the means God in His goodness gives us for the advancement of Christ's kingdom over all the world.

The Duchess of Westminster opened the new Grosvenor Ward for children in the London Temperance Hospital, the cost of which has been \$6,250. Lady Henry Somerset, Mr. Wilson, M.P., and several other distinguished visitors were present at the ceremony.

The merit of Hood's Sarsaparilla is not accidental but is the result of careful study and experiment by educated pharmacists.