

Our Contributors.

MORE JOTTINGS FROM BERMUDA.

BY KNOXONIAN.

Politically considered Bermuda is an interesting object lesson for an Ontario man. The government is a mingling of Downing street rule with popular government. The General commanding the forces is ex-officio governor of the island. The Executive Council is composed of nine members appointed by the Imperial Government, and, of course, are not directly responsible to the people or to the Legislature. Theoretically considered this may not be a perfect system but it seems to work well enough in practice.

The Legislature is composed of thirty-six members, four from each of the nine Parishes—constituencies we would say in Ontario. I don't know whether the members divide on party grounds or not. I have had the pleasure of conversing with two or three of them and with several other representative men on matters of government but I never heard any of them hint at such terms as Tory or Liberal. I never heard of Patrons and I don't think there is a P.P.A. on the island.

The Tariff is delightfully simple. There is an ad valorem duty of five per cent. on all articles except liquor and tobacco and one or two other commodities. The men who smoke and drink have to pay a specific duty somewhat higher. How the Legislature makes both ends meet with a five per cent. tariff is one of the things that a stranger wonders at. Local taxes are the merest trifle. Judged by external appearances our government house in Toronto would not make a decent back kitchen for the Governor's residence here and yet nearly two millions of people are, if I may judge by the Parliamentary reports, clamouring for the abolition of the Government House on King Street, while twelve thousand Bermudians look upon the palatial residence of their Governor with pride. Just why Ontario, with her boasted wealth and great natural resources, should have so many people who wish to pull down everything, and, little Bermuda, with twelve thousand inhabitants, and no natural products but potatoes, onions and lily bulbs, should be constructive rather than destructive in her legislation, is a problem that will stand some hard thinking. One reason may be because there are so few people here in the agitation business. The whites have great respect for the powers that be, and the coloured men don't worry themselves about politics. Perhaps the climate has something to do with it. A comfortable man is seldom an agitator. Explain the fact as you may one hears more growling about bad government and more abuse of public men and public institutions by Canadians in one week in Canada than anybody ever heard here in any twelve months. The other day I happened to have a long talk with a Nova Scotia statesman whose name everybody knows and I asked him how it came about that the people are so contended and happy here while Canadians are forever wrangling about racial and religious questions. He pointed ominously to the guns on Prospect Hill and said, "Perhaps those have something to do with it." I differ in opinion from that Nova Scotia gentleman though he is a statesman. I don't believe the guns on Prospect Hill have anything to do with the government of this island. Britons have never been made or kept quiet with guns.

It is easy to say that the place is small. So much the worse if the people wish to worry one another. Small communities and small congregations are all the more easily made the prey of designing demagogues just because they are small. Joseph Howe use to say that "the smaller the pit the fiercer the rats fight" and Joseph Howe was distinctly right in so saying. Bermuda is small, and the people learned long ago that if their island was to be a pleasant place to

live, in they must live on the "give and take principle" to a greater or less extent. This is as strikingly illustrated in

THE CHURCH

as in the state. The Church of England is and has for centuries been established. In every parish there is a large Church building, erected many years ago, and an Episcopal congregation in receipt of an annual grant from the legislature. Of course it would be manifestly unjust to keep the Episcopal Church financially without helping the others and the result I understand is that every congregation on the island gets a per capita allowance from the Legislature. Across the bay from the town of Hamilton there is a congregation in connection with the Free Church of Scotland. It is the oldest Presbyterian congregation in the Western hemisphere and one of the few Presbyterian congregations in the world that stands squarely on Disruption principles. They take the annual grant from the State but there is no interference of any kind with their work, government, discipline or worship.

Does this slight connection between Church and State injure the church on the island. I utterly fail to see that it does them the slightest harm. The people pay just as liberally, pray just as devoutly, listen to sermons just as intelligently and attentively and go about all their church duties just as earnestly as if there was nothing but what Prof. Young used to call a relation of "mutual outness" between them and the State. I have heard that the Legislature and some of the parish churches have a little friction at times but the other churches are just as independent as if they never touched a cent of Legislature money. All this may be theoretically wrong but it shows that the theoretically wrong may not be so bad in practice. England is famous for things that seem wrong in theory but work fairly well in practice. America may yet become famous for things that seem right in theory but are scandalously wrong in practice. Government by the people is no doubt right in theory but it is not yet an assured success in either Canada or the United States. I have met with more than one typical American citizen on this little island who has his fears that combines may yet throttle the people of the United States. Canadian politics are meaner and more spiteful than the Canadian politics of forty years ago. Self-government is a long way from being all good, and passing from the State to the Church it is well to remember that voluntarism is not all good nor is an established Church all bad. The gospel is the only remedy for fallen human nature and whether that gospel is preached in an established or voluntary church is not half so important a matter as to have it preached with faith and power.

MISSIONS IN EASTERN EQUATORIAL AFRICA: THE UGANDA MISSION.—II.

BY J. R.

Propositions are being made for a railway from Mombas to Uganda; but as yet I believe the usual route is the long march of 800 miles from Zanzibar to the lake.

The first mission party for Uganda went out in 1876, almost immediately after Stanley's call had come for missionaries for that land.

The first station occupied was Mpwapwa. This station is situated on a rising ground with fertile country around it. It proves a pleasant resting place before starting on the long, hard journey to the lake.

The next point we visit is Usamiriro. The weary march is over and we are near the shores of the Victoria Nyanza. When MacKay was compelled to leave Uganda in 1887, it was here he took up his station and continued working. It was here Stanley visited him and he gives us some glimpses into the life MacKay led:—"He (Mr. MacKay) had made his own waggons, his own fortifications, his own head-quarters; he

had built the machine house and the work-house there and he had the people all at work on machinery. Now in the evening before going to bed I used to hear MacKay and his young Christians singing hymns and saying prayers. . . . Half the morning is devoted to chaffering and bargaining with the natives. A native brings a fowl or something he wants to sell, but there is nobody to buy except poor MacKay."

After resting for a fortnight Stanley departed. Can we not see "that lonely figure standing on the brow of the hill and waving farewell to the departing caravans?" A few months later and MacKay's work was done, and he was laid to rest in the little cemetery at Usamiriro. We go to visit his grave, and the graves of those others, his companions in labor, some of whom never reached their destined field of work.

As we stand there we think of MacKay's words before leaving England, telling the committee that "probably within six months they might bear that one of their missionary band was dead. This was literally fulfilled and many others had fallen during these fourteen years, in which MacKay had been permitted to lay the foundation of a Christian church in Uganda.

Now the message comes to the homeland that he too has been called away. His counsel will then come to remembrance: "Be not cast down, but send some one else immediately to take the vacant place."

At the time of MacKay's death in February, 1890, the mission in Uganda was passing through troublous times. The country was in a most disturbed state, and the church had suffered much by persecution, but the sun of prosperity was beginning to shine, and great changes for the better have come to the country during these five years. It is now under a British Protectorate, and religious toleration is assured.

We can not take up space telling about this country. It is said to be exceptionally healthy for Africa, and the natives are superior to surrounding tribes. They show an intense desire for knowledge.

There are a number of missionaries scattered over Uganda now, and their letters give very encouraging accounts of the work. Of course it is impossible to enter into details in a short paper. One thing specially noticeable is the large number of natives who take an active share in the work. Some would say that from Uganda will the missionaries go forth who are to win the Sudan for Christ. How can we tell but this may be! The missionary spirit is manifesting itself, and the natives show great talent. The first missionary meeting was held on July 6th, 1894. There is one to be held every month, a collection always taken up. The natives took a tour of their own land to see in how far the people were gaining a knowledge of Christianity. One hundred workers were sent out. The intention is to train another band and let them work and study alternately. These workers are to be supported by the native church. Besides this there are natives working in Busoga, Kavirondo and many of the islands in the Victoria Nyanza. Up to this year no ladies have been sent to this field, it being deemed too perilous a journey, but the time has come when the need for them is felt, and a number will go ere long. Mwanga, the king is not yet a Christian. We are asked to pray earnestly for him.

One point the missionaries impress on us is that though the work is so encouraging, yet the heathen far out number the Christians and a great deal of wickedness and superstition are yet to be seen. Like every other mission field the call is for more workers. How slow the church is in answering such calls.

In summing up I would say, twenty-five years ago there was but one missionary in this field and but few converts, now there are fifty-eight missionaries and many among the natives able to speak for Christ.

Fifty years ago Krapf was fired with a desire to establish a chain of mission stations, across the continent. To-day the

Church Missionary Society is stretching in from the east to Uganda, and from the west along the Niger, and some day these two lines may meet, and Krapf's desire of long ago be realized.

(To be continued.)

THE LORD'S DAY ALLIANCE.

[Mr. John A. Paterson, President of the Toronto branch of the Lord's Day Alliance, sends us the following communication which we gladly publish respecting recent legislation of the Provincial Legislature on Electric Railway's charters, so far as that bears upon Sabbath observance.—ED]

MR. EDITOR:—Permit me to correct an error which appears in your last issue in regard to the relation of the proposed electric railways to the Lord's day question.

Recent legislation has done more to preserve the sacredness of the Sabbath than seems to be generally understood, and in the good result the Provincial Lord's Day Alliance has borne its part, and has contributed not a little to the advantage which the country now enjoys from the recent Ontario Act. The Act respecting Electric Railways, passed at the last session of the Ontario Legislature, provides that it shall not be lawful for any company to which the Act applies to operate its railway on the Lord's day, under a penalty of \$400 for every train or car operated in violation of the law, with an exception as to trains which may be run exclusively for the transportation of milk before ten o'clock in the morning, and after five o'clock in the evening on railways extending more than one and a half miles beyond any city. The Act applies (inter alia) to that portion of an electric railway which extends more than one-and-a-half miles beyond the limits of any city or town incorporated at the last session of the Legislature, or hereafter incorporated. There are other provisions as to the applicability of the Act which would require an extended communication to fully explain. It is also provided, that any parks or pleasure grounds held by the railway company, and used in connection therewith, shall not be open on the Lord's day to be used for games, picnics, concerts, excursions, or other public entertainments. These provisions and others, are the result of discussions by deputations of many shades of opinion before the members of the Government, and after much thoughtful consideration by members of the House, without distinction of party, of the points presented to them by the officers and members of the Provincial Lord's Day Alliance.

It may be added, that as to electric railways heretofore incorporated, and as to electric railways running in cities and towns and not going beyond the one-and-a-half mile limit, the law applicable to them is set forth in the Lord's Day Act, and the Lord's Day Alliance seeks to obtain an authoritative decision under that Act which will set at rest the question of the legality or illegality of the operating of such railways on the Sabbath. Most competent counsel have given their opinion that such operation is illegal. Yours truly,

John A. Paterson,
President Toronto Branch Lord's Day Alliance.

THE BOOK OF PRAISE.

MR. EDITOR:—Correspondence regarding the new Book of Praise has apparently ended. But it is not too late to refer to one point not yet touched, so far as I know, viz., revision of the Psalter. At the meeting of the General Assembly in Brantford, 1893, a motion to include the whole Psalter prevailed over a motion to include only selections from the Psalter. Discussion ended at that meeting by sending it down to Presbyteries. At St. John, last year, the Hymnal Committee reported that twenty-nine Presbyteries favoured retaining the whole Psalter: the committee so recommended, and this was adopted. This point, therefore, is sure-