



THE BISHOP OF NYASSALAND.

lishmen. What we want is to Christianise them in their own civil and political conditions; to help them to develop a Christian civilisation, suited to their own climate and to their own circumstances. For instance, we do not allow any of the boys in our schools to wear any European clothing. It is not our business to encourage the trade in boots by spoiling the feet of the Africans for their own climate. That seems to be what has caused in the minds of many Englishmen a sort of feeling against missions, because they see so many people of our poor country whose sole idea of perfection with regard to the things of this life is that they must be as much like Europeans as possible. Very often it only ends in a sort of bad caricature."

To work of this kind the newly consecrated Bishop of Nyassaland has gone. He is the Rt. Rev. Wilfrid Bird. Hornby, who, for the past eight years, has been incumbent of St. Columbas, Southwick, near Sunderland. He was consecrated in St. Paul's Cathedral, London, by the Archbishop of Canterbury, assisted by other bishops. Previous to his appointment to St. Columba's, Southwick, Mr. Hornby had gone out to India to help establish the Oxford mission there, so that he is not without experience in missionary work. The *Central Africa* says of his appointment, "He comes from a church dedicated to one of the greatest missionaries of Christendom, and the work of the Bishop of Nyassaland will be, in many ways, strangely like that of St. Columba. It is not too much to hope that what the monasteries on the island of Iona were to our Celtic or Saxon forefathers in Great Britain, that the Christian community on Sikoma will be to the heathen tribes round Lake Nyassa."

THE congregation that will pay its pastor well for telling them the truth about themselves, is one that would be watched with a great deal of interest by the angels.

MODERN CHURCH HISTORY.

III.—THE CHURCH IN SCOTLAND FROM THE RESTORATION.

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O understand rightly the period we have before us, it will be necessary to take a brief glance again at the previous history. It will be remembered that this Church built up by St. Ninian, St. Columba, St. Kentigern, and the Culdees, had been strongly influenced by the Reformation movements which affected the Church of the Southern Kingdom in the fifteenth and sixteenth centuries; and that the return of the exiles of Geneva and Frankfort, especially the coming of John Knox, had impregnated the Scottish people much more than those of England, with Calvinistic and Presbyterian ideas. In 1610 the consecration of Spottiswood, Hamilton and Lamb by four English Bishops restored the Episcopate, and all went well until in 1637 by the fatal blunder of King Charles I. the English Liturgy was forced upon an unwilling people, and the revolution, begun by the famous Jenny Geddes in St. Giles' Cathedral, restored Presbyterianism. During the Commonwealth, for a time this had all its own way in both nations, drawing up its well-known Westminster Confession of Faith in 1643, which was forced upon all the people; but afterwards the followers of Knox, no less than the loyal churchmen, suffered from the tyranny of the English Puritans. No Scriptures might be read in public, "that could be done at home;" no Psalms could be sung and the Lord's Prayer must not be said, "that would be Jewish;" and all the new-made laws were harshly enforced. Scotland as well as England breathed a sigh of relief when the Restoration was proclaimed in 1660.

The Church was now established again; but as Sydserf alone remained of the former Episcopate, Bishops Leighton, Sharp, Hamilton, and Fairfoul were consecrated at Westminster Abbey, and the country was divided into two Provinces, headed by St. Andrew's and Glasgow. For sake of peace no distinction was made outwardly between Presbyterian and Episcopal congregations; no fixed altars were to be found, no robes upon the clergy, no Liturgy, except in a few cases where the English Book was used. There was nothing like persecution on the part of the Church either; though it may be admitted that the Government measures against armed rebels were somewhat harsh. Yet there was ill feeling, increasing as years went on, stirred up by the Covenanted preachers who would not conform. The ignorant people were persuaded that the new clergy were cloven-footed and had sold their shadows to the devil! The English Presbyterians were surprised at the discontent of their