

often expressed, that the Reformation they inaugurated should be, not a servile copy of our own, but a discreet and gradual restoration of their own ancient German Church.

"And as for the absorption, bodily, of large Protestant communions, an ambition imputed to us, the suggestion of which is so offensive to those who claim to be our equals, or our superiors in numbers, we may answer, Judge nothing before the time.

"Whenever a blessed truce of God shall be proclaimed; whenever the leading denominations of Protestantism shall agree with us in the brief protocol, *Division must be exchanged for Unity, and Unity must be sought upon the basis of TRUTH AND FACT*, does any believe we shall meet them by a preliminary demand to accept *articles and rubrics and mere Anglican interpretation?* No! If the Church of that day is minded as that of the present, she will meet them on terms the most consistent with their self-respect. She will consent to go back with them to periods which *antedate* the modern strife, and to drink with them the pure waters of truth nearest to the fountain spring. The things clearly ordained of God, and stamped with the seal of universal acceptance for a thousand years, she may not yield without disloyalty. She will calmly and honestly go into the inquiry what these are. And outside of these, in all that is *doubtful*, in all that is of mere human expediency, I verily believe she would exercise her utmost ingenuity, her largest tenderness, to comprehend all, and to humiliate none."

Says, too, a Church writer whose praise is in all the Churches: "There are earnest Christian men in every sect that cling to the broad foundations of Gospel truth. And the Churchman may often feel that he himself must watch and labor, and pray, if he would rival many a Dissenter in spirituality or in holiness.

I could fill page after page in the same manner. To be a Churchman one need not be a bigot. To call the Church narrow is not to make her so. To call names is a poor substitute for argument. Prove the Church's illiberality; or else, admit her charity and breadth.

(To be Continued).

### Foreign Missions.

#### AFRICA.

##### ZULULAND.

THE din of war and clash of arms which the mere mention of this land at the present moment brings before us, seem to overpower all remembrance of the peaceful Missionary work which, under very great disadvantages, has been carried on among the tribes subject to the fierce and bloody Ketchwayo. Now, indeed, our Mission record of work among the Zulus is a blank; our Missionaries, after sending their families and the native Mission children to Natal for safety, remained as long as possible; but they, too, had to retreat when the conflict really began. All they can do now is to wait and hope and pray that after the storm a bright future may be in store for South Africa, and that England "may be destined, by a higher hand than that of man, to bring into the sisterhood of nations the people of a continent hitherto steeped in misery and vice."

We will not pain our readers by a recital of the bloody massacres which occurred during the family quarrels of Ketchwayo's predecessors, the three brothers, Chaka, Dingaarn and Panda, nor need we speak of the fearful cruelties exercised upon the Zulus by these infamous tyrants. It is estimated that they caused the death of about a million of

people. After a time Chaka was killed by Dingaarn, who proved to be even worse than his brother. He inveigled Peter Ketief and seventy other Boers into his power and murdered them in cold blood, with their children and servants. The solitary Missionary sent by the Church Missionary Society had to fly, and many Zulus took refuge in the neighboring colony of Natal. A bloody war was carried on between the Boers and Zulus, which ended in the defeat of the latter and the murder of Dingaarn. Panda, Ketchwayo's father, succeeded to the throne, and peace was restored. It was at this time (1860) that the S. P. G. decided to send the Rev. R. Robertson, who had been laboring successfully among the refugee Zulus in Natal, to work in Zululand. In September he and his family began their journey of 200 miles, over a mountainous but roadless country. Many Zulu converts, the fruit of their labor in Natal, accompanied them. Mrs. Robertson's letters give interesting accounts of their journey, and their wagon life for four months until dwellings could be erected. She also describes their visit to King Panda, now an old man, jealously watched and guarded by his son, Ketchwayo. Panda granted them land for a home at Kwamagwasi; there they were joined by Mr. Samuelson (a Norwegian ordained in our Church), and the Rev. Joel Jackson. They had a difficult path to tread. At times they were favored by the King and Prince, at others they ran the risk of offending, by boldness of speech. They built, translated, doctored, learned the language, compiled grammars, taught the children, baptised occasional converts, and farmed the Mission lands. In 1870, an endowment for a Bishopric in Zululand was raised by Miss Mackenzie, through the Missionary, "Net," as a memorial to her brother, Bishop Mackenzie, of whom we have spoken, as the first Missionary Bishop in Central Africa. Dr. Wilkinson was consecrated as Missionary Bishop to Zululand. When he reached the Mission Station he found 21 native converts waiting for confirmation. He also made a tour among the Amaswazi, in the north, a fine race, peaceful and industrious; he planted a Mission there, for which Mr. Jackson volunteered.

Years passed on, old Panda died, and Ketchwayo was crowned with barbaric splendour, in the presence of Sir T. Shepstone, Her Majesty's High Lord Commissioner. The savage at this time made fair promises, and agreed to what was said to be a Zulu Magna Charta, as follows:

"1st.—That indiscriminate shedding of blood cease in the land.

"2nd.—That no Zulu be condemned without open trial and the examination of witnesses, for and against him, and that he shall have a right of appeal to the king.

"3rd.—That no Zulu's life be taken without the previous knowledge and consent of the king, after such trial has taken place, and the right of appeal has been allowed to be exercised.

"4th.—That for minor crimes the loss of property (all, or a portion,) be substituted for the punishment of death."

But the engagements entered into by the Zulu King on this occasion were clearly idle words, and the first time that an attempt was made to restrain his acts of atrocity, he repudiated all interference with his sovereign right of slaughter as an indignity.

During this time, the Mission progressed but slowly, having sustained a severe loss in the death of Mrs. Robertson, who, after much suffering, was called to her rest in 1874. She was a woman of great energy, and possessed unrivalled skill in teaching and winning the natives. In 1875, Bishop Wilkinson resigned his charge, and, after some delay, the Rev. J. W. Alington was appointed Vicar-General of the Diocese, but he did not reach the scene of his labors before the storm burst. The annexation of the Transvaal seemed to be the signal for war, though, in fact, a conflict between the Zulu army and the Europeans was inevitable, and the outbreak merely a question of time. Ketchwayo is a diplomatist as well as a general. He has sent emissaries north and south, and concluded alliances with all the neighboring tribes. His army has long hung like a cloud on the frontiers of Natal and the Transvaal, and in the event of his success the existence of such a fierce potentate and warrior would be a permanent danger to the whole of Africa. At the present time a terrible war is raging. It will, we trust, have the effect of destroying the military power of the most formidable tribe of South Africa. The strength of the Zulu King, the inheritor of a sanguinary race of chiefs, must be broken and the natives disarmed. These are necessities from which, however painful they may be, we cannot recede. Missionaries and Mission work have but to stand aside and wait the issue, with the certain hope that the result will, sooner or later, afford a clear stage for Missionary effort, by the removal of those obstacles which have for so many years rendered it nugatory.

Regarding those who have fallen in this dreadful strife, the *Edinburgh Review* justly remarks:—"If it be true, as has been said in every age, that an imperishable fame is cheaply purchased by an early death, no victory, no triumph could confer a purer glory on the men of the 24th Regiment of the Line than that which will shine for ever with a mournful radiance on the dreadful field of Isandlana. Those English lads, picked up in the lanes of Warwickshire, or perhaps in the streets of Birmingham, showed in the hour of trial that heroism is of no age or country; they take rank with the noblest and bravest of their countrymen, and it were well that a national monument in our stateliest shrine should hand down to future times the record of their valour and their fate. There is no page in history more touching or more ennobling."

#### UNITED STATES.

VERMONT.—The estate of the late General Jackman is bequeathed, after the payment of his debts, "to be turned into money, to be used at the discretion of the Bishop, for the benefit of the poor of God's heritage." The General having intimated a preference that the money should go to the widows and orphans of deceased clergymen, the Bishop has taken it as a beginning of a fund for that purpose.

TENNESSEE.—Bishop Quinbord is about to establish an associated Mission for colored people in the western part of the Diocese. One colored person has already been ordained, and two others are prepared to unite in the work.

MAINE.—The corner stone of Trinity Church, Lewiston, was laid by the

Bishop, June 21st. It will be a handsome stone building.

MINNESOTA.—Statistics of Episcopal work for 20 years—47 Priests and 64 Deacons ordained, 58 Churches consecrated, 6,969 Confirmed, 5,000 sermons and addresses delivered, the Holy Communion celebrated 836 times.

LOUISIANA.—Bishop Wingfield, of Northern California has declined to accept the Bishopric of Louisiana.

PHILADELPHIA.—There are 84 Episcopal, and 44 Roman Catholic churches in this city. The Quakers who settled the city, have only 15 meeting houses, 7 are Orthodox, and 8 Hicksite or Unitarian in belief.

### News from the Home Field.

#### DIOCESE OF ALGOMA.

HOODSTOWN.—The constant and persevering efforts of Rev. W. Crompton were crowned with success, by the opening of a new church here, on Sunday morning, July 6th. A joyful congregation of over fifty people met together and once more had service "just like home" as one woman said. Two babies were baptized and there were twenty-three communicants, with an offertory of \$5.25, which is not so bad for so poor a country. The building was only in the rough, but by skilful and loving hands had been made to approach to something like what a Temple of the Lord should be.

LEFRACOMBE.—By special arrangement, the Rev. W. Crompton was conveyed to this place, and held service in the house of Mr. C. G. Harston, where a congregation of fifty adults met him. One baby was baptized, and there were twenty communicants, with an offertory of \$3.01. One old gentleman, sixty-five years of age, came about 12 miles to meet Mr. Crompton at this service, and to request that a visit might be made over Round Lake. Mr. Crompton has so very much now to do that he felt compelled to say "no." But the old man, with tears, said, "please do not say no,—there are some twenty or thirty families, all Church people; the Methodists and Presbyterians are working very hard, but so far all stand true. Do come, sir," he pleadingly urged; "Oh, if I had known that at sixty five years of age I should have been eighteen months without seeing a parson or joining in my loved church services, I would have seen Muskoko down in the deepest of her lakes before I would have set foot in it." At last Mr. Crompton bethought him about a plan which could be worked, and promised if by any possibility he could he would get beyond Round Lake. This will give the Rev. gentleman another journey of upwards of fifty miles in a totally different direction from any he has taken yet.

#### DIOCESE OF ONTARIO.

KINGSTON.—Dr. Davies, late of the Church of St. James the Apostle, Montreal, has arrived here to enter upon his duties as Organist at the Cathedral.

THE Venerable Archdeacon Parnell, and his family, are spending the summer at Hay island, near Gananoque.

ALMONTE.—The Rev. F. L. Stephenson had a most successful excursion in aid of his Church to Ogdensburg last week; some \$600 was realized.

#### DIOCESE OF HURON.

LONDON.—Rev. Canon Innes is just recovering from a severe illness.

SUNDAY, the sixth after Trinity, his Lordship the Bishop of the Diocese preached in St. Paul's at morning service an excellent sermon from 1 Cor. vi. 20, "For ye are bought with a price; there-