

MISSION FIELD.

EAST AFRICA.

Bishop Smythies, the successor of Bishop Stearns in the oversight of the Universities' Mission, has visited the grave of Bishop Mackenzie on the Zambesi river. The cross was found standing with the brass plate inscribed: Here lieth Charles Frederic Mackenzie, Missionary Bishop, who died Jan. 31, 1862; a follower of Him Who was anointed to preach redemption to the captives, and to set at liberty them that are bruised. The grave would be soon lost sight of in the thick grass were it not kept constantly clear. Bishop Smythies recommends the fixing of a new station on the island of Dicom, four miles from the continental coast, ruled over by the friendly chief Chitesi. Here a school might be established, to which the chiefs would send their children, and there would be less danger from the jealousy of the chiefs and the raids of the Manguanguara. Sub-stations would be subsequently fixed on the mainland, and the mission steamer could convey missionaries about and procure necessary supplies.

DEATH OF BISHOP HANNINGTON.

Further particulars as to the capture and supposed murder of Bishop Hannington have been received from the Rev. W. Jones, dated Rabui, Feb. 13th. It appears that whilst the Bishop and his party were coasting Lake Nyanza, after a three month's journey, they fell in with a chief who demanded a tribute of ten guns and ten barrels of powder. The Bishop declined to comply with this demand, and sent a much smaller present. He was then induced to visit an adjoining village, was bound with ropes and kept in confinement for eight days, his goods being seized by the natives. On the return of a messenger who had been sent to the "Great Chief," the Bishop's followers, who had until then been unmolested, were disarmed, tied together in pairs and confined in different huts. The same day (Oct. 31st) they were led out to execution, the Bishop was shot, and the men generally speared; four of them escaped in some unaccountable manner, one of whom is a Christian. They all tell a similar story, and the native tribes, in those parts, acknowledge that the white man who went towards the lake is killed.

A SHORT HISTORY OF THE ENGLISH CHURCH.

The English Church of the third century was both pure and independent. It suffered under the Diocletian persecution, and the name of one of its martyrs, St. Alban, has come down to us (284-6 A.D.) Afterwards it became blighted by the false teaching of Arius (300 A.D.), who denied the Godhead of Christ, and subsequently by that of Pelagius (400 A.D.), who denied the doctrine of original sin, and asserted that man could be

saved by his own merits. When England, forty years after the departure of the Romans (about 409 A.D.), was overrun by the Saxons (450-651 A.D.), who were at that time pagan (Sharon Turner History of the Anglo-Saxons, Vol. I., book II., c. 1.) the English Church and its monuments and records were in great part swept away (Bede, Historia Ecclesiastica, book I., c. xiv). There remained, however, sufficient to show that it was quite an independent church, and was untainted by the later corruption of Rome (compare Gildas Historia, 26; Bohn's ed., p. 313). During the period comprised between 409 A.D. and 449 A.D., the clergy largely guided the nation, and Gibbon thinks there were as many as thirty or forty Bishops (Decline and Fall; ch. xxxi., vol. iv., p. 134, ed. of 1854).

The year 597 A.D. marks an important epoch in the history of the Church of England. The arrival of Augustine, an agent of the Pope of Rome, then took place; but it is a gross distortion of the facts to allege that England then received Christianity for the first time, and owes gratitude to Rome accordingly. On the contrary, Augustine, on his arrival, found British Bishop's here, who, though they received him in a fraternal spirit, studiously refused to put themselves under either him or his master. The following is recorded as the answer of the Abbot of Bangor to Augustine: "We are all and every one of us obedient and subject unto the Church of God, and to the Pope of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one of them by word and deed to be the children of God, and other obedience than this I do not know due unto him whom you call the Pope. * * * Besides, we are under the government of the Bishop of Coerleon-upon-Uske, who is to oversee, under God, for us, to cause us to keep the way spiritual (see Brogden, Catholic Safeguard, vol. I., pp. 374-5).—Extracted from Squire Anty and Son's Blue Book, Bradford, 1885.

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