

up such a man as Dr. Livingstone, God has made a distinct call upon England to rise to its true vocation. We read in the Book of Judges—and let me say we are too apt to read that book as if it was the history of some entirely bygone state of things—we read of God's raising up one man and another to do some mighty act, and give rest to His people for forty years; but surely it is God's practice now no less than it was then to raise up a mighty man, who shall stand up in the power with which he is invested, and call upon his brethren to follow him in his enterprises of greatness. I think there are in Dr. Livingstone's character many special features which mark him out as intended by the providence of God to head such a movement as this. I have here one or two letters which have recently been received from him, and from which I will, with your permission, read one or two extracts, in order to illustrate what I mean. Let me say, then, first of all, to take the lowest ground, I think that remarkable patience of fatigue, remarkable bearing of sufferings, the power of enduring and the will to endure—are peculiarly conspicuous in the character of this great man. I am not sure that we are not apt, in consequence of the distance of the field of operations, to think less of this matter than we ought to do, and unduly to estimate sufferings which are actually endured in the promotion of so great an enterprise. Let me just draw your attention to one simple and humble statement of the way in which Dr. Livingstone has made some of his great discoveries. Here he has been giving an account of his steamer upon the river, and he says—"Here the rapids are caused by rocks, and the first one we came to this little asthmatic steamer gave in. As she is only one-sixteenth of an inch thick, we were afraid to haul her, so we went forward on foot to examine the rest of the stream. We examined thirty miles carefully, and with no slight difficulty succeeded in ascertaining that the worst cataract will not prevent a steamer capable of going twelve or fourteen knots an hour from ascending when the river is full. The only people who know of it, the Bapema, declared that it was totally unapproachable; not even an elephant would go near it, nor a hippopotamus, nor even an alligator; a man might perish from thirst within sight of it, but unable to go down and drink. Our party has now been reduced to Dr. Kirk and four Makololo. The latter showed me the soles of their feet, blistered by the hot rocks, and such a rocky track I never saw. Our good new English boots were worn quite through in a fortnight. It took three hours to travel one mile. The rays of the vertical sun, drawn together by the converging mountains, made the rocks feel as if they were in a furnace. We could not hold on more than a second, though our danger was great of being dashed in pieces by letting go. On urging the Makololo to make another effort, they said, that they always supposed I had a heart till then. I had surely become insane; they only regretted that Dr. Kirk could not understand them, as he would certainly return, though I would not. It was the worst bit of travel I ever went through, and after a single fortnight of thirty miles, we all returned lean and haggard, as if we had been recovering from illness; but we saw the cataract at last." You see the man in that. Not all the leanness, not all the hardship, not all the suffering could scare that man, though he was not an alligator. Now, I say that in the raising up of such a man there is an eminent call to ourselves to exert ourselves. God has given a leader of the people, in order not merely that he should give an account of what he has witnessed along the border-land, which he describes as always dangerous, being like a ravelled edge, exhibiting the vices of both races and the virtues of neither;

but that we should apply ourselves to endeavouring to remove such a state of things. The natives have been taught by the Portuguese slave-traders that the only object with which a man should look upon a fellow-man is that by force and fraud he may seize him or circumvent him, the grand purpose being to sell him into slavery. Now, here is an illustration of the kind of heart which Dr. Livingstone has—the human heart which is in him, and which he retains in the midst of all his toils and difficulties. He is here speaking of the wonderful growth of cotton in one part of Africa, and he says—"Here cotton grows almost without care; in fact, they call it indigenous. It makes me almost cry with vexation to see the infatuation of the few Portuguese pedlars who attend to nothing but ivory; and with all their scrambling get only about 2,000lb of it annually." See how fresh this man's spirit keeps. How open are his sympathies to every thing that is great. He says—this is from a private letter, but I cannot refrain from breaking the privacy—

"I feel every day more and more impressed with the idea that a colony of our own hard-working Christian people is the only means that will put a stop to the slave-trade entirely, and render us independent of the produce of slave labour. This is the land for cotton and sugar, and yet the few Portuguese here export the labourers to a worse soil. I don't like to say much beforehand, but in July we return to the Lakes, and I believe to open up the whole of Eastern Africa; but my heart is really sore to think the Portuguese stand in the way. They have an idea that a company will be formed, and they as masters of the soil will become rich without taking their cigars out of their mouths. If you can do anything towards bringing the idea of a colony promptly forward, you will perform a great service. I mean a Christian colony—a bodily transplantation of all our peculiarities as a Christian people, and for a specific object, extending all our energies to the extinction of the trade in the bodies of men."

(To be Continued.)

BISHOP SELWYN AND NEW ZEALAND.—But who objects to Bishop Selwyn? Who can say that he is not religious enough, or not secular enough? When consecrated to his work, he was charged to convey the blessings of Christianity wherever he could beyond the bounds of his New Zealand sea. He has done this by means of enlarged views, and personal qualifications which mark a great advance in missionary action. He steers his own little ship from one little group of Islands to another, making a wide circuit of visits every year, and passing through sea accidents which all natives suppose to be over-ruled for him by special grace. Wherever he lands he climbs higher, swims faster, and walks further than the natives can do, and thus obviates a world of difficulties which would be raised up about his carrying the most promising youths of each settlement away with him for a time, for instruction and training. It is known that he will bring them back to spend the cold or the hot, or any other unfavourable season at home, and they see that he can and does put them in the way of welfare in this life as effectually as if he had nothing to say to them of another. In him the Church of England has sent forth, after an interval, another marked representative of its missionary function. Henry Martyn will long be remembered with a tender admiration and pitying affection as the first scholar and holy minister sent out by our century to bring the barbaric world into a participation in our best privileges, but, wherever he is spoken of, the name of George Augustus Selwyn will follow,—a minister of the same Church, with the

learning, and the holiness, and the devotedness of Henry Martyn, but with no need of compassion, or of any sorrowing emotion to be mingled with the admiration with which his career is regarded. As a family man, with his intellectual faculties equally and highly cultivated, and his moral nature as thoroughly exercised as the physical in the service of a waiting multitude, he is that fair and noble specimen of a man of our age which we are proud to send to the other side of the globe, to convey to the antique nations of barbarism the idea and the impulse of progress.—*Once a Week*

CHURCH ARCHITECTURE.—Messrs. R. Upjohn & Co. are constructing several churches in different parts of the country, a list of which we give. At Albany they are building a fine edifice, called St. Peter's church, in the decorated style of architecture, of blue stone with brown stone dressings. Its area is 68 by 110 feet, with an apsidal chancel 26 feet. There is no gallery except an organ loft. The church is to seat 1000 persons. The clerestory is of stone, supported on stone columns, with richly carved capitals. The tower (no spire) will be 167 feet high. The cost of the church is \$68,000.—At Poughkeepsie they are erecting an Episcopal church in the decorated English style. This edifice is a memorial church, and is erected for W. A. Davies, Esq. It is to be of blue stone, is to accommodate 300 persons, and will cost \$11,000.—An Episcopal church at Norfolk, North Carolina, built of brick, with stone dressings, in the English style, cost \$7,500. An Episcopal church at Clermont, built of wood, and cost \$1,600. An Episcopal church at Hazardville, Connecticut, to seat 350 persons; cost \$2,500. St. Paul's Church, Yonkers, to seat 350 persons; built of wood, on a brick basement, to cost \$3000. The tower and spire of a church at Providence, Rhode Island, built by R. Upjohn, fifteen years ago. This structure is very ornate, is to be 175 feet high, and will cost \$17,000. A Presbyterian church, at Geneseo, New York, in the Italian style, to seat 400 persons, and to cost \$6,500. Lastly, a church attached to an institution for indigent females in Brooklyn, which is to be in the early English style, and will cost \$14,000. In concluding our notice of the present labours of this veteran house, we would state that since the beginning of Mr. Upjohn's professional labours, more than one hundred and fifty churches have been erected by and under his supervision.—*The Crayon, N. Y.*

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