

we are so far agreed as that we all profess this form *not* to be essential to the church."

As the Church was thoroughly in harmony with the Presbyterians so also was it with the Puritans, the ecclesiastical progenitors of the Nonconformists of to-day. Bridges, Dean of Salisbury, and Bishop of Oxford, says, "The controversies between the common adversaries (the Papists) and us, are *pro aris et focis* for matters of the substance and life of our Christian religion. Whereas the controversies betwixt us, and our brethren (the Puritans) are matters, or rather but manners and forms of the church's regiment. (Carlton.)

So, Bishop Carlton, "the difference between the Puritans and the Bishops is a matter of church discipline not of doctrine. A Puritan doctrine is a strange thing because it hath been confessed on both sides that Protestants and Puritans have held the same doctrine without variance. The discipline (*i. e.* church government) varied in England, Scotland, Geneva, and elsewhere; yet the doctrine hath hitherto been held the same according to the harmony of the several confessions of these churches. Not one doctrine of the Church of England, another of the Church of Scotland, and so of others."

So Mosheim, "Geneva was acknowledged by the Church of England as a sister church; and the theological system there established by Calvin was adopted and rendered the public rule of faith in England." What then is the conclusion that must be drawn by every candid student of the earliest and brightest period of our church's history? Surely this, and no other. That our Protestant Church of England recognizes her fundamental oneness with the Presbyterian and Nonconformist Churches. The unity of Christ's body is constituted not by internal conformity in the matter of church government, but by doctrinal unity in the apostolic faith. This similarity of doctrinal teaching she discovered *not* in the Church of Rome, but in the Calvinistic, Reformed, and Lutheran Churches. Therefore she declared her true affinity with the Nonconformists and Dissenters of her day and recognized in them her true brethren in the Lord.

And further, since the Nonconformist bodies of the present day hold substantially the same doctrines as the Reformed churches of France, Geneva, and the Puritan body in the Church of England, the only position that can be consistently adopted, we will not say by the true Christian, but even by the true churchman, is that of entire cordiality, and confessed unanimity with all the members of the Presbyterian, Methodist, Congregationalist, and Baptist Churches. He who stands proudly by, refusing the warm hand of fellowship to his Protestant brethren, while he yearns for companionship with the false Church of Rome, is at once incredibly inconsistent, and lamentably degraded from the lofty Christian standing of his ecclesiastical ancestors.

DYSON HAGUE.

Missionary.

U-GANDA, CENTRAL AFRICA.

(Continued.)

Eight years have now passed away since the Nyanza Mission was resolved upon by the Church Missionary Society. The record of six years' residence and labours in U-Ganda have been before us. Few Missions have been beset with greater dangers and trials; but few have had more signal mercies. In West Africa, in New Zealand, in the Telugu Mission, in Fuh-Kien, more than six years went by without a single convert, without even an inquirer, with scarcely a sign of interest. In U-Ganda, a more difficult field than any of these except New Zealand, hundreds have gladly heard the

Gospel, scores have learned to read it in their own tongue, many have avowed their belief in Christianity, a few already have been willing to confess Christ. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy loving mercy, and for Thy truth's sake."

Some months later in August, of the same year (1883), encouraging news comes from the Revs. P. O'Flaherty and R. P. Ashe. Mr. O'Flaherty writes that nine men, seven women, and four children were baptized in August, making, with the first five converts baptized in March, 1882, and Henry Wright Duta (baptized at Zanzibar), and one seemingly true convert baptized when dying of the plague, a total of sixteen men, seven women, and four children, twenty-seven in all. Mr. O'Flaherty gives some interesting accounts of his work, and of some of these first Wa-Ganda Christians. The following extracts are from his letter, and give us cause to praise God for His blessing, as well as to entreat its continuance:

RUBAGA, August 31, 1883.

Within the last month I have to report glad tidings and sad tidings—news of births, deaths, and marriages, and news of persecutions and perplexities. I have had the unspeakable joy of admitting sixteen persons into the visible Church of Christ through the sacred door of baptism, and four children, making in all twenty-three adults and four children. There are other candidates also to be baptized, and some are away in the service of their country, and some are reading up here.

I ask you to join with us to praise Almighty God for His mercy and love.

A few words on some of our converts might be of interest to you.

Some eight or ten months ago, a young man came to us to ask leave to remain while he learned to read. I was slow in admitting him, because others who came "to serve us" had other objects of a furtive nature in view. However, I liked his looks, and he was admitted to our family circle and society. I taught him at nights: his perseverance surprised me. He laboured by my side in the plantations by day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our Manual of Theology in Ruganda. Before going home he told me he was like a man climbing ridge after ridge of mountain, and seeing still more lofty peaks above and beyond. But that for his part he wished to linger on the heights he ascended, and drink of the living stream that flowed so refreshingly to his soul. I did not before know the language contained any poetry. On his going home I gave him some books. Having remained at home several months, he came with his wife and babe, just toddling. His request for his wife to stay to learn to read having been granted, she too applied with might and main to learn. I found she could read, her husband having taught her while at home, and not only her, but others also in their village. A day or two after she came to me for a hoe, that she might go and cultivate and help to earn her own bread. I demurred; I said, "Stay and learn, and you are my guest; I'll feed you." She said, "How can I while you labour? No, do you stay with us and teach us, and we will go and cultivate." Their lives were model lives; it was refreshing how Mwira loved his wife, and how he taught her. They were both baptized, under the names of Yohana and Maryamu—names chosen by themselves out of love to the Evangelist and Virgin (John and Mary). I also baptized their child. They soon afterwards wished to be married after the manner of the Prayer-book. This I consider to be an important step.

Nakimu is baptized as Sarah; her husband's name is Philip, now our teacher. She came here two years or so ago. She was then a haughty savage, and would not touch our food. She said, "Can women learn?" "Try and see." She tried, and was astonished to find herself and the other women learning. Her knowledge greatly increased and her impressions deepened; she became grave and thoughtful, and wished to have her husband's Saviour to be hers. I examined her, and found she knew a great deal, and her life having testified that she was in earnest, I baptized herself and child; she also wished to be married properly in Christ's way. Nothing has testified the reality of the change more than the way she conducts herself. I found her one day working in the plantation with other women. I said, "Sarah, who told you to work; I thought you were above working?" She said, "I cannot wash or sew like my sisters in England; I wish I could; but I can prune and hoe, and the plantains which teed us require both. It is my duty to assist in feeding this great family."

There were two baptisms unto death. Two young officers of Cæsar's household, whose baptism I postponed for some time, came here to me and said, "We wish for several reasons to be baptized; we wish to show to Christ that we obey him." Their baptism was fixed for the 8th of July, with that of twelve others.

On the sixth, two days before the time set apart for their baptism, a messenger came running to me, and said, "Hasten to such a place in Rubaga, and bring with you some medicine, for your two friends are being conveyed thither smitten by the plague." I hastened and found them; the place was deserted. After a few words and a short prayer, I sent the messenger to the river for water, and poured it on the first, Makasa, in the name of the blessed Trinity. I shall never forget the look up to heaven, and the words, among many others, to the effect that, although he was leaving the palace of earth, he was going to the palace in heaven; and, turning to his friend, he said, "Jesus our Saviour is our King." His hands were clasped in mine, but in a paroxysm of burning agony he relaxed his grasp and gave up the ghost. Turning to my other friend, I found him already in the throes of death. I did not put the water on him, but I felt his name was entered in the baptismal register of heaven.

British & Foreign News.

ENGLAND.

The commemoration of the Quincentenary of the death of Wycliffe was suitably and enthusiastically celebrated both in London and the Provinces on Wednesday. The Bishop of Liverpool preached at St. Andrew's, Blackfriars, in the morning, and gave honor to Wycliffe as one of the first Englishmen who maintained the supremacy and sufficiency of Holy Scripture, and who denounced the errors of the Church of Rome. In the afternoon, a conference was held in the Egyptian-hall of the Mansion-house, the Lord Mayor presiding. A discussion took place as to the best method of crystallizing the enthusiasm the occasion had called forth, and it was resolved to help the Wycliffe Society in promoting the widest possible circulation of the works of Wycliffe, and to take steps for the erection of a statue of Wycliffe on the Thames Embankment. The authorities of the British Museum have formed a Wycliffe exhibition, which is now on view at the King's Library. It is very rich in MSS. and examples of early typography. Some well-authenticated portraits of the Reformer are extremely interesting.

The celebration was concluded with a great meeting at Exeter Hall in the evening, the Earl of Shaftesbury presiding. The exercises were interspersed with the singing of hymns which had been specially selected for their bearing upon the life and doctrines of the great reformer. The chairman, in his opening address, spoke substantially as follows: "Of the three