

he preached before the baptism. 'After the sermon,' writes Bishop Tucker, 'the congregation adjourned to a large pool of water, just outside the church, which is formed by a stream running down the mountain. There, before the boys of the mission, our men from Frere Town, most of whom are Christians, and a number of the Wa Mochi, these two lads went down into the water and were baptized.'

The sanguinary outbreak between Romanists and Protestants in Uganda resulted in the death of three or four hundred.

A Maxim gun was used in one of the contests with deadly effect, a number of canoes containing fugitives being sunk and the occupants drowned. The last accounts from Uganda announce that hostilities have ceased.

The condition of affairs in Africa is greatly complicated by the influence of foreign governments which are reaching out for purposes of conquest or at least for commercial supremacy. The highest good of the people in those benighted lands is not considered by the authorized trading companies that are after money, and therefore the missionaries often work under great disadvantages in the prosecution of their work.—*Young Men's Era*.

MODERN CHURCH HISTORY.

IV.—THE CHURCH OF IRELAND SINCE THE RESTORATION—(Continued).

BY REV. C. H. MOCKRIDGE, D.D.

QUEEN ANNE came to the throne in 1702, and a year afterwards another attempt was made to reach the native Irish through the medium of their own tongue. This was done through Convocation, a body of ecclesiastics which met in connection with Parliament to transact the affairs of the Church; but unhappily there was no enthusiasm about it, on the part of the bishops or of the Government, and the matter fell through; but the Society for Promoting Christian Knowledge, which had been established a few years before the reign of Queen Anne, printed the Book of Common Prayer both in Gaelic and Irish, and thus commenced that



KIBO, THE HIGHEST SUMMIT OF KILIMANJARO.

magnificent missionary work for which it has always been famous.

The most remarkable, if not the most prominent, character connected with the Church of Ireland in the reign of Queen Anne was Jonathan Swift, whose checkered career, satirical writings and extraordinary sayings are well known. His acceptance of Holy Orders seems to have been due to political reasons rather than to a desire to serve the Church, but in any case he received one or two livings. Nor was he unmindful of exertion on behalf of the Church, for it was through his efforts that a fund was formed out of ecclesiastical preferments to be applied towards purchasing glebes and building parsonages for the clergy. But this State aid was not regarded by all as, in the main, a benefit to the Church. Dr. King, who became Archbishop of Dublin in 1702, the year when Queen Anne began to reign, thinks that the Church got on better when it had to fight against difficulties and stand more upon its own merits than when the clergy were obliged to curry favour with the Government and become, to a greater or less extent, politicians. In 1713, the year before Queen Anne died, Swift was made Dean of St. Patrick's Cathedral, Dublin, and as Dean Swift he is always known. It is somewhat characteristic of the man that in his will he bequeathed a large portion of his property to found a hospital for lunatics and idiots. Towards the last, his own mind gave way and he became a fit object for an asylum such as he was providing for others. This asylum was built in 1757 [Dublin, Religious Tract Society, p. 153.]

During the reign of the four Georges, over a century of gloom settled down upon the Church. Bishops and rectors, in many cases, were con-