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The Canadian Ecclesiastical Gazette:

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, HURON, AND ONTARIO.

VOLUME IX.

TORONTO, AUGUST 1, 1862.

No. 15.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MEETINGS.

The next meeting of the Standing Committee and Mission Board of the Church Society will be held on Tuesday, the 12th August. The Quarterly Meeting of the Church Society, and of the Clergy Fund Committee will be held on Wednesday, the 13th inst.

THOMAS SMITH KENNEDY,
Secretary.

We learn that a meeting of the Provincial Synod is to be convened at Montreal, for Sept. 10th.

APPOINTMENTS.

The following appointments have been recently made:—

Rev. James Bogert, A.M., to the Rectory of Napance.

Rev. Edward Jukes Boswell, D.C.L., to St. John's Church, Prescott.

Rev. Christopher Denroche, to the Mission of Leeds and Lansdowne.

The Rev. Edward Denroche, M.A., to be Assistant Minister of St. George's Cathedral, Kingston.

To the Chairman of the County Simcoe Branch of the Church Society.

REV. AND DEAR SIR,—

Your missionary has much pleasure in stating that since his last report, we have received a visit from our venerated Diocesan. His Lordship consecrated the new church of Saint Mathias, Coldwater, on the 9th June, and afterwards held a confirmation, when seven of the twenty-one candidates prepared by your missionary for that edifying and solemn rite presented themselves to the Lord.

It is with much regret that your missionary is obliged to state that his exertions in getting the parsonage made habitable have fallen far short of success, the house having been considered as unworthy the expenditure necessary thereto. A sum of \$60 was collected for that purpose in April last, which (the primary object having been abandoned) will be appropriated towards the payment of the missionary's rent. It affords your missionary pleasure to bear testimony to the growing interest manifested by the people in the special objects of the parent society—as evidenced by the largely increased amount raised within the mission during the past winter.

Your missionary cannot conclude without first adverting to the more than ordinary difficulties attendant on the performance of his duties in this

(in other respects) interesting field of labour—the nature of the roads, the scattered state of the church population, (some fifty families spread over a portion of seven townships,) together with other obstacles, render it peculiarly laborious. Nevertheless, your missionary has been enabled to carry out his arrangements for stated and regular services at his several churches, viz., three services and seventy miles one week, and two services and thirty-two miles the week following.

Since his last report, your missionary has administered the rite of baptism to eleven children, and the rite of burial to two.

W. M. ROSS.

Orillia, 1st July, 1862.

COLLECTIONS TO JULY 28TH 1862.

STUDENTS' FUND.

Previously announced.....	\$532.06
Aurora.....	\$ 2.05
King.....	1.00
Oakridges.....	1.85

Per Rev. J. H. McCollum..... 4.90

129 collections amounting to..... 536.96

MISSION FUND.

Previously announced.....	15.01
Epiphany Church, Chester, per Churchwarden.....	1.50
St. John Evangelist's, Toronto, per Rev. T. S. Kennedy.....	12.62
St. Stephen's, Toronto per Rev. A. J. Broughall.....	13.33
St. Jude, Oakville.....	6.95
St. Luke's, Palermo.....	2.30

Per Churchwardens..... 9.25

Tullamore.....	4.61
Gore.....	2.73
Grahamsville.....	1.66

Per Rev. J. Carry.....	9.00
Barrie, per Churchwarden.....	5.60
St. Philip's, Weston, per Churchwarden..	9.99
Drummondville, per Rev. C. L. Ingles..	30.26
St. Mark's, Niagara, per Churchwarden..	14.00
St. John, Berkley, per Churchwarden....	4.53
Trinity Church, Welland.....	1.50
School-house, Marshville.....	1.53

Per Rev. D J F McLeod..... 3.03

19 collections, amounting to..... 128.22

BOOK AND TRACT FUND.

Rev. J. Carry subscription.....	2.50
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SPECIAL DONATION.

Miss McLeod, for Students' Fund.....	10.00
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ANNUAL SUBSCRIPTION.

Col. Hamilton.....	5.00
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PAROCHIAL BRANCH.

Pickering and Uxbridge, additional per Rev. George Viner.....	24.00
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DIOCESE OF MONTREAL.

In order to provide for the more complete organization of the diocese, the Lord Bishop of Montreal has included the churches within the City of Montreal, in the deanery of Hochelaga, with the exception of the Cathedral and the district annexed thereto, which with the chapel of St. John the Evangelist, will be under the direct charge of the very Reverend the Dean of Montreal. His Lordship has appointed the Rev. W. E. Bond, M.A., to be Dean of the deanery of Hochelaga, vacant by the removal of the Rev. G. De C. O'Grady from that deanery.

EDWARD J. NOYES,
Secretary.

14th July, 1862.

DIOCESE OF QUEBEC.

The 2nd of August next, being the 50th Anniversary of His Lordship, the Bishop of Quebec's Ordination, the Synod has resolved to celebrate the event by holding divine service in the Cathedral, presenting an address to the Venerable Bishop, &c.

It is expected that an American Bishop will preach on the occasion.

DIOCESE OF RUPERT'S LAND.

ORDINATION.

The Bishop of Rupert's Land held an ordination on Thursday the 29th of May, at St. Paul's Church, when Mr. John A. McKay, schoolmaster at St. Andrew's, and catechist of the C. M. S., was admitted to the order of Deacons. The morning service was said by the Rev. J. Clapman, Incumbent—the lessons by Archdeacon Hunter—the sermon was preached by the Rev. G. O. Corbet, C. C. S. Headingley. The Archdeacon presented the candidate, and after ordination, the Bishop gave a short address to the newly ordained, and to the Rev. R. McDonald, who is about to leave for McKenzie's River.

Mr. McKay, will, for the present, remain at St. Andrew's as assistant to Archdeacon Hunter, as well as attend to the Parochial School. Mr. McDonald left for the North on the 7th by the Company's brigade.

English Ecclesiastical Intelligence

JUDGMENT IN THE CASE OF DR ROWLAND WILLIAMS AND REV. H. B. WILSON.

We observe, with a feeling of disappointment, that the Court of Archers has not felt itself competent to pronounce sentence against the opinions of the late "Essays and Reviews." The Dean, Dr. Lushington, decried the judgment. He refused to appeal to the Bible, and tried the case by the test of the articles of the church. He thought that whenever there was a doubt as to the meaning of the writer, which in many places was obscure, they ought to have the benefit of it. In many instances he did not think the direct contrariety to the articles made out. In others he maintained it, as in justification by faith and original sin. In many he expressed his own opinions to be opposed to them, but that they were not proved to be opposed to any article.

The passage on subscription to the articles we give in full as an example of the point from which the Dean viewed the question:

"The ninth article was, that it was lawful for a clergyman of the said Church to subscribe the said articles of religion, reading and understanding them in a sense other than the plain and literal meaning of the words and sentences used in the articles. This was alleged to be contrary to the 36th canon. The intention was that the articles might be subscribed without admitting them to be true. The effect of this document was that a clergyman might subscribe to the articles and yet in his heart repudiate them. But it now remained to be examined whether the maintenance of these opinions was contrary to the 36th canon. This was the sole question, and not whether the maintaining of these opinions might not be punishable in another way. Mr. Wilson had not violated the 36th canon, though he had advised others to disobey it. Speaking as a lawyer, he could not hold that this article could be maintained. The eleventh article alleged that it was lawful for a clergyman of the said church himself to disbelieve the doctrines contained in the five first of the said articles of religion, and in his public teaching to evade or pass by the facts and truths in the said five articles asserted, and that the said doctrine is contrary to the 36th canon. Now a clergyman is bound to subscribe the articles in the plain and literal sense. He thought the substance of what Mr. Wilson had written was to suggest modes by which the articles might be evaded. He was not to decide whether Mr. Wilson was punishable, but whether it was contrary to the 36th canon. Mr. Wilson, as far as he himself was concerned, had not said that he had subscribed the articles in accordance with the canon. The offence struck at by the canon was the admission into holy orders without subscribing the articles. He was of opinion therefore that this article must be rejected."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, July 1st, 1862

With reference to the notice given by the standing committee at the last general meeting, viz "That they would propose this day that a grant of £600 be made for the promotion of the general purposes of the society throughout the diocese of Ontario, the amount to be paid in yearly instalments of £200, and at least one-half of the total amount of the grant to be expended in church building,"—the Secretaries stated that the stand-

ing committee had been in communication with the Bishop of Ontario, and had further considered the circumstances and present condition of his diocese, and that they now recommended that the sum of £600, as proposed in their original notice, be paid to the Bishop at once, instead of the payment being spread over three years. The secretaries also stated, that the standing committee had informed the Bishop, that they would be prepared to entertain favourably, so far as the means at their disposal will allow, and with due consideration of other claims upon the society, at home and abroad, any applications which the Bishop may hereafter make for further assistance in promoting the various objects of the society throughout the diocese of Ontario.

The Rev. W. DENTON moved as an amendment—"That a grant of £1000 be made in lieu of that proposed by the standing committee." This amendment was seconded by J. C. MEYMOY, Esq., and after some discussion, being put to the vote, was lost.

The original proposal being then put from the chair, it was moved as an amendment by the Rev. R. WEST, and seconded by the Rev. J. LAWRIE,—

"That it be referred to the standing committee to re-consider the grant of £600 to the Bishop of Ontario, with a view to increasing it by £100 to be paid next year, for permanent works."

The votes for and against this amendment being equal, the chairman gave his casting vote in favour of it.

It was afterwards agreed that £450 be granted to the Bishop of Ontario, viz £300 for general purposes, and £150 for building churches in his diocese.

CHURCH MISSIONARY SOCIETY.

SELECTIONS FROM PROCEEDINGS OF THE COMMITTEE.

General Committee—Monday, May 12th.—The Committee having had under their consideration the arrangements for the recent anniversary, resolved that, in conformity with the practice of several other important societies, the next anniversary meeting should commence at eleven o'clock instead of ten, and be addressed by six speakers instead of eight; the doors to open at ten o'clock instead of nine as heretofore; and the clerical breakfast to take place at nine o'clock on the same day.

Committee of Correspondence.—Tuesday, May 20th.—Three probationers, one of them the son of a missionary, were admitted as missionary students on the usual terms.

The ordination of Joseph Jacob, catechist of the society in North India, on March 2nd last, by the Bishop of Calcutta, was reported to the committee. The Rev. Joseph Jacob is a converted Hindu, and was one of a small body of native Christians at Bareilly; he will now be stationed at Mirat; he is the fifth native pastor ordained by the present Bishop.

A letter from the Rev. J. Fuchs, dated Benares, March 17th last, was reported to the committee. On a visit to Chunar he saw the native pastor, the Rev. Dari Solomon, there. "He is," says Mr. F., "in the pulpit, as every where else, grave and unaffe ted; his sermons are plain and practical discourses, which can hardly fail of doing good. It is true he frequently swerves from the text, and perhaps moralizes too much; but he aims at the right place."

The committee's attention was called to the report of a public meeting recently held (March 15th last) at Point Pedro, in the north of Jaffna, Ceylon, where a large number of most respectable native gentlemen, representing the interests

of the villages of the neighbourhood, assembled to consider the question of English education for their neighbourhood. According to an account of the meeting, furnished by a native to the "Colombo Advertiser," "Mr Supermauier (a man of enlightenment and liberal views), said also, that though he himself was a Sivito (a worshipper of Siva), he could not see any objection to the Bible being read, as it contains nothing immoral, nothing debasing, but on the contrary, an excellent system of morals, and an authentic history; and that the reading of the Bible was perfectly compatible with the teachings of Sivanism, which says, 'Examine all religions, and cleave to Sivanism.' Here Mr Supermanier appointed to Mr R. R. Paramasamy Appasamy Gooroo (the chief Siva priest of Vadramatchy), as to whether this was not agreeable to the tenets of Sivanism; and received the reply, that it was perfectly consistent with Sivanism, and that Mr Supermanier's reasoning was correct, and to the point. The chairman, in putting the question to the meeting, expressed his approbation of what Mr. Supermanier said, and with characteristic soundness added, 'If we wish our children to reject the Bible, we must teach it to them, that they may see its falsity; and if we wish them to accept it, then also we must teach it to them, that they may see its truth.' A motion was here put to the meeting on the Bible question, when it was unanimously voted that the Bible should be read by all."

The Rev. Dr. Pfander, now in England for the benefit of his health, attended the committee, and explained his views as to the Constantinople Mission. Dr. Pfander also stated that he had been much encouraged by the recent circumstances which occurred in connexion with his former labours at Shusha, a town just within the Persian frontier of Russia, where he had been sent under the Basle Missionary Society, in 1825, but from which the mission was expelled by the Russian Government in 1837. On its being broken up, after twelve years' labour, there were no Mahomedan, and only a few Armenian converts; but one of the young Armenians, Sirghes, having been sent by the missionaries to their Christian friends in Russia for education returned as a schoolmaster to his own people and opened a school, and held prayer-meetings at Schlammachy, a town about 100 miles from Shusha. He went on year by year; the number increased gradually; about three years ago there was a remarkable awakening in the place, and there are now about 600 persons of earnest and devoted spirit amongst the inhabitants. Sirghes has been especially blessed in reading and explaining the Scripture; and three young men from among his converts have recently come to Basle to be educated as future missionaries among their own people.

The Rev. Gustav Beskow, pastor at Stockholm, at present on a visit to London, was introduced to the committee, and gave some very interesting details as to the missionary movement at present going forward in Sweden. The revival of religion in that country has given rise to a voluntary missionary association within the church, but separate from its organization, for both home and foreign objects, its members having resolved that, instead of providing men for other missionary bodies, they would establish a mission of their own. In no less than 150 parishes, composed of peasants, a day in each week had been set apart for work and contributions, the women supplying knitted articles to the stock. One parish had thus supplied more than 1000 rix dollars (£50) in the year.

Pastor Beskow was assured of the committee's deep interest and sympathy in a movement so similar to that which originated, and has sustained the Church Missionary Society.

Committee of Correspondence.—Tuesday, May 27th.—The Rev. W. Mason being about to return to North-west America, after having completed the entire Cree Version of the Holy Scriptures in the Syllabic character, was introduced to the Committee, and conversation was held with him upon the possibility of the withdrawal of the operations of the society from Rupert's Land. Mr. Mason pointed out the hopelessness of any adequate support for a native ministry throughout the north-eastern portion of the diocese, in which no agriculture exists, and where the Indians are compelled by the system of advances to bring all their furs to the company, so that they have literally nothing to contribute of their own; but he suggested the placing of native teachers in localities in which fish are plentiful, as there would be a great resort of Indians to such localities, and the native teacher would require but a small stipend in addition to the support he would receive from fishing. Mr. Mason was also urged to attempt the evangelization of the Eskimo on the west shore of Hudson's Bay, so as ultimately to reach those within the Arctic Circle, by encouraging to introduce amongst them, should the genius of their language permit it, the syllabic system, which had been so effectual in the case of the Cree Indians.

The Hon. Clerical Secretary then addressed Mr. Mason, assuring him of the sympathy of the committee in all his past trials—he is now returning a widower, leaving six children behind him—and of their desire that every means should be employed for introducing the self-supporting principle into the North-west America mission.

Mr. Mason having acknowledged the instructions of the committee, he was commended in prayer to the favour and protection of Almighty God by the Rev. J. Stock.

Committee of Correspondence.—Tuesday, June 3rd.—The Bishop of Colombo (Dr. Cloughton) being present, was introduced to the committee, and expressed his earnest desire to co-operate with the missionaries of the society in Ceylon, and it was arranged that the secretaries should meet his Lordship, to confer upon the various details of the Ceylon mission, and the relations established between the Indian Bishops and the society.

LONDON CITY MISSION.—The twenty-seventh Annual Meeting of this Society was held at Exeter Hall. The hall and platform were crowded. The report gave a long account of the operations of the Society during the past year. The number of missionaries now employed by the Society was 400, being an increase of 11 during the year. There were special missionaries to the dock labourers, the police force, the public houses, the work-houses, and the hospitals, and whose labours generally had been very successful. During the year 9460 copies of the Scriptures and 3,069,763 religious tracts had been distributed, and 49,208 books lent out. The missionaries reported considerable improvement in the working neighbourhoods; where formerly tracts were refused, they were now frequently asked for, and the open air services held in those districts were allowed to take place without the interruptions which used to attend them. During the year 578,000 people had attended these open air services, and 610,868 readings of Scripture in visitations had taken place. The attendance at the in-door meetings and Bible-classes had been 1,418,000 during the year. There had been 341 persons living in concubinage induced to marry, and 503 fallen females sent into asylums or restored to their homes. The feature, however, most relied upon by the Committee was house to house visitation. To do the work of the mission effectually increased

subscriptions were necessary, and it was trusted the friends of missionary work would come forward in aid of the Society. The report concluded with an appeal on behalf of the disabled missionary cause. It stated that the average number of missionaries stricken down by sickness and fever caught in the unwholesome and unhealthy localities they visited in the course of their duties was thirty-six weekly. The number had been larger than usual during the past year, and the expenditure of the fund had exceeded its income. The financial statement showed the receipts to be £87,150 1s. 10d., and the expenditure for eleven months £87,866 1s. 6d.

CHURCH MISSIONARY SOCIETY.—Two donations, of £50 and £30 respectively, were reported to the Committee, as thank offerings from attached friends of the missionary cause on the deliverance of the Society from its late financial difficulties. The Benefactions of the past month include two, of £2000 and £800 respectively, given in anticipation of an intended legacy, by friends who desire thus to avoid the very heavy duty to which charitable bequests are subjected.

DEATH OF BISHOP MACKENZIE.

The steamship Athens, after a stormy passage, arrived from the Cape at Plymouth on Tuesday, bringing intelligence of melancholy interest to the friends of missionary enterprise in Africa. The *South African Advertiser* of April 21st announced the death of Bishop Mackenzie in the following terms:—

“Bishop Mackenzie died on the 31st of January, and the Rev. Mr. Burrup on the 22d of February following. When the news first reached the Cape it was feared that the whole mission had been involved in one common and fatal disaster. This has happily not been the case. The party, as a body, have been eminently successful. Under the direction of Dr. Livingstone they settled down in an admirable station high up the river, where the country is an elevated plateau, where the climate is tolerably salubrious, and where a dense population is immediately available for evangelising work. A church was speedily erected there, schools were established, and the mission was organised in a business-like fashion, which still secures its prosperity and success: and it was only after all this had been accomplished, and the first fruits were already beginning to appear, that the Bishop and his right-hand man were both stricken down with fever and removed to their reward.”

From a file of the same paper we learn that on Sunday, May 4, the services held in the several English churches in Capetown and neighbourhood, had special reference to the lamented death of Bishop Mackenzie, of the Zambezi Mission. At St. George's Cathedral, the Lord Bishop of Capetown preached an impressive discourse from Rev. xiv. 13.—“And I heard a voice from heaven, saying unto me, Blessed are the dead which die in the Lord, for henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” In the course of the sermon the Bishop alluded as follows to the sad news recently received from the Zambezi:—

“The church this day mourns the loss of her faithful sons, who counting not their lives dear to themselves, so that they might finish their course with joy, for His name's sake who loved them, went forth to win a new kingdom for their Lord, and to lay the foundation of that kingdom by the sacrifice of themselves. The much-loved chief of that little band, whom but last year we consecrated and sent forth to his high and holy office, within the walls of this cathedral, and one of his devoted priests, who, daunted by no dif-

iculties, had gone through great dangers to reach his brethren and enter upon his work, have fallen—almost ere the work was begun. We sorrow not for them. They were in Christ; and with their Lord; and their Lord is with them. They had not a thought for themselves. Their Lord's cause, the work to which He had called them—the lifting up the heathen from their degradation—the making known to them the love of God in Christ, was their one concern. ‘Lord, what wouldst Thou have me to do?’ was the habitual temper of their minds.”

The journal of that holy man, upon whom, as Bishop, the chief responsibility of acting under the very difficult circumstances in which they were placed rested, and his private letters, show how his life was spent in prayer—how counsel and guidance was sought in every hour, at every step.

Very remarkable it is that, almost on stepping out of their boat to enter on their labours, they should find themselves in a country ravaged by slave-hunters; should hear of tribe at war with tribe for the purposes of this nefarious traffic; should confront the very system which they came to put down in its fullest vigour; should themselves fall in with a large band of slaves driven by their captors; and should have these, delivered by the single hand of Livingstone, handed over to them, with their free consent, as their first charge. It seems as if all the power of Satan had been let loose on the approach of the messengers of the living God, but only to encounter defeat in the midst of his kingdom of darkness, with these, as they loved to call them, their “first-fruits.” They settled in the village of a friendly chief, who told them that if they would abide with him he would not fly, as nearly all his nation in front of him had done, from the ravages of the slave-hunters. Regarding the invitation as a providential call, the mission was planted there, and during the few months that it has existed considerable progress has been made, notwithstanding interruptions from the hostility of unfriendly slave hunting tribes, who, however, from the latest accounts, are just beginning to understand the objects of the mission, and to seek to establish friendly relations with it. The kindness shown to the slaves who have been released, some of whom came from far and have returned to their homes, seems to have been the chief cause of the change of feeling. A school has been established, in which are seventy children, several of whom, it was already hoped, would soon be fit for our native college here. Houses were erected, land cultivated, considerable progress made in acquiring the language. Of the work already accomplished I prefer to speak from the report of the naturalist of Livingstone's expedition, who was for two months at the station, and writes thus to me:—“Although so short a time has elapsed in which to speak of the working of the mission, the results, as they are now patent to all, should be taken for good or ill. No one can enter that wide country at the present time, who has seen it since or before the arrival of the mission, without seeing at once the change that has been effected. The objects of the mission are known and appreciated; a light has been thrown on the vileness of slave traffic, and chiefs now abhor it who, but a few months since, were solely occupied in furnishing its victims. The principle of civilising before evangelising is being truly carried out, and the example of the working Christian has already leavened a large multitude, and prepared the way for effective religious instruction. By their example and exertions not only friends but foes have been led to compare their conditions, and to seek to better them; and it is my confident believe that the influence of

the mission continuing as hitherto, both Ajawid and Wanganga will unite to turn their faces against slavery, and to combine their interests for mutual welfare."

The same high authority does not admit that the climate is really unhealthy; or that it is dangerous to Europeans, if moderate care and precaution be taken.

All things are in God's hands. He orders all things well. His will be done. But too soon, to our short-sighted apprehension, the mission has received a great check. The fall of its leader has exposed it as far as we can see, to great danger. I can but glance at the sad events of the last few days of its history. It is scarce six months since the second party, at the request of the Bishop, proceeded to join the mission. Circumstances led to the boats of one of our men-of-war carrying up a portion of them to the very landing-place of the mission. While grateful for the kindness and gallantry which led to this act of service, we cannot but see how great its moral and political consequences may be. This is at least patent to all engaged in the slave-trade, whether natives or Europeans, that they are not beyond the reach of English power—that that power can, and, if needed, will, be exercised to cut off the supply for the slave market at its very source. To meet the expected party the Bishop, and one of his priests, went forth, the one to welcome a sister, and the other a wife, whose presence was greatly needed and longed for, for the instruction of the women gathered in great numbers around the station. One canoe was with difficulty obtained; but men accustomed to its management could not be procured. In the night it was upset, and all their medicines were lost. Arrived at the island where they were to meet Livingstone, they found that, through the grounding of his ship, he had left but a few days before. Apparently, though both of them ill, they thought it better to remain there, and await his return, than to follow him, or to seek to retrace their steps.

Their sickness grew upon them, and the Bishop sank under it. With the aid of the three faithful Makololo, that devoted priest buried his chief under a tree by the river-side where he fell, with his head to the west and his feet to the east, that, when on the morning of the resurrection the Sun of Righteousness shall arise, he may catch the first rays which shall announce His coming, and go forth to meet Him. Having performed the last offices for his chief, that undaunted man, who had but just completed a journey of 300 miles, undertaken in a canoe lent by the Portuguese, without knowledge of the country or language—sleeping in any place—living on any thing—a feat which elicited the warm admiration of Livingstone*—set forth on his journey back to the mission station. After two days' journey he was unable to proceed, and was carried in a litter made of branches by the Makololo. He reached his brethren but to die. In the cemetery of that first mission lies the devoted man, who, silent about his own consuming sickness, did all he could for others and then sank to his rest.

We look eagerly for tokens of the thoughts and feelings of such men, under such circumstances. An unfinished letter, and the journal of the Bishop, are all that remains to us. These show how he lived in prayer. Each step he took, each hour of his life, amidst the great difficulties of his position, he asked counsel of God—sought to be guided into the right way. The Christmas Day before his death, while in the jungle with his companion amidst the heathen, he delighted in the thought, while celebrating the Holy Com-

* Dr. Meller's letter to the Bishop.

munion, that he was having communion, through the body, with all whom he loved on earth, as well as with the Lord whom he loved above all earthly loves. A few days before his death, he says, "I read to Burrup, this morning, the Keble for the 25th Sunday after Trinity. I do so admire the verses." He did not then see how appropriate they were to his own circumstances:—

These in life's distant even
Shall shine serenely bright,
As in the autumnal heaven
Mild rainbow tints at night;
When the last shower is stealing down,
And, ere they sink to rest,
The subcanopies weave a parting crown,
For some sweet woodland nest.

The promise of the morrow
Is glorious on that eve;
Dear as the holy sorrow
When good men cease to live.
When, brightening ere it die away,
Mounts up their altar flame,
Still tending with intenser ray
To heaven, whence first it came.

Say not it dies; that glory—
'Tis caught unquenched on high,
Those saint-like brows, so hoary,
Shall wear it in the sky.
No smile is like the smile of death,
When, all good musings past,
Rise wafted with the parting breath,
The sweetest thought the last.†

The very last words of his letter, are, "Burrup is very low, and we have no medicine. Of quinine, which we ought to be taking every day, there is none. But He who brought us here can take care of us without human means. If we should both be down at once, Charlie (the Makololo) will take care of us. The texts in Greek which we have learned day by day lately have been Rom. ii. 28-9, 'He is not a Jew' Rom. iii. 21, 'But now the righteousness of God, without the law, is manifested, even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them.' Rom. vi. 13, 'The wages of sin is death, but the gift of God is eternal life through Jesus our Lord.' Rom. vii. 24-5, 'O wretched man,' &c. Rom. viii. 38-9, 'I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus.' Good-bye for the present." These are his last words on record. Glorious words to be imprinted on the mind, engraven on the heart of the dying servant of the Lord. With such convictions, with such a faith, with consolation drawn from the very Word of the living God, the man may be envied, who lies down to die in the hut of an untutored heathen, amidst every bodily discomfort and suffering, and weighty anxieties and responsibilities. Yes, "blessed are the dead which die in the Lord," wherever they be, whatever their outward circumstances, "for they rest from their labours, and their works do follow them."

May He in whose hands we all are, grant that the words wherein he bids us farewell may prove true—that the good-bye is but for the present; that our parting is but for a brief moment; that ere long we may join him before the throne of the Eternal, and with him, and many of the converts of this mission thus planted in sorrow and in death, sing the new song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" "for Thou wast slain, and hast

† Keble's *Christian Year*.

redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

Shall this be the blessed consummation of our present life? That is the question, brethren, for us to-day. Everything depends upon whether we are in Christ or not—living to and for, and in him; or living to ourselves.

We have seen in the life and death of these men that the Gospel is not less in these days than in apostolic times; that the love of Christ constrains men now, no less than then, to give up the world and face danger and death, to make known the glad tidings of salvation to those sitting in darkness and in the shadow of death. Excitement, the love of adventure, the praise of man, the desire for distinction, it is true, will lead men to incur great risks and hardships; but there is no room for such feelings in the daily routine of a mission station. Week after week—month after month, in the persevering endeavour to teach the first rudiments of learning to minds utterly debased and dull for want of exercise; amidst sickness and the absence of all the accustomed comforts, and at times the necessities of life; away from all home associations, and the possibility of hearing from those we love.

It is not to brave deeds, and the entire surrender of all we hold dear, that Christ has called us. But He has told us that unless we are prepared to take up our cross and follow Him—unless we love Him above all earthly loves—unless to the advancement of His kingdom—the spreading of His truth—the propagation of the faith be very near to our hearts; unless the life which we now live be a life of faith in the Son of God, who gave himself for us, we are none of His, we cannot be his disciples—shall not enter on the purchased possession.

How is it with yourselves, my beloved brethren? Let the sad tidings which have reached us lead us to consider what our state before God is; whether we are prepared to die, whether, if cut off like these brave soldiers of the Cross, in the prime of life, the vigour of manhood, we should follow them to the heavenly rest, and hear, as we doubt not they have heard, the glad welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord." The time is fast approaching when each one of us shall pass away; it may be as suddenly and unexpectedly as they have done, and our place shall be filled by others. Oh! make sure of heaven while you may. Now is your accepted time, now is your day of salvation. Your great temptation in the midst of this commercial city is to live for self and for the world. Be on your guard against the deadening circumstances around you. Try to live unto God. Try to live above the world. "Work while it is day, the night cometh in which no man can work."

This widowed, bereaved mission needs, brethren your sympathy and your prayers. The body is without its head upon whom the chief cares and responsibilities of the work were thrown. Pray that they may be strengthened for the new duties to which they are called, amidst dangers and difficulties not yet overcome. Pray that they grow not weary in well doing; that their courage fail not; their faith fail not. Pray that the Lord will be with them to uphold, guide, comfort, bless them during the many and weary months which must elapse before another chief can go forth to them to share their toils and responsibilities, and direct their labours. Pray that the Lord of the harvest will raise up another new and faithful pastor, equal to him whom He has removed; abounding, as he did, in the graces and the gifts needful for his high calling; and pray, too, that

they who now sow in tears may reap in joy; that "Ethiopia may soon stretch forth her hands unto God," that "the knowledge of the glory of the Lord may cover" the fact of this, our dark continent, "as the waters cover the sea."

We have received, for publication, the following copies of letters, addressed by the members of the Central African Mission to the Lord Bishop of Capetown, which will be read with much interest by the whole of the Christian public. In the letter written by the Rev. Mr. Proctor, all the circumstances attending the deaths of Bishop Mackenzie and the Rev. Mr. Burrup are fully detailed:—

Letter from Bishop Mackenzie.

"Magomero, S. Lat. 16.34, E. Long. 35.35,
November 4, 1861.

" . . . We left the confluence of the Shire and Zambezi about the 22d of May, and had a very tedious ascent of that river. It was more shallow than Livingstone expected; he had not sounded places where the *Ma Robert* went easily—but then she drew thirty-three inches I think, the *Pioneer* four feet six inches—or five feet. We were on sandbanks for a week at a time, but at last when Livingstone's patience was almost exhausted, we got to the anchorage where his vessel lay last time he was in the Shire.

. . . We left the river on Monday, July 15. Now as to our mission work. The first point is the language. It is easier than I thought it would be. Scudamore is the best. We have a good number of words put down, and now always make such work as we can with the boys, on unimportant points, rather than call William or Charles. One can stammer on with a boy who is accustomed to one, when a stranger would be utterly nonplussed—and this stammering on is teaching us to speak better. We are at least fairly in the way to knowing the language. Then we have fairly got over the distrust which they felt of us at first. I was afraid at first to make a list of the names of the women, lest it should appear to them a preliminary to our selling them. This is quite gone with those who have been longest with us; and they have helped to give confidence to the rest. Yesterday one old woman, Cheswinanga, made a joke of saying one native who was not present at the roll call had run away for dislike of the digging. We call names over every morning at half-past six, and they go to work, when we go to prayers at seven. We have full church service morning and evening, every one being expected to attend once a day, and the majority attending twice (including our visitors from the ship, which is very pleasant). Holy Communion on Sundays and saints days. No sermons. Work stops for a couple of hours, from one to three white people not getting to work till about nine. We breakfast at eight, dine at one, drink tea at six, go to bed at nine or ten, and our misfortune is that the day is soon done.

"But I have interrupted my account of the education of the people. The women are hoeing the gardens which they must now begin to plant. The men have been chiefly busy in building, the boys in getting grass for thatch, of which we use a great deal. At 10.30 Scudamore drills the boys, an excellent piece of work. Proctor has started before this to dress wounds and administer medicines. This was Walters's occupation, but he has been on the sick list himself for six or seven weeks, and Proctor has taken it up and done it well, though it was not at first exactly to his taste. At 11.30 we have classes for an hour:—
—of the younger boys, forty of whom have had their porridge boiled in our pot (a great one) under Rowley's auspices, by the excellent Ches-

waranga. At 12.30 is singing, under Rowley again. At 2, four classes of the bigger boys to read. They are beginning to take in that makes ha. . . . In the afternoon the order of the day is, work again at three o'clock.

This makes the number of working hours in the day considerable; but there is the compensation of lazy work in many of them, and interruption in the oversight of them. We stop about five or six. Evening prayers are at eight.

"On Sundays we buy nothing, which makes a great difference in the appearance of the village. For till quite lately, when the neighbours have all been hoeing in their fields, the place was crowded with women and girls selling baskets of flour of Indian corn, or beans; or men with fowls, or a goat or two. For a week or two at first we had to send people away on a Sunday morning; now no one thinks of coming. I remember thinking it strange that the observance of Sunday should be so general even among the heathen in Natal, and supposing that the American missionaries must have given what I thought undue prominence to that duty in their teaching. I now see that this is a point on which our habits clash at once with the habits of the people, and in which we force them to be like us. We may worship God, while they omit to do so, but if we will not buy they cannot sell. We have also given a goat among the people every Sunday. Their ordinary food is entirely vegetable—Indian corn, beans, &c. The goat is but a mouthful for each, as you may guess; but it makes a difference. I gave them also a goat on the first Tuesday in October—our anniversary day here, and at home. The desire for animal food induces the people here to eat rats and mice. There is no four-footed game larger than a kind of rabbit, which is very scarce. I have seen only one.

"On Sundays we have Bible-class with our Christian people. I have taken the white men; Proctor, Charles and William Scudamore, and Johnson, the cook. We have not attempted any teaching of the people; when wrong things have come before my notice I have often said it was displeasing to God, and we call Sunday "God's day;" but any thing like regular teaching I have postponed till we can speak ourselves; I do not like talking of such important things through an interpreter. William talks fluently, and seems quite understood; but his knowledge of English is not half so good. Charles, who is far more intelligent and accurate, speaks Makea, and is only learning Manganga (though they are quite allied dialects). As to the women, there is a great deal to be done. This is the department in which we have done least, and for which we are anxiously longing for our ladies (God give them a safe voyage, and may no obstacles have occurred to prevent them from coming). But they are far more orderly than they were—and, by sanctioning the union of nine couples, we have checked a great evil among them. There are many good traits in their character. They are most attentive to each other when ill; and those who are coming this time are not quite ignorant of the nature of heathen women. So I hope they will not be disheartened by the contact with these.

"We are very fortunate in the character of the chief with whom we have settled. You may remember that Livingstone wrote to Mout, saying there was no chief with whom missionaries could settle, as with Sekeletu, now that Chibisa was gone. Between the time of his so writing and of our coming up here, the former chief of this village died, and the present man, Chigunda, came into his place; and I think there is no doubt that he is by far the most suitable man now in the country. He is pliable enough to yield to all that we ask of him. He gave up to us half of his

village, without asking for compensation; has agreed to our moving away the hut where Smith's work used to be done, saying he would build another outside; and has never refused any thing we have asked, often volunteering advice, which we have found was good. On the other hand, he seems to command the respect of all his people, so that he is no weak man. He has a just sense of right and wrong; but seems, like many of the chiefs here, to think it simpler and safer not to punish wrong-doing; indeed, punishment in this country hardly exists, except in the form of revenge on the part of the injured man. He takes compensation if he is able—but the idea of punishment of sin does not prevail. I have flogged some of our men and boys for stealing, and the proceeding caused some surprise.

"We have had some illness amongst us. Proctor was laid by for some weeks after we got here—and now Waller has been prostrated by fever for six or seven weeks—not dangerously ill, but useless and uncomfortable. He is now on the mend, but has many relapses. Scudamore and I have been the best in health certainly. I have had chest illness of all since we left Capetown. The fever is not half so alarming as people fancied at Capetown. . . . As far as my experience goes, it is not so bad as the remedies administered. We take Livingstone's prescription—but not the quantity he named—about eighteen grains instead of twenty-eight (I think it was.) I have not yet written any thing about the extension of our work, waiting for Livingstone's return, as the details of the spots on which it would be advisable to plant branch missions must depend partly on the result of this journey of his.

Letter from Mr. Scudamore.

"Magomero, Mamunja Country, Nov. 9.

" . . . The number of boys now with us is seventy-seven. Of the whole number, forty-seven call themselves Ajawa, twenty-four Nynngas or Mamunjas, four . . . , and two Maravis. They are well disposed and intelligent creatures, very excitable, and easily frightened; this latter disposition is easily accounted for by the lives they have led. At any moment they were liable, from the unsettled state of the country, to have their houses burnt, or to be sold as slaves; or, for want of food, they would have to be changing their abodes; or, as often happens, die of hunger.

"As we knew little or nothing of the language, and the Bishop was anxious to get them into order at once, we have begun to try and teach them to sing, and also to drill them. Rowley teaches them to sing, and I have the drilling of them. They have very good voices, and a capital idea of time; but native music is in a most miserable state, and only to be compared to native dancing. The drilling is rather amusing. They are called together by the beating of a drum, and after going through several exercises, and walking in step in and out of the rows of huts, we marched straight down to the river, and made them stand in row on a large tree at the edge of the water. Then, at the word of command, they all jump in together; nor does the discipline end here, for they dive, swim, or dance in good order, and wait for the word to rush out simultaneously. They are beginning to learn their letters; one or two in Proctor's class already know their alphabet, and, on the whole, all are rather quick at learning. But the most pleasing part of our work with them is the entire confidence they have in us. Several of them have, at their own wish, gone down to Chibisa's Island to see the *Pioneer*, although at first they were rather afraid of being carried away as slaves.

We hope it will not be long before some of them will be carried away—but to Kafir College at Capetown."

Letter from Rev. Mr. Proctor.

"Magomero, Feb. 24, 1862.

"MR. LORD BISHOP.—The sad duty devolves upon me, as the senior priest of our mission, of communicating to you intelligence which will, I know, cause in you feelings of pain and sorrow, as deep as those with which the events themselves have filled every one of us here. I have to tell you of the death of Bishop Mackenzie, which took place on an island of the Shire, where he was waiting for Dr. Livingstone, and of Mr. Burrup his companion, who sank from the effects of the severe illness he had while on the island, about a week after his return to us here. I give the particulars as far as we were able to gather them from Burrup's own account. It will be needless for me to enter into details as to the cause which rendered this sad journey necessary, it only remains for me therefore to continue the narrative of melancholy events up to the present time.

"It was on the 14th of this month that the tidings of what had happened reached us. From the long absence of our friends, and silence about their doings and locality, we were growing both anxious and troubled, both on their account and our own; we feared that their stock of cloth and necessary stores must, like ours, be getting low, if, as we had too great reason to fear, from the reports of the Makololo, they had not yet been joined by Dr. Livingstone. On this very day we had considered the advisability of sending some one down to Chibisa's village, the late anchorage of the *Pioneer*; nay, we were in the very middle of a conversation on the subject, when, about 2 p.m., Zoniba, one of the Makololo, appeared at the door of our house, his unwonted looks of sadness filling us with vague apprehension. We questioned him, and soon learned the mournful and grievous truth, that our good and kind Bishop was no more. He said that Mr. Burrup and Job were coming behind, along an easier path; for the first was so weak and ill as to be obliged to be carried, while he had come on by a shorter cut with another of the Makololo. Soon after he arrived, lying in a sort of couch made of the rough branches of trees, and slung on a pole, which rested on the shoulders of two men who carried him. We scarcely recognised him: he had suffered so much from diarrhoea in the first instance, and afterwards from fever on the island, that he had shrunk to nearly half the size he was when he left us on January 3rd. He told us his story, after he had taken what nourishing food we were able to give him, but with great difficulty. After leaving this place the Bishop and he slept five nights on the road, arriving at Chibisa on the 8th of January. They were only able to get one canoe, with men to paddle, who, however, only undertook to go a short way down the river. At this place, however, they persuaded three of the Makololo who had come along the banks to go on with them, of whom Zoniba was one. They went smoothly down to the island, with the exception of an upset in a side channel of the stream, and much annoyance from mosquitoes, in two days. They do not appear to have found any ill effects from the wetting, but, most unfortunately, they lost a case in the water, as it was night, containing Burrup's things, the spare powder, and all the medicines they had taken with them. On arriving at the island, they were well received by the chief Chikanyi, from whom they learned that the *Pioneer* had only passed a few days before, though we scarcely think it likely. Soon after their

arrival at the island (Malo), Burrup said that the Bishop began to lose health and energy. When they left, both had the diarrhoea slightly, and though they got rid of this, they began to suffer from low fever. I may mention that I was only just recovering from an attack of fever, or, as the Bishop said when he went away, he should have asked me to accompany them. Burrup said very little about himself, though his own illness must have been almost, if not quite, as severe as that of the Bishop himself; he only alluded to it in connection with that. It was soon evident that the Bishop was attacked with low fever, which, from want of his usual employment and exercise, confined as he was upon an island, and the anxiety he must have felt on many accounts, together with the want of every kind of medicine, gradually increased upon him. About ten days before his death, Jan. 21, he lost his intellectual faculties, lying in his hut without speaking much, and when he did so, using quite incoherent language. He was, moreover, reduced to such a state of weakness that often, in getting out of his hut, he would fall forward and lie there utterly unable to help himself. On the 24th, while he was being moved, the rupture of a blood-vessel took place, causing profuse bleeding at the nose and mouth. He was now utterly helpless and speechless, and poor Burrup, in his own weak state, could render him very little aid. The three Makololo, however, were very active and useful, and gave all the assistance they could. On the morning of the 31st of January, the day on which he died, the chief Chikanyi, whom Burrup represented as evidently getting tired of them, or fearing the result, wishing them off the island, requested him to move the Bishop from the hut which they occupied, saying that he wanted to store corn in it. The truth most probably was that supposing the death of the Bishop to be inevitable, he was unwilling that it should take place in his hut, since from their superstitious notions about the spirits of dead persons haunting the places where they die, it would thenceforth be uninhabitable. Burrup protested that the Bishop was very ill and ought not to be moved, but the chief said that a great many of his people were ill also, and the Bishop must go into another hut. In order, therefore, to avoid giving offence, and fearing that the chief might order them off the island altogether, Burrup at last consented, and the Bishop was carefully taken by the Makololo into another hut close by. It is to be feared, however, that this was the means of hastening his death, as it caused the bleeding of the nose and mouth to break out afresh. In another hour and a half he breathed his last, about five o'clock in the afternoon, keeping up his full healthy look in the face until nearly the last. As soon as it was known, the chief ordered the body to be removed at once, and he would not even let it remain until the following day, nor would he allow any of his men to assist in the burial, doubtless from no feelings of ill-will, but from those of superstition. Burrup, therefore, with the Makololo, took the corpse across the river, and, choosing a secluded spot under a large tree, the Makololo made a grave with a hole lent them by the chief; there they buried the body, which they had wrapped in cloth, Burrup reading as much of the burial service as he could in the dim twilight.

"And thus the mission has lost its leader, the church a true and earnest friend, and the christian world a rare and bright example; and what our own sorrow is, and what will that of those who have yet to learn the mournful tidings—which we can hardly bear to think of—it were as vain as useless for me to endeavour to express. In the evening we read the paper which he had left with

me on setting out for Mannsombas, containing his wishes in brief, should he not return, and which I have enclosed with the other papers, to be sent to his brother in Edinburgh.

"On the day following that on which the Bishop died, Burrup made preparations to return here. He could see nothing before him in remaining but death; he was already very ill, he had no medicines, and his cloth was all but finished. Leaving a letter for Dr. Livingstone with the chief, in which he stated all particulars as well as he was able, he started up the river on Sunday, February 2, in the little canoe, having persuaded the three Makololo with some difficulty to accompany him, and they wanted him to return by land, leaving the canoe behind; but, as it had been lent them by the people of Chibisa's village, he was unwilling to do that. They went on through the Elephant Marsh (as the Doctor has named that part of the country along the banks) for three days, finding only wretched sleeping places at night. On the third day, however, the three Makololo positively refused to go any further by water; and, on Burrup persisting that he would not leave the canoe, they wished him good-bye, and set off on land by themselves. Seeing their determination he soon followed them, and, after three more days, they got to Chibisa's, and found the people most kind and considerate after they had heard their sad story. The Makololo told us, though Burrup himself never mentioned it, that he had the utmost difficulty in getting along during those three days, on account of weakness. On arriving at Chibisa's, on February 8, he could walk no further, and had to be carried all the way from that place to this, in the way I have mentioned. Job had followed the Bishop from here on January 5, but had been detained eight days on the road, from sickness; and, on reaching Chibisa's, and finding he could not get a canoe to go after him down the river, he had remained waiting for his return at this place.

"For the first day or two after Burrup's return (on the 14th,) Dickenson had great hopes that he would soon begin to recover strength; but he began to suffer again from diarrhoea, which, from our inability to procure any proper food and stimulants, soon increased upon him. The native corn, on which we are now living, rather serves to produce and aggravate the disease, from which we have all suffered more or less, and some of us are suffering at the present time. On the morning of the 22d a great change was perceptible. His reason began to wander, and it was evident that we might now expect the worst. About ten o'clock he became speechless, and Dickenson (himself in a very weak state from a recent attack of fever) having pronounced that he was sinking rapidly, I read the Commemorative Prayer and one or two other collects. Exactly at eleven he breathed his last, our efforts to revive him having proved utterly fruitless. A rough coffin was made for him at once, and on Sunday, the 23d, we buried him in a quiet spot near this village.

"I do not wish to enlarge my letter with any expressions regarding our own distress and anxiety. I feel sure we shall have your own earnest sympathy and that of every friend of the mission. Our great difficulty is, by what means we shall be able to apprise you of these sad events, in order that we may receive instructions from you as early as possible: nor shall we be able to do anything towards it until the arrival of the Doctor, for whom we are now daily-looking, and to whom we sent letters requesting him to come to us as soon as he could, by the two Makololo who left this to return to Chibisa's village on the 16th. But there may be so many contingencies combining to detain him at the Kougone, in the Zambezi, or in the Shire, that it is a matter of extreme uncer-

tainty when he may come to us, or let us hear from him. In the meantime, we are resolved to do our best in carrying on the work of the mission here, in accordance with the last wishes of the Bishop, in the way he has directed, and would have himself approved, until the arrival of his successor, or of instructions from the Metropolitan."

One of the last letters written by the lamented Bishop Mackenzie, before leaving his station, speaks in terms of the most unqualified praise of Dr Livingstone. The Bishop is anxiously solicitous that a previous communication of his should not be misconstrued, as implying that Dr Livingstone had dissuaded him from embarking on his mission up the Shire, or had done anything to impede the progress of the work. "On the contrary," he says, "I felt, and still feel, that Livingstone has the success of the mission at heart, quite as much as that of the public service in which he is engaged. Indeed, I believe that each of us regards the work of the other as tending with his own to the great object to which he is himself devoted—the evangelisation and civilisation of this country."

In memory of the Right Reverend Charles Frederick Mackenzie, first Missionary Bishop to Central Africa. Died January 31st, 1862:—

Lord Christ, Thy name we praise,
And thank Thee whilst we shed the mournful tear,
For this Thy servant, who has closed his days
In Thy true faith and fear.

Nobly didst Thou endow
Body and mind with all high excellence;
For such a man we thank Thee, Lord, though Thou
Hast early called him hence.

We may not say too soon:
He went not ere his manifold toil had won
The blessing of success; whilst yet 'twas noon
His goodly task was done.

Now, in that far-off land
Where rests his sacred dust, outshineth light
From Thine own Church, implanted by his hand:
Guide it, O Lord, aright;

And let it ever grow,
Like him, in all good things, till it attain
Stature so fair proportioned as below
Humanity may gain.

Upon thy loving breast,
Dear mother Britain, though he might not die,
Be comforted, for blessed is his rest
Among the saints on high.

And for that he hath won,
Although he sought it not, an honoured name,
Mother of heroes, write thy favoured son
In thy bright scroll of fame. C. L.

THE CHURCH ASSEMBLY OF THE DIOCESE OF MELBOURNE.

(From the Melbourne Church Chronicle.)

The Annual Session of the Melbourne Church Assembly commenced on the 28th January. Besides the Bishop, there were present, at the commencement of the proceedings, thirty-seven clergymen and nineteen lay representatives.

The Bishop of Melbourne, in his opening address, mentioned that there had been a steady increase in the number of clergy. In 1860, there were sixty-seven clergymen; in 1861, seventy-five; and now, in 1862, there are eight-four. There were three cures now vacant. There were

earnest applications for clergymen from nine districts, some of which were temporarily and partially provided for by clerical and lay assistance. Fourteen more clergymen were wanted. Three churches had been consecrated; twelve or thirteen new churches had been opened for divine service; two more were ready for opening; three were almost finished; and one church had been enlarged. Nineteen new buildings were in contemplation. Two parsonages had been completed, one repaired, and three more were in contemplation.

In the appropriation of the money payment from the public revenue, the limitation had been observed of pound for pound of private donations. The classification of parishes had been the result of much anxious deliberation, in spite of which it was anticipated that there would be dissatisfaction. The Bishop urged the maintenance of the state grant on all who wished well to the church. He declared the state of their general church fund was a disgrace to the church. In 1861, the amount of expenditure had exceeded the whole fund by £1,223 11s. 8d., which would have to be deducted, on account of last year, from the fund for the present year, which amounted to £2,958 4s. 11d. inclusive of the grant made by the Society for the Propagation of the Gospel. The total amount collected at all the places of worship towards this fund was only £344 7s. 1d. It would be impossible to maintain, still less to extend, the work of the church, unless this fund were very greatly increased. The poorer members of the church did more in proportion than the richer.

From Moore College, New South Wales, it appeared that two of the recently ordained clergy were received, and another candidate for orders was expected. There is, it appears, a property in Melbourne, from which young clergymen are educated, or assisted in their education. The Bishop defended the employment of lay readers, observing that there was no novelty in this, lay readership having existed in England before the reformation. They were very useful in thinly populated districts then as now. To the Endowment Fund, Mr A F Morris had given a donation of £100 for three years, an example worthy of imitation. His Lordship further alluded to two other subjects of great importance, the Bishopric endowment, and the erection of a cathedral.

After the Bishop's address, various reports were read. The whole amount of money from the public revenue, available for 1862, is £25,292 19s 4d, including lapsed grants from 1861 upwards of £13,000 of this is available for building, and upwards of £11,000 for stipends. For the purposes of the latter appropriation, the parochial cures of the diocese are arranged in four classes, of which those of the first receive £10 each, those of the second £100 each, those of the third £125 each, and those of the fourth £175 each. Of the Melbourne churches—St. John's, St. Peter's, and St. Mark's—appear to be independent of all aid, as are Christ Church, and St Paul's, Geelong; but three others of the Melbourne churches—St Paul's, St. James' and St. Mary's, are in class 2.

The Council of the Diocese of Melbourne consists of members appointed by the Bishop. The Rev. G Goodman endeavoured to alter the mode of election to this council, by the proposal that the assembly should elect by ballot from a list of names submitted by the Bishop. This proposal when it came to the vote, was negatived.

A committee was appointed to inquire into, and report upon, "the best mode of speedily securing the clergymen, now urgently required for the diocese." The assembly sat during six days.

THE RECENT JUDGMENT AT THE CAPE.

The case of *Long v Bishop of Capetown*, which has been so long pending, has at last reached a landing-place. Judgment has been given with costs by the Supreme Court of the Cape Colony for the Bishop of Capetown. Mr Long, however, had just given notice of appeal when the last mail left, and if his friends persist in re-opening the case before the judicial committee of the Privy Council, we may still have many months to wait before the final decision can be hoped for. And to some extent, these considerations should restrain criticism upon the judgments already delivered, and abate the freedom with which we might otherwise be tempted to congratulate our colonial brethren at large on the fortunate circumstance that the first case which has ever brought the legal status of the colonial churches really and sharply to the test has arisen within the diocese of Capetown. Still it may be allowed us to say that in our opinion Mr Long's friends, in going to the expense of an appeal, have done the best thing they could for the interests of the colonial churches generally, and to state our reasons for thinking so.

Three things are obvious at a glance: one, that the decision of the Supreme Court of the Cape Colony has no virtue beyond the boundaries of that one colony. The next, that men afflicted with Mr Long's distinctive sort of conscientiousness, though comparatively rare, are not absolutely confined to South Africa. The third, that the Queen's Letters-Patent, if worthless at the Cape, are not worth very much any where. Mr Long draws, what to our apprehension appears a very subtle distinction, but which, as evidently, to his conscience, is a very broad one, between the royal prerogative abstractedly and *per se*, and the same prerogative as expressed by formal letters-patent. The first he so reverences that he will go through fire and water rather than incur the slightest suspicion of even seeming to violate it. To the last he offers all the indignities in his power, denying and defying all episcopal jurisdiction over himself whatsoever, in the face not indeed of the letters patent only, but of every obligation by which a colonial clergyman can be bound, including the royal will and pleasure as plainly expressed by the letters-patent as it is conceivable that by any mere legal instrument it ever could be expressed. We doubt if the extraordinary delicacy of moral perception evinced by this distinction will find many parallels. But so long as the authority of the Queen's Letters-Patent remains doubtful, the temptation to take advantage of the doubt will, to a certain grade of character, be all but irresistible; and so the self-same issue as that raised by Mr. Long may be raised again and again, although probably in most cases by other and more common routes. More ordinary men in holy orders will now and then emerge in every colony, who, hoping that no higher law can be enforced, will defiantly proclaim that they mean their own will to be a law to them, that they are sick of vows, rules, rubrics, canons, superior authority of every sort; and who necessarily will try to do just what Mr Long did, and to do it as he did it, saving, of course, all profession of respect for the royal prerogative in the abstract. And consequently also, like him, they will wish to retain the prestige of their position as clergymen, and if possible to carry their congregations with them, together with the appurtenances of edifice, communion-plate, parsonage-house, and whatever else they have been accustomed to use as their own. It is high time that a colonial bishop, attempting to resist predatory efforts of this description, should know, on the very highest authority which the empire affords, the precise amount of protection which the community pro-

sided over or represented by him may look for from the law. It is essential that if he occupies a false position, he should with all despatch be helped to struggle out of it into a true one. Almost any thing would be less vexatious and less mischievous than the existing state of uncertainty, for the ill-disposed are morally sure to take advantage of it, and the well disposed are debarred by genuine scruples for making the best of the position which they really occupy. Mr. Long flatly says there is no Bishop of Capetown; and Mr. Justice Bell, with a vehemence seldom exhibited from the judgment seat, supports him. But the Supreme Court, as represented by the majority of the judges, asserts that there is a Bishop of Capetown, and the Bishop himself is naturally of the same opinion. It is high time that the doubt were set at rest, and that if the authority inherent in every true bishop in virtue of his orders and his mission is really laid open to contempt mainly by the fictitiousness of certain legal instruments which were issued with the design of strengthening it, those instruments should, as soon as possible, be recalled, disowned, and put in the fire. But the true question at the bottom of those doubts is one which only the Judicial Committee of the Privy Council can now satisfactorily determine.

But we have other reasons for wishing that this case may come before the Privy Council—reasons grounded on the terms of the recent judgment, and relating especially to the South African Churches. The decision of Mr. Justice Bell was too passionate to deserve serious remark. The two other judgments are as conspicuous for the manifest care and conscientiousness with which they were worked out, and the laboriousness with which the judges had evidently applied themselves to the mastery of a new and difficult subject. The Chief Justice appears to have satisfied himself that "every church and religious community in the colony must be allowed to exercise church government, and to manage its own internal affairs without the interference of the Supreme Court, provided its proceedings" (the proceedings of such church or community) "were not illegal, or calculated to impair the security, peace, and tranquillity then happily enjoyed in the colony." Understanding the last clause of this sentence ("or calculated," &c) to be pleonastic—a mere rhetorical amplification of the "illegal" just going before—we believe the conclusion so arrived at and expressed to be as sound as it is simple, and to be favourable to the Bishop of Capetown in the particular instance simply because it enunciates broadly and intelligibly the only principle upon which religious liberty and toleration can continue to subsist in South Africa. If it were contrary to imperial law for a colonial bishop to summon his clergy, and to invite the laity to elect and send representatives to a synodical gathering, to hold common counsel on the common interests of their common church; or if the legislature of the Cape Colony, anxious to discourage English Churchmen from settling in South Africa, had ever enacted a law rendering it penal to promote or attend such a synod, then, as we understand the Chief Justice, Mr. Long would have been entitled to the interdict which he sought; and, let it be added, the Bishop would farther have been liable to a criminal prosecution. But inasmuch as the Bishop did not require of Mr. Long anything which he was forbidden by imperial or colonial law to do, there was in fact no case for the Civil Court at all. So much for the Chief Justice, and we agree with him.

But we are not sure that Mr. Justice Watermeyer is quite so satisfactory. The report is clearly imperfect, therefore, where so much depends on the exact words used, we would speak

with caution. But there is an obvious consistency, as we think, pervading this able and acute judgment, which emboldens us to believe that we are probably right in the sense which we have attached to certain portions of it. And, as we read it, it seems to claim for the Supreme Court the power to review every case, doctrinal and every other, that may ever arise between the South African bishops within the colony, and their presbyters. If a bishop requires a presbyter to do any thing against the law of the land, Mr. Justice Watermeyer is as distinct as the Chief Justice, that the Supreme Court would be bound to interpose, and uphold the presbyter against his bishop. So far good. But Mr. Justice Watermeyer seems to say that in the event of a bishop requiring any thing to be done by a presbyter which, although not in contravention of the law of the land, might be considered by such presbyter to be in violation of the voluntary contract implied by ordination and institution, the Civil Court would also possess the power to review the terms of the contract, and all the circumstances of the particular case. Of course so clear-sighted a judge has not failed to perceive that the Civil Court, provided it was ascertained that the contract had not been infringed, would have no farther function. But before this stage could be arrived at, it might be necessary in a given instance that the gravest and most vital doctrines of the faith should first have been ragged and tattered in open court, and adjudicated upon possibly by men openly disavowing their belief in them. Would this be tolerable? We trow not. And, if we have not misunderstood Mr. Justice Watermeyer, we should earnestly desire, even on this ground alone, that the case should be re-argued before the highest tribunal of this realm competent to entertain it. Either the Bishop of Capetown is a spiritual judge, or he is not. If he is not, Mr. Long is right, and the Bishop has no jurisdiction. If he is a spiritual judge, how can a merely civil court, without express power given it by statute, take cognizance of his judicial sentence, merely on the assumption of his fallibility?

There is yet one other aspect of this important case, regarded at its present stage, which invites a word or two of remark. It will be remembered by most persons who take any deep interest in the South African Churches, that one of the principal topics debated in the last Capetown Synod (January, 1861), was a declaration of church-membership, and that it was ultimately determined by the Synod to refer the matter to convocation, and obtain its deliberate judgment on these three points; first, whether it was advisable that there should be any declaration of church-membership at all. Second, if any, what it was to be. Third, if none, what would be the best substitute. It will be remembered, too, that in the House of Bishops a lengthened debate ensued on the subject, the effect of which seemingly, has been to shelve it *sine die*. More recently the Bishop of London, whose own leanings were sufficiently apparent in the earlier debate, has presented to the Upper House a petition from certain persons in and about Capetown, in effect praying convocation to discourage all declarations of church-membership, but expressing a very particular repugnance to the form of declaration framed by the first Synod of Capetown, and made the basis of the elections of delegates to the second Synod. We have no fault to find, so far, with the petitioners. Certainly some of them, and probably a large majority of those who sympathize with them in and around Capetown, are not members of our church, have no idea of any church except as a number of unconnected and independent congregations, and no other conception of a clergyman than as of a man

conventionally styled *Reverend*, and set apart to execute certain religious offices for those who may choose to attend his ministry in the way most agreeable to them. It is natural that persons holding these views should wish to enjoy the ministrations of English and regularly ordained clergymen on their own terms, and should regard bishops, synods, declarations of church-membership, and every thing else that contradicts their theory, or thwarts their undisturbed enjoyment of it, as at best a superfluous—to use one of their own phrases, "a something more than the pure Gospel!" Again, good and earnest clergymen vary in the colonies just as they do at home in the clearness of their perceptions, and the soundness of their judgment, and the extent and accuracy of their information. And this variety in the men themselves sufficiently accounts for the various degrees of readiness with which those who would themselves fall in readily with what is right and true, are ever ready to buy peace with malcontents by some process of compromise. Thus, both the revival of the subject in the last Synod, and the subsequent petition from "out of doors" are fully accounted for. Nor is convocation to be blamed for hesitating before it pronounces positively on a subject which the simple fact of its reference to convocation proves to have been the occasion of more or less perplexity to those most directly concerned in the settlement of it. But recent judgment, whilst it upholds the jurisdiction of the Bishop of Capetown as ordinary of the English Episcopal communion within the diocese of Capetown, establishes so unanimously, and in terms so emphatic as practically to have set the point at rest for ever, that it is a sheer misnomer to speak of a Church of England in South Africa, or to suppose that the church presided over by the South African Bishops has any political rights other than belong to every voluntary association. There is nothing in this to disturb a true churchman. And, having long been convinced ourselves that such was the fact we are thankful that the naked truth should at last be so proclaimed as that others, however they may dislike, must yet admit it. Particularly we trust that one of the collateral results of this judgment will be to set at rest the whole question relating to declarations of church membership. None who accept the decision of the Supreme Court of the Cape Colony can deny that the Church of that colony is a purely voluntary association, and surely no one who accepts that description of it, will refuse to acknowledge both that tests of membership are essential to its very existence, and that it cannot be adequately designated by any title which shall not at once define the portion of the world where the providence of God has planted it, and distinguish it from the Mother-Church, whose bishops are peers of parliament, and which is a church established by law.—*Colonial Church Chronicle*.

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