

sonal enjoyment, are remembered, it is still more striking that a revenue of half-a-million dollars from a constituency of at least 5,000 churches should be the total result of all the appeals made to them on this behalf. It was well said by a returned missionary, that more was spent by these same churches on tobacco, than on the conversion of the heathen. A chief matter of interest on this occasion, was the solemn resolve of the Board to accept the call of God's Providence to do more for China. Its four hundred millions were now open; the preliminary work of translating, &c., was done; while the Pacific railway and a line of steamships from San Francisco, would soon bring Shanghai within a month's travel from Boston! The presence of Rev. Newman Hall and Rev. R. Baggot, added greatly to the interest of the meeting. They fully improved the opportunity, not only to speak words of peace between America and England, but also to increase the missionary spirit. No kindred organisation that we know of, surpasses the American Board in the high quality of its missionaries, or the wisdom, gravity and earnestness of its annual deliberations. It presents a remarkable example of the habit of self-government applied to a vast system of evangelistic operations.

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THE ROYAL COMMISSION ON RITUALISM made its first report—on vestments—just too late to allow of any legislation on the subject during the late Session of Parliament. This report is a very weak one, passes by all the knotty legal questions involved, but recommends that no vestment be worn but those authorised by long use, and that aggrieved parishioners have some means of obtaining redress. These conclusions have no force at all until Parliament meets again, so that the Ritualists have gained another year—a point of immense moment to them—leaving undisturbed the position they claim under the rubrics and statutes, and provide no remedy where congregation and priest are at one. Now, most of the extreme Ritualists officiate in churches supported by the offertory; and “the people love to have it so.” Hitherto, then, nothing has been done to check them. These abortive measures are rather encouraging to their designs.

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“S. OXON” ON SUNDAY SCHOOLS.—The Bishop of Oxford made a queer speech on Sunday Schools at a Conference on that subject in the Isle of Wight, on the 22nd of August. He thought it was too bad to make young creatures, whose very nature it was to keep stirring, sit still on a hard bench, make horrid faces at them if they moved, and knock them on the head if they went to sleep. They could not attend two services and school twice a day. They should be made happy at school, and particularly be taught to sing. Kindness would do a great deal, take them from the Devil's school, where they played chuck-farthing and made dirt-pies, and would get a great deal of truth into the narrow-necked mouth of the bottle, until, by God's grace, they could fill it as full as it could bear.

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An International Anti-Slavery Conference was held in Paris in the end of August, the countries represented being England, France, Holland, Portugal, Spain, United States, Brazil, Venezuela, Hayti, Liberia, and the West Indies. Leading anti-slavery men in England were *not* there. The slave trade, the Coolie system, and the condition of the slaves, were the subjects before the meeting.