

upwards of £350,000 have been expended during the past year in carrying out the provisions of the several Acts. Benefices have been augmented, new parishes endowed, and leasehold interests purchased. Arrangements have also been made for the preservation of the Lollards' and Morton's Towers at Lambeth Palace, and the books and manuscripts in the library belonging thereto. But perhaps the most important act of the Commissioners has been the passing of the schemes by which the Deans and Chapters of Norwich, Westminster, and Ely have in consideration of money payments, transferred their respective properties to the Commissioners. The effect of this transfer is that the members of these capitular bodies are now the stipendiaries of the State, and receive a fixed annual income in lieu of one liable to constant fluctuation from the unjust system of fines. This branch of the Commissioners' work has been so uniformly successful that we regret that the transfers have not been made (now that the measure is no longer tentative) in all cases compulsory. A large proportion of the Cathedral Chapters still have control over the capitular property, and it is a question which suffers most, the Church or the State, by their wasteful mismanagement. — *Pall Mall Gazette.*

CANADIAN.

DIocese OF ONTARIO.

CONVERSATION.—The Rev. Septimus Jones, being about to leave Belleville for Toronto, it felt by the various religious bodies in town that some occasion should be afforded of showing the respect in which he was held. Accordingly a Conversazione was held last Friday evening, in the Masonic Music Hall. F. McAnnany, Esq., presided, and in opening the proceedings observed that Mr. Jones would be missed as a clergyman; and as an energetic local superintendent of education, his loss would be deeply felt, and by none more than himself.

Rev. Jas. C. Smith, said it was pleasant to see such unity of Christian brotherhood as was brought out on this occasion. He believed we were all branches of the one Christian church, and that with ourselves we were identified with them. Before he came to Belleville, he had heard of the kindly feeling existing between the different churches, and was pleased to find it so cordial. He congratulated Mr. Jones on the success which had attended his labors. In his new work he would but be in a different post in the same field. The prayers and wishes of the people would follow him.

Rev. Jos. Wild said he was grieved that Mr. Jones was leaving Belleville. He had always admired the English church, and Mr. Jones had set the church in Canada a bright example. Toronto might thank Belleville for such a minister. He wished him success in his new field of labour.

Rev. Arthur Baldwin thought Mr. Jones had done a great work in Christ Church, commencing with bare hopes of success and building up a large and influential congregation from all comers. He believed Mr. Jones had made a mistake in leaving Belleville, and if he could recant he hoped he would do so.

Mr. Tannahill then presented an address in the name of the Workingman's Temperance Association, to which Mr. Jones briefly replied wishing the association continued success.

Rev. Mr. Roke had not known Mr. Jones so well as the other brethren, but his short acquaintance had already won his regard. The speaker related two amusing anecdotes to illustrate a clergyman's early difficulties, Christ Church was an evidence of Mr. Jones' industry.

Mr. W. M. Johnson, on behalf of the Young Men's Christian Association also presented an address, to which Mr. Jones replied, thanking them for the address.

The Chairman then called Mr. Jones to address the assembly. The Rev. gentleman said it could not but be a source of pleasure to see all the denominations joining in this meeting; but it was also painful to part with them. He spoke feelingly of the kindness he had experienced at the hands of his many friends here, and deeply regretted the unavoidable absence of the Hon. L. Wallbridge who had consented to take the chair, but he would take advantage of his absence, to say that although the Honourable gentleman from his public position, and other causes was

necessarily the foremost man in Christ Church, yet he always shrunk from being put forward, and that no member of the congregation was less disposed to dictate, or more ready to adopt the plans of his minister, and to heartily co-operate with in every good work. He could not have had a letter substitute, however than his old loved and valued friend, Mr. McAnnany. In connecting Christ Church with the free seat system, its success had been generally considered doubtful, but he could say as far as he was concerned, his salary was never delayed; he had ever been treated cordially and handsomely by his congregation. Mr Baldwin's remark was that he should remain. Although he did not like to part with them he felt it is duty to go. A Roman Emperor had wished his subjects had one neck for all, to behead them at a single stroke, but he could wish his friends had all one hand and one heart to part with. He would carry with him a pleasant remembrance of the crowning, and unmerited tribute of this meeting.

Rev. J. C. Smith then closed with the benediction.

Missions.

ARABIA.—In a letter written on the 11th of June, the Bishop of Colombo, Ceylon, says: "I arrived at Galle on the 30th of May, after a very tolerable passage. I found my clergy, and laity too, very kind in their welcome, and hope very soon to get to work again. Already I hear of one new mission church nearly ready for consecration; and the new church at Galle is progressing very fairly. It was most gratifying to see the joy with which my dear native clergy received me back again. I paid a short but interesting visit to Aden, as we passed. The Rev. Charles Kirk, formerly Missionary of the American Society in the diocese of Bombay, is now chaplain at Aden. Mr. Kirk wrote, on July 2nd, that he was endeavouring to please both European and native. The climate is healthy, and there are no endemic diseases. On the natural aspect, the field is most fertile. It is the only outpost of the Christian religion in Arabia. It is probable that a second clergyman may shortly be required at this important post."

INDIA.—Rev. Mr. Lenport, C.M.S., Benares, says: "Not long ago I had a visit from a Moulvie. He told me that during the Afghan war he had received a New Testament. He read it carefully, and doubts soon entered in his mind regarding Mohammed. He then left Ghezir and went to Peshawur. On meeting and conversing with Christians there his doubts increased. His friends advised him to go on a pilgrimage to Mecca, and drink of the celebrated well there; and all his doubts and fears would be removed. 'I followed the advice,' he said; 'I took 600 rupees and set out for Mecca. I spent several months in Arabia; drank for some time daily of the well, saw a great many people, conversed with them freely. 'And your doubts, I asked, 'has the celebrated well removed them?' 'Yes was the reply; 'they are gone; doubts and fears about Mohammedanism are gone; I am fully persuaded; there is no doubt left upon my mind that Mohammed was an impostor, and Mohammedanism is a lie.'"

CEYLON.—A correspondent of *Mission Life* says: "The most widely known of the Mission Stations of Ceylon is the untiring institution of Buona Vista, which, after having been for many years carried on as an Orphan School for Singhalese children, by the munificence and unremitting energy of an excellent English lady, Mrs. Gibson, was, at her death, taken up as a mission station by the society for the propagation of the Gospel. The Orphanage, in which the Singhalese girls are clothed, maintained, and trained as Christian schoolmistresses and servants, is now the nucleus of a large and populous mission district, and is under the constant superintendence of a resident missionary and his wife. The institution is supported partly by an Endowment Fund, and partly by the work of the children, and by voluntary subscriptions. The situation of Buona Vista (justly named), is one of the loveliest in Ceylon. The high wooded headland on which it stands, forms one shore of the busy harbour of Point de Galle, which has of late years become one of the great centres of the world's traffic,

and is a resting place for travellers to the far East, to China, Australia, and Malayau Archipelago. Surrounded by a shady grove of cocoa-nut trees, with a view from its lofty cliff, of rocky islands and green headlands, the crowded harbour and quaint old Dutch fort on one side, the sparkle of the sapphire-blue white-fringed waves on the other, the fine mountain chain far inland—the position of Buona Vista is one of unusual beauty. It is well suited, too, for a mission station, the quiet work of which may be pursued without interruption on its secluded hill, although surrounded by a teeming population on all sides, except the South, on which the ceaseless surge of the Indian Ocean breaks against the cliff. Many a Christian girl has gone out from the Buona Vista School in past years; and we have every reason to believe that the establishment of the mission in connexion with it will increase its usefulness tenfold, and be a source of blessing to the whole neighbourhood, which is at present almost entirely Buddhist.

CENTRAL AMERICA.—Mr. Lundburg, a Moravian missionary, writes from the Mosquito Coast, that one morning he was surprised by a visit from three of the Indian brethren from Ephrata. They brought with them the very unwelcome intelligence that a boat had anchored near Ephrata, and in it a trader, who announced to them "that the coast in future would belong to Nicaragua," [as an independent State for some years past it has enjoyed the protection of the British Crown]; and further, that a functionary from Nicaragua was on board, who inquired from the Indians bringing provisions to the shih, "who their magistrate (village authority) was?" As they pronounced the name of the Indian chief, he commissioned them to say to the same, that next month he would return and levy the taxes. Further he asked whether they had a minister, and from whence he came, and said: "Very shortly him will I remove, and give you one of our priests, for he whom you have does not teach you the truth." "What I fear most," writes Mr. Lundburg, "is that the Indians will help themselves as they say, 'The land belongs to us and our forefathers, and we will not be driven from it. I considered it my duty to inform the English Consul at Nicaragua, and he has appealed to the President of Nicaragua for it has no right to interfere with a free State. But we must place the matter in the Lords hands."

WORCESTER CATHEDRAL.—In the necessary excavations now being made in the Lady Chapel, in Worcester Cathedral, for the purpose of laying down a new pavement, it became necessary to remove three slabs lying on the floor at the extreme east end. Beneath one of these slabs was discovered a stone coffin containing the skeleton of a man partly enveloped in the fragments of a dress in which he had been buried. When the Archaeological Association visited Worcester some years ago the effigy on this slab was assigned by Mr. Bloxham to Bishop William de Bois, who died in 1236, and who laid the foundation of this part of the cathedral. The Rev. C. Boutell, who, with the Dean and the members of the Chapter, examined the remains on disinterment, expresses his conviction that the body was interred as represented on the coffin lid, in eucharistic vestments, of which the remains are recognizable. The following figures worked in gold and silver, thread on a very rich silk have been recognized:—1, PAVLV (the S wanting). The figure has in its hands a book and a drawn sword held erect. 2, IHOAN; 3, ANDRE; 4, IACOBVS; 5, BARTOLOMEVS; 6, DANIEL. Two pieces of rich gold fringes correspond in width with the compartments occupied by these figures. There are two other figures under canopies and on pieces of silk expanding in width to 4½ in. at the base. These are ADELBERTVS, crowned, with a sceptre, and NICOLAVS, with mitre and pastoral staff, his right hand in benediction. There is also a perfect *Agnus Dei*, worked with gold thread, in a circle 1½ in. in diameter. The other fragments contain portions of a beautiful border—probably the border of the chasuble—of a design resembling scallop shells. The coffin had evidently been previously opened, when, besides disturbing the remains, the episcopal ring, staff, and valuable parts of the mitre, chalice, and paten, unquestionably buried with the Bishop's remains, were removed.

THE TWELVE DAYS' MISSION.

There was a numerous gathering of clergy at Sion College, to receive a Report relative to the proposed renewal of this Mission.

The chair was taken by Canon Gregory, who was supported the Rev. Messrs. Kempe, Dalton, Simpson, Fremantle, Compton, LeGeyt, Collett, Nihill, Furze, Dr. Littledale, &c.

The Chairman, having introduced the subject in a short speech in which he urged men of all shades and schools of religious opinion to sink minor points of difference in order to join in a common crusade against vice and sin, under the sanction of their Bishops, the Report was read. It stated that the Committee, having placed themselves in communication with the Bishops of London, Winchester, and Rochester, had received from them a reply, which appeared in this column some weeks since.

The Report went on to state that, encouraged by this episcopal reply, the Committee had proceeded to consider the question of holding a similar mission in 1871, and that they were unanimous in agreeing that such a special mission should be held. But, in consideration of the difficulty of obtaining a sufficient number of preachers for the simultaneous conduct of mission services in all the parishes which may be expected to join in mission, the committee recommended that instead of its being held simultaneously for the whole metropolis, the metropolitan district should be divided into four or more sections, and that the mission should thus be distributed over some portion of 13 weeks between the first Sunday after Epiphany and the fifth Sunday in Lent.

The *Times* state that the reception of the report was followed by a long and somewhat desultory debate. The extreme High Church party in some cases protested against the restrictions apparently imposed by the Bishops, which they regarded as an infringement of their rights as priests, and others of the Low Church party deprecated the introduction of confession at all. There was a general feeling, too, expressed against the processions with lighted candles with which the mission last year had been brought to a close in one or two churches of the "advanced" Ritualistic type; and the meeting was by no means agreed in considering that the season recommended for the Mission was happily or conveniently chosen. Ultimately, however, a resolution was carried in favour of holding the mission, the question of the time and the plan of spreading it over several weeks being referred back to the committee for further consideration. The committee were re-appointed, "with power to add to their number," and it was understood that they would call the clergy again together on an early day in order to make a final report. It was agreed also to refer to the Bishops for a further explanation of the limits within which hymns, extempore prayers, and other devotions, "compiled" from, though actually contained in, the Prayer-book would be allowed or sanctioned by their Lordships.

The meeting concluded with a vote of thanks to the chairman, who pronounced the Benediction, all kneeling.

ARCHBISHOP OF ARMAGH ON RITUAL.

The Lord Primate in his last charge said in reference to the reason alleged for haste in making alterations in our liturgy that we shall be able to exclude ritualism from our church:—

The danger I look upon as very distant and problematical, the proposed remedy as questionable and highly hazardous. For more than thirty years the doctrines and practices of Ritualism have been growing and extending themselves to a certain extent in England, but they have made no sensible progress in our church. With this experience of the past it seems unreasonable to apprehend their advance in the future, when full and ample power to keep all things in order can be easily vested in the executive of our church. We could devise no changes in our liturgy or formularies which would suffice to arrest the adoption or progress of ritualism in individuals or congregations, but they might be used as an argument in their favour. The very fact of our abandoning the language or forms which have prevailed for three centuries would be represented as strong evidence that the church for that