

of common confidence and mutual sympathy, on which we may be like-minded to one another. And the first will be, what I have urged upon you more than once; the recognition of the difference between the faith and our opinions. These latter are the colored glass; colored by temperament, by habits of thought, by training, by surrounding influences; through which we look at positive things.

It may seem ungracious to refer to the fact that in many a religious body of the land, a lack of roominess for non-essential opinion, has resulted in division.

Parties exist; are repressed; and then the centrifugal preponderating, explosion and dismemberment follow.

Holding the common creed, loyal to the common Mother, schools of thought may exist side by side in one and the same Church.—In fact, when have they not?

### Foreign Missions.

#### DIOCESE OF ST. HELENA.

(CONTINUED.)

##### TRISTRAN D' ACUNHA.

THE spot to which belongs the distinction of being the most distant outpost of the Church of England, and the most remote settlement which the colonizing Anglo-Saxon has ever founded, is Tristan d' Acunha. Some 1200 miles south of St. Helena, and 1500 miles southwest of the Cape of Good Hope, with no other land nearer to them, stand three miserable rocks. One is called "Inaccessible." It is a huge cliff, rising 2000 feet out of the sea. Only at one or two spots, in the calmest weather, could a landing be effected. The second is called "Nightingale," after a Dutchman of that name. The third, "Tristan," is much larger, being nearly five miles in length. It is a vast rock, rising almost perpendicularly 3300 feet out of the sea, and in the centre a lofty cone ascends 5000 feet more, so that the peak, which is seen at an immense distance by passing ships, is 8300 feet above the level of the ocean.

When Buonaparte was at St. Helena, the English Government sent 100 soldiers to Tristan. They threw up batteries, built houses, cleared the land, and sowed corn. At the end of the year they were withdrawn. As they were about to embark, one of the party, William Glass, a Corporal of the Royal Artillery, asked permission to remain behind, and he and two of his comrades, with his wife and two children—six in all—were left in that remote spot. The settlement grew, and the population increased. In 1817, they number six; in 1855, they amounted to 95. In that time, 115 persons had been born on the Island; 93 had died. The kindly little colony gave refuge to shipwrecked crews; on one occasion, 44 persons were wrecked on Inaccessible Island, and remained for nine weeks at the settlement.

From the first, Corporal Glass was the leader of the community, and was called the Governor. Born in Scotland, he had been bred a Presbyterian, but while acting as servant of an officer, he had become attached to the Church of England. Imbued with the spirit of the Book of Common Prayer he ruled his family wisely. Night after night when the day's work was ended, he assembled his household, and read the Evening Service. In worldly matters the settlement made progress their was wholly with whaling ships, who dealt with them for potatoes and poultry and whale oil.

In October 1848 "The Augusta Jessie" bound to Ceylon, being short of water, was obliged to "stand off and on" in the neighbourhood of the island for some days. Among the passengers was the Rev. John Wise (afterwards Archdeacon of Colombo). He preached several times to the people and baptized 41 persons. He afterwards wrote an account of the settlement to the Society for Promoting Christian Knowledge, asking for a supply of books. His report drew from an anonymous Church man an offer of \$250.00 per annum towards the support of a clergyman in Tristan; and there was at that time a young man in London studying for Holy orders who was willing to live in the island upon the small salary thus offered. Early in 1851 Mr. Taylor landed in Tristan to the great joy of the people. The gales there are so tremendous that the walls of houses cannot be built more than 8 or 9 feet in height and they are at least two feet in thickness. As no lime is found on the island mortar cannot be used; the stones are dovetailed together so that building is attended with difficulties. Nevertheless in two months, they had erected a dwelling for their clergyman, and plans for building a church were matured.

For five years Mr. Taylor ministered to his island flock. He had a church, where, day by day, prayers were offered, and every Sunday the Holy Communion was celebrated. In 1853, the good old Governor Glass died. His sphere was a limited one; but within its limits it might be said "he did what he could." As patriarch, magistrate and priest of his own household, he was ever true to his duty, and the result of his example was shown in a manly and God-fearing people.

In 1856, the Bishop of Capetown found time, amid the cares of his vast diocese, to make a voyage to Tristan. He Confirmed 30 persons. Mr. Taylor's labors had been as satisfactory as they were self-denying, but the Bishop saw likewise the unsuitableness of the place for human habitation. The soil became more and more exhausted as each successive crop was gathered in, and to add to their troubles, the whales ceased to frequent those latitudes, and ships were rarer visitors. The people were nearly of one mind to accept the Bishop's offer to send a large ship, and remove the whole community, pastor and people, to the Cape. This was done, and Mr. Taylor has for the last 14 years, together with the majority of his flock, been established on the Mainland.

A few of the islanders declined a passage in the ship, preferring to remain at Tristan in their weather beaten cottages they had so long inhabited. In August, 1867, H. R. H. the Duke of Edinburgh visited them, and spent some hours on the island. He found that the good government which had been instituted by Glass 50 years before, was still in force; the patriarch among them, named Green, taking the lead. The Duke purchased largely of the fresh provisions they had for sale, and gave them useful presents to the value of more than \$400. The little settlement is henceforth to be known as Edinburgh. The S. P. G. have lately made a grant for the support of a clergyman in the island, but the Bishop of St. Helena has not yet been

able to find a suitable person to fill the position.

We have now given our readers an account of the Church work carried on in Southern, in Eastern, and in Central Africa. The next number of THE CHURCH GUARDIAN will contain a series of papers on the Life and Work of Bishop Crowther, in West Africa. These papers appeared last year in the *Church Missionary Gleaner*, and are replete with interest and information. After the summer vacation, we hope to resume the articles in Foreign Missions, taking Madagascar and the Mauritius before we pass on to India.

A CORRESPONDENT of an Exchange writes the following. It will serve as an additional proof of our remarks a short time ago, about the disorganized condition of the body known as "Reformed Episcopalians":—

The Church at large is indebted to you for information and caution of a most dangerous Schism. The fraud and imposture have been imposed, and your strictures have done "a grand work" in checking this audacious pretension, both in England and America. The Eastern organ of the Schism is compelled to acknowledge what has been thus far carefully concealed. Its weekly issue of July 9th, declared that the Schism is now in a "crisis," and referring to "M. D." Ussher's, (of Aurora, Ills.,) secession from the Canada Schism, says that it is sin, folly and shame for any minister or pastor to secede from our (Cummins') Church, "a wicked thing to cause divisions." Ussher and his friends "seem to act as though a minister and parish can rightly leave or join any Church." Here are a few more of these distressed utterances of the Schism. "M. D." Ussher "has never been asked to take the prominence which he has taken." "Dr. Ussher has acted with such great haste (sic!) in his late secession—it is damaging to him." "This secession of Ussher is unnecessary, unjust, unkind and hasty, and has caused pain, annoyance and anxiety in all the Canadian parishes, and to the American brethren." "It is a great shame and folly." "It is a sin for ministers and parishes to secede." "Secession is a wicked thing." "How are we ever to have any strength or usefulness, or even respect, as a Church, unless it is deeply felt by every minister and every member of it, that usually secession is a sin."

Again, "we need not more bishops, but more hard working, quiet, faithful, spiritual pastors. Some of our pastors were fickle, unjudicious, unspiritual men, and our church has remained small and weak." "We must now have a bishop in and for Canada."

Primate Nicholson has become alarmed, turned his back upon his own position as against Synodical Episcopacy, violated the rules of the Schism, and called of his own will a convention to elect a bishop for Canada.

He says it is a "crisis" and "there is no time to be lost." The Primate gives the Canadians but three weeks in which to elect a bishop.

It is rumored that since Powers' death and the failure of the inevitable \$4,000 for Nicholson, that he would not object going to Canada if the inevitable can be secured.

The Organ concludes thus: "As a body we have been too confident, too much lifted up—but the Lord has touched us, and caused our church to 'halt upon the thigh.'"

NEW YORK.—St. Paul's Chapel.—This venerable structure is now temporarily closed. Improvements are being made in the interior, at the expense of Charles H. Coint, Esq., from designs by F. C. Mathers.

### News from the Home Field.

#### DIOCESE OF ONTARIO.

OXFORD MILLS.—Sunday, August 3rd was a memorable day in the history of this Mission. For then the ears of "the faithful" of this village were first cheered by the sound of a church bell calling them to their House of Prayer. Ever since the Rector of the Parish has taken up his abode here, he has been pained by the absence of the church bell. Means to provide one has been promised by an elderly and much respected member of the congregation. Miss Ann Hobson, but as it is to take the form of a legacy, Mr. Stannage has procured a small but good bell from Meneely, of Troy, with the understanding that it is eventually to go to St. Anne's Church, Oxford Station.

Oxford Mills having been an outstation of Kemptville, shared an alternate Sunday Service with St. Paul's, Marlboro', but some four years ago, owing to the zealous assistance of R. Leslie, who was duly licensed as a Lay-Reader by the Bishop, a weekly Service was secured. Upon the Rector's return from England, accompanied by a second Curate who was to be eventually resident at Oxford Mills, the people began to look forward to the time when they should have the privilege of Matins and Evensong every Sunday. A handsome Rectory being secured last April, the Junior Curate, Rev. W. A. Road, became a resident in May, and on the 25th of the month Morning and Evening Prayer on each Sunday began. Owing to the want of lamps, Evensong had to be said at an early hour, which was inconvenient for a rural congregation. Accordingly, two young ladies, ever foremost in work for the Holy Mother, the Church, Miss De Penuir, and Miss Hattie Jones, joined their forces together, and succeeded in procuring the major part of the funds whereby two handsome chandeliers and five side lamps were bought in Montreal. Mrs. McCann, with her usual generosity, presented two lamps in addition.

All well-wishers of the Church are cheered by the large and reverent congregations which assemble to join together in worshipping God. For this happy fact, too much credit cannot be given to the choir, which now numbers some sixteen or eighteen voices. Though it would be invidious to mention any individual where all are good, still, every one will admit that very much of the heartiness of the singing is due to the admirable manner in which the voices are sustained by the honorary organist, Miss Mary Jones.

BILLINGS BRIDGE.—A pretty Gothic Church is being erected at this place, and it is contemplated to have it consecrated on St. Bartholomew's Day. The Incumbent, the Rev. H. B. Patton, and his people have done well, and friends from without have kindly assisted them. They still need a small amount, and will be glad to receive contributions.

#### DIOCESE OF HURON.

PORT DUFFERIN.—The Right Rev. the Bishop of Huron visited the parish of Rev. J. F. Renaud, on Sunday, August 10th, and confirmed a large class of candidates, at morning service.

VICTORIA.—In the afternoon the Bishop proceeded to Victoria and confirmed a goodly number, also prepared by Rev. Mr. Renaud.

SIMCOE.—In the evening the Bishop held a Confirmation in Trinity Church, when a large class was presented by the Rector, the Rev. Canon Grasett, and Rev. C. H. Channer, assistant minister of the parish. At each of the services, the Bishop addressed the candidates, and preached to crowded congregations.

CHATHAM.—On Sunday, Aug. 3, the Lord Bishop held a Confirmation Service