

officers and the boat came on shore with its dusky load. Oh, how can I describe that landing! Tenderly lifting the tiny baby things out, with rough, kindly words, the sailors set them down, and they squatted patiently on the ground, some no more than three years old, but the most about six. Then came a poor little girl, wounded in the battle, lifted so tenderly in a carpet by two sailors, who set her down as if they had been nurses. Then I saw the Bishop handing out a mother and baby, the great tearful eyes looking wildly about as she clutched her child close and he in few words consoling, telling her, "No more *slavery*; English ground now; no one hurt her more." It was almost too dark to see their faces, but the sight of these fifty little creatures squatting round so patiently was quite touching, and I think you would have done as I did—sit down and cry. It was the first realisation of slavery, the first coming face to face with it. After a pause, the sailors took the children up, those who could not walk, and the procession moved on up to the place where they were to sleep and eat, and this morning I am to go there and choose my ten little girls."

ORANGE FREE STATE MISSIONS.—Mr. Mitchell, a student from St. Augustine's College, has arrived out, accompanied by Samuel Moroko, son of a Basuto Chief, who has also received his education at the College. Mr. Mitchell was ordained at Christmas, and will forthwith commence a mission among the Basutos. The church at Philippolis is proceeding, and the Bishop is about to commence the restoration, or more properly rebuilding, of the ruined church at Bloemfontein. The Bishop also proposes to build a small house for his own residence, hoping, hereafter, to add to it a college for young men intending to enter Holy Orders. The receipts of the Mission Fund for the last year have been 434*l.* and 50*l.* for Bloemfontein Building Fund, for which special subscriptions are solicited. £50 for three years has been offered by a clergyman, if three similar amounts can be obtained, to form the stipend of an additional Missionary, specially for the Northern district lately visited by the Bishop. One 50*l.* has been promised in reply, and some sums towards a second, but one whole 50*l.* and part of another, is still required to enable the offer to be claimed, and the time specified has nearly expired.

THE DAILY SERVICE OF THE CHURCH, considered from a Missionary's Point of View. (London: Rivingtons. 18mo, pp. 12.)—Though written by one engaged in foreign service, this is admirably suited for those town missionary clergy whose number is increasing among us. To shut up a church all the week except on Sunday and perhaps one evening besides, is the sure way, we think, to impede progress, and to train up the people to nonconforming tastes and habits. The following extracts contain important truths—

One argument for the use of daily prayers is based on the authority of the Church, and the order still remaining in the Prayer-book—still binding upon us. But in these days we do not think much of Church rules which have for centuries been in general disuse, and are never attempted to be enforced by the living voice of the Church. Do Bishops tell men at ordination to use daily Morning and Evening Prayer, "privately or openly?" No. This argument, then, of itself, will have weight with few, only with those who take a very high view of what is binding in the letter up to them. The general spirit of the living Church seems to agree with the spirit of the age, in the view that the old rule is not fitted for our time.

The formation of a Christian Priest is a

matter of vast importance. In these days the world tries hard to do away with the sacredness and authority of the office. There is a tendency on all sides to treat a clergyman simply as an individual, or an independent minister, whose influence is only personal; and many clergymen feel the need of some counteracting influence, to keep before them day by day their office in the sight of God, their "high dignity" as "messengers, watchmen, and stewards of the Lord," and as shepherds of the flock of Christ,—their position as members of a vast brotherhood, stretching over the world, and reaching back through distant ages. What can supply so heavenly an influence, what can bring them more into union with the Church Catholic of this age, and of all other ages, than the use in common with the Church of all time of a daily Morning and Evening Office?

There is the reason of the country pastor, "It would be absurd there is no one who would come, or could come." This may be true of all beyond the vicarage walls. But the priest can come to do his office, and his family can join him in the church just as well as round the breakfast-table; and after a time, two of three will be found to come from the village, moved by the example of their parish priest's faith, and his "diligence in prayers."

In this far-of land I seem set on a high mountain, and able to see, as I never did before, the special wants of the Church at home; and I long to have a voice which should reach my reverend brethren throughout England, urging them to the faithful and loving fulfilment of their priest's office, "daily throughout the year." It is no hard task—dry duty put before them, but a privilege, full of blessings to themselves and to their parish. The daily service is at once an act of worship, and an act of faith and hope and love. We may all gain untold strength from *anionis* performance. In our missionary life here, we say the Morning and Evening Services in strange places—in a waggon, a cart, a miserable *firra* house, a *hartebeest* hut, amid the ruins of a deserted village, by the banks of a river, or under the shadow of a great rock, seeking shelter from the fierce African sun. But any where, and any how, sooner than omit the service.—*Clerical Journal*.

ITALY.—The *Esaminatore*, a periodical established at Florence, "for promoting concord between religion and the State," contains in its June number the programme of a National Association, having for its object the reform or restoration of the Church upon its primitive model, on the following basis:—

1. The right of the laity to elect the sacerdotal clergy and to administer the temporal affairs of the Church. 2. Election of the Bishops by the clergy and laity, saving the rights of the Crown. 3. Restoration of the ancient rights of Bishops and Metropolitans, putting an end to the present servile dependence on Rome, and abolishing the oath of allegiance to the Pope. 4. The celibacy of the clergy not compulsory. 5. Free circulation of the Holy Scriptures among the laity. 6. The liturgy in the national language, "understanded of the people." 7. Confession no longer obligatory, but voluntary, and Communion in both kinds."

A strong feeling appears to be gaining ground in Italy that nothing is to be expected from negotiations between the Italian Government and the Court of Rome; and that the cause of reformation should be taken in hand forthwith by the people, with the assistance of such members of the clerical body as may favourable to the movement.—*Colonial Chronicle*.