

well. Mr. De Bourdieu is an excellent exponent of the Gospel, and is well liked. The lady portion of the congregations, who by the way are full of christian zeal and spirit, have undertaken the collection of a sufficient sum of money to purchase a bell, to be placed in the belfry of their handsome church. May they succeed.—16.

The Mohawks of Tyendinaga have just placed, at a cost of \$125, a very handsome new cabinet organ in All Saints Church, on their reserve. The instrument has all the latest improvements, and was manufactured by Messrs. Curhuff & Medham, of New York, who have an obliging agent in Belleville, Mr. Flint. Towards the purchase the Indians beg to acknowledge, with many thanks, the sum of twenty dollars from His Excellency the Governor General, through one of their Councillors, Thomas Claus, and £10 stg. from the New England Company in London, sent to Mr. Anderson for the same object. With this liberal assistance the Mohawks soon subscribed the balance required, and had the satisfaction of knowing when, for the first time they heard the sweet tone of their organ on Sunday the 15th Aug., that there was no debt upon it.

NEW BRUNSWICK.

A recent number of the Charlottetown Semi-weekly Patriot contains the following sensible letter:

"DEAR SIR:—It was announced in the Patriot of last Saturday, that a solemn and special administration of the Holy Communion was to take place in one of our city churches, for procuring God's blessing upon the recently confirmed, and upon such as are now candidates for that sacred rite. The Sacrament is here evidently made to usurp the place of intercessory prayer. Prayer may be very properly offered up for a Divine blessing upon an act of early self devotion, but how the religious welfare of young christians is to be advanced by a special observance of the sacrament on the part of others, I am at a loss to conceive. Perhaps the framers of the notice may be able to explain its real meaning.

A CHURCHMAN."

Perhaps some persons reading this letter, may be in doubt whether the "city church" to which it refers belongs to the Church of England: we are sorry to say that it does. The attempt at making the administration of the Lord's Supper take the place of intercessory prayer is in accordance with the teaching of the Church of Rome, and not of our reformed communion. The observance of this solemnity "with intent" to produce a special benefit, other than what our scriptural formula implies, is quite consistent with the delusion that man's work of worship has a meritorious virtue, and must bring from heaven its acknowledgment: the worshipper has worked, and may demand his pay; he has carried his "intent" into the celebration of the sacrament, and the work done in the shape of ritual must meet its reward. We can only express our conviction, that this novelty will detract from the spirituality of those who seek to import it into that part of their worship; the sense of their own unworthiness will be displaced by the self-complacent fancy of being engaged in a service that will bring a blessing to others; the holy communion of our reformed Church will be perverted into dangerous approximation to the errors from which, three hundred years ago, she was set free.—*Church Witness.*

AMERICAN.

"The Churchman's Magazine and Monthly Review," for August contains the following summary of Church News, respecting the United States.

Churches are beginning in several places to suffer disquietude on the ritual question. But, on the whole, great energy is displayed in the practical work of the church, and encouraging progress is made. Many new churches are being built, and many signal tokens of prosperity are enjoyed. The following statement appears in a Baptist newspaper, published in Tennessee, and the fact stated is as true of other States as of that of Tennessee: "Presbyterians are on the wane. Baptists are at a stand-still. Episcopacy is taking the day in this community and throughout the State. They have recently established a Church—"the Church"—in Lexington, and all men are pressing into it. They have accessions from the families of Presbyterians, and also of Baptists. Every six months the Bishop confirms quite a number of all sorts. They are trying to proselyte everybody, and they are succeeding wonderfully, not only here but all over Mississippi. According to numbers, they are gathering in communicants faster than all denominations together. Since the war, there is a great tendency in the South to Episcopacy." In Bolton, on Lake George, has lately been erected, at a cost of \$5,000, a beautiful Episcopal Church, called St. Sacrament (the old French name of that lovely lake); and the accomplishment of the task is due to the single-handed exertions of one zealous young girl during the last eight years. We need more of this individual effort. A most successful inroad upon Mormonism has been made by Protestant Episcopal Missionaries, under the energetic Bishop of that territory. They are also looking to aggression upon the Chinese in the Pacific coast of America, of whom there are already 10,000 settled there, and the

numbers rapidly increasing. Bishop Huntington, of Central New York, proposes to found a Diocesan Library for the Clergy, and is asking for memoranda of the annals of all the parishes in his Diocese to be laid up there. S. B. Harman, Esq., Registrar of Toronto Diocese, at one time tried to induce the Clergy to furnish him with similar memoranda, but seems not to have succeeded in his attempt.

LAY MISSIONARY WORK IN KENTUCKY.—I am very sure that the hearts of all who are interested in the great subject of lay-co-operation in the work of the church, will be gladdened to hear the story of a good work now in progress in this Diocese.

Grahamton is a little village in Meade county, and is the site of a flourishing cotton factory. It is located in a wild and most picturesque region, and the writer had but little idea to find within thirty-five miles of the city of Louisville, a country almost mountainous in its bold and rugged hills, steep precipices, rapid streams and gushing springs. In the midst of such scenery is nestled the little village of Grahamton, containing from two to three hundred souls, gathered around the mills which afford them occupation. In this country of Meade, no clergyman of our church has ever been settled, and no missionary of our faith has ministered. Only once before last Sunday, July 11, has a clergyman of the Protestant Episcopal Church ever officiated in this country.

To this village, an earnest communicant of our church, Mr. A. M. Robinson, of Louisville, removed with his family in March, 1868, to look after the interests of the manufactory. Finding himself surrounded by perishing souls in much ignorance and spiritual destitution, and with no opportunity of having the regular services of a clergyman, Mr. Robinson began at once, with the aid of his family, to minister to the spiritual wants of the people. A Sunday-school was organized, and lay-reading commenced. Sixteen months have not yet elapsed, but the work has begun to yield most precious fruit.

On Sunday last, July 11th, Bishop Cummins visited Grahamton and administered baptism to thirty-seven persons, and all the fruit of labour. The services held in a room over the saw mill of the factory, a room seventy by forty feet, and capable of holding three hundred and fifty persons. It was densely crowded, both morning and forenoon, though the thermometer registered over 90, and the heat was most oppressive. The Bishop was alone, and conducted all the services, preaching both morning and afternoon, baptizing the thirty-seven candidates, and administering the Lord's Supper. It was thought best to defer the confirmation until another visitation, to enable the newly baptized to become more thoroughly instructed.

What an encouragement is this record for our laymen and devoted women everywhere, to exertion in the noblest of all labors. We are only beginning to find out the mighty force of this undeveloped power in the laity of the church to win the masses to the love of Christ, and to the services of our church.

We trust it will not be long ere a church edifice is to be seen crowning the heights of one of the beautiful hills of Grahamton.—*Cor. of Protestant Churchman.*

DIocese OF WESTERN, NEW YORK.

FAREWELL SERMON.—On Sunday evening last, (22 Aug.) The Rt. Reverend Bishop Coxe, delivered his farewell Sermon, prior to his departure for Europe, in St. Paul's Cathedral Church, Buffalo. Prayers were read by the Rector—Rev. Dr. Shelton, and the Rev. W. H. Moffatt, of Brantford, Huron Diocese. The Bishop took as his text Heb. 13 8, "Jesus the same yesterday, and today, and for ever." The discourse was extempore and characteristically earnest and eloquent. It tended strongly to show that the God head was meant by the text; and the speaker drew from the language of Paul the great and precious lesson of the unchanging fulfilment of all God's promises,—a glorious truth for the Christian to contemplate. He referred modestly and touchingly to his contemplated departure from home, and there were several in that large assemblage who were visibly affected by his remarks. After the sermon the Bishop prayed with his people and then pronounced the pastoral benediction. As the great congregation left the holy house it was in truth very solemn to see the many friends of the good Bishop crowding to shake him by the hands, and to receive his parting blessing. Many are the prayers that rise to the throne in heaven for God's protecting care of the Bishop; and we, too, heartily join with the Church of Western New York, at the same throne of grace to plead the mercies of our covenant God that he may be pleased to restore his dear servant to his wonted health and his lonely Diocese. The writer of this article was very much pleased with his late visit to Buffalo. In his opinion the Rev. Dr. Shelton, Rector of St. Paul's, ought to be one of the happiest men living,—this is also the opinion of his Bishop.—He has ministered in the same parish for forty years, and at the present moment is regarded as an angel of God not only by his large congregation of about 1500 souls but by the whole city in which he lives. The collections for Diocesan Missions and other Church pur-

poses for the year just ended, amount to the handsome sum of \$34,500 and odd; this we venture to say is not surpassed by any Church in North America. The good Doctor has only to ask to get. He is at present engaged in having a spire 248½ feet in height erected. In fine, Dr. Shelton and St. Paul's congregation stand as the very bone and sinew of the Diocese. We wish them God speed and will try to imitate and learn from them.

Missionary Intelligence.

ENGLISH CHURCH MISSIONARY SOCIETY.

The Report of the Church Missionary Society, presented as its recent anniversary meeting, gives the following—

SUMMARY OF THE MISSIONS.

Stations.....	156
European Missionaries.....	202
Native and Country-born Missionaries.....	118
European Catechists and other	
Laymen.....	19
European Female Teachers.....	5
Native and Country-born Teachers, 1,951	
Communicants.....	16,1451
Native Christians.....	19,1061

"The Society has also withdrawn from 77 stations, chiefly added to the parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars."

The financial statement shows an income for the year of £155,194 (\$775,970, gold.) The native ministry increased thirty per cent. differing much in race, language, and country, are now about 120."

RITUALISM CONDEMNED.

In the "conclusion" of the Report of this Society, as given in *The Record*, it is said: "The Society completes its seventieth year in strength and vigor. Born in a day marked by the recognition and revival of the principles of the blessed Reformation, it rose during half the period of its present life to a high and strong position in the hearts of earnest Protestant Churchmen. Then the "enemy came in like a flood." A Romeward movement commenced within the Church. As soon as the tide of Romish tendency had ebbed, the deadening influence of a rationalistic reaction threatened a paralysis of faith and zeal. The chilling frigidity of rationalism is now less prominent than the captivating frenzy of ritualism; but as Romish doctrine is declared to be expressed by ritualistic symbolism, and as rationalistic skepticism still widely prevails, the Society, supported by the defenders of the "faith once delivered to the saints," is necessarily impeded by these systems and speculations, which are not unimportant from the teaching of revealed truth and from the articles of the Reformed Church. But "none of these things have moved" the Society from its high purposes and great mission. The exorcises have disfigured the body of the Church, but have not disturbed the action of the sound Protestant heart of the country. Even the thoughtful heathen can discern the feebleness and folly of the last development of error. 'I have,' said a learned Hindoo in Calcutta, after reading a pamphlet presenting sacramental theories and sacerdotal pretensions in a ritualistic garb,—"I have studied the Bible and held converse with Christian missionaries. My regard for Christianity has been growing up to this time; but, if this pamphlet be a true representation of Christianity, I can only say, let me rather die a Hindoo than perish a Christian idolater."

THE WORK NO FAILURE.

The Bishop of Ripon, in an address at the meeting of the Society, said: "If we turn to India, we find there thousands of converts and a large number of native clergymen, and we are reminded again and again, by those who best know the state of India; that the results which we see form but a very inadequate and imperfect test of the real effect produced by our missionary work. The whole field of India seems to be shaken towards its very centre. There is much inquiry, much doubt, much questioning, much searching after some religion not as yet plainly understood, or revealed to the people; but at all events this marks a spirit of inquiry, which shows that our missionary action has not been without a very powerful effect. From it we learn that God may be preparing the way for the advance of his gospel throughout India, in a manner that may surprise while it shall delight the hearts of all who love the truth as it is in Jesus. A want of missionary success! Why, how is it that this Society has been able to withdraw from 77 missionary stations? Simply owing to this fact, that the little tiny seed which it was instrumental in sowing in faith and prayer has taken root, and grown and waxed into a large tree, beneath whose boughs and branches the people are gathering to rally round the standard of the cross of Christ. How is it that in the missionary fields alone there has been contributed, in the support of this Society, a sum of £20,000? In the missionary field, those who have best opportunities for testing the results of the work believe that its progress is true and satisfactory. If this work be a failure, how is it that we have about 120 native ordained clergymen, and that in the course of the past year, as

we have heard from the Report, the native pastorate has increased by 30 per cent.? I trust it is recognized that missionary work is not a failure, and that the objections of those who tell us that we are engaged in a work which is productive of no permanent results, are objections founded only on ignorance, or in opposition to the spread of Christ's gospel."

Educational.

MEETING OF THE COMMON SCHOOLS OF THE COUNTY OF SHEFFORD.—Waterloo has an institution which should be found in every town and village of Canada, namely a fine park. It contains three acres, and was presented to the village by Mrs. Robinson, an example which should be extensively copied. In this park were gathered last Saturday, the Common Schools of Shefford, numbering about 150 scholars. Last year they had 500, the day being more propitious. They marched upon the ground with white banners, on which the number of each school, with some appropriate motto, was inscribed. The school trustees of this district realize the earnest desire expressed by many of the speakers at the recent Convention held at the same village. They comprise all the classes of the population, the Chairman and the Secretary-Treasurer being Irish and French Roman Catholics respectively; the other members being French, British, and Americans, and all working together in unity. There were English and French schools, but all taught it is said, on the same system, and the clergy of all denominations were present and took part with the school-commissioners in the competitive examination for which the gathering was called. After addresses of welcome by a lawyer and a Catholic and a Protestant clergyman, the scholars of each language were arranged, according to their ages, and carefully examined in the regular branches, prizes and honorable mention being awarded according to the results. A plentiful luncheon was provided, which, however, owing to rain, had to be partaken of in a school-house, the French school in the village being chosen for the purpose. Addresses of encouragement to the scholars were interspersed through the other exercises. This gathering, as was said by some of the speakers, was a happier omen for the future of Lower Canada than any other that could be brought together.

Scientific.

SCIENTIFIC ASSOCIATION AT SALEM.—Prof. Vander Weide excited some discussion, in the course of which Prof. Peirce criticised the nebular hypothesis. Prof. Peirce also showed that the matter of which electricity is a mode of motion was very probably different from the matter of which heat and light were modes of motion. If there was such a thing as a perfect vacuum we could not see through it. If the spaces between the earth and the sun were absolutely empty the sun's heat and light would not be transmitted.

Mr. Elliot gave some statistics of the effects of reducing the duty on any article. The English Government had at four several times made a reduction in the duty on tea. An examination of the prices of tea in bond, that is before the duties were paid, showed that the reduction was not solely for the benefit of producers or consumers, but was shared between them in the ratio of one-third for the benefit of producers and two-thirds for that of consumers. Mr. Holton submitted a grave proposition to abolish the months. He would begin the year with day No. 1, and keep on until day No. 365, or No. 366 in the case of leap-year. He argued that it would simplify the calculation of interest, the computation of board bills, milk bills, &c., and possess numerous other advantages over the cumbersome system now in use.

Prof. Peirce began his paper on Quintuple Algebra by remarking that he did not suppose he should be intelligible to ordinary algebraists. On subsequent enquiry among the savants present, your correspondent found that the Professor was quite right. Quintuple Algebra is 25 times harder than Comm-a Algebra, and is not understood at all except by the inventors, of whom the principal one, next to Prof. Peirce, is, or was, the late Sir Wm. R. Hamilton. Prof. Peirce said that any man coming back to mathematics after 20 years' remission of his studies, would find the science almost unintelligible, even though he had forgotten nothing. This was owing to the immense progress made by the science.

Dean Alford publishes the results of his New Testament labors in a new version, adhering as much as may be to the Authorized Version but correcting it according to his own conclusion. In the Gospel of St. John, and the epistles to Romans, Corinthians, Galatians, Ephesians, Philippians and Colossians, he avails himself of the labors of the Five Clergymen, of whom he was himself one. In his Preface to this *New Testament, Authorized Version Revised*, the Dean, of course, sees no difficulty in the combination, by "a Royal Commission," of what he calls "the various sections of the Church," in preparing a revised version. And equally, of course, he exaggerates the extent of proved and accepted and important changes required—proved and accepted to the degree of being acquiesced in at once by all scholars and important as really changing important meaning of texts.

Political.

"JEFF" DAVIS.

THE "EX" IN THE LAND O'CAKES.—"COPPERHEADS," AND "SECESH" EVEN IN SCOTLAND.

The London *Standard* of the 15th. of August chronicles the movements of Jefferson Davis thus:—

Mr. Jefferson Davis is the lion of Glasgow and its vicinity just now, himself and party having established themselves in that city, and made several excursions in the neighborhood. On Wednesday, en route to Glasgow, they passed through Dunfermline, and visited the Abbey church and ruins. Mr. Davis then paid a visit to Stirling, and left for Callander in the evening. The news soon spread that the ex-President was in the town, and as he left per train in the evening three hearty cheers were given by the large concourse of people congregated on the platform. Mr. Davis afterwards visited Dollar. At Glasgow he visited the Exchange, where, in expectation of a visit, there was a crowded attendance. The assemblage opened a passage in the centre of the hall, up which Mr. Davis walked, and at the end of the room entered his name in the visitors book. On leaving the building Mr. Davis was loudly cheered. The shipbuilding yard of the Messrs. Napier & Govan was also visited, after which the party returned to the residence of Mr. Benvue, Dowanhill. On Thursday Mr. Davis, with Dr. Charles Mackay, left Glasgow for Oban. Mr. Smith and a number of friends accompanied him some distance down the Clyde. On leaving the Broomielaw quay, where there was a large concourse of persons, Mr. Davis was followed by loud cheers, which he acknowledged by raising his hat and bowing repeatedly. A similar demonstration was accorded him at Greenock, Dunoon, Innellan, Bothsay and Tighnabruach, the crowds that were assembled at the different piers exhibiting an eager desire to have a sight of the famous ex-President of the Southern States.

THE NEW BISHOP.—The arrival and installation of a new Bishop—the giving of a new head to the Anglican Church in Canada, are matters which necessarily interest the public in general quite as well as the congregation and establishment over which he is called immediately to preside. We give up a considerable portion of our space to-day to a report of the ceremonies attending the installation of Bishop Oxenden at the Cathedral yesterday, and of the sermon which he delivered on that occasion. We are of opinion that in the selection they have made, the members of the Anglican communion in Canada have done well. Bishop Oxenden appears to be a man of liberal and simple manners, and evidently recognizes the importance of the trust committed to him.

We cannot say for our part that we at all favor the practice of importing our bishops any more than we endorse the idea of importing our governors. Explain it as we may, put upon it the mildest and most plausible construction possible, and at best it is a slur on the intellect, education, and capacity of the Colonials, another evidence of the prevalent errors cherished as concerns insular superiority. Since we must import our rulers spiritual and temporal, it is well that such men as Sir John Young and Bishop Oxenden are selected. The latter is a man of considerable if not of surpassing ability, of unblemished character, and of an amiable disposition. We trust that under his management the Church of England may prosper, temporarily as well as spiritually, and that his election will be succeeded by that peace and unity which did not precede it.—*Star*

THE NEW BISHOP OF MONTREAL.

This gentleman seems to have the faculty of winning golden opinions from all who come in contact with him as well as all who read his writings. His fellow-passengers in the steamer, without distinction of denomination, speak very highly of his affable deportment and kindness of disposition, as well as the genuine piety which characterizes his walk and conversation. His first sermon at Quebec is also very highly spoken of, and it is especially remarked, with pleasure, that it was not read. His meeting with his flock in Montreal was one of the most affectionate kind, and it was a delicate attention on their part to supply a furnished dwelling for him till first May next, in order to allow him leisure to suit himself in a permanent residence. Bishop Oxenden has, we understand, been much gratified that among the numerous callers to welcome to him there are a number connected with other churches than his own, and he regards this as an indication of a pleasing contrast in the state of society here as compared with England. The fact is, all Christians of whatever name wish to see the kingdom of their Master promoted, and whoever is instrumental in that work will be highly esteemed by them, whether connected with their own denomination or not. It is the conviction that the new Metropolitan will be eminently useful in Christ's work in the new world as he has already been in the old, that renders his coming among us a matter of deep interest and general satisfaction to all.—*Witness.*