

has caused some church is really in the Bishop's penning, that he of Canterbury, hat he took the p of Hippo. We intended to be Church, not the o, died in 430, f the mightiest religious thought

se on the 22nd d a lecture on ie "treasonable absurdity, since all nations of all the best state of tion possible, he terecclesiastical l Law. In his 7 down the bases terises as "over- en spoken of in orities.

ee Advents. — In December, Prof. hree advents of s x. chap. 7th do Thy will, O of three advents of humility; the or that of glory. d was voluntarily alize the Divine to the evil of the what Adam had had done. God so far He, in the deal; the results by the willing re were two mis- sacrifice—one of a world in order second was that to carry out the sfs were utterly ere was one truth n another, it was Jesus Christ to ie surrender then dition of accept-

v. Dr. Norton, of y services of this

an's Mission Aid thing for Indian nitoba, desire to ie of gentlemen's y be sent at any Yonge and Elm

ronto.—Although of the subjoined, hear what those nday observance a negative order. ortion on the To- ens of a bright, adian paper we

known as "the y of them are not home resting and found when the sir. Their non- e they are really ianity, but there n to the strongly ival sects. The making a series at many of the ored the want of masses, and the of sympathetic s daily struggle. bread, thistles for chief themselves content with such non-attendants, ial problems can- light on science ge, but the pulpit

tub remains the same, the parsonic organ plays the same old tune."

Much of this is indisputable and cogent, but it should be added that there are honorable exceptions to the above sweeping strictures. The churches of to-day are far different from those of a generation, yea a decade ago. The "dim religious light," a phrase which sounds so poetical, is being superseded by brilliant illumination, the exclusive pew system is giving way to free and open seats, and broad-mindedness and true Christian charity are taking the place of the bigot's narrow zeal. There is less of Calvinism and more of humanity in most sermons, but a great deal requires to be reformed, not only in church utterances but in church life, in order to win the hearty championship of Canada's working men.

Where are those of the masses who attend church principally found? Listening to men who approve good music, bright and lively services, who are not afraid to call a spade by its Saxon designation, who speak from heart to heart, consider the needs of the mind as well as the soul, believe that it's man's inhumanity to man makes countless thousands mourn, and not the foreordained decrees of a beneficent God, men who are at war with the social demons of avarice, malice, pride and all uncharitableness.

NIAGARA.

MOUNT FOREST.—*Induction and Farewell Service at St. Paul's.*—The impressive service of induction was held Tuesday evening in St. Paul's Church, the Rev. Elwin Radcliffe, B.C.L., of Arthur, being duly given jurisdiction as priest in charge. The venerable Archdeacon Dixon, of Guelph, assisted by five clergymen, took part in the service—the Archdeacon also preaching. The sermon was an earnest and eloquent exposition of the pastor's duties. The following morning the Rural Dean of Wellington, assisted by the Rev. C. E. S. Radcliffe and the Rev. R. T. W. Webb celebrated Holy Communion, Mr. Webb also addressing the goodly number present in impressive and beautiful words. Wednesday, 14th inst., the Rev. Dr. Body, of Trinity University, and others, spoke. Following Sunday evening the retiring rector, Rev. R. S. Radcliffe, preached his farewell sermon to a congregation as large as the church could accommodate. Had the church been larger the congregation would have been larger, for many had to turn away on account of not being able to find room inside, all of which is undisputable proof of Mr. Radcliffe's popularity, not only among his own people, but the citizens of Mount Forest generally. When we say we wish the reverend gentleman long life and prosperity in his calling, in his new field of labour, we only echo the sentiments of the public at large.

GRAND VALLEY MISSION.—On Thursday, Nov. 22nd, the congregation of the Church of Emanuel, Farmington, one of the outstations of this mission, presented Mr. H. B. Moore, the lay reader, with a beautiful beaver fur cap and a pair of fur driving mits.

ST. CATHARINES.—*Our Cottage Home.*—In connection with St. George's Church of St. Catharines, and under the supervision of Rev. E. M. Bland, is now thoroughly organized. A large and well-chosen committee of ladies has been appointed, the president of which, Mrs. Miller, is fully capable of carrying out, and suggesting places for the future comfort and welfare of its inmates. A Home such as this for the aged poor must claim the sympathy of all Christian people. Although our members are as yet small, in consequence of not having sufficient accommodation, we trust, in another year, to carry out our scheme on a larger scale, and by that means will not confine ourselves to members of our own Church. Charity to the poor should be widely extended to all denominations. Those we have at present admitted most fully appreciate the efforts made by the matron of the institution, a most efficient woman carefully selected for the purpose, in providing for their comfort. It is most gratifying to learn this, and to feel they are capable of drawing the contrast between their old lives of squalid misery, and their present of warmth and cleanliness. It has long been the wish of our rector to establish a Home such as this, and as his wish has been carried out in the hearty co-operation of those connected with him, we trust it may be a success, and that now, as well as in the future, his effort will be blessed, and that more than earthly aid will be contributed towards so earnest and heartfelt an undertaking. There are other Homes in St. Catharines, but none that can so directly appeal to our best feelings; all poor enlist our sympathy, but how much more the aged, those who are beyond helping themselves, and who have arrived at that time of life when the sad thoughts suggests itself, "None careth for me."

HURON.

DURHAM.—Special children's services were held in Trinity Church last Sunday morning and evening, and were very well attended. A specially drilled choir of boys and girls occupied the choir seats in the chancel and led the Church's praise, under the leadership of Miss Anderson. In the morning the incumbent, the Rev. A. D. Dewdney, preached a sermon to children from 1 Sam. iii. i., and in the evening a sermon to parents from 1 Sam. iii. 11-14, urging the necessity of training children as the proper sequence of Baptism. The services were bright, hearty, and enthusiastic, and "Children's Sunday" will be looked forward to with interest by both parents and children.

FOREIGN.

The see of Tasmania, vacant by the appointment of Bishop Sanford as suffragan of the Bishop of Durham, is worth £1,250 a year, with a beautiful residence, where the Derwent sweeps out past the quaint town of Hobart into Storm Bay.

Dr. Sanford, the newly-appointed bishop-coadjutor to the Diocese of Durham, is to receive the living of Boldon when it becomes vacant. The value of Boldon is £1,000.

AFRICA.—The blockade of slave traders on the East coast has begun.

Bishop Smythies has arrived at Zanzibar, and is believed (says the Times correspondent) to be consulting with Colonel Ewan Smith regarding the immediate and entire withdrawal of the Magila Mission, the headquarters of the Universities' Mission to Central Africa.

Mr. Gladstone, says the London World, brought in a most satisfactory Bishops' Retirement Bill, and at the present moment some of the episcopate should take advantage of it. The bishops of St. Asaph and St. Albans are both over eighty, and practically past work. The Bishop of Winchester is very near that age, and wants a suffragan. The Bishop of Rochester is going abroad till Easter, the Bishop of Durham is seriously invalided, the Bishop of Southwell is not allowed to do any evening work, and the Bishop of Truro is far from well.

In his introductory address at the diocesan conference just held, the Bishop of Liverpool advocated very liberal views as to the use of churches. He said that if he could have his way he would allow selected laymen the use of the churches on week days, and, indeed, on Sundays would only keep them from the font and the Lord's Table. His lordship refused to allow the subject of free and open churches to be discussed at the conference.

Both Churchmen and Nonconformists will hold services simultaneously during the ten days of the mission to be held at Torquay this month. The Bishop of Exeter will open the Church Mission. Mr. Hay Aitken, so well known here, is one of the missionaries.

The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there for education and sick nursing among women and children in the East. Two more will follow directly.

GERMANY.—It appears that the object of the African Association of German Catholics, is to assist in suppressing slavery and the slave trade in Africa, and in civilizing the negroes by converting them to Christianity. The association will limit its enterprise mainly to German East Africa, where it is proposed to extend the missions already established, to build orphanages and schools, and to improve as far as may be both the social and moral life of the natives.

FRANCE.—The French papers continue to express great irritation at the idea that the French Government could possibly have conceded to England and Germany the right of stopping and searching the slave dhows on the Zanzibar coast sailing under the French flag.

The Rev. James Allen French, Canon of Elphin and Rector of Drumcliffe, Co. Sligo, has just been appointed by the Bishop of the Diocese, to the important Rectory of Strokestown, Co. Roscommon. Mr. French

is a brother to the "C. F. F." referred to by Mrs. Bompas in her article in the September "Canadian Church Magazine." He was formerly one of the assistant Librarians of T.C.D.

None of the bishops present at the late Lambeth Conference attracted more attention or were received with greater cordiality than the venerable Dr. Crowther, the Negro Bishop of the Niger Territory, whose portrait we present to-day. His history is one of the most remarkable in the annals of Christian missions. To realize this strange history let the reader imagine that he had stood, about fifty-nine years ago, on the western shore of Africa, not far from the port of Lagos, and watched the revolting, but then common, practice of barracooning and shipping a cargo of slaves; let him imagine what would have been his surprise and incredulity, under such circumstances, if a bystander had pointed to one miserable boy among the slaves and said, "Do you see that wretched child there? He will one day be a Bishop of the Church of England!" Yet if such a statement had been made it would have proved a true prophecy. That poor, forlorn slave-boy is now the Right Rev. Samuel A. Crowther, D.D., Anglican Bishop of the Niger Territory, a man whose praise is in all the Churches, and who is held in the highest honour by all who know him. A more romantic piece of biography is not on record. His life opens in the little town of Ochu, in the Yoruba country of Western Africa. He was then known as "Adjai." When he was about eleven years old a slave raid, led by the Eyo Mohammedans, desolated the town. Many of the men were killed, Adjai's father in the number. The women and children, and the men who had been made prisoners, were arranged in gangs, tied together by the neck, and marched away. In the division that followed Adjai and one sister fell to the lot of one chief, and his mother and a second sister to another chief. After a short time the chief bartered Adjai for a horse, and he was afterward sold again and again. Sometimes he was bought with money, but more frequently was thrown in in a bargain for tobacco or rum. His last sale was to a Portuguese slave dealer, who put him and a large number of others on board ship at Lagos. The vessel was captured before she had been twenty-four hours at sea by an English ship of war. The prize was taken to Sierra Leone, and the captives set at liberty. Adjai was then little more than twelve years old. The date of the ship's arrival was June 17, 1822, so that the venerable bishop is now not less than seventy-eight years old. The boy was placed under the care of Christian missionaries at Bathurst, where he speedily became a great favorite. He was intelligent and quick, and took delight in learning. His application soon placed him at the head of the two hundred boys then under the care of the missionaries. In 1825, three years after his arrival, he made profession of faith in Christ and was baptized, taking the names of the vicar of Christ Church, Newgate Street, London, Samuel Crowther, or, as he describes himself, Samuel Adjai Crowther. So encouraging was his progress in learning that he was sent to an institution at Fourah Bay, founded for the training of evangelists. In 1829 he married Asans, a native girl, who had been taught in the same school with him. In 1842 he was accepted by the Church Missionary Society for missionary work, and was brought to London, where he had a year's training at the Society's College at Islington, and was then ordained by the Bishop of London. In December, 1843, he returned to his native country of Yoruba Land, and commenced his missionary work amongst his own people. He had not been there long before he found his mother, whom he had not seen or heard of for twenty-one years. She had been ransomed from slavery in her old age and had returned to her native country. She informed him where his sisters were, and he succeeded in ransoming them both. His mission was a great success. His headquarters was at Abeokuta, a town of about 100,000 inhabitants, where he laboured diligently, making periodical mission journeys up the Niger, planting stations and establishing native teachers. In 1857 he and his wife visited England to report concerning his work. The Queen invited him to Windsor Castle, and Her Majesty expressed deep interest in him and in his labors. On June 29, 1864, he was consecrated first Bishop of Niger Territory in Canterbury Cathedral, and the degree of D.D. was conferred upon him. In May, 1880, the Council of the Royal Geographical Society awarded a gold watch to Bishop Crowther "in recognition of the services he has rendered to geography," more particularly for his very able accounts of the Niger expedition of 1854, which he accompanied, as he did also the first Niger expedition. He has translated the Bible into Yoruba, has compiled a dictionary of the language, and has undertaken various other literary works for the benefit of his African brethren. The mission over which he presides extends over three hundred miles, and is worked by eleven ordained native clergymen and lay agents.—*The Churchman.*