

Stationery Office. The Premier in his defence in the House of Lords afforded full proof that his power of debate is not abated. The Premier stirred the dignified body of which he is member to gentle laughter. He stated that if he "had been obliged to appoint some one to the office who had technical knowledge of stationery and printing, his choice would have lain between some one who had retired from business, and some one from whom business had retired." With a high sense of honour characteristic of the generality of English politicians, the newly appointed officer at once tendered his resignation, which has been very properly refused, as abundant testimony has been afforded that he possesses distinguished qualifications for the office. The motion of censure which had been carried in a thin house was unanimously rescinded.

The Oxford and Cambridge bill has been read in the House of Lords, a third time and passed. Lord Harrowby strongly defended the retaining of the Fellowships as a necessary inducement for the education of the clergy of the Church of England. A clause was added in committee enabling colleges to transfer in whole or in part their libraries to the University. A college that would be willing to give away its books, unless those of which it might have duplicates, must be willing at the same time to surrender its reputation for learning.

As a consequence of the Ridsdale judgment a petition to the Queen, which at once received 40,000 signatures, expresses a sense of very grievous wrong done to the Church of England by the recent decisions of the Majesty's Privy Council. The signers express their belief that the only true solution of the present difficulties will be the "Exercise by the church of the legitimate right to deal with ceremonial, through convocation, with consent of Parliament."

A programme for a church congress to be held at Croydon, on the 9th, 10th, 11th, and 12th of Oct., has been published. A great many important subjects are set down for discussion, and a great array of eminent names on the list of those to take part in the proceedings, numbering 124 in all, one half of whom are to read and speak for twenty minutes, and the other half to speak for fifteen minutes. Among the "readers and speakers" we see the name of Earl of Aberdeen, a Scotchman who appears to take a lively interest in religious matters, as his father did.

MISSIONARY DAY AT SALISBURY.—Those of your readers who remember the mention of the Missionary Day at Salisbury in the "Life of the late great Bishop of Capetown," may like to hear some account of its quiet observance this year.

Oh! for a painter's hand and a poet's tongue to set forth the loveliness of that fair cathedral. Yet how vain for those who have never seen it! How needless for those who have!

The nave is at present full of scaffolding, so the congregation are accommodated in the space underneath the centre tower and in a portion of the transepts. Through the screen of open brass work the choir can be plainly seen. At 11:30, on July 26, the faint sounds of "The Church's One Foundation" were heard as the choir began to move from the Chapter House. As they passed through the west door of the south transept, the congregation rose and took up the strain. The choir was followed by about forty clergy, in surplices, besides the cathedral body. Then the Bishops of Lichfield and Grahamstown, and lastly, the Venerable Bishop of Salisbury. Bishop Selwyn preached a grand sermon on the words: "I was not disobedient unto the heavenly vision."

After service the Palace Gardens were thrown open, and the clergy and others had luncheon in the Palace. In the grounds a tent had been erected, and at 2:30 it was well filled for a missionary meeting. The speakers were the Bishops of Grahamstown and Lichfield and a Mr. Meadows, from Tinnevely. The Bishop of Grahamstown began by a feeling allusion to his great chief—the late Bishop of Capetown—an allusion which was warmly received by those present. He reminded his hearers how Henry Martyn had landed at the Cape while the battle

was actually raging between the English and the Dutch, on the issue of which the future possession of the colony depended, and how he records that he prayed there that if the English possession of the country should tend to the advancement of God's truth and kingdom, then victory might be granted to the British arms.

He said that for many years after the first establishment of the See of Capetown, so much had to be done for the European settlers that nothing was attempted towards the conversion of Kaffirs. Such progress has, however, been subsequently made in this work that there are now several Kaffir deacons, not one of whom has since his ordination given cause for anxiety. The Mission Stations, too, are held in reverence and regarded as cities of refuge by the heathens around them. The Bishop spoke of the good which had resulted from the establishment of a Theological tutorship, and looked forward to the work which should be effected by a native ministry trained on the spot. He spoke of the great increase of the Kaffirs under the British rule as an answer to the notion that the coloured races are dying out.

Mr. Meadows, who has laboured for twenty years in Tinnevely, mentioned among other favourable indications, that the converts are not now so exclusively of low caste as formerly. Many standard books of English theology are now rendered or being rendered into Tamil; among which he mentioned, I think, "Pearson on the Creed," "Trench on the Parables and Miracles," "Blunt's Scriptural Coincidences," and so on.

Mr. Meadows was succeeded on the platform by the well-known massive form of the Bishop of Lichfield. His Lordship referred to the presence of three "footpad" Bishops—himself, Bishop Merriman, and Bishop Steere—who had by this time arrived. He spoke with much feeling of the supposed gradual extinction of the Maories. In addition to intemperance and other European vices, he said that that decrease was partly attributable to two causes:

1. The introduction of Indian corn. This the Maories do not grind, but steep in water till it becomes a pulp, sweet and palatable, though bad smelling, and containing much carbolic acid. On this stuff the Maori babies are weaned. Is it a wonder that so many die of enteric disease?

2. The introduction of blankets. While little or no clothing was worn, if they got wet they soon dried again; but now they lie and sleep in their wet blankets, and as a consequence inflammation of the lungs is prevalent. Again, the women carry their infants in a sort of pouch, made of two or three folds of blankets, and then turn them out naked to run about in the cold and rain.

The Bishop gave more than one instance of the effect which the Christian religion had had among the New Zealanders in mitigating the horrors of war. In one case after a fort had been taken from the English, a flag of truce was sent down with an English woman who had been taken, lest she should be injured in the subsequent fighting. After a disastrous battle, in which the Maori troops had defeated an English regiment, killing seven or eight of the officers, some of the chiefs came on the battle field at night to give drink to the wounded English officers. A paper with instructions for conduct in the war was found on the body of one of the Maori soldiers, and among their rules was this one: "If thine enemy hunger, feed him; if he thirst, give him drink."

His Lordship went on to speak of the efforts which the Maories have made to support their clergy in decency and comfort. On one occasion the complaint was made to him by the traders that the natives would take nothing but coin instead of slop clothes as before. The Bishop promised to ascertain the cause, and the following explanation was elicited: "You know we are trying to raise an endowment for our church, and it is awkward to put trousers and shirts into the plate!"

The Bishop then spoke of the continued necessity of some European labourers, to act as floats to the great net which was gathering in Melanesia; but then, he said, they must be men of first rate stamp, not those who could not pass muster and were not worth their salt at home.

Evensong was said in the cathedral at 5.

Another meeting was to be held at 7, at which Bishop Steere was to give an account of his work; but this, to my regret, I was unable to attend, having to return by train to my country home.

Surely a day thus observed once a year in a cathedral city in behalf of foreign missions is an example worthy of imitation elsewhere.

This does not of course supersede the more solemn observance of the day of prayer for missions in the winter.

Chilmark, Aug. 1, 1877.

FOREIGN MISSIONARY NOTES.

In his sermon preached at the consecration Dr. Caldwell and Dr. Sargent, the Bishop of Madras said: "When I came to India, in the latter part of 1861, I found 45,000 native Christians of our church, besides about 18,000 inquirers on catechumens. There were 33 native clergy, and about 1,000 teachers. Sixty-three European missionaries were also engaged, partly in superintending the native clergy and congregations, partly in education, and partly in pressing forward the evangelizing of the heathen. Year by year these numbers have been growing, with the exception of the European missionaries. The 63,000 native Christians with catechumens have now become about 100,000. The 33 native clergy have grown to be 105. The lay assistants have received no material addition, being only about sixty more than they were. The European missionaries have fallen from sixty-three to fifty-three. It has been our aim to train the native church for an episcopate of her own." The native Christians are trained by various church institutions to self-government. The whole number of clergy in the diocese of Madras is 220, 106 of whom are native. The native clergy speak three different languages Tamil, Telegu, and Malay, and the object of the church is to appoint native bishops who can freely converse and correspond with them.

RUSSIA.—The *Times* correspondent at Bucharest writes, Aug. 3rd, "In reference to the alleged Russian atrocities, I do not believe one word of them." The "nineteen newspaper correspondent declaration" vouching for Russian atrocities is discovered to be a forgery.

EGYPT.—The convention with England for the suppression of the slave trade has just been signed. The government of the Khedive has refused to repay to the Bank of Egypt, the sum of £160,000 advanced by the Bank without security in order to pay the coupons.

INDIA.—In the Madras presidency alone 1,750,000 people receive daily assistance. It has been determined at a public meeting at which the governor presided to appeal to the British people for aid.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

To the Members of the Church of England in the Diocese of Toronto.

DEAR BRETHREN,—In soliciting your attention to the following statement, I feel it due to myself to state that from the circumstance of my having been connected with Indian missions for many years, I have been requested to act as President of this society—formed for the purpose of fostering among Canadian Churchmen a more active interest in missionary work, and the collecting of funds to aid that work. The urgent needs of the Diocese of Algoma, and its strong claims on our sympathy and support, it having been an integral part of this Diocese, prompted the formation of this society; but it was not intended that its efforts should be confined to that sphere alone. It was felt that it might prove an agency for obtaining support to missions among our white brethren in the Province of Manitoba, and among the heathen Indians therein, whom we may justly deem as *foreigners*, and who have strong claims on