

Rev. Mr. Murphy, of Wingham, in this diocese, would be the most acceptable party to this congregation, his lordship be, and is hereby respectfully asked to appoint him to this mission.—Carried.

Copies of the foregoing resolutions were sent to the Bishop, and also to the Rev. E. Softley, by the churchwarden, E. A. Goddard, Esq., to whom Mr. Softley sent the following reply:

Walkerton, April 21, 1870.

My dear Mr. Goodlove,—I have just received the copy of the resolution, transmitted by you, from the vestry of St. James' Church. I can only say, in reply, that I gratefully appreciate the feelings of the parishioners, so kindly expressed, as also does Mrs. Softley. While sensible of manifold deficiencies and short-comings, which you have kindly and lovingly borne with, it is matter of much comfort to me to have the expression of (what I know I have possessed) your satisfaction with my sincere, although feeble efforts, for your well-being. I assure you, my dear friends, that in laying down my pastorate over you, I shall never cease to feel the liveliest interest in your welfare, for time and eternity. May "the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." To yourself, my dear sir, I take this occasion to express the great pleasure I have had in intercourse with you, as a christian friend, and a ready and active helper in every good work for the church and parish. Yours, my dear sir, affectionately, in Christ,

EDWARD SOFTLEY.

UNITED STATES.

CONNECTICUT.—Trinity Church, Hartford, is to be free after Easter. There will be then only two "pewed" churches in the city, St. John and Christ Church.

LONG ISLAND.—At a meeting of the Standing Committee, held on April 4th, John J. A. Morgan late a Presbyterian minister, and Dominick M. McCaffrey, were recommended to the Bishop for ordination to the sacred orders of Deacons.

The Bishop announces to the clergy and laity of the Diocese of Albany, with sincere sorrow, that the Rev. Henry Stanley, Rector of Immanuel Church, Little Falls, entered into rest on Saturday, April 9th. A brother dearly beloved, a devoted and faithful Priest, "instant in season and out of season," of childlike simplicity, and manly strength and godly conversation.

WYOMING.—We are here in the midst of the excitement of an Indian war. The Sioux are on the war path, and a telegraphic despatch tells us, that a body of two hundred and fifty Sioux are coming this way from the direction of the U. P. R. R. Another dispatch from Gov. Campbell directs two companies to be raised in these camps for immediate service, and a third dispatch informs us that a body of United States cavalry are on their way here. All this excitement is occasioned by the fact, that within the last week some six men have been found killed and horribly mutilated by the Indians.

On Sunday, 4th inst., I was called on to go to Atlantic City and read the burial service over the bodies of five men, who have been brought in to that place for burial. On this occasion took place what is but seldom witnessed in this country, the spectacle of a minister of Christ, called to go but the short distance of four miles, and obliged, on the considerations of safety alone to have an armed guard of citizens to accompany him. About 2 o'clock P. M. I set out in a wagon, accompanied by some eight men, every one with his Henry or Ballard rifle in his hands, loaded and ready for use, besides revolvers, and proceeded to Atlantic City, where the bodies were. There I read the burial service over the bodies of four men, baptized one infant, read the evening service, and after that read the burial service over the body of Frank Irwin, only son of Dr. Irwin, of Atlantic City, who had been wounded by the Indians on the 31st day of March last, and had died on the next day. He was a young man of about seventeen years old. At the last funeral service I also preached from the 7th chapter of St. Luke, 12th verse. At Atlantic City this was the second time I had service on Sunday. At that place I had also officiated at the funeral of a Mr. Smith, about ten days prior to this sad occasion. As one of the two mining camps which I visit, Atlantic of-

fers most flattering prospects for the establishment of our church. The people are anxious to have regular religious services. I shall give them an afternoon service every Sunday for the present, though it will oblige me to officiate at three services every Sunday, and preach three sermons, besides teaching school during the week. This afternoon I officiate at the funeral of James Orthick, one of the murdered men.—Cor. Amer. Churchman.

LOUISIANA.—The Children's Home, our Church Asylum for Orphan children, is one of the most valuable institutions in New Orleans. It contains at this time about seventy orphans, who are well cared for and brought up in the nurture and admonition of the Lord. The very efficient managers are just now completing a suitable building for the Home in the upper part of the city; and they promise, if supplied with sufficient means, to make the edifice, when finished according to the entire plan, one worthy of the church. To assist in defraying the cost of this erection, the churches in New Orleans were requested to devote the offertory on Quinquagesima Sunday, to this purpose. The result, in cash and promises to pay during the current year, was as follows: Trinity Church, \$4,000; St. Paul's Church, \$2,600; Christ Church, \$2,000; Annunciation Church, \$300; Calvary Church, \$250; St. Ann's Church, \$250; total from the churches of the city, \$9,400; added since by general subscription, \$1,000—total, \$10,400. This result has gladdened our hearts beyond measure; both because it renders substantial and much needed aid to the Home, and because it betokens unmistakably the healthy condition of the church in this city.—Correspondence Church Calendar.

GREAT BRITAIN, &c.

—Bishop Crowther, the Bishop of the Niger, has reached London, and was present lately at the Church Missionary Society's committee in Salisbury Square.

—The archdeaconry of Huntingdon, vacant by the resignation of the Hon. and Rev. B. Yorke, has been accepted by the Right Rev. F. T. McDougall, late Bishop of Labnan.

—The Chester Diocesan Open Church Association find fault with the Marquis of Anglesea's surrender of the patronage of Burtree-on-Trent because he delegated the choice to the "pew-holders."

—The *Waterford Mail* appeared lately in mourning, and in place of a leader had the following:—"Death by violence: On the 4th of April, 1870, seventy years after the Act of Union, by the act of the British legislature, the Liberty of the Press in Ireland."

—Col. Elphinstone, the promoter of the church ornament suit against Mr. Purchas, is dead. His death puts an end to the appeal now pending before the Privy Council from Sir R. Phillimore's judgment in the Arches Court.

—A church is about to be erected in the town of Derby, in memory of the late Dr. John Lonsdale, Bishop of Lichfield. The chief corner stone will be laid by Miss Lonsdale on Friday, the 25th inst. The church will be dedicated to St. Luke, and the Rev. F. J. Lyall, M.A., formerly curate of St. Michael, will be the first incumbent.

—Had the life of the late Bishop of Barbadoes been spared for another week, there would have been three bishops of the name of Parry at once upon the bench. The new suffragan of Dover, however, is no relation of the other bishops of the same name.

THE OTHER CHAP.—Last month the Governor of the Cape of Good Hope asked the captain of an American man-of-war just arrived from China to dine with the bishops of South Africa, then assembled in synod. "Sir," says the Yapkee to his next neighbour, "air you a Colensoite or a friend of the other chap?" The reply was, "I am the other chap;" for the neighbour happened to be Bishop Macrorie, of Natal.

PRESBYTERIAN LITURGIES.—On Wednesday, the memorial stone of a new Presbyterian church was laid by the Marquis of Lorne at Hammersmith. After the ceremony, the Marquis of Lorne addressed the congregation. He said he had noticed with considerable regret the want of beauty in the sacred edifices in the North, and he thought that all the Presbyterian churches might be as beautiful as the one he had just left promised to be. He also thought that the service might be rendered more

beautiful by the use of a liturgy. John Knox used King Edward's Liturgy until he wrote one of his own, and some change in this direction would give a certain amount of beauty to the services. Dr. Guthrie said that he concurred with Lord Lorne, and thought that if several devotional prayers or liturgies were drawn up, one to be used on one day and another the next, it would be a great improvement on the service in many of the northern churches. He then proceeded to give a humorous account of the various differences which separated the Scottish Presbyterians, and deplored the disunion which existed amongst them.

—According to the *Leeds Mercury*, the Rev. Brewin Grant, well known as a congregational minister for many years at Cemetery-road chapel, Sheffield, has been publicly admitted into the church at St. Luke's, Sheffield, in the presence of a crowded congregation. It had been notified that Mr. Grant would make a confession of faith, but the Vicar—Rev. G. S. Potter—was threatened that if he allowed such a divergence from the form of service it would be represented to the Archbishop. At the close of the sermon, Mr. Grant left the pew and stood near the lectern. Mr. Potter read for him the confession which expressed his belief in the doctrines and formularies of the church.

THE BISHOP OF PETERBOROUGH ON THE INDUCTION OF CLERGYMEN.—At the institution by the Bishop of Peterborough of the new Vicar of St. Edmund, Northampton, his lordship explained to the congregation the meaning of the ceremony, which they had assembled to witness. That which the Bishop's act gave over to the incumbent was not the temporalities of the cure, these were conveyed to him by a distinct legal act known as "Induction," in which it was not necessary for the Bishop to take part. "What he (the Bishop) had given to their new vicar was what was given to him, not by virtue of the connection of the Church with the State—was that which the State had no power to give, and which the State had no power to take away. It was that which he gave to him ministerially, but as the instrument of Him for whom and in whose name he had confided to him the chief pastorage of this portion of the Christian Church—as the instrument of the Lord Christ, in whom is centred the cure and government of souls, and in whom alone originally rests the power of sending men into His sacred ministry. Not of men, nor by men, but of God was the mission of of the minister into Christ's Church. Acting as His servant in that place of rule to which it had pleased God to call him in that part of His Church, he (the Bishop) gave to the new vicar, as the servant of God, the cure and government of men's souls, and in doing so, he gave him a thing not temporal, but spiritual. He was, therefore, now their spiritual pastor, and hereafter he would be legally the owner of certain temporal rights and privileges in that parish." His lordship charged the parishioners to consider the spiritual power which the vicar had to exercise among them, and then enlarged on the duties of the laity in helping the clergy.

SOCIAL EFFECTS OF IRISH CHURCH DISESTABLISHMENT.—As one of the results of the disestablishment of the Irish Church the *Dublin Mail* says:—

From the 1st day of January, 1870, the Ecclesiastical Courts of Ireland will have ceased to exist, and their will be no authority in any tribunal or individual to grant a marriage licence. It is, moreover, yet uncertain, whether the Protestant churches will be opened in Ireland for the solemnization of marriage by banns; or whether the clergy of the Disestablished Church can then legally solemnize that rite at all. There is danger, therefore, that Protestants intending to be married will be driven, against conscience and decency, to post their names in the Union workhouses, and afterwards be joined together by the district registrars. Mr. Gladstone proposed that a measure should be brought forward in the present session of Parliament to provide against such a scandal. But no sign has yet been made, and it is high time that the country were in possession of the principle and the details of any Bill. The lay officers of the Government are not the men on whom the Protestant people of Ireland would implicitly rely to respect their most sacred domestic rights, or guard their firesides from intrusion. Whatever measure such a Government may introduce will need close and anxious examination, lest power

may be covertly given to adverse sectaries to break down the fences which even now but imperfectly protect them.

DR. GUTHRIE ON THE DECLINE OF THE PAPACY.—In addressing the Annual Meeting, in support of the Waldensian Mission Aid Fund, Dr. Guthrie said,—There was a more open door in Italy than in Ireland; and if he had a certain limited amount of money to give to the work of evangelization, he was not sure but he would give to Italy rather than to Ireland. The priest had not such power in Italy as they had in Ireland, nor even as they had in this country. He had never, while abroad, seen a priest, from a cardinal down to a lazy, begging monk, receive the least mark of public respect. They were never to be found in respectful, familiar intercourse in these foreign countries. The people paid them no respect in the street, and did not receive them into their houses. If there were some exceptions, it was not because they were priests, but because they were literary and scientific men. In Italy the priestly power was gone. Practically the great body of intelligent men were not under the dominion of their priests, and could not be called Roman Catholics in the proper sense of the term. Then, let them look at his Holiness the Pope.

Well might that venerable person say, "Pity the sorrows of a poor old man." (Laughter.) Since the present Pope had been raised to the Papal chair, he had witnessed a series of events the like of which had never occurred in the history of any Pope. One by one his numerous titled supporters, from causes over which they had no control, had fallen away from him, and he was now left wholly at the mercy of the French Emperor. The Papacy had not only lost its buttresses, but the pillars of the building, under the pressure of Popish tyranny and popish claims of infallibility, were fast bending to their fall. What a spectacle the Ecumenical Council presented! What did that dotard old man intend to do when he called the Council? That Church which formerly boasted of unity was at the present moment rent asunder. Her most eminent ecclesiastics, men eminent in the world of literature, were opposed to her claims, and these men were now set in array against the Pope himself. That was an ominous thing for Rome. It might be the beginning of the end. He had always thought that the Pope would, like Shakspeare's engineer, be hoist with his own petard.

THE CHURCH-HISTORIAN MOSHEIM, ON THE DECRETALS (VOL. II. CENTURY IX.)—The Roman Pontiffs, exulting in their prosperity, and the daily accessions to their wealth, endeavoured to instil into the minds of all, and they did, notwithstanding the opposition of the reflecting, and of those acquainted with the ancient ecclesiastical constitution, actually instil into many, the sentiment, that the Bishop of Rome was constituted, by Jesus Christ, a legislator and judge over the whole church; and, therefore, that other bishops derived all their authority solely from him; and that councils could decide nothing without his direction and approbation.

To bring men to listen to, and receive, this new system of ecclesiastical law, which was so very different from the ancient system, there was need of ancient documents and records, with which it might be enforced and defended against the assaults of opposers. Hence the Roman Pontiffs procured the forgery, by their trusty friends, of conventions, acts of councils, epistles, and other documents; by which they might make it appear that, from the earliest ages of the church, the Roman pontiffs possessed the same authority and power which they now claimed. Among these fraudulent supports of the Romish power, the so called *Decretal Epistles* of the pontiffs of the first centuries hold perhaps the first rank. They were produced by the ingenuity of an obscure man, who falsely assumed the name of *Isidore*, a Spanish bishop. Some vestiges of these fabricated epistles appeared in the proceeding century; but they were first published, and appealed to in support of the claims of the Roman pontiffs, in this century [the ninth]. Of similar origin and value are the decrees of a Roman council, said to have been held under Sylvester (A. D. 324,) but which was never known of by any one till the ninth century; and than which nothing could be better suited to enrich and to exalt above all human authority the Roman pontiff.