

Dominion Churchman.

THURSDAY, JUNE 22, 1876.

THE DIOCESE OF GIBRALTER.

The Bishop of this diocese has lately published a Pastoral letter to his clergy, in which he reviews the year and eight months passed since his consecration. During this time, he visited nearly all the congregations, upwards of fifty-five, in a vastly scattered diocese. The Bishop utters the usual expression of the wants of more clergy and more churches. He regarded it as a hopeful sign of future relations with the Eastern Church, that at the consecration of an English Church at Patras, fourteen Greek clergy of the neighbourhood attended the service, and expressed their desire for union between the churches; And again, at the consecration of new cemeteries at Smyrna and Bournabat, the Archbishop and the Bishop of Smyrna, with the chief representative of the Armenian Church were present, and a considerable number of their flocks. The Greek Archbishop, having asked permission to say a few words, expressed the greatest satisfaction and joy at seeing two sister churches, after a separation of many centuries, partaking in an act of common worship. Sentiments of a similar nature were expressed by the Archbishop of Corfu, the Archbishop of Syra and Tenos, the Metropolitans of Roumania, and of the Gregorian Armenian Church, and the Patriarch of Constantinople. Bishop Sandford, in very appropriate terms, reminds his clergy of the great importance of making the best and the fullest use of the opportunities they enjoy of exhibiting, in foreign lands, the Church of England in her true light, as both catholic and reformed, having an historical connection with the primitive church, with a teaching in harmony with primitive doctrines and modes of worship in use in the earliest times. Especially does he think this desirable in Spain, Italy, and other Roman Catholic countries, where very false views are entertained, concerning our principles, our doctrines, and our worship, and which are due in some degree, to the poor provision made in many important cities for the observance of religious ordinances. Especially at Rome, would he recommend that Englishmen should have a church more in agreement with the dignity of our religion, and which for its beauty and majesty would in itself foster reverence, and give elevation to the thoughts, as well as depth and fervor to the devotional feelings. His suggestion is that, here as well as elsewhere, Englishmen and Americans might join together in erecting a temple for united worship. Since the Bishop wrote his pastoral letter, most of our readers will be aware that a building has been erected and consecrated at Rome, in connection with the Church of the United States.

ANOTHER CHURCH TEMPERANCE SOCIETY.

We are glad to find that the principles of the Church of England Temperance Society, of which his Grace the Archbishop of Canterbury is the President, are spreading, and are taking root among our brethren in the Church of the United States. The Diocesan convention of Carolina assembled May 17th, and some time during the Session there was a meeting of those who were desirous of forming a Church Temperance Society, with the Bishop presiding. The Rev. E. M. Forbes appears to have taken great interest in the formation of the society, and in order to make a movement which would be at the same time successful and satisfactory, he obtained all the information he could about the society in England. Fortified with all the intelligence he could get, Mr. Forbes explained the principles of the organization it was desired to inaugurate. The Bishop, as well as other members of the meeting, felt strongly that something more must be done than merely deploring the terrible evils resulting from intemperance. The temperance organizations existing in the country were considered objectionable, and the temperance orders in connection with the church in the mother country were highly applauded, having been in operation for some years, and done great good. They have the cordial approval and support of English churchmen of every school of thought; and in their entire scope and happy results, they show the power that exists in the moderation and thoroughness so characteristic of all movements inaugurated by the mother church. It was urged by Mr. Forbes that the fact that these societies were the creation and tested work of the English branch of the catholic church was, of itself, a strong argument in their favour; and it was most forcibly brought forward that these institutions are based on the principle that the church is designed to deal with all moral evils as they arise; to grapple with them and suppress them, as part of her duty and legitimate work on earth.

The pledges recognized by the English society include various degrees of abstinence, to which members may bind themselves; and a fundamental principle of all these pledges is an avoidance of what was regarded as a *soul-snare*, binding one to an entire abstinence for life. The plan is for each person to choose for himself a card on which he finds the degree of temperance he wishes to observe. To this he signs his name, and is enrolled a member of the order. He can at any time withdraw by simply returning his card. So long as he retains that, and no longer is he considered a member. The society teaches however, that the only safe pledge, for a really intemperate man, is that of

total abstinence during membership.

A society was organized on the spot, the Bishop, Assistant Bishop, and nearly half the clergy then attending the convention, being enrolled as members. The rector of each Parish is to be the President of the Society located therein. A committee was appointed by the Bishop for organizing branch societies, and preparing a form of constitution to be suggested for their use; but in no way to interfere with the authority or the privileges of the respective rectors. The same committee will also prepare a constitution for the parent society.

CENTRAL AFRICAN MISSION.

We learn from the *Church Missionary Gleaner*, some important particulars in reference to the new Central African Mission. Our readers will doubtless remember the rather amusing description of the missionary, which Stanley, the African explorer thought would suit the part of the world he was visiting, and also the request sent by him from King Mtesa, as well as the encouragement the Church Missionary Society received to make an immediate response to the request for a missionary, by two magnificent gifts of £5,000 sterling each. This mission has just been set on foot under the auspices of the Society. One clergyman, the Rev. C. T. Wilson, and five laymen set out for England more than a month ago, in their own new yacht, the "Highland Lassie." It touched at Malta on the 5th of April, in time to greet the Prince of Wales. Lieut. G. S. Smith, R.N., a naval officer, who has been studying at Highbury, with a view to Holy Orders, commands the yacht and the party, until they reach their destination, when the clergyman will assume his proper place in directing the whole. We hope soon to hear of re-inforcements being sent to this most interesting field of missionary labour, with a bishop at their head; and that we shall receive frequent accounts of the progress of the Church of Christ there. The field is absolutely new—as new to Europeans as Christianity will be new to them. Of course, Mohammedanism has been there for centuries; and no doubt, considerable hostility from this source, will, from time to time, be exhibited. But, "this Gospel of the kingdom" must be "preached in all the world, for a witness" at least, among all nations, before the end shall come. Our readers will bear in mind that King Mtesa is an important sovereign, and rules a large extent of country north of the Victoria Nyanza, one of the fountains of the still mysterious Nile, so that this new Central African Mission is directed to a point far north of the earlier one under Bishop Mackenzie, which has now been resumed again by Bishop Steere. This latter was stationed in the neighbourhood of Lake Nyassa, which feeds the river Zambesi, as the Nyanza feeds the Nile.