

that diocese: "Since the resignation of Bishop Selwin no confirmations have been held in that important mission, and at the present moment native pastors are awaiting ordination. The Bishop has, therefore, arranged to reach Auckland in the month of July, and to embark from that port in the "Southern Cross," proceeding first to Norfolk Island, which is the headquarters of the mission, and from thence visiting in turn some of the New Hebrides, the Banks, Torres, Santa Cruz, and the Solomon groups of Islands. It is expected that the visit will take up three months."

The garden party at Old Connaught, Bray, will not readily be forgotten either by Churchmen or Presbyterians. This unusually interesting social function was by way of response, as the Archbishop pointed out, to the invitation which he received and accepted to attend the conversazione on the previous evening in connection with the meeting of the General Assembly. The guests at Old Connaught included the members of the General Assembly and their wives and daughters, and the deputies from the Presbyterian Churches of Scotland, and their families. There were invited to meet them dignitaries of the Church of Ireland and members of their families, including the Dean of Christ Church Cathedral, the Dean of the Chapel Royal, Chancellor Tisdall, &c. The invitation was responded to with great heartiness by all to whom it was extended. His Grace and the Hon. Miss Plunket (his sister) received the visitors on entering the house. The band of Royal Munster Fusiliers was in attendance, and performed an excellent selection of music. At five o'clock, in accordance with the Archbishop's invitation, the members of the General Assembly proceeded to the dining-room, in which it was intimated that his Grace would address some words of welcome to them. Altogether about 1,500 guests attended the reception, but not more than one-sixth of that number could find accommodation in the dining-room; however, such was the interest taken in the proceedings that crowds of the guests stood at the windows attentively listening.

The Bishop of Londonderry has written the following letter: "The present exigent crisis makes me desirous to leave no doubt of my sympathies in the mind of any who care to know them. We, the men of Ulster, are now face to face with, perhaps, the gravest moment of our rugged history. Upon the issue which will be decided within a few weeks depends the choice between two series of alternatives—the large policy of the Imperial Parliament, or the tyranny of a provincial junta—connection with the majestic solidity of England, or bondage to the adjacent fragments of Irish parties which may gain a temporary majority, economical extravagance supporting itself by oppressive taxation, or progressive financial improvement. . . . Above all, we have to settle the momentous question whether we are willing to place police, education, the press, and the most sacred and august possession of religious liberty, in the hands of those whose conception of government and freedom differ so widely from our own. I trust in God that my declining years may not be darkened by such a calamity to my country and my faith. Ulster's future depends upon Ulster's action. England's opinion will be influenced by Ulster's choice."

EAST AFRICA.—The *Times* states that instructions have been sent by the British East Africa Company to Captain Lugard to withdraw from Uganda. It is believed that the despatches sent by him have been intercepted, and it is doubted whether this recall will reach him. It should be remembered, too, that a subscription was presented to the company, in return for which they agreed not to withdraw till the end of the present year. The *Ethiopia* arrived at Mombasa last week with a large number of Church missionaries on their way to Uganda.

A series of letters has appeared in the *Standard* which forcibly illustrates the conflict of evidence in historical matters. The Rev. W. J. Sheppard, of Altrincham, argues that the blame for the antagonism between Protestants and Roman Catholics in Uganda lies at least equally upon the latter, who were not first in the field in Uganda. He then quotes the late Mr. Mackay's diary to show the attitude taken up by Pere Lourdel and his reply to Mtesa's question when he asked why he would not join in the worship of the Protestants. He adds:—"Can the Roman Catholics wonder if this kind of seed, sown by themselves at the very beginning in the minds of a savage and barbarous race, is now bearing bitter fruit?"

The Procurator of the Convent of the "White Fathers" at Rome has received news from Africa that Mgr. LaVinhac was preparing a report to be sent to the British Government, together with a claim for indemnification from the British East Africa Company.

A Reuter's telegram from Zanzibar states that Baron von Bulow, the chief German official in the Kilima-Njaro district, has ordered all English missionaries to leave the Moshii territory, as he intends to begin military operations against the Moshii tribe, and if necessary to exterminate it. Mr. Portal has formally protested on behalf of the missionaries.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Diocese of Toronto Synod Committees.

SIR,—In your report of the appointment of the various committees I notice that neither of the three delegates from Christ Church, Brampton, have been placed on any one committee. Why so? Are such men as Judge Scott, Captain Blain and Mr. Thomas Morphy (well known names on the synod board) to be entirely ignored, and Brampton to have no representatives on committees? Surely, for a church sending three delegates, some place in committee should be found for some of them. If I am not mistaken, there are about one hundred and twenty on committees, ample room, I should say, for at least one out of three to be appointed to represent a parish.

HENRY ROBERTS.

Brampton, June 30, 1892.

Why is the Subject Passed Over?

SIR,—In a publication of the Young Churchman Co. it is said "Sins are called deadly because they are so foul and bad that Christ cannot dwell in a soul in which they are, so that the union which took place between Him and that soul at baptism is broken, and as the soul's life depends on that union, the life is lost and the soul is again 'dead in trespasses and sins.'" Then follows a plain statement of the need and benefit of confession and absolution, without which confirmation is said to be void.

Is this the truth? If it be, why are we allowed to pass a divinity course, and two examinations before the Bishop, without a single word upon so vital a part of our doctrine and duty? If not, how comes this book so well recommended, and why does the commission "whosever sins ye remit," etc., hold so important a place at our ordination? There seems to be a tacit belief that we are meant to dispense absolution, but that it is worldly wisdom to be quiet and let the people suffer loss, since they will not endure sound doctrine. Perhaps this accounts for the large number of defections after confirmation. Is there no voice of authority on the matter? Why is this subject so persistently "buried."

S. D. H.

Canadian Bishops.

SIR,—The recent election of the Rev. Mr. Dunn of England, to the Bishopric of Quebec, brings once more before us the propriety and advisability of the Canadian Church appointing its own bishops. Time was when this plan of importing bishops might have been necessary; but now it is not so, and it is, in fact, a slight on themselves if Canadian clergymen and laity feel it necessary to go outside their own body for men sufficiently able or learned to be made bishops. A bishop, moreover, requires much more than book learning—he requires to know the country and the people, and he must be able and willing to adapt himself to their needs and their ways. A clergyman who has lived in England all his life, and who has, therefore, become habituated to a certain style of work and to certain surroundings, is ill adapted to being placed at the head of a diocese in a strange country where everything is so different from that to which he has been accustomed. Besides, this going outside their own body possesses other defects—it takes away a great stimulus from many of those who might rightly and naturally look forward to this prize; and it may also actually prevent men, who feel within themselves that they are fitted to come to the front in whatever walk of life they may adopt, from entering a profession where there are no high prizes. A dead level of mediocrity and a half-hearted spirit must be the result of such action; and such a result is not one to strengthen the power of any Church, or increase the zeal of its clergy.

A. BISSET THOM.

Galt, 28th June, 1892.

Notes and Queries.

SIR,—1. Why is the word "child" in the *Benedictus* ("And thou, Child,") printed in the Prayer Book with a capital C? In seven Bibles (one of 1651), four Church services, and four Revised Bibles, to which I have referred, it has a small "c." In fifteen Prayer Books and Church services (one Prayer Book of 1701) there is a large "C."

2. Is it correct to make a rest in saying or singing the *Benedictus* before and after "child"?

3. Does the rubric authorize the singing of the *Benedictus*?

M.

Ans.—The capital letter is only a printer's correction, and probably based on an error of judgment. Our Revised Version has a small c. We naturally accentuate the idea of God with a capital initial, but here the new born infant is St. John the Baptist, the herald of the Messiah.

2. Whether we read or sing, we must pause both before and after, as the address is to the "child": we cannot otherwise read with any intelligence.

3. The *Benedictus* has been used as a canticle at lauds in the Western Church, every day throughout the year, from the earliest times. In the rubric it is always called a hymn, and we sing it with as much reason as we sing the *Te Deum*, although the rubric is elliptical, or the *Jubilate* psalm.

No other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Sunday School Lesson.

5th Sunday after Trinity.

July 17th, 1892.

SIXTH AND SEVENTH COMMANDMENTS.

The Sixth Commandment forbids—

I. MURDER.

Of course we all know that murder is wicked. None of our Sunday-school children think themselves capable of such a crime, so what is the use of warning them against it? And yet many Sunday-school children have become murderers in heart and probably some in deed as well.

Destroying human life is not always murder; it may be done accidentally, in self-defence, in just wars, or as a punishment for crime. Some people think it is wrong to execute murderers; but God Himself commanded it before the Mosaic Law was given (Gen. ix. 6), and this command was repeated over and over again (Exodus xxi. 12; Num. xxxv. 16-18). No other penalty was allowed for a wilful murder (31). Even the shelter of the altar was of no avail (Ex. xxi. 14). See how Joab, though he clung to the horns of the altar, was executed there, for the murder of Abner and Amasa (1 Kings ii. 28-32). In the case of a man killing another accidentally, or in sudden passion without premeditation, cities of refuge were provided, where he might take shelter and be safe from the revenger of blood (Num. xxxv. 22-25).

Suicide is a very dreadful sin. We belong to God and have no right to destroy the life he has given. Other kinds of murder may be repented of, but what opportunity has the self-murderer for repentance? The Church has forbidden the use of the Burial Service over the bodies of suicides. (See the Rubric.) But this commandment applies to us. Although we may not have killed anyone, we are directed to say, "Lord, have mercy upon us," etc., when it is read, so there must be some other way of breaking it. The explanation given in the Catechism is—

II. "TO HURT NOBODY BY WORD NOR DEED."

1. *By Word.* A hard or cruel word seems a very little sin to be classed with murder, and yet Christ Himself has said that it deserves a similar punishment. (S. Matt. v. 21, 22.) Words are not little things; by them we shall be justified or condemned. (S. Matt. xii. 37.) S. Paul forbids "evil speaking" (Eph. iv. 31.) Words of cursing should be met by words of blessing. (S. Matt. v. 44.) The reputation of an innocent person can easily be murdered by thoughtless, unkind words. A story passed on from mouth to mouth never fails to grow larger, and generally does harm, both to the people who tell it and those about whom it is told. We should keep our tongues "from evil speaking, lying and slandering." We ourselves have been more often hurt by words than by blows: let us remember the rule "to do to all men, as I would they should do unto me." Never repeat an unkind story unless you are sure it is true, and not then unless it is really necessary. "The tongue can no man tame," says S. James (iii. 8), but with God even that is possible: so the first step in this work as in all others should be prayer.