

ing forth under canvas at Watford. From the top of the flag-pole of their pavilion floats a flag bearing the old query, "What is truth?"

British News.

The Rev. Ernest Roland Wilberforce, Vicar of Seaforth, has accepted the vacant Residentiary Canonry in Winchester Cathedral, with which is combined the Wardenship of the Memorial Mission to his father, the head-quarters of which have been moved from South London to Winchester, and the work of which will now lie in Portsmouth, Southampton, and Aldershot.

The Harvest Thanksgiving Services at St. Paul's Cathedral on Sunday were attended by enormous congregations. The decorations, while simple, were beautiful.

It is announced that about £75,000 has been promised towards the funds required for endowing a bishopric for Liverpool. This sum includes four subscriptions of £10,000 each. The total amount needed for the endowment is £85,000, so that only £10,000 more is required.

The Vicar-designate of St. Simon's, Shepherd's Bush, the Rev. Robert Handcock, states that a gentleman in the West of England has proposed to build the church of St. Simon to the glory of God, as a memorial of the attainment of peace by the Berlin Congress, and he proposes to give £30,000, provided £2,000 are subscribed by the end of the year.

The Chapel Royal, Savoy, was to be reopened on Sunday, 13th Oct. The Bishop of Toronto was to preach on the 20th inst.

The principal topic under discussion at the Carlisle Diocesan Conference on Wednesday was Sunday Observance. The Bishop of Carlisle presided, and in the course of his address said the subject must be considered from its positive side and its negative side. From the former he urged clergymen to make their churches as attractive as possible, instead of the most miserable and neglected place in the parish, where the service performed was the most careless piece of work done in the parish during the week. On the negative side of the question he thought public opinion was not ripe in England for the closing of public houses on Sunday, and their efforts should be to reduce the open hours on that day, giving the smallest amount of accommodation that was really necessary for the public convenience. As to opening picture-galleries and places of amusement on Sunday, it might not be possible to lay down any positive arguments to show that it would be a positively sinful deed; but at the same time the religious public opinion of this country was so strong against it that it would be impossible for any statesman to introduce the change. However, he doubted whether such a remedial measure would touch the lower part of the population, for whose benefit it was intended, and there was a good deal of wisdom in the objection raised by London working men, that if Sunday were made a day of legalised amusement they could not prevent it being made a day of legalized work.

The annual Conference of clergy and laity of the diocese of Oxford commenced on Wednesday, in the University Sheldonian Theatre, under the presidency of the Bishop. Between 400 and 500 representatives attended, including the Earl of Listowel. In opening the proceedings, the Bishop said he could not help thinking that diocesan conferences were destined to play a very formidable part in Church organization in future, as was indicated by recent proceedings in various branches of the Church in the Colonies, in Scotland, in Ireland, and in the United States of America. They were free from any unhappy necessity of secular politics—they were not divided into parties, one sitting on this side of the house, and another on that. Their Conference had not been divided into parties, and he hoped it never would be. Looking back at the conferences throughout England, he had observed a remarkable freedom from personalities. Good and wise men of all parties had felt that there was one danger far greater than the danger coming from an opposite party. He felt at that moment that the great danger not to the Church of England only, but to all religious progress, was that which arose from a growing scepticism, an increasing spirit of unbelief. That was the great peril of our time. The upper classes were largely infected with it; the lower classes, he was sorry to say, of late years had been far more largely infected by it than before; and the great middle class which lay between, if it had at present lost the influence of the current of scepticism, was in the midst of such waves and storms as would forbid any man to close his eyes to the peril which was all around. Hence it had, he thought, struck the members of the Conference that they had something better

to do than attacking one another, and for his own part he would say that he very much shared in their opinion. He had found in each party something to admire and something to learn, and he should be sorry for any one whom he valued if he found himself incapable of gathering from each of the great schools something he ought to teach. He could appeal from them when they were going wrong to his mother, the Church of England. He knew that when he appealed to her she would refer him to the Holy Scriptures as her rule, and, if he asked how he was to decide in case he doubted as to the meaning of the Scriptures, she would settle his doubts by the sense of the Church in the ages when the Church was nearest to Christ.

SHEFFIELD.—At Sheffield, September 30th, the Archbishop of York consecrated the first of nine new churches to be erected in that town within five years, under a scheme for church extension.

CHURCH EXTENSION IN THE NORTH.—Barrow-in-Furness, in the vicinity of the celebrated Furness Abbey, is a town which forty years ago consisted of one farm-house, two public-houses, and six cottages. It now has a population of 40,000. There have been but three churches for that town for some years past. Four new ones have now been added to the number, and were formally opened on the 26th of September. The Bishop of Carlisle, in a sermon delivered two years ago, pointed out how essentially necessary it was to extend the church accommodation in the town, and a movement was set on foot by Sir James Ramsden and other gentlemen with this object. It was determined to build four new churches in various parts of the town, and to dedicate them to the four evangelists. The sum of £24,000 was soon placed at the disposal of the committee. The Duke of Devonshire gave £12,000, thus practically giving effect to one half of the scheme; the Duke of Buccleuch gave £6,000; Mr. H. W. Schneider (Mayor of Barrow) gave £1,000; Sir James Ramsden, £500; and the remaining £4,500 has been contributed by others. It was resolved that temporary churches should be erected in the first place, and permanent parsonages; but it is ultimately intended that permanent churches shall take the place of temporary edifices. The churches are constructed of wood and brick, and embrace the ordinary church arrangements—chancel, nave, and north and south aisles. Their extreme length is 102 feet, and their breadth fifty feet. The sittings are open, and in each church there is room for 520 worshippers. The Bishop of St. Albans has issued the first visitation articles for the new diocese prior to his primary visitation. They are of a very searching character, and include some quite novel ones as to whether confession is recommended before Communion, except in cases provided for in the Prayer book, and as to whether there have been any celebrations with less than three communicants.

On Friday evening, Oct. 4, the new peal of bells connected with the metropolitan cathedral of St. Paul was rung for some time, in order to test their tone and the excellence of their hanging. Sir Edmund Beckett, the Rev. R. Cattley, and other members of the "Bells Committee," were present. The college youths who rang the bells performed four courses of Stedman's cinque, and gave it as their opinion that both the tone and hanging of the bells were all that could be desired. The formal opening and benediction of the bells will take place on the festival of All Saints'.

DEPARTURE OF MISSIONARIES.—On Saturday, Sept. 28th, five clergymen sailed in the Orient steamship "Cuzco," for work in the Bishop of North Queensland's diocese. Two other clergymen left a few weeks ago. The Bishop will leave directly he has raised funds for the present needs of his new diocese.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The report for 1877-8 of the Society for Promoting Christian knowledge has just been printed. The energies and resources of the society have been fully taxed in working upon lines already laid down. Some features of its work are permanent, as, for instance, the distribution of the Scriptures and Prayer Book in various languages, either gratuitously or below cost or on very favorable terms; and the circulation of religious and other sound and useful literature. This has involved an expenditure (over and above that which has been provided for by trust funds) of £17,357 14s. 11d. Church and school building abroad is another permanent charge upon the funds; and possibly the endowment of new dioceses may be so considered. Other schemes of Christian usefulness receive aid from the society in their early and tentative periods, in the hope that they may, when well tried and established, develop local resources and become self-supporting, as far at least as the society is concerned. Many have already been encouraged and assisted by the society to build Sunday schools and mission-rooms, and their opportunities of usefulness of their parishes have been thus largely increased. The sums paid during the past year on other parts of its work, new and old (besides the distribution of books), have amounted to £25,737 11s. 8d. The

amount received from benefactions, £3,892 6s. 8d., is not so large this year as last; but the subscriptions have reached the sum of £15,549 3s. 9d., against £14,071 3s. 8d. last year, and this has nearly redressed the balance, the whole amounts being £20,572 19s. 3d. in 1877, and £20,441 10s. 5d. in 1878.

MISSION WORK.

EAST AFRICA.—Missionary Success in the Magila District.—Letters from the Universities' Mission bring interesting news of the work going on in the Magila district, Mr. Yorke having won a decided victory alike over native superstition and Mohammedan aggression at Umbia, an important town near the coast. When Mr. Furler first visited this place three years ago he found a mosque and Moslem missionary. Now it is in ruins, and no one cares to rebuild it, whilst some fifty men regularly attend our services. In July one of the converts, the wife of the chief being ill, an attempt was made by a maganga, or medicine man, to practice witchcraft upon her. Mr. Yorke says he found the ridiculous rites in full blast and the poor creature surrounded by women wrought almost up to insanity. He bundled the crowd and the idol out of doors, and for so doing was summoned before the Council. But no harm having happened to him from this unceremonious treatment of the idol popular opinion turned in his favor. All were well at Zanzibar, and the first ten feet of the stone roof of the church in the slave market was completed. The internal height to the point of the arch is about sixty feet. The bishop had nearly completed the translation of St. Paul's Epistles, and Mr. Joseph Williams was preparing to return to Masarin, being fully restored to health.

MISSIONARY DEVOTION.—Within one week after the report of the Committee for Domestic Missions was presented to the Church, asking for a man to go forth in the spirit of a Selwyn as the head of an associate mission among the colored people of the South, a clergyman of eminent fitness, now in charge of one of the most delightful parishes in the land, has offered himself for the work; a suitable point for the establishment of such a mission has been suggested, and twelve hundred dollars have been supplied toward the needed five thousand for the erection of a church large enough for a congregation of two thousand negroes.—Churchman

HAITI.—Important Letter from the Bishop.—The Bishop of Haiti, whose visit to England to attend the Lambeth Conference was the means of making him known to many friends, has returned to his diocese. He landed at Port-au-Prince early on Sunday morning. August 18th, he writes, "In my annual statement made last year to the American Board of Missions of the work in this jurisdiction, I signaled the three missionary provinces, north, south, and west, into which for convenience sake, the territory had been divided; and further stated that we had met greater difficulties in extending our work in the northern province than in the other two. I am now happy to say that on my return home from the Lambeth Conference, I found documents awaiting me in the hands of our metropolitan chapter, from Anabaptist congregations at L'Anse a Foleur, at Berge, at Port Margot, and at Limbe, asking to be received into union with the Church at Haiti. All of these congregations are situated in the north. We desire at once to take the necessary steps to organize these congregations in conformity with our canons, after duly receiving their members into the Church."

SCHOOLS FOR INDIAN CHILDREN.—Bishop Hare, of Niobara, so favourably known to Toronto Churchmen from his stirring address at our Diocesan Conference, has published the following sketch of school work, drawn up some weeks ago, as the result of his five or six years' experience among the Indians.

First: In camps that are too isolated, or where the people are too wild to permit of the residence of a white couple, a Christianized Indian should be placed. They know the ins and outs of the Indian mind. They can live where a white man cannot. They will be tolerated where the presence of a white man will excite suspicion. They know the language of the Indian, and can at once bring the ideas of civilization in contact with the minds of the people.

Second: This native work should be supplemented wherever possible by the presence of a white teacher, and he should be a teacher not of letters only, but of everything practical which the white man knows and the Indians need to know. Besides conducting a school, the man should teach the Indians how to keep cows, till the ground, etc., while the women should teach them how to sew, milk, keep house, etc. Third: Next in importance comes the boarding-school work. But, fourth, such boarding schools will be very inadequate as long as they are conducted solely on Indian reservations. Men progress slowly who are shut off from their more prosperous and enlightened fellow men, and see nothing but the dead level of their own ignorant, indolent life. And the boarding-school work on reservations ought, therefore, to be supplemented by boarding schools placed in the midst of the