

The Commission of seven Bishops appointed by the House of Bishops with full power to take action regarding the Church in Mexico, have normally ratified the Covenant with the Church in Mexico, and are ready upon the completion of certain preliminary measures by the Mexican Church to recommend to the Presiding Bishop the consecration of the two Bishops-elect of the Church in Mexico.

The House of Bishops, which met in Philadelphia last week, elected the Rev. C. C. Penick, of the Church of the Messiah, Baltimore, missionary bishop for Africa, *vice* Auer, who died about two years ago. We are not informed whether Mr. P. will accept; but take for granted the House of Bishops would not have selected him unless there was likelihood of it. Those who know Mr. Penick are aware of the great element of his character—to do his duty, whatever it be, at any cost. Should he accept the position, and his life be spared, we should expect blessed results.—*Southern Churchman.*

The Dean, the Precentor, the Chancellor, and the Treasurer of All Saints' Cathedral, Albany, were recently installed. The precentor, who is entrusted by the statutes with the chief charge of the choir, was first installed by the Bishop, and then the others were inducted into their respective stalls by the Precentor. The Bishop preached a sermon in which he explained the services of the day. He said that co-operative evangelization and hallowed art make up what he concisely designated as the Cathedral system, and that system he consigned to the sense and conscience of his countrymen.

## The Mission Field.

### INDIA.

A strongly-worded minute of the Governor-General in Council has been published in the *Gazette of India Extraordinary*, in acknowledgment of the devoted career of the late Bishop Milman. Among many private tributes to his memory, we take the following sentences from a letter by a chaplain at Calcutta:—"No Bishop since the days of the Apostles has travelled in nine years over such a vast field as he. There is not a corner in this huge diocese that he had not explored, not a civilian or officer of any note whose acquaintance he had not made personally, not a mission in which he had not shown a warm personal interest. You know how diligently he had studied the native languages, so that he could preach extempore in Hindustani and officiate also in Hindi and Bengali. . . . . As a matter of fact, no Bishop of Calcutta, save Wilson, has ever returned to England after coming out to this diocese, but I did hope that our Bishop would have been an exception, and would have enjoyed his well-earned holiday this summer. We have indeed nothing to regret as far as he is concerned, but for ourselves the loss is very deplorable."

The Rev. Imad-ud din, of Umritsur, has been visiting Agra, where he was formerly resident as a Mohammedan moulvie attached to the great mosque, after an absence of twenty years. He has given a series of public lectures on Christianity, which have occasioned an immense interest both among Mohammedans and Hindus. "His study in my compound," writes Mr. Vines, "is on the very spot where he first conversed about Christ with an old catechist (now dead) whose teaching had touched his heart."

### CHINA.

On Easter Sunday, Bishop Burdon admitted four Chinamen connected with the Fuh-Chow Mission to deacons' orders, at the mission church in Fuh-Chow city. The Rev. Wong Kiu-Taik preached the ordination sermon from 2 Cor. v. 20:—"We are ambassadors for Christ," &c. The missionaries and native Christians belonging to other societies attended the service, and the church was crowded. Two of the new deacons have been appointed to the charge of the congregations at Lu-Ngong and Ku cheng; one will work the new mission at Hok-Ning-Fu; the fourth will remain at Fuh-Chow.

## CENTRAL AFRICA.

The following is an abstract of the address delivered by Commander Cameron, R.N., at the Plymouth Church Congress, on the subject of Missions in Africa:—

The races of Central Africa were abandoned to barbarous customs, and required civilizing as well as Christianizing. How was the centre of Africa to be approached for the work of the missionary? There were several routes open from the East Coast, but, owing to the policy of annexation pursued by the Khedive, the country could not be approached from the north except by a very large armed force. The road was also open from the south. How were these different routes to be utilized? It was no use placing missions where they would be cut off from the outside world. The only feasible plan was to begin by establishing a station, say 100 or 200 miles from the coast. This would become a basis of operations from which another might be established 200 miles further on. Working from both sides of the continent in this way four or five stations from each coast would complete a line of communication right across Africa. Offshoots could then be made north and south, and by degrees they would be able to construct an enormous network of stations all over Africa. These stations should be made centres for the instruction of the natives in all the useful arts. The country abounded in minerals; the natives had learned to work iron and copper, and were, in fact, expert smiths; but with instruction from civilized artisans they would no doubt become very much better workmen than at present. The civilization of the African need never be the same as that of the European. But he must be taught what was for his own good; that it was not proper to rule people by indiscriminate murder and burning of villages. The missionary had to go to him as the living exponent of a higher and better life. A missionary to Africa must be able to attain the language of the natives in order to teach them properly. The African language was so entirely different in construction, inflections and grammar from the English language, that the latter was extremely difficult for them. One great result they hoped to attain from the construction of highways into the interior of Africa was the wiping out of that great blot on the human race, the slave trade. At the same time the work of doing away with slavery in Central Africa was not one to be done in five or ten years, or in a generation. As to this domestic slave question, the native merchants had an idea that many men could afford to buy a slave who could not afford to hire a servant. They failed to see the force of the argument that one servant would do the work of half a dozen slaves. The products of Central Africa were of inexhaustible richness, and varied in character; there were both vegetable and mineral products which would well repay the trader. In his opinion, no stations could be formed to open up Africa without the commercial element instantly taking advantage of them. It was, therefore, to be hoped that missionary enterprise would not look upon the commercial element as something in the way. Wherever large bodies of men went, there must be a certain amount of evil; their task was to render the evil as little as possible. Trade must be opened in Central Africa; it would be opened sooner or later, and people who went there as missionaries must make use of that trade, instead of setting themselves in antagonism to it. When a few stations had been opened up they might have commercial and mission stations working side by side. If they were properly organized, the commercial element might do no harm; but if that element was ignored, or set aside, it would be sure to put itself in antagonism to mission labors, and do incalculable harm. On the other hand, it would be to the interest of the commercial element to work in harmony with the missionary. A great tract of coast was shut up under the Portuguese, and they claimed large parts of the interior. They had been at Mozambique since the days of Vasco de Gama, had never found out Lake Nyassa, and now claimed it. That was the sort of people they were. Commander Cameron believed that slaves were still exported from the West Coast to the Brazils, and that slaves were being taken to the Diamond Fields. It was chiefly carried on by Portuguese Capital.