

Tuesday, February 20th.—This morning was spent visiting our friends in Ullswater. In the afternoon we had service in the school-room. A congregation of upwards of eighty met us. Mr. Crompton here presented eighteen candidates for Confirmation, (11 males, 7 females) varying in age from 46 to 18½ years. The service was most impressive, and his Lordship's decisive and lucid explanation of the Church's ordinances evidently struck home to those assembled, many of them being one or other sort of Dissenter. There was a celebration, at which we had twenty-five communicants. After listening to his Lordship's statement, and thanking him, steps were taken for at once building a church, for which a beautiful site was promised and accepted.

This ended the visitation so far as Mr. Crompton's work is concerned. The Bishop expressed himself warmly as to his gratification in the meetings held; and we are certain his Lordship leaves his people cheered, comforted, and pleased by his Christian courtesy, urbanity and fatherly love of them. The visit has given an impetus to Church feeling which must and will produce good fruit. "Te Deum Laudamus."

FOREIGN MISSIONARY NOTES.

BORNEO.—The Rev. F. W. Ate, who has given the best years of his life to work amongst the Chinese and Dyaks in Borneo, died on the 11th of June, 1876. He had been ill for a long time but still attended to his duties in church and elsewhere till within a few weeks of his death. The last service he held was a celebration of the Holy Communion, in which he gave the Holy Sacrament to old friends the Quop Dyaks. He was then so weak that while trying to walk through the jungle his strength failed him. The boys who were with him cut down branches of trees, with which they made a couch on which he rested till a chair was sent, two of the strongest Dyaks then carried him to the Mission-house, and after two days took him home.

MOHAMMEDAN MOSQUES.

(Written by a Lady when visiting Delhi.)

INDIA.—It is strange to think for how short a time the Mohammedans ruled in India, and yet how they multiplied grand buildings in every corner of the country. If the Christians were driven out to-morrow their successors would find but little to admire in their puny chapels of brick and mortar, so few and far between.

Every good Mohammedan is bound to pray five times a day—at dawn, at noon, in the afternoon, at sunset, and at night. Before he ventures to pray he must cleanse his hands, his feet, and his face, for the Prophet has said, "Absolution is the half of prayer." If he cannot get water he may rub himself with a little earth or sand, which is also purifying. Then, bowing to the ground, he lays his forehead in the dust. His prayer is attended with perpetual changes of posture. Sometimes he stands with hands extended repeating the ninety-nine attributes to God; then falling prone on the earth he covers his mouth with his hands; then kneels with hands laid palm to palm; then raised heavenward, while his body is bowed to earth or curved backward, but always facing the Prophet's tomb at Mecca. The bystander is very apt to look on all this as a mere form. Doubtless in many instances it is so.

But if you enter such a mosque as the Jumna Musjid on a Friday (the Mahomedan Sabbath) at one o'clock, the hour of prayer, and look down upon that vast congregation of white-robed worshippers, you will be forced to acknowledge that you have never beheld a scene more solemn. There is room in that great court for 12,000 persons, and the whole assemblage kneel, pray, prostrate themselves, rise again, stand up with uplifted hands and heaven-turned faces, as though touched by an electric spring. The great quadrangle is paved like a chess-board in black and white marble, that every man may stand on his own square, and that all may be equal. And over head the broad blue sky is spread as the canopy.

Just before the service began, a kind old man took us up to a small alcove in the great Mecca gateway whence we might look down on the sea of turbaned heads below. A few women knelt

apart near the doorway. Their being there at all was of doubtful propriety, and it is thought very uncertain whether the prayer of a woman has any chance of reaching heaven. However, the poor things would not lose that chance, and as they passed out they gave alms of what they possessed to the miserable beggars on the steps.—*The Gospel Missionary.*

British News.

ENGLAND.

C. K. S.—The Christian Knowledge Society, at its last monthly meeting, granted £1500 for the Endowment of the See of Nassau.

NOTTS.—The Curate of St. John's Church, Worksop, Notts, has resigned owing to his having embraced disestablishment views, which he boldly propounded at a local Liberation meeting.

LINCOLN.—The Bishop of Lincoln has written against the use of bags for the offertory as being at variance with the spirit and letter of the Church, which prescribes "a decent basin."

HATCHAM.—The Rev. Mr. Chambers, Curate of St. James's, Hatcham, has resigned and the Church as been once more closed. The name and seal of the Bishop of Rochester on a notice on the Church door, are the only signs of ecclesiastical supervision. Mr. Tooth has the active sympathy of his former congregation.

LADY SMITH.—Lady Smith, for nearly fifty years the widow of the late Sir James Edward Smith, has died at the age of 104. She was a woman of high intellectual powers, which she retained almost unimpaired to within a short time of her death.

TURKEY.—The protocols of the Conference and of the Ottoman Council afford much dissatisfaction. The ministry though to be remodelled, is to be without any "Christian Element." The political equality promised by the new constitution to all religions, turns out to be a myth.

MANCHESTER.—During a mission the Bishop of Manchester addressed the theatrical profession from the stages of two theatres. The Bishop described the profession of his audience as a "delicate, difficult and somewhat perilous work." The Bishop is much to be admired for not shrinking from the risk of condemnation in his efforts to do good. He is, perhaps, the first Bishop that has spoken in a theatre, since the time of St. Paul.

THE REV. DR. WILLIS.—Who had been for thirty years Vicar of Minster, in the Isle of Sheppy, Kent, worth £200 per annum, was by a private patron presented to a living worth £800 about eighteen months ago. The Bishop of Oxford refused to institute him on the ground of "want of learning." Proceedings in this case have been brought to a conclusion in a melancholy manner by the death of the Rev. Dr. after a few days illness.

EASTERN QUESTION.—At a late interview with the Italian Minister of Foreign Affairs, Lord Salisbury "shewed that there exists a real and earnest agreement between Italy and England upon the Eastern Question, and that the understanding between the two countries is not merely one of courtesy." His Lordship "acknowledged the increased influence of Italy, in the councils of Europe."

LICHFIELD.—A special service was appointed to be held in Lichfield Cathedral at 11 p.m., on Saturday the 17th February, which would be simultaneous with the Consecration of the Rev. John Richardson Selwyn, as Bishop of Melanesia, by the Bishop of the Church in New Zealand, their time being about twelve hours in advance of Greenwich time. The new Bishop is a son of the present Bishop of Lichfield, and late Bishop of New Zealand. It is a rare circumstance for the father and son to be bishops at the same time.

HULL.—The Church mission at Hull has been held under the guidance and active co-operation of the Archbishop of York, and has been attended with marked success. The Non-Conformist Ministers of the town addressed a letter to the Vicar of Holy Trinity Church in which they expressed their sympathy with the mission, and the pleasure with which they had observed its success. The Bishop in his address cautioned the clergy, especially, against the danger of religious excitement.

ITALY.—Some of the French and German papers seem to be anxious to report the Pope in a moribund condition. The Cardinals have lately been summoned to Rome to the Conclave. It appears, however, that he holds his receptions as usual. The German old catholic Ritual, Catechism, and Introduction to Religious Instruction, published by order of the Synod held at Bonn, have been placed in the Index Expurgatorius. The Pope in a twelve column encyclical, threatens to excommunicate the Chaldean Patriarch of Babylon, for insubordination, for refusing to consecrate two bishops selected from a list presented to the Pope by himself, and consecrating others of his own choice. The Archbishop of Florence is enforcing uniformity in clerical dress. According to a monition just issued no priest "domiciled in the city," must take his walks abroad in a round hat; the *tricorno* is what must be worn.

DR. CUMMINGS.—Dr. Cummings having stated in an address to his congregation, "that the Roman Catholic Church has expunged the word 'God' from all the Psalms wherein it occurred and has substituted the word 'Mary' and withdrawn the word 'Father' from the Lord's Prayer, substituting the word 'Mary,' a Mr. Forsaith, a congregational minister, forwarded a copy of the address to Dr. Newman, with a note asking if Dr. Cummings' statement were true. Dr. Newman denies the statement, namely, that "the Roman Catholic Church has expunged the word God, &c., but confesses that "some of our devotional writers have parodied some of the psalms, &c., in the Blessed Virgin's honour, such, "O come let us sing to Mary." He says he does not like them; that no Catholic is obliged to use them, and doubts whether any one does, and would not know where to find them if he wished, but denies it to be a substitution of the word "Mary," or an expunging of the word "God." Dr. Newman says he applies the word "worship" to the Blessed Virgin in the same sense that it is used in the marriage service of the Church of England.

THE PUBLIC WORSHIP REGULATION ACT.—The gravest apprehensions with regard to the consequences which may arise to the Church out of the operation of the Act, pervade the minds of sober and thoughtful people. Those who heartily dislike and disown the practices the Act was intended to stop, as heartily dislike the method of doing it. The cure is likely to work more evil than the disease. The feeling in the Church in England is becoming very much akin to that which existed in Scotland immediately before the last disruption. It might be as easy now by a stroke of the pen to drive Canon Liddon and Mr. Carter from the Church of England as it was then to drive Chalmers and Candlish from the Scottish establishment, and leave their places as hard to fill. One of three things, it appears to us, must shortly take place; the Act must be repealed or greatly modified; or a schism will take place, or the Church become disestablished.

TEMPERANCE.—The Bishop of Lincoln, in a late charge, discusses at length the Temperance question which is taking deep root and bearing good fruit in England. "The Church," says he "is the true Temperance Society. She knows the temperance cannot be rightly taught unless grounded on the Incarnation of Christ. She admits to membership at baptism with a solemn vow of temperance; and she supplies constraining motives for keeping that vow, in the doctrine which she teaches, that our bodies are the temple of the Holy Ghost, and that whosoever defiles the temple of God, him will God destroy; they are members of Christ the Holy One, that they have been bought by His blood; and th