

bridges, temples and monuments are in process of erection; her subjects jostle and crowd each other in their haste to obey orders, and often get furiously angry with their slow towns-folk and neighbors who, in their turn, become dizzy and helpless in the midst of all this activity. A Kingdom composed of people of such opposite temperaments would be a most unhappy one, were it not that both parties are strongly influenced and, in a measure, controlled by the two young princes—Order and Discretion.

Happily, for the nation and themselves, their tutor is a man who believes in the good book, and he has taught his pupils to take its lessons to their hearts; and ever and anon some of the followers of the King are aroused to throw off their allegiance to him and join the army of the great King of Glory, whose motto is "Work while it is day, the night cometh wherein no man can work." Some, also, of those busy ones, who have hitherto labored only to keep head and hands in action, gain nobler views and higher aims under the wise direction of their young rulers. The churches that have been completed, are now resounding with songs of praise, and the arts and sciences flourish in that beautiful land. Idlers and busy-bodies still exist, helpless or troublesome burthens on the community; but Order and Discretion have so beautified the vast kingdom of their parents, causing the marble palace to be constantly illuminated for the inspection of all the people, that they may admire its treasures; they have endowed many schools where the Word of God is always to be read, have encouraged industry and rewarded humble merit so constantly that it is thought that King Lazy-Bones will drop peacefully into his grave, neither missed nor lamented. Perhaps, too, old age and experience will modify the unceasing activity of Queen Busy-Body, so that, under her administration and that of her sons, the kingdom may truly deserve the name given to it of "the happy land."

"You think I am like Queen Busy-Body, sister," said little Essie, "and I know that you are better to me than the two princes—Orders and Discretion; indeed I will try to remember your story, when I want to do ever so many things at once."

"I know I am 'lazy,'" said Willie, getting up rather briskly for him, "but if I was a King, and if I had a grand palace, with people to govern, I would not go to sleep myself nor let my subjects live in idleness."

"If, is a small word, dear Wilfred, but the use of it has often prevented good, and caused much mischief; my little story is an allegory."

"Tell me what that means, sister," said Essie.

"You understand what a fable is, darling? this story is a lengthened fable, giving you ideas beyond the simple meaning of the words used. Think of it, Willie, and you too little sister; and remember that while the servant to whom the ten talents were given, was rewarded for their increase and his improvement of them: He to whom only one talent was entrusted was condemned, because he had hidden it to await his Lord's coming. I think, dear brother, if, with all your advantages, you deserve the name of lazy Will, now, you would be King Wilfred Lazy-Bones, in a marble palace.—*Protestant Churchman.*

VILLAGE SCHOOLS IN INDIA.—Those who wish to convince themselves of what indigenous village schools can do for popular education will best accomplish their object by visiting Mr. Long's circle schools scattered over a considerable tract of country south east of Calcutta. At an average cost of sixpence a month some seven hundred children, sons of peasants and poor tradesmen, receive a better education in their own tongue than they could get in an Anglo-vernacular school at four times the outlay. Mr. Long simply utilises the village-schools, which have existed for centuries in Bengal, and which, more than any institutions of our creating possess the confidence of the people. The education is good, in some respects better than that which children of the same age would receive in a national school in England.—*Friend of India.*

—The proceeds of the Hereford Musical Festival amount to 788*l.* They will be applied to the relief of the poor clergy of the diocese.

Ecclesiastical News.

—The Bishop of Victoria is expected to return to his diocese in October, attending a Conference at Octacamund, *en route*, at the request of the Bishop of Calcutta.

—Mr. Mackonochie is again to be hailed before Her Majesty's Privy Council on the charge of having, in person infringed the monition of last year.

—The Bishop of St. David's has returned to the palace at Abergwill. A residence in North Wales for a few weeks has quite restored his lordship's health. The fact will create great satisfaction in every portion of the diocese.

—We believe preliminary negotiations have taken place between certain authorities in the Church and leading Dissenting ministers, which may ultimately result in the later, *with the Bishops' license*, being allowed to preach, as well as selected laymen, in Church pulpits.—*John Bull.*

—The Bishop of Capetown who has recently arrived in England, lately stated in a sermon that he had several objects in view,—the obtaining an endowment of 5,000*l.* each for the three new dioceses the foundation of which has been urgently recommended by the Provincial Synod:—1, The Transvaal Republic; 2, Independent Kaffraria; 3, George. He also wishes to provide an income or endowment for the Bishop of the Free States which the Society for the Propagation will not continue much longer, and the provision of an income for Bishop Macrorie, of Natal.

—The Lord-Lieutenant has just offered the vacant bishopric of Kilmore to the Dean of Kilmore, who (says a Dublin paper) has felt it his duty to accept it. The Church at large may be congratulated on this very judicious appointment, which was made upon the recommendation of the Lord Primate, who, as near neighbour of the Dean for years, had opportunities of fully knowing his eminent qualifications.

—A memorial is being signed by clergymen and laymen of the Irish Church, which is intended to be presented to the Synod when it meets again in October. The object of the memorialists is to meet the agitation for a revision of the Prayer-book, which is increasing in intensity, by proposing the appointment of a committee to consider the whole matter, in view of the circumstances of the Irish Church. This will virtually be to postpone a very difficult subject until a time when men's minds will be calmer, and when it can be considered without any fear of changes being made of a sweeping and injurious character. This movement originates with what may be called the moderate party in the Convention, and meets to a considerable extent, with public favour.—*Correspondent of Standard.*

THE BISHOP OF WINCHESTER AND THE BLACK GOWN.—The Bishop's visit to the Channel Islands has (among other incidents) been attended with a revival of the controversy on the vexed question of Black Gown *v.* Surplice. The point at issue was, in which of the vestments should the clergy appear at the episcopal visitation. A letter on the subject from the Rev. Robt. Douglas, minister of St. Paul's, Guernsey, elicited from the bishop the following reply:—

"You understood the Dean quite correctly, as he quite correctly reported my wishes. This makes me the more surprised that you should so strangely have misapprehended my charge. I said in it not one word which could imply that appearing at the visitation in a gown was an act of disobedience; which certainly could not be, because no order to any one to wear a surplice at it was given. What I did say as to the surplice was that disobedience is to wearing it at times when it was ordered, as well as to other matters in themselves indifferent, tended directly to promote the views of extreme men on the other side."

In a rejoinder, Mr. Douglas thanks the bishop for his explanation, for which he is the more obliged, because the misapprehension as to the bearing of the charge was shared by others with himself.

Missions.

"WHO IS BISHOP STIRLING?"—The recently appointed Bishop of the Falkland Islands has been visiting the Churches in Ireland in behalf of his mission. To the query "Who is Bishop Stirling?" the *Irish Ecclesiastical Gazette* replies as follows:—

For the benefit of those who have not as yet made acquaintance with the patient and interesting labor of the South Ame-

rican Mission, we must give an answer to the question which some may ask: "And who is Bishop Stirling?" We very much wish that all who value this inquiry had met with him while he spent a few weeks among us. Few could see him and converse with him without thinking, "That man was born to be a bishop." Few could hear the story of his labors without the further conviction "This man was born to be a missionary."

The early years of the South American Mission were years of bitter trial, sorrow, and almost despair. Formed some twenty-six years since under the name of the "Patagonian Mission," by the late Allan Gardiner, Commander R.N., the little band was annihilated by starvation on the inhospitable shores of Tierra del Fuego. Revived some years later, a second fatality occurred in 1859, when a new missionary party, venturing in an hour of unsuspecting rashness on the same shores, was massacred by the savage Fuegians. A faith, a love, a patience, which have not been exceeded in the annals of Christianity, urged the supporters of the deeply-tried mission to send forth to the Falkland Islands—a safe station under British protection—a third series of laborers, of whom Mr. Stirling (the successor of the Rev. G. Pakenham Despard) has long been known as the leading missionary, as a man who has brought to his work a rare combination of intelligence, boldness, and Christian zeal and love. In an article like the present, which appears not in a missionary magazine, but a paper of general Church intelligence, we must trespass no farther on the attention of our readers than to say that the new bishop has given the best test of the missionary qualifications we have enumerated by undertaking alone, and unprotected, and carrying out to a successful issue, a seven months' residence on the dreaded shores where two missionary parties had already perished. He lived alone where Allen Gardiner fell; he trusted the native tribes and won their confidence. He began to teach them some of the elements of civilization, and has returned to this country to receive a higher commission as a missionary bishop, not only for native converts as they are slowly brought into our church, but for the scattered settlers throughout South America. Teaching the Fuegians, who had no notion even of a Divine Being, "that there is a God who has spoken to man, and called some of all nations into his family," for so Mr. Stirling always set the idea of the "Catholic Church" before them, he has been rewarded by their confidence, and in some few instances already—few but deeply real—by a faith in CHRIST which spoke forth in a good confession by word and by conduct.

Those who have heard Dr. Stirling declaring that he had rather live in his lonely hut on the barren shore of Tierra del Fuego, than plead the cause of his own mission as a deputation at home, will doubtless honor the man who loves the practical part of his work so well, and yet feels so averse to the unpleasant task of begging. But the standard bearer must be supported by those who enjoy so many privileges at home and we cannot believe that some hearts will not be urged by love and duty to strengthen the church, and further the cause of CHRIST'S Gospel in South America, by sending such aid as they are able to give for the endowment of this bishopric.

ROMAN CATHOLIC BISHOPS IN CHINA.—Under the title "Missionary Mistakes in China," the *Pall Mall Gazette* exposes and condemns, in the most unequivocal manner, some of the recent proceedings of the Jesuits. Speaking of the accounts received from Thibet, Corea, Japan and China, of persecutions and martyrdoms, the writer asks whether the uniformity of the phenomenon may not indicate a corresponding uniformity of the cause. He then describes the proceedings of Monsignor Faurie, Vicar-Apostolic of Kwei-Tcheou, in Hu-peh, which strikingly corroborate the opinion of the *Supreme Court Gazette*, respecting Jesuit Missions. "Their agents are men of exemplary piety and devotion—their influence is deservedly great." How, then, does Monsignor Faurie, a servant of the meek and lowly JESUS comport himself? He describes himself as exercising the power of life and death, of imprisoning and setting free, of making peace and declaring war. He moves about the country with the ceremony of a viceroy. Besides cannon announcing the nightly

guard, each time he left his house or re-entered three rounds of cannon announced the fact. "I always eat alone," he says: "the principle chiefs, in full dress, stand round the table to serve me, while musicians at the door commence their harmony." Now what do we learn from such proceedings? We learn, first, the cause of governmental and official persecution; for what can the official surmise from such arrogance but that Christianity is a foreign political agency? and, secondly, we learn the cause of large numbers of the natives becoming Roman Catholics, for surely such potent foreigners can protect from extortion and succour in lawsuits. Accordingly we find that thousands of villagers, noticing Monsignor Faurie's pomp and power, seeing, also, a comet in the sky, predicting the downfall of the dynasty, concluded that the empire was passing into the hands of the Christians, and offered themselves as candidates for baptism; whole villages, whose only pretension was the fact of their having learnt to make the sign of the cross, came forward to entreat the Bishop's blessing.—*Rev. Arthur E. Moule.*

A committee of English Friends have been making a missionary tour through the Shetland Islands. They were warmly received not only by the fishermen and their families, but by the clergy. They held fourteen meetings in the established kirks, thirteen independent chapels, and twelve each in Free kirks and Methodist chapels.

Vagaries.

THE "VESTMENTS."—The Acts of the Diocesan Synod of Maritzburg contain nothing worthy of any special remark, if we except the omission, amongst the duties of churchwardens, to see that the church be furnished, not only with "a decent surplice for the minister," but with the Eucharistic vestments required by the rubrics and canons, and now further enforced by legal interpretation. If the church in South Africa desires to hold her ground against indifferentism and African heresy, she must be prepared to stand in the forefront of the battle for Catholic truth and Catholic practices, and there must be no timidity and no compromising in her acts.—*Church Times.*

RITUALIST REQUIREMENTS.—We copy the following catalogue from an advertisement of ecclesiastical show-rooms in the *Church Times*:—

Copes, Chasubles, Stoles, Maniples, Tunicles, Albs, Amices, Girdles, Hoods, Altar Linen, Chalice Veils, Palls, Altar Cloths, Frontals, Super-Frontals, Dossals, Pulpit Hangings, Alms Bags, Bookmarkers, Burse and Veils, Carpets, Kneeling Mats, Hassocks, Damask Hangings, Silks for Vestments, Banners Painted and Embroidered or Applique Work, Painted Scrolls and Texts on Zinc, Linen Funeral Palls, Flowers, Crosses, Crucifixes, Statuettes, Prints and Publications, Altar Bread, Censers, Incense, Alms Dishes, Chalice and Paten in gold and silver and silver gilt, Candlesticks, Book Desks, Lecterns, Standards, Altar and Processional Crosses, Gas and Candle Brackets, Medals, Lamps, Vases, Cruets, Baptismal Shells, Fonts, Ewers, Churchwardens' Staves, Memorial Brasses, Prie Djeus, Sanctus Bells, Shields, Extinguishers, altar Wax.

HOW HE ACCOUNTS FOR IT.—The Rev. E. Husband, who, in a few months, saw enough of the inconsistencies of Romanism to induce him to return again to the Church of England, lately preached at All-Saints', Lambeth. The text was taken from Song of Solomon, vi. 2—"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens and to gather lilies." The garden here referred to he took to mean, not the Anglican, Presbyterian, Roman, or any particular church, but the universal church of Christ, containing within itself particular and local churches. Following up the simile of the garden, the preacher observed that amongst the lilies there was to the eye of the believer one larger, fairer, and more transcendently beautiful than the rest, and that one was the blessed Virgin, the holy mother of God, and the mother of the universal church throughout the world. In the course of the preacher's further observations on the text, not the least remarkable were the following:—Amongst all the flowers that grew, he observed, those which were cruciform in shape, such as the wallflower, could at all times be eaten with safety, as they