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 Declared at Sydney this 24th day of July, 1882 before me.  
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RHEUMATIC and GOUT REMEDIES of all kinds. See list, page 49.

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Three Pounds worth sent free to nearly all parts of the Colony, and to any port in Queensland, New Zealand, Tasmania and Victoria; and Five Pounds worth to Western Australia or Fiji—Carriage Free.

THE

**Church of England Record.**

VOL. V.—No. 84.

SYDNEY, FRIDAY, JUNE 19, 1885.

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**NOTICES TO CORRESPONDENTS, &c.**

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

No communication on "Corpus Christi" cannot be inserted until the name and address of the contributor are forwarded.

Our account of the Newcastle Synod is unavoidably held over.

The Proprietors of the *Church of England Record* have suffered considerable loss by embezzlement. They reluctantly appeal to the friends and supporters of the paper for contributions to enable them to meet the serious deficit in their funds. As it is solely in the interests of the church and without hope or any desire of profit to themselves that they carry on the work, they ask for such assistance as will free them from their present difficulty.

**A MISSIONARY SPIRIT IN THE CHURCH.**

Since the time nearly a century ago when a solitary government chaplain ministered to the spiritual needs of the then new-born colony, the Church has had a hard pull to keep up with the increase of the population. This increase has happened principally of late years. Hence the machinery of the Church has been strained to the uttermost. Men and money have been inadequate to needs. Bishops Broughton and Barker did much in "lengthening the cords and strengthening the stakes" of the struggling and growing Church, and have passed away. Bishop Barker especially, and Bishop Tyrrell of Newcastle, have been pre-eminent in organising and extending the operations of the Church of England in their respective dioceses. Yet, as stated above, the Church has been unable to meet the demands made on her. Numbering two-fifths of the entire population, or nearly half a million of souls within her fold, she ought to have about a thousand spiritual labourers; but the number actually labouring is very far short. At present the Rev. S. S. Tovey, Organising Secretary of the Church Society under the direction of the Primate, is indefatigable in his exertions and is almost incessantly taking up new ground or strengthening older quarters; but both men and money are very

much wanting. Owing to the circumstances surrounding our settlers and colonists, much work in the interior, though called pastoral, is of a missionary nature. It is owing to these, and other, causes that direct mission work to the heathen has been so little considered hitherto. Admitting, however, the force of these causes, it is to be confessed that for such a large Church population, our missions to the heathen are almost *nil*.

There are only two directly emanating from us—one for the Aborigines, and the other for the Chinese, both of them for heathens living within our borders. There is also a little help given to outside missions to the heathen. But there is not a single mission sent out and maintained abroad either on the vast and promising island of New Guinea, within hail of the shores of Australia, or the equally great and still more promising island of Borneo, only a little further off, or in the great heathen countries of India and China.

We are led to these observations by the present revival of the Missionary spirit among the Evangelical body at home. Not many months since, fifty Cambridge men offered themselves for Mission work, of whom several were engaged. Again we now read in recent home news that a number of men from the same University, where Simeon, Venn, Pratt, Martyn, and other like devoted men of the Evangelical School early sowed that good seed which resulted in the general revival of religion in the Church, have come forward for the work of Missions to the heathen. But what is very remarkable is that men who are "wranglers," and the captain of the "Varsity Eleven," and the Stroke Oar of the "Varsity Boat," have come forward among these volunteers whose heart God has touched.

It has been observed that the periods of the greatest Missionary enterprise, beginning from the time of the Apostles, were the periods of greatest spiritual blessing to the Church, and *vice versa*. "He that watereth others shall himself be watered," is a principle that no one can doubt who knows anything of the law of the spiritual life within him; and that the first desire of the renewed soul who has found the preciousness of the Saviour is to impart to others the glad tidings of salvation. To such a soul especially, the case of the many millions of blind and ignorant heathen, who feed on the husks of idolatry and live and die "without hope," is inexpressibly sad to contemplate. For them, too, Christ died on the Cross at Calvary; and for them our Lord gave His great command to "go forth and evangelise." Is it possible, then, that we of the Church of England in this colony, with nearly half a million of souls, cannot fully rise to this duty and privilege—a duty and a privilege as incumbent and noble and *Christwards* as that of supporting our own immediate spiritual needs? Even this, as shown before, we only do imperfectly. May there not, indeed, be some connection between the two—that our neglect of foreign missions tells on the Church's home operations and spiritual life? Can



we love Christ and see others perishing while we remain filled or half-filled? There is a famine raging for "the bread of life" outside, and as a Church we have very little to offer. Is such a state of things possible? Let us break the bands which have hitherto held us from becoming a *Missionary Church*, as was the early Apostolic Church of Jerusalem. Let us send our Missionary "contingents" to Africa, and to India, and to other parts, to conquer new realms to our greater than any earthly Sovereign. And in watering others we shall find that we are watered ourselves. When we see this Missionary spirit awakened, we may be sure that the Church will have risen to a fuller conception of her important position, her noble duties, and her peculiar privileges—privileges the like of which angels have not—and probably then even her home difficulties of want of men and money will disappear.

## THE

## DEPARTURE OF ARCHBISHOP MORAN.

They must be ardent Romanists who wish for the return of Archbishop Moran to these shores. Religion or its substitute must have killed patriotism in those who admire this fiery ecclesiastic. For Australia he has no affection any more than for England, unless our people and government are willing to be the slaves of Rome. About the chief use of such a man, and his utility in this respect is a poor compensation for the mischief he has done, is that he helps us to understand and realise the fiery Churchmen of the middle ages. We who live in days of toleration can scarcely believe in the real existence of those men, who, human enough withal, yet when the Church required their services knew neither ruth nor truth nor charity, but with stern and unflinching courage went straight on, however much of suffering it cost themselves or their fellows. It was not from cruelty but for the Church's sake that they became so relentless, and careless of the evils they inflicted upon individuals or communities.

The See of Peter must be upheld come what will, and to this end every thing else must give way. Love of country, Christian charity, historical claims, the rights and privileges of rulers or peoples—everything must go down that stands in the way of Hildebrand. The spirit of his Church in its worst days and its fiercest, filled the mind of Archbishop Moran. From his first to his last speech he shewed that he is perfectly willing if not wishful to make our sunny land the abode of as rancorous a hatred for England and English institutions as that which curses unhappy Ireland. The material for kindling the fire is much the same. Legends dignified by the name of history. If we have no Cromwellian wars to remember, at least we have Botany Bay convict yarns. If the history is not true, all the worse for the history. The church is above the trammels of historic accuracy, and can supply what is wanting and make suitable that which does not fit the case. And so from first to last, this professed messenger of the Prince of Peace wrought at his evil work, his latest speech being a disloyal and defiant challenge to a government under which his church and his people have not the shadow of a grievance. Evil indeed is such work. It leaves animosities amongst men that live for ages, and sows seeds of enmity more bitter than the memories of battlefields. And all done too in the name of God. This is the worst of all, the vilest fruits of a proud and defiant spirit put before the world in the name of the Christ of God.

## PROGRESS OF THE EIGHT DAYS' MISSION.

There are two objects in such Missions, which should ever be kept clearly before the minds of those who engage in them. One is the conversion of those who are living in sin, and at a distance from God; the other the quickening of the spiritual life of those who are running the Christian race. The results of the Mission will, we hope, be found in the accomplishment to some extent of both these designs.

So far as we have been able to learn, the Mission Preachers have shown themselves fully alive to the responsibilities which they have undertaken, and are labouring steadfastly and prayerfully to fulfil them. The address of the Primate at the Inauguration Service in the Cathedral on Friday, the 12th instant, was full of wise counsel. And his address to the workers on Saturday morning, previous to the administration of the Holy Communion was also instructive and valuable. Saturday evening was appropriated to parochial prayer meetings for the gift of the Holy Spirit and all other needful blessings. The actual work of the Mission began on Sunday, when the several preachers addressed themselves directly to the delivery of the Messages with which they felt themselves charged.

The congregations have been in most of the Parishes good, in some very large. A quiet earnestness has been observed in them, and we understand that there have been many serious impressions made upon some who had been living carelessly before.

Eleven Parishes have joined at this time in the Mission; others will wait until September. We may venture to suggest to the Clergy of the latter, that the fuller and more careful preparation they make, the greater the good they may expect from the Mission. And the sooner they begin the better. A three months' preparation is not at all too long for the purpose of thoroughly awakening a Parish to the solemn nature of the visitation, and kindling in the people that desire for spiritual blessings to which promises of them is attached.

A good deal of spiritual truth has been proclaimed during the week to large number of persons; may we not hope that to some it may prove a lasting benefit?

Although Sunday will be the last day of the mission there will be parochial services on Monday and a general service of thanksgiving in the Cathedral on Tuesday, the 23rd instant.

## PROPOSALS REGARDING THE CHURCH SOCIETY.

In another column there will be found a notice of a special meeting of the committee of the Church Society to be held on Monday the 22nd instant. The object of the meeting is to take into consideration a report of the Finance and Auxiliaries Committee upon the question of enlarging the designs of the Society. We refrain at present from expressing any opinion upon the proposed changes. It would hardly be becoming in us to do so without a much fuller examination of them than we have been able to make. But considering how very considerable and momentous the proposals are, amounting to an entire remodelling of the Society, we hope that they will not be too hastily determined upon. We do not say that they may not be all desirable changes and additions. But we continue to think that such extensive alterations demand very careful deliberation.

## \*CHURCH NEWS.\*

## SYDNEY.

## DIOCESAN.

## EXAMINATION OF CANDIDATES FOR HOLY ORDERS.

All Candidates must be graduates, or must have passed through the course of instruction at Moore College; unless in exceptional cases, specially sanctioned by the Bishop.

Candidates must apply to one of the Examining Chaplains (the Rev. Canon Günther and the Rev. Canon Hey Sharp) at least three months beforehand, and be ready at that time to pass a simple Preliminary Examination in Holy Scripture and the Prayer Book.

## SUBJECTS OF EXAMINATION.\*

## I. FOR DEACONS' ORDERS—

1. *Old Testament.*

- (a) General knowledge.
- (b) Special knowledge of *Psalms* I-XLI and the two books of *Kings*.

2. *New Testament.*

- (a) General knowledge of the Gospels and the Acts.
- (b) Special knowledge of substance and Greek text of the Epistles to the Galatians and Philippians and the Gospel according to St. John.

3. *The Articles.*

- (a) General history and substance.
- (b) Special knowledge of Art. I-V (inclusive), with Pearson on the Creed, Art. I-VIII.

4. *Prayer Book*—General history and substance from the "Teacher's Prayer Book."5. *Church History.*

- (a) General Church History (the first four centuries.)
- (b) English Church History (the 16th century.)

6. *Latin*.—From text book selected by the Candidate.

- 7. (a) Hooker Book I. (Church's Edition.) †
- (b) Westcott's Bible in the Church.

Each Candidate will be required to write and preach a short Sermon.

## II. FOR PRIESTS' ORDERS—

1. *Old Testament.*

- (a) General knowledge.
- (b) Special knowledge of the books of Isaiah and Jeremiah, with the corresponding history.

2. *New Testament.*

- (a) General knowledge of the Epistles (with Paley's *Horæ Paulinæ*.)
- (b) Special knowledge of substance and Greek text of the Pastoral Epistles and the Epistle to the Hebrews.

3. *The Articles.*

- (a) General knowledge.
- (b) Special knowledge of Art. XIX-XXXVI with Pearson on the Creed Art. IX-XII.

4. *The Prayer Book*—General history and substance, with Hooker Book V.5. *Church History.*

- (a) General history of the Reformation and counter-Reformation in Europe.
- (b) English Church History (17th Century.)

## 6. Butler's Analogy.

Each Candidate is required to bring with him two Sermons preached during the past year, to preach a short Sermon (unwritten), and to be prepared for questions as to Pastoral work.

## THE ANNUAL REPORT OF THE CHURCH SOCIETY.

We are asked to state that owing to the printers having had to remove to new premises, and during the removal a quantity of type having, unfortunately, become so disarranged as to require re-setting, there has been a delay in the issue of the Society's Report for 1884. It is hoped, however, that within the next few days it will be in the hands of subscribers. In addition to the annual sermon preached by the Bishop Hale, bound with the Report will appear in extenso, the address delivered by the President at the Annual Meeting.

**THE CHURCH SOCIETY.**—The Committee met on the 1st instant, the Lord Bishop in the chair; there was an unusually large attendance of members. It was reported that Mr. E. S. Ebsworth had been elected representative for the Richmond Auxiliary, and Messrs. Hitchings and Young representatives for St. James' Auxiliary. It was arranged that a special meeting of the Committee should be called for the 22nd instant, to discuss the President's resolution relating to a proposed enlargement of the scope of the Society's work. (A copy of the resolution and the report of the Finance and Auxiliaries Committees thereon will be found in another part of our issue.) The following grants were made:—(1) At the rate of £100 per annum towards stipend of clergyman at Redmyre, conditionally on the district being made a parish by the Synod; (2) £50 towards a church for the Chinese at Botany. Applications for (1), £25 increased stipend grant Hartley; (2), £50 new grant towards parsonage at Penman Hills; (3), £15 15s. to cover cost of conveyance of land at Naremburn; (4), £50 towards a school church at Rooty Hill; (5), £100 per annum towards stipend proposed parish Granville, Guildford;

\* The Special Subjects will not be varied till the Examination for Christmas, 1886.  
† This Subject will not be required till the Trinity Examination, 1886.

(6), £100 per annum towards stipend proposed parish Rookwood and Auburn, were referred to the Finance Committee. Notices of motion were given as follows:—By Canon King: "That a conditional grant of £20 be made towards the debt on St. David's, Arncliffe." By Mr. Plummer: "That the President be requested to convene a conference of one representative from each parish and this Committee, for the purpose of discussing the affairs of the Society, with a view to the advancing its interests, improving the working of auxiliaries, and such other business as may arise."

**GIRLS' FRIENDLY SOCIETY.**—His Excellency the Governor, Lord Augustus Loftus, has very graciously helped to give this society a good start for a lodge by allowing a Sale of Work at Government House, on Friday week last. The opening ceremony was performed by Lady Augustus Loftus, who was accompanied by Lady Loch and the Right Rev. the Primate. Among the articles were a valuable collection from the Kensington School of Art. The principal stalls were presided over by Mrs. Barry and Mrs. Alex. Gordon, who were assisted by about fifty others. The gardens attached to Government House were also opened to the visitors. There were bands in attendance, and the sale was brought to an end on Saturday evening at six o'clock.

**MOORE COLLEGE.**—The Rev. T. E. Hill, M.A., chaplain and tutor of Cavendish College, Cambridge, has been offered and has accepted the Principalship of Moore College.

## Parochial.

**ST. ANDREW'S CATHEDRAL.**—The Primate has communicated the following information:—1. "In regard to the Cathedral Bell, it is an error to suppose that there would be any difficulty in fixing in the tower a good peal of bells. Our present bell, excellent as it is in itself, is only fit for a clock-bell, and a Cathedral clock is quite unnecessary, as we are in immediate proximity to the Town Hall. The Chapter, which needs it, and proposes to make the price received a nucleus of a fund sufficient to provide a proper peal of bells. Such a peal can be, I am informed, had for about £800. If a 'Practical Man,' or any other person, will take up this matter and organise a committee to collect subscriptions, I have little doubt that the required sum could easily be obtained. 2. The Memorial Reredos has just been ordered. A design was at once sought from J. L. Pearson, Esq., R.A. one of the first among English architects. But on its arrival it was found that, whatever its intrinsic merit, it was not wholly suitable to the proposed position in the Cathedral. Accordingly an amended design was asked for. It has just been received, and an order has been given by telegram to put it in hand immediately. It will be in alabaster and Caen stone—the central portion over the Holy Table containing bas-reliefs of the Crucifixion, Resurrection, and Ascension, and the arched work at the sides giving space in panels for the Creed, the Lord's Prayer, and the Ten Commandments. 3. The scheme for a Permanent choir is also approaching completion. Out of the minimum sum of £600 a year for the next three years, which the Chapter found to be necessary, over £450 has been already contributed without any public appeal, in sums varying from £50 to £25. Fully believing that the remainder will be subscribed, the Chapter have directed the Precentor to attempt the organisation at once. I trust that those who read this letter, and who desire to see a regular Cathedral Service, approaching, so far as our slender resources allow, to the English model, will kindly forward to the Precentor or to myself, such promises of contribution for three years as may justify the venture which the Chapter is about to make. It is no easy matter to carry out the scheme in any case; but we hope to do our best, and if we can obtain the full support needed, I trust that a beginning may be made within a few weeks. 4. For the additional clergy to be attached to the Cathedral and be ready for general diocesan work, it was decided to make application in England, as most of our clergy here were already engaged. I trust by an early post to hear that two will soon be on their way to these shores. I am most anxious that it should be so, for every day shows me more clearly the need of some relief to our overburdened parochial clergy," and His Lordship concludes by stating that "The poorest English Cathedral has probably four or five times the income upon which the Chapter of St. Andrew's Church can reckon. The time is, I hope, now come, in this diocese, when the attention of churchmen may be directed not only to the supply of actual spiritual needs in our various districts, but to those central agencies which tell upon our Church as a whole."

**ST. BARNABAS' ASSOCIATION FOR THE MELANESIAN MISSION.**—The annual meeting of this society (as inaugurated two years ago by Bishop Selwyn in the same place) was held in the school-house of All Saints' Church, Woolahra; after a celebration of Holy Communion, and an excellent address by the Rev. D. Huddock, a recent member of the mission, and able to testify as an eyewitness to its steady work and improving prospects among islands soon to have yet greater political importance, though in constant danger of demoralisation by the "lajou traffic" as lately carried on. The service was choral throughout for St. Barnabas' Day, and very reverently offered. On adjourning to the school, the chairman, Rev. G. North Ash (acting incumbent), in a brief and much-to-the-point address, advocated greater publicity for this chief mission lying at the doors of the Church of Australia, and that in future the annual service should be in the Cathedral, and the meeting in one of the large city halls, Mr. Huddock lucidly carried on his address, showing that in addition to present the only humanising element in these seas, bringing education, medical skill, and other advantages to the people's needs, Archdeacon Dudley, for many years a valued member of the mission, urged the local church to free England from all outlay in this cause, and enlarged on the beautiful reversion of the late saintly Bishop Patteson and the present heads of the work, and their dislike to



"glowing reports." As a practical outcome it was moved by the Rev. P. R. S. Bailey and seconded by the Rev. J. Glasston, "that a working committee be appointed to act with the present secretary and treasurer, the Rev. H. W. Mort, M.A., and Mr. Michael Metcalfe, consisting of the Rev. G. North Ash, D. Ruddock, Lady Stephen, Lady Innes, Mrs. A. Stephen, Mrs. Ruddock, Miss E. Mort, Miss Stewart and the mover." The motion was supported by the Revs. G. Stiles, B.A., and R. W. Young, and carried unanimously, and the meeting closed with the Benediction.

**ST. JAMES'.**—The Rev. H. L. Jackson has begun to publish a leaflet every month called the *St. James' Calendar*, for the use of his parishioners. From the one for last month we extract the following items:—"Easter Day.—The Holy Communion was celebrated at 8 a.m. and again at mid-day; the number of Communicants was 160 as against 94 last year, an increase which calls for deep thankfulness. On the other hand there were but 21 on the following Sunday—less than half the average number—and on Sunday, 19th, at 8 a.m., only four. At the Easter Tuesday Meeting the accounts for the past year (since published) were presented, and Messrs. Day, Kemp and Baylis were re-elected Churchwardens. A resolution that all seats be considered free after the Voluntary was also carried. The Easter Offering amounted to £30 17s. It will be devoted this year (and in future years, so long as the present Incumbent holds the living) to purposes connected with the Parish of St. James' or the Diocese of Sydney.

**ST. MATTHEW'S, WINDSOR.**—The serious illness of the incumbent, brought on by over-work, has compelled a local subscription list to be opened for the purpose of providing a *locum tenens* for two months, Messrs. Stephen Gow and W. Primrose, the Churchwardens, will receive the subscriptions.

**ARNcliffe.**—A tea meeting and concert held on the 3rd inst. proved very successful. Miss Bucknell's pupils of the Sunday-school did some very creditable singing.

**CHRIST CHURCH, ENMORE.**—The parishioners held a largely attended meeting to remedy the case of the trustees not having legally the power, under the Church Act, to elect a churchwarden. His Grace the Primate, who was present, stated that the trustees, with the consent of the subscribers—or as many of them as could be got together—should execute a declaration of trust, which at present did not exist. He was informed that such a declaration would have the effect of putting the church either under the Church Act or under some other deed of trust which would have the same legal value as the Church Act.—The Hon. Alex. Gordon endorsed the remarks of the Primate.—After some discussion, it was stated that the mortgage on the church property amounted to £1500. Judge Josephson offered to contribute the sum of £100, on condition that the committee should raise the balance of the debt within 12 months.—It was resolved, on the motion of Mr. Maitland, seconded by Mr. Fielder,—"That a committee be appointed, consisting of the trustees and churchwardens, to draw up, with the assistance of the chancellor of the diocese, a declaration of trust for the management of the church upon the general plan of the trust deed which was mentioned to the meeting, such declaration of trust to be sanctioned by the Bishop of the diocese."

**ST. JOHN'S, PARRAMATTA.**—A "church workers' social meeting was held at St. John's schoolroom, Parramatta, on Wednesday evening, and was largely attended. Interesting and instructive addresses on different phases of Church work were delivered by the Revs. Canon Gunther, J. D. Langley, and S. S. Tovey, B.A. A number of vocal and instrumental selections were rendered by members of the choir and others, and a very pleasant and profitable evening was spent.

**AUBURN.**—A meeting was held in the Church of England schoolroom, Auburn, on Thursday evening week, for the purpose of considering what steps should be taken to erect a building to be used as a church and for social purposes. There was a good attendance, and the Rev. W. A. Phillips presided. Plans of a proposed building, estimated to cost £400, were submitted and discussed. Those present formed themselves into a building committee, after which a sub-committee was appointed to consider the plans and report upon them to a meeting to be held on Friday next. The proceedings then terminated.

**RICHMOND.**—The annual meeting of the Richmond Auxiliary to the Church Society was held on Thursday week. There was a very good attendance. The Rev. S. S. Tovey came as a representative from the parent society. After the usual prayers, a letter was read from the incumbent, the Rev. R. E. Kemp, regretting his unavoidable absence, and stating that he had been forbidden by his medical adviser to do any work for at least a month. The accounts of the society were then read by the secretary, Dr. Jockel, and showed a satisfactory progress for the year. After some interesting and instructive addresses by the Rev. S. S. Tovey, and the Rev. Dr. Woolfs, the meeting closed in the usual manner. During the evening the members of St. Peter's choir rendered some anthems and solos in an excellent manner.

**RICHMOND.**—We regret to learn that the Rev. R. E. Kemp has been obliged by serious illness to give up, we trust only for a time, the charge of his Parish of St. Peter's, Richmond. Mr. Kemp was incumbent of Bowral when that Parish included Upper Mittagong, Robertson, Kangaroo and Burrowang, now forming a separate cure. The hard and constant riding necessary to keep up the services of the church over so scattered a district, with rough roads, followed by his work at Sutton Forest, which was not much lighter, appears to have laid the foundation of an illness which the comparative rest lately enjoyed at Richmond came too late to remove. It is pleasing to be able to add that immediately on the facts becoming known the people of Richmond at once collected the sum of £51, to assist him to meet the expenses incurred by his illness. We understand that the duties at Richmond are undertaken for the present by the Rev. James Clark.

**CHINESE CHURCH, BOTANY.**—On Saturday afternoon, Bishop Barry laid the corner-stone of the first church erected in this colony for Chinese Christians. The site of the sacred edifice is at the junction of Botany-road and Tramway-street, Botany, and in the midst of a Chinese population numbering altogether between 700 and 800. The roof will be of slate, boarded inside. The internal dimensions of the church will be 43 feet 6 inches by 23 feet. The walls will be of red brick, plastered inside and cemented outside; the height of the walls being 13 feet, and that of the ridge being 25 feet. The church will afford accommodation for 150 adults, and will probably be open for divine service in the early part of next August. Mr. N. Livingstone, of Darlington, is the contractor. The church is being erected under the auspices of the Church of England Mission to the Chinese, and the total cost of the site, church, fittings, etc., will amount to about £900, of which £650 are already in hand. The ceremony was witnessed by a large gathering of Chinese and other residents in the Waterloo-Botany district, and also by numerous visitors from the city and elsewhere. Among those who accompanied his Lordship on to the platform there were several ladies, Archdeacon King, the Revs. J. T. Trivett (incumbent of Botany), J. D. Langley (superintendent of the Chinese mission), Bailey, A. Yarnold, J. N. Manning, R. Taylor, J. S. Hill, O'Connor, Southby, Sproule, S. Fox, C. F. Garney, Rich; Messrs. George Soo Hoo Ten (missionary to the Chinese in Sydney and neighbourhood), H. E. A. Allan, J. Kent, J. Roberts, Williams (evangelist), Stevens, &c. A short service was conducted by Archdeacon King. In the singing of a hymn the Chinese Christians, who were supplied with books printed in their native language, joined with the rest of the congregation—a happy union of two widely different languages blended together in praise to the Almighty. After the corner-stone had been laid and the service concluded, Bishop Barry delivered a brief but excellent address, on the subject of laying foundation-stones, and the union of all in Christ "the chief Corner Stone." His Lordship's observations regarding the Chinese and Europeans mutually understanding each other better seem to be specially needed in these colonies. At the close of the address, Mrs. Barry presented a copy of the New Testament, printed in Chinese, to each of the seven converts who were baptised a short time ago at St. Andrew's Cathedral. Mr. George Soo Hoo Ten, on behalf of the Chinese Christians, thanked the Bishop for having laid the corner-stone, and the clergy and ladies and gentlemen present for having by their attendance evinced the interest they felt in the Chinese in this colony. Mr. Soo Hoo Ten also delivered an address, in Chinese, to his fellow-countrymen. The trowel used by his Lordship in laying the corner-stone was presented to him by Mr. John Yung Toy, and was a gift from the Chinese Christians. The silver blade bore appropriate inscriptions in English and Chinese, and the ivory handle was beautifully carved.

**CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.**—ST. SILAS', WATERLOO.—A very successful Model Lesson was given in those schools on June 4th, by the Rev. E. J. Sturdee (Hon. Sec.). A class of boys, not remarkable in the annals of the school for unusual scriptural knowledge, proved to be so intelligent that it was with surprise the teacher heard that none of them were aware what the lesson would be about until they assembled in class. In the criticism and conversation that followed, much interest was shown by the teachers in their important work, and a promise was made, on the part of the superintendent, that St. Silas', Waterloo, should become an affiliated Sunday School. The Rev. E. J. Sturdee strongly urged upon the teachers the benefit of using the Institute's notes of lessons, and advised them to commence by teaching those on "The Life of our Lord," by Mr. Eugene Stock, which can be purchased at the Diocesan Book Depot, at two shillings a volume.

**ST. JOHN THE BAPTIST, ASHFIELD.**—A Service of Song, entitled "The Storm of Life," (taken from Hesba Stretton's well-known story), was held on Wednesday evening the 3rd inst. in the schoolroom of the above church, under the conductorship of Mr. W. H. Rowsell. The incumbent, Rev. J. C. Corlette, D.D., occupied the chair, and Mr. Allen, the Superintendent of the Sunday School, took the part of the narrator. The choruses were rendered in a very creditable manner by the scholars, assisted by some of the teachers and others. Two excellent solos by lady teachers formed a very pleasing feature in the service, and two duets by juvenile performers were worthy of a more ambitious entertainment. Mr. Rowsell is to be congratulated on the success which has crowned his efforts.

**ST. PAUL'S, REDFERN.**—The annual festival of the Redfern branch of the C.E.T. Society was held in St. Paul's schoolroom, on Tuesday evening the 2nd inst. There was a large attendance. The President of the Society, the Rev. F. B. Boyce, delivered an address on the advantages of temperance, and pointed out that the three highest positions probably in the Empire were held by total abstainers.—The command of the army in Egypt, by Lord Wolseley; the Viceroyship of India, by Lord Dufferin; and the Bishopric of London, by Dr. Temple, President of the National Temperance League. Mr. Boyce also referred to local self-government as to the liquor traffic as the just right of a free people.

#### NORTH QUEENSLAND. DIOCESAN CONFERENCE.

The Bishop desires to remind all members of the Church of England within the Diocese of North Queensland that the Synod of 1884 determined by resolution to substitute a Diocesan Conference in place of a Synod Session during the present year. Such Conferences are periodically held in the best regulated Dioceses of England, and their good results are everywhere acknowledged. Whatever concerns Church life and work can be brought under full and free discussion. Things old can be revised, and things new can be recommended.

The Conference will be held (D.V.) at Charters Towers, and its proceedings will commence on Wednesday, July 1, at 4 p.m. The place of meeting will be the Church-room. All churchmen, clerical and lay, will be eligible to attend the Conference and take part in its deliberations. A special service preparatory to the Conference will be held in St. Paul's Church on Tuesday evening, June 30, at 7.30 p.m. There will be daily celebration of Holy Communion at 8 a.m. A midday service for the clergy will be held at 11 a.m. The Conference will meet daily from 4 till 6, and from 7.30 till 10 p.m.

The following subjects have been selected for consideration:—

1. *Church Services.*—Their improvement and adaptation to local conditions; hours and character of services; shortened forms; Lent and Advent Lessons; festivals; responses—Introduced by Rev. R. Hosken and Rev. E. A. Anderson.

2. *Church Attendance.*—Early and regular attendance; good congregations; free or rented seats—Rev. W. Abel Turner and Rev. J. T. Wilson.

3. *Church Music.*—Management of choirs; plain or choral services; uniform Chant-book and Psalter—Ven. Archdeacon Plume and Professor Benson.

4. *The Cathedral.*—Its attainable uses; constitution of the Chapter; Building Fund—Rev. W. F. Tucker and Rev. T. Worthington.

5. *Candidates for Holy Orders.*—How to encourage a native ministry; clerical education; how to secure additional clergy—Ven. Archdeacon Plume and Rev. T. Taylor.

6. *Religious Instruction.*—Sunday schools; week-day morning services; Confirmation classes; senior scholars; prizes: Bishop's prize—Rev. T. W. Rumm and Rev. G. R. F. Nobbs.

7. *New Districts.*—How to commence Ministrations; bush services; formation of Church committees—Rev. A. Edwards, Rev. T. W. Rumm, and Rev. F. Biddulph Clive.

8. *Lay Help.*—How to enlist and retain helpers; licensed readers; committees; teachers; collectors; lay mission services—Rev. R. Hosken and Walter Hays, Esq.

9. *Church Finance.*—Stipends; methods of collection; Church property; local endowments; trusts; fees; clerical insurance—Rev. J. T. Wilson and R. Abraham, Esq.

10. *Religious Literature.*—"Church Record;" clerical library; book depot; parish libraries—Rev. E. A. Anderson and Rev. T. Taylor.

11. *The Church and Special Classes.*—Young men; working men; immigrants—Rev. T. Taylor, and Rev. T. Worthington.

12. *The Clergy and Social Questions.*—Temperance; purity; gambling—Rev. A. Edwards.

13. *The Clergy and Politics.*—Public institutions; Separation League; elections; clubs; Schools of Art; lectures and debating societies—Rev. W. F. Tucker.

14. *The Church and the Heathen.*—Kanakas, Chinese, and aboriginals—Rev. G. R. F. Nobbs and Walter Hays, Esq.

15. *Cemeteries and Funerals.*—Consecration of graves; alternative form for burial of the dead—Rev. T. Taylor.

16. *Synod of 1886.*  
The Bishop hopes that the approaching Conference, as a meeting for brotherly intercourse, will be enjoyed by all who can possibly attend it. He commends it to the fervent prayers of all who desire the advancement of true religion in the colony.  
Townsville, May 27, 1885.

#### PORT DOUGLAS EASTER MEETING 1885.

The annual Easter Meeting of St. Andrew's Church was held on Monday, April 20th. Owing to the inclemency of the weather, and the fact of another meeting taking place the same evening, the attendance was not what it would otherwise have been. The Rev. W. Abel Turner occupied the chair.

The first business, of course, was the confirmation of the minutes of the last Easter Meeting.

It was proposed by Mr. Watson, seconded by Mr. Armstrong, and carried,—"That the Report and Financial Statement as read be adopted."

A vote of thanks to the retiring officers was proposed by Mr. Hopkins, seconded by Mr. Armstrong, and carried unanimously.

Proposed by Mr. Watson, seconded by Mr. Sheridan, and carried,—"That a hearty vote of thanks be given to the ladies and gentlemen of the choir and the organist for their services during the past year, also to Mr. Beach for his kindness in superintending the Sunday School during the absence of the Incumbent at Craiglie."

Proposed by Mr. Watson, seconded by Mr. Sheridan, and carried,—"That the Vestry consist of six members."

The Chairman then addressed the meeting, eulogising the retiring Committee on the very satisfactory result of their term of office. He stated that the Church was in a better position now than ever it had been since its erection, being now entirely free from debt, and having a credit balance at the bank. The rev. gentleman urged upon his parishioners the necessity of working together, each putting "his shoulder to the wheel" to help on Church work, as the town was not in so prosperous a state as it was a few years ago. He then explained to the meeting that, instead of being worked by a Committee, the Church would consist of a Vestry, one-third of whose number he should nominate. Having thanked them for their cordiality and support through his nine months of service, he chose Mr. Isley as his Churchwarden.

Proposed by Mr. Ross, seconded by Mr. Hopkins, and carried,—"That Mr. E. Henriques act as People's Churchwarden for the ensuing year."

Mr. Hurst was, on the proposition of Mr. Ross and seconded by Mr. Wright, elected secretary.

Moved by Mr. Wright, seconded by Mr. Hopkins, and carried,—"That Mr. Sheridan act as treasurer."

Messrs. Beach, Marr, Wright and Armstrong were duly nominated and elected as vestrymen.

Messrs. Rutherford and Watson were chosen as the Incumbent's nominees.

Proposed by Mr. Sheridan,—"That Messrs. Isley, Beach and Watson be nominators in the event of a vacancy in the incumbency." Seconded by Mr. Ross and carried.

A vote of thanks to the Chairman terminated the meeting.

#### MELBOURNE.

**ORDINATION.**—On Sunday, the 31st ult., being Trinity Sunday, the Lord Bishop held an ordination at St. Peter's Church, Melbourne, when the Revs. A. J. Drewett, A. R. Stackhouse, and J. A. White were ordained priests, and Messrs. E. J. Barnett, B.A., A. P. Chase, B.A., W. G. Marsh, and T. J. Wright were ordained deacons.

**APPOINTMENTS.**—The Rev. E. J. Barnett, to the Curacy of Holy Trinity, Kew.

The Rev. A. P. Chase, to the curacy of St. Stephen's, Richmond.

The Rev. W. G. Marsh, general officiating license. The Rev. T. J. Wright, to officiate in the parochial district of Tatura.

Mr. J. A. Riley, to be reader at Jindivick in the parochial district of the Gippsland Forest.

Mr. R. Martin, to be reader at Snowy River in the parochial district of Bairnsdale.

#### BALLARAT.

On Thursday, 30th April, 1885, the Ven. Archdeacon Julius, acting as the Bishop's Commissary, inducted the Rev. John Frederick Dewhurst to the charge of the parish of Buninyong.

#### PERTH.

We noticed in yesterday's *Herald* that the Rev. J. B. Gribble, of the Warangela Aborigines Mission, was about to leave this colony to found a new mission in the Shark's Bay district, under the Bishop of Perth.

#### NOTES ON PASSING EVENTS.

THE American Centennial Thanksgiving Fund amounts to over £250,000, of which sum £50,000 has been devoted by the donors to educational purposes. Would it be amiss for the church to get up such a fund for this colony. Even if it amounted to £20,000 it might be made the nucleus of a fund for increasing the clergy in sparsely settled districts. We throw this out as a suggestion to the Church Society.

OUR Colonial Secretary and Premier has been offered and has accepted the honor of a Knight Commander of the Order of Saints Michael and George. Sir Alexander Stuart will, we are sure, adorn the order. As a hardworking, conscientious, and humble worker in the church, his example ought to be largely followed by churchmen.

IT cannot be forgotten that the Reformation controversy turned on the right use and position of the Lord's Supper. Bishops Latimer and Ridley were burnt at Oxford, because they could not believe in transubstantiation. The clergy should in these days give no uncertain sound as to what our church teaches upon this question. Some men put the Sacrament in the place of Christ. They thereby dishonour Him and help to lead men altogether astray. We should beware of anything which tends to Romanism in the Lord's Supper. It has been recently said that church decoration, however profuse, is comparatively harmless until it reaches the chancel. Let us guard against the introduction of any ornaments there, and especially on the Holy table which are used by Romanists and intended to symbolize Christ's real presence thereon.

WE feel sure that a deep need exists for more curates in this city. Workers are far too few. Should there be more than 3,000 people to one clergyman? Yet how different is the position? Wealthy and middle class people are moving to the suburbs. Their places are being filled by families of working men who ought to be reached by the church. We think the Mission will have had at least one good effect if it shows the need of more assistance. The Church Society will soon have to help more largely in the city. In such a parish as St. David's, Surry Hills, at



least three curates would be engaged if in England. In many which already have a curate each, an effort should be made to get laymen as missionaries if more curates cannot be had.

HERE is a clipping worth the notice of the clergy and church workers now engaged in the Mission—"A German Pastor, speaking of the converts in a Mission in his own parish, said, 'When infants are young, there is always much crying and teething and childish ailments, and nothing but mother-love can bring them through.' Let not this mother-love be wanting to our young converts now. The depth of our work is far more important than the surface we cover. Everyone plucked out of the kingdom of Satan and planted in the kingdom of God becomes a power for good round which we can draw no limits."

THE reports of the Benevolent Asylum are sad reading. At the last monthly meeting the medical officer stated that during the month there had been 23 births. Only three of the mothers were married women. No wonder that respectable poor women shrink from using this charity. From the manager's report we learn that on 30th April there were 78 women in the Institution of whom only 8 were married. Again of the unmarried ones there were 18 under 20 years of age, this number includes one girl who has attained maturity at the early age of 16 years. Truly there is work for the Purity Society, and all agencies which war against the lusts of the flesh. So-called Freethought encourages the vice disclosed by these reports. Lately a girl in reply to the kindly admonishing of a lady said "her young man had told her that when they loved each other they had a natural right to do as they did without a priest or parson gabbling words over them." The Sunday lecturers succeed too often in smoothing the path to ruin. Much of their teaching is simply vice made easy or sops to soothe conscience.

THE Social Purity Society has been inaugurated in a thoroughly earnest manner. If its work is continued it will not prove simply an ornamental appendage to the church, accomplishing nothing, except the discouragement of a few persons who may struggle to keep it in existence. The evil which it proposes to meet is gigantic, and needs to be met with a strong mind, a firm purpose, a loving heart, and a simple faith in the power of God. We scarcely hope that the committee will at once try to discourage all connection of its members with one of the chief sources of impurity, the modern stage. This reeks with uncleanness.

THE Hon. W. B. Dalley is reported to have said in the course of a late public speech, that "Europe is under deeper spiritual obligations to Italy than to all other peoples." If he had stated that Europe had suffered for nearly a thousand years from the spiritual tyranny of Italy, he would have been more nearly right. And that spiritual tyranny meant ignorance, darkness, loss of the light of the Gospel, sensuality, cruelty, and the retardation of the progress of the world for a whole millenium. The Hon. gentleman should not sacrifice truth to fiction in such a matter.

A WELL-APPOINTED geographical and scientific exploratory mission has left Sydney for New Guinea. The instructions furnished to the members are to respect the women, to be kind and generous, and to avoid bloodshed. Let us trust that the expedition will be successful in its objects, and that there will be no bloodshed. We do not notice among the names of the members any who have previously dealt with the Papuans or been among the East Indian Archipelago Islanders.

A GREAT meeting of Bishops from Ireland has been called at the Vatican, it is supposed to discuss Irish questions. The Irish Roman Catholic Church cannot it seems hold a neutral position, but must either repress the Nationalist party, or go in with them. As it is feared that the latter was most probable, Mr. Gladstone proposed to send the Prince of Wales on a visit to the Pope. But Mr. Gladstone has lost power; and we suspect the Conservatives

will have other means of quieting Ireland than sending Royal embassies to the Pope.

THE Rev. S. Macfarlane, of New Guinea, says he has been considerably amused by the German occupation of the north of that island. "If they succeed," he says, "which is very doubtful, Australia will be benefited. If they fail, they themselves will bear the cost."

LAST Sunday thanksgiving was offered in the churches where the Sunday previous prayer had been made or rain. We as holding paramount the authority of Holy Scripture gladly recognize the connection between the prayer and its answer.

THERE is a prospect of Australia receiving a visit from the celebrated George Muller of Bristol. He and his works are prominent and standing examples of the power of prayer and faith in a world very much gone aside from the teachings of our Lord on those points; and we are sure his visit will do much good to this country.

MR. GLADSTONE and his party have been thrown out on a financial question and the Conservatives under Lord Salisbury called to office. New developments accordingly may be expected of both the Irish and the Russo-Afghan questions. The Conservatives are not accustomed to deal with either Ireland or Russia with a slack hand. The "moral" friendship of Germany, which the Conservatives are supposed to command, will be of little avail in a duel with Russia, which will doubtless draw most of the nations of Europe, and of the world, into it. Even the Conservatives, therefore, must hesitate before such a gigantic and fearful war is entered on.

WHAT with "wars and rumours of wars" of such vastness as to involve the whole world, the cholera has now again broken out in Europe; and at the same time we hear of earthquakes occurring also in the secluded and happy valley of Cashmere. Truly the "signs of the times"—of the second advent of Christ—are many, and most remarkable, to those who will look into them. The very perfection of modern armaments, the advances of science, as well as the above political and physical "signs," equally with the "preaching of the everlasting Gospel to all the nations," show that His coming is "at hand." Men's hearts will doubtless also "fail for fear" when the crash of empires—by wars as well as by earthquakes, and by social disruptions—is heard. It becomes the faithful "to watch." And our Lord tells us at such a time to "lift up your heads, for your redemption draweth nigh."

#### "LONGINGS."

"Oh! that I had wings like a dove, for then would I fly away and be at rest."

Only resting, merely resting  
On the love of Christ for me;  
Only waiting, calmly waiting  
Till my race shall perfect be,—  
Till I stand on shores all-glorious,  
With my tired heart at rest,  
Over all my grief victorious,  
With "the Lord, our righteousness."

No more pain or empty pleasure,  
No more weary, heart-sick fears;—  
There, in Heaven, shall be our treasure—  
No more waiting through the years;  
No more sin or grief or sorrow,  
No more care or toil or strife,  
Dreary waiting for the morrow—  
Christ shall be "our light and life!"

Oh! my Lord, with adoration  
All my spirit soars above—  
To hear the declaration  
Of thy precious, priceless love!  
Saviour! how I long to see Thee  
And to be at perfect "rest"—  
Heavenly Father! gently teach me  
That "Thou knowest what is best."

—CATHIE.

Clifford, Jan. 16, 1885.

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## NOTICE TO PURCHASERS.

THE REV. C. WATERS having applied on behalf of a large number of purchasers who are about to settle on this property for dedication of the "Church Reserve" for the purpose of erecting a WESLEYAN CHURCH, Notice is hereby given that unless a majority of purchasers of other denominations apply for a similar permission within 10 days from the date hereof, the present applicants will receive the grant applied for.

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## NOTICES OF BOOKS.

"THE HUMILIATION OF CHRIST, in its physical, ethical, and official aspects." Second edition, revised and enlarged, by Alex. B. Bruce, D.D., Professor of Divinity, Free Church College, Glasgow.

(Continued.)

2. Christ, as we have seen, as a priest acting for men before God, needed to have an experience fitted to develop and reveal sympathy, and so to gain the confidence of those whom He represents. There is a theory which looks on the sympathy of Christ manifested in a suffering, sorrowful experience, as the whole of His performance, and the source of all His redeeming power. In this theory suffering is not an incident, but a chief end of the Incarnation. Christ not only suffered inevitably by coming into contact with the evil of the world, but came into the world for the express purpose of revealing Divine love through self-sacrifice carried to its utmost limit, in order to gain moral influence over men for their spiritual good. This view was first formally propounded by Abelard, and its most distinguished modern exponent is Bushnell. It may be named the sympathetic theory.

3. Christ, we have seen, as the priestly representative of men before God, performs acts which have validity for the whole community: the one sanctifying the whole. We have seen also that, under a certain aspect, Christ's priestly action may legitimately be regarded as including Himself. Now, there is a theory which holds that Christ's priestly activity in its whole compass, and under all its aspects, is inclusive of Himself; that He does nothing for us which He does not do for Himself; that whatever He does for us, He does by first doing it for Himself; that He sanctifies the whole lump of humanity by sanctifying Himself as the first fruits. On this theory, Christ's death is simply the Crown of a life of obedience, in which he maintained an absolutely unbroken fellowship with His Father, and presented the ideal which all believers must strive to have realised in themselves. This view many of the Fathers entertained, without intending it as an exhaustive account of Christ's work; and in modern times it has been advocated as the true theory of redemption, under various forms, by Schleiermacher, Irving, and Maurice. It may be called the theory of redemption by example.

4. Christ, we have seen, was not only a priest, but a sacrificial victim; in the latter capacity acting not as a representative, but as a substitute, bearing the world's sin imputed to Him, that sinners might be made the righteousness of God in Him. In connection with this branch of our subject we found it convenient to distinguish a two-fold imputation—a subjective imputation of sin to Christ by Himself, and an objective imputation of sin to Him by the First Cause and Last End of all. The former sort of imputation we found recognised by parties who deny the latter; their theory being, that Christ imputed to Himself, as a partaker of Humanity, the world's sin, to the extent of making a sorrowful confession of it, which was accepted by God as a confession by humanity, and therefore as a ground for forgiveness. This theory assumes that it is not necessary, in order to pardon, that the penalty of sin be endured, adequate confession of sin being an alternative method of satisfying the claims of divine holiness. Its principal, we may almost say its sole, advocate is McLeod Campbell. It may be distinguished as the theory of redemption by Christ's self-imputation of sin, or, by perfect confession of sin.

5. The fifth and last theory is the Catholic one of redemption by substitute, which, in addition to the subjective imputation of sin to Himself by Christ, and to the imputation of sin to Him by believers in their prayers and praises, both admitted by those who take exception to the received doctrine, teaches, over and above, a corresponding objective imputation of sin to the Redeemer by the Supreme Ruler of the world, the ground at once of Christ's action in imputing human sin to Himself, of our action in imputing our sins to Him, and of God's action in imputing righteousness to us. This theory, like the rest, has assumed various forms in the hands of its advocates; some exaggerating the penalty endured by Christ as the sin-bearer, with a view to mathematical identity, supposed to be required by the principle on which the theory is based; others attenuating the penalty to a mere symbol or form; while others, again, have striven to steer a medium course between two extremes, laying emphasis not on the quantity or the quality of the Saviour's sufferings, but on their design; yet pointing out, in the interest both of divine justice and of divine love, that these sufferings went to the utmost limit of what it was possible for a holy being to endure.

On the one hand it is a presumption in favour of the Catholic doctrine that it does not require to negative rival theories, except in so far as they are exclusive and antagonistic: and on the other hand, one may hope that theories which have even a partial truth will bless their advocates by the truth that is in them, connecting them in some way with Him who is the fountain of life, and initiating a process of spiritual development which will carry them on to higher things.

CHILDREN'S PRAYER BOOK: Designed for use in Sunday schools, and for classes for religious instruction in day schools. By the Very Rev. J. T. Marriott, M.A., Ph.D., Dean of Bathurst.

"It is believed," says the author in his preface, "that the regular use of this manual will gradually train young people to appreciate and intelligently to take part in the responsive services of our Church." This is doubtless rightly believed, and there are few more desirable objects at which to aim in connection with the Church's worship.

In addition to a Liturgy for the opening and closing of school; general prayers for private use morning and evening; prayers to be used "on going into church" and "before leaving"; grace before and after meals; there is an order of prayer for children's services and selected psalms. The Commandments, and "My duty towards God," and "towards my neighbour," are appropriately introduced into the children's service.

The prevailing irreverence in church may naturally account for the words in the "Prayer to be used on going into Church: 'Help me, O Lord, to reverence thy sanctuary.'" This, however, is a distinct blot. This is Old Testament teaching, beyond which we have advanced: "Ye are the temple of the Holy Ghost." The whole material building is in the above prayer regarded as God's "sanctuary," and it is to be revered. There are many who apply the term "sanctuary" to a part of the building, and in token of their reverence bow to that part of it—just as the writer of these lines has seen men take off their hat to a church as they walked past it. But all such outward reverence is too dearly bought, and we shall do well to put down irreverence as the Apostle Paul endeavoured to do: "Despise ye the church or congregation of God?" The presence of Christ in and with his people gathered together for prayer and holy exercises—the very purpose for which our churches are set apart—affords ample reason for reverence, without externalizing the thoughts and feelings of the young.

## THE CHURCH SOCIETY.

## SPECIAL MEETING.

A Special Meeting of the Committee of the Church Society has been convened for Monday next, the 22nd instant, at 4 p.m., to consider a resolution proposed by the President in the following terms: "That an application be made to Synod to make alterations in the objects and rules and regulations of the Society, with a view to enlarging the scope of the Society's work, or improving its administration."

The Finance and Auxiliaries Committees, to whom the resolution had been referred, have reported on it as follows:—

They recommend to the General Committee—

I. That application be made to Synod in terms of the resolution.

II. That the objects of the Church Society should be as follows:—

- (1). The support in part or wholly of Clergymen, Catechists and other religious teachers, including grants for the payment of passage money, and assisting clergymen, or others employed by the Society, to reach their destination.
- (2). The support of the Missionary work of the Church.
- (3). The erection and repair of churches and parsonages.
- (4). The promotion of religious education whether in church schools and colleges, or in public schools.
- (5). To assist poor parishes or ecclesiastical districts in discharging pecuniary obligations imposed upon them or the clergyman licensed to any such parish, or district, by ordinance or resolution of Synod.
- (6). The endowment of Churches or of the diocese at large.
- (7). The creation or assistance of a Pension Fund for the retirement of superannuated or disabled Clergy.
- (8). To assist generally in advancing the work of the Church of England in the Diocese.

III. That the Rules and Regulations of the Society should be as follows:—

Rule 1.—The affairs of the Society shall be managed by a Committee consisting of a Patron, the Bishop, the Dean, the Archdeacons, the Chancellor, the Registrar, together with 15 clergymen and 15 laymen, to be elected annually by the Synod, and representatives from the Auxiliary Associations—to be elected as hereinafter described—who may be either clergy or laity.

Rules 2 and 3 as now.

Rule 4.—There shall be two Secretaries, one clerical and one lay, who shall be appointed annually by the Synod.

Rule 5.—As now, except for *five* read *nine*.

Rule 6.—As now, except to omit the words, "consisting of five members, two of whom shall form a quorum."

Rule 7.—As now.

Rule 8.—Rule 15 to be this Rule.

Rule 9.—All payments shall be made by cheques on the bank, which shall be passed by the Finance Committee, signed by two of its members, and the warrant for the same submitted at the meeting of the General Committee next ensuing.

Rules 9, 10, 11, 12, 14 to be respectively Rules 10, 11, 12, 13, 15.

Rules 16 and 17 as now.

IV. The Committees further recommend that application be made to Synod to give power to the General Committee to make such modifications in the Objects and Rules of Parochial or District Associations as from time to time may seem desirable.



## CHRISTIAN EVIDENCE SOCIETY.

(Communicated).

Three of the lectures arranged for by the above Society have been given before large audiences on the 16th and 29th May and the 13th of June. The Primate's lecture on the first day was a most suitable introduction to the series. It specially dwelt on the province of faith, and pointed out in the clearest manner that even those who refuse to recognise the place and necessity of faith in relation to the highest department of human life were obliged to recognise it in its lower departments. The naturalness of the supernatural is that which needs to be re-shown, that it is true to the constitution of things as a whole; whereas unbelief involves an inconsistent departure at a certain point from the principles on which men are compelled to act up to that point.

Dr. Steel's lecture on "The Bible and Science in their mutual relations" was brightened by many happy quotations, and appeared to be greatly appreciated by the hearers. Such judicious statements of the mutual relations of the Bible and Science are exactly what are needed in these days. Impetuous one-sidedness, hasty crudities of thought, and impatient dogmatism, on the one side or the other, have, as the lecturer abundantly showed, wrought terrible evil in the past. What we should seek is that moral fact, of which St. Paul speaks, to discern between things that differ, and that fervent charity which rejoices in the truth wherever it is found. It is only through human infirmity or misconception that it can ever appear to be outside of him "in Whom are all the treasures of wisdom and knowledge." Jehovah is Elohim. The Head of the Church is the Head and the Bond of the universe. It is much to be hoped that these lectures may be given to the public in a permanent form. It is, we believe, the purpose of the Society to do so—if only sufficient funds are placed at its disposal.

The third of the series, by Dr. Jefferies, on "Christianity and Buddhism—a comparison and a contrast," was an able exposition of the subject chosen by the lecturer. The fundamental principles underlying both—the unintelligent atheism of the one and the reverent theism of the other, the annihilation doctrine of the one and the conscious eternal life of the other, the human substratum of the one and the Divine foundation of the other,—were sharply defined and set forth with the ability of a master and the grasp of a comprehensive and logical mind. At the same time, the figment of Christianity borrowing from Buddhism, either in the matter of miraculous legends or in teaching, was well exposed. The theme, as thus treated by Dr. Jefferies, was wanted in these days, when the deceptive but fascinating glow of poetry has been cast by Mr. Edwin Arnold over one of the forms of Pantheism which have emanated from India, and when the natural disbelief that exists in every age is seeking some new outlet for its manifold crudities. The statements that it is an error to suppose that a third of the human race—however feeble intellectually as compared to the Aryan family—believe in Buddha; that Buddha is more worshipped in China than Confucius; and that the more philosophical and enlightened have not another teacher—Lao-tse; must be some information to those who merely skim the surface of the subject, and must serve to correct some false ideas that are generally prevalent.

There are, however, two or three points of some interest in connection with Buddhism on which we are in a position to throw a true light. One of them is that Buddha himself was never cast out, or cast himself out, of the pale of the Brahminic faith, but was simply a *Hindu* ascetic. His teachings travelled outside of Brahmin doctrine, and ultimately his followers became too numerous and were expelled; but he himself was always reckoned a *Hindu*. The second is that Buddhism as seen in practice and as it actually exists in Tibet, as the present writer has seen it—living among and with the priests, and they are found everywhere, and are more numerous than the monks and clergy in Italy—and also as he has seen in Burmah and Ceylon, is the most wretched, stupid, purposeless, and effete caricature of religion that can be imagined, and has no hold on the life of the masses or the nations. The third point is regarding Mr. A. P. Sinnett, and his clever book. Mr. Sinnett is well known in India, from which he has made himself scarce, having been literally laughed out of it for his barefaced stories and concoctions. No Buddhist priests ever descend into the lower Himalayas or the burning plains of India; and Mr. Sinnett never himself saw Tibet. "Mahatmas" is a *Hindu* title. And it need hardly be remarked that Mr. Sinnett's Buddhist "Mahatmas" exist nowhere except in his fertile imagination; nor that his remarkable elaboration of esoteric Buddhist doctrine ever could enter into the extremely dull head of any Buddhist priest. Mr. Sinnett was known also as the dupe of a Russian adventuress, Madame Blavatsky, and an American (we presume "Philadelphian") lawyer, "Colonel" Olcott, who together conceived that they had a mission to impose a new faith on the East (called "Theosophy"), while living free on the penny contributions of the poverty-stricken Buddhists of Ceylon, but who instead were themselves converted, and, after some exposures of their tricks by a confederate, have betaken themselves to Europe.

So much for Mr. A. P. Sinnett and his remarkable book, and against both Dr. Jefferies, while compelled to notice them, was also impelled by his trained intellect and logical mind to rightly reject them from the category of authoritative pronouncements of Buddhism.

The first part of the series of Evidence Lectures will be brought to a close by one to be delivered on June 26, entitled "Our Lord Jesus Christ the only credible explanation of the History, Scriptures, and Principles of Israel," by Rev. Merryn Archdall, M.A.

## TEMPERANCE.

## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The fifth annual general meeting of the New South Wales branch was held at the Protestant Hall on Tuesday, 19th May. Bishop Barry presided, and there were also on the platform a large number of clergymen and other gentlemen. After devotional exercises, the Rev. E. D. Madgwick (hon. clerical secretary) read the committee's annual report, which stated, inter alia, that while nearly the whole of the parochial branches that have been formed during the existence of the society had been doing excellent work throughout the year, the strength of the society had been augmented during that period of the establishment of new ones in parishes where previously there had not been any branches. New branches had been formed in the parishes of Holy Trinity, Sydney; St. Saviour's Redfern; St. Matthew's, Windsor; St. Thomas's, Enfield; also a Bundanoon, Moss Vale, Mount Ashby; St. Stephen's, Craigie; St. Matthias's, Bombala; and St. John's, Lithgow; while the branch at St. Mark's, Darling Point, had been reconstituted. It was a matter in which the committee felt some measure of satisfaction that the operation of the new Licensing Act appeared to be diminishing, or at least checking, the aggregate amount of drunkenness. Under the old Act, in 1881, the number of arrests for drunkenness in the city of Sydney was 13,949, while in 1884 under the new act, the number was 13,925. At the first sight this might not appear to be any considerable decrease, but it should be remembered that in four years the population had considerably increased, and therefore the proportion in 1884 could not be so great as in 1881. And the committee also notice with satisfaction the operation of the Local Option vote this year. In more than two-thirds of the wards the vote went against an increase of public-houses. "The Church Home for the Intemperate and Fallen" had become an accomplished fact. The number of inmates had averaged fourteen. Of these, some had obtained respectable situations, where they were still giving satisfaction; some had been restored to their families and friends, from whom they were estranged through intemperance. The committee had much pleasure in reporting that the effort had proved a success. The "Home" had been full almost from the time it was opened, and the women who had been received there seemed to appreciate the advantages offered. Work had been regularly carried on with the most gratifying results; both needle work and that of the laundry. Large orders for washing had been executed, but much that had been offered had been reluctantly refused in consequence of the insufficient accommodation of the house and the limited number of competent workers. The need of enlarged premises now presses itself upon the committee, and they hoped that it would not be long before they would be able to carry out the design as originally promulgated, and have a home in the country or in one of the suburbs, where the more promising cases could be dealt with, while the present house could be used as a refuge. This was essential, not only for the success of the reformatory work which was contemplated, but also for the performance of labour which would help to support the institution.

Mr. E. M. Stephen (lay secretary) read the hon. treasurer's financial statement, which showed on the general account receipts amounting to £135 17s. 2d., an expenditure of £135 16s., and a balance in hand of 1s. 2d.; whilst the Church Home account showed £387 2s. 6d. receipts, £220 12s. 10d. expenditure, and £166 16s. 7d. balance in hand. Bishop Barry reminded his hearers that the work of the society was chiefly characterised by being regular, steady, and continuous, following in some degree the idea of the parochial organisation with which it was connected. What the society desired especially to do was to build up those who would join the society, and particularly the rising generation, steadily and solidly in the principles of temperance. He rather thought that its work was more than anything else the work of guarding those who as yet had been kept from intemperance from falling into the great danger—the work of training up children in the way of temperance and sobriety of life. And he hoped the society would go on steadily and quietly in the work. Another characteristic of the society was the comprehensiveness of its work; not only did it enlist abstainers and non-abstainers in the work of temperance, but, in desiring to guard against the cause of intemperance, it held out the hand of fellowship to all agencies that were promoting this good work. The society's work was, of course, that of moral and spiritual influence. It was upon that that the society mainly relied, but they by no means despised the work that could be done by the maintenance and improvement of the law, and they looked with considerable pleasure on all improvements in the licensing laws. Mention had been made of the local option movement. Of course, this society was not necessarily committed to any particular form of that movement, or to any league formed in order to push it on; but it expressed a general sympathy with the idea that the 'local option' that would regulate the drink traffic in any locality, which should regulate it, diminish it, or perhaps even extinguish it—ought to be in the hands of the people themselves. (Applause.) He did not now propose to enter on the question of local option only so far as to say that he would gladly have accepted the offered post of vice-president of the Local Option League if the

promoters of that movement had seen their way to enter into same undertaking that vested interests which had been entered into in faith that they could be continued, and had not been sullied or disgraced by any disorderly or improper conduct, should be compensated in case any measure was passed by Parliament which had the effect of putting a stop in any locality to all the licenses for public-houses. He hoped the local option work would go on and advance. It was based on the right principle, and had hitherto worked in a salutary way. The local option cause was undoubtedly a winning cause both here and in the old country. (Applause.) As to the Incubator's Home established during the past year, he thanked God it had already been attended with considerable success, but he heartily supported what the committee said in the report about the necessity for increased accommodation and a large augmentation of funds with which to carry on the institution. He took the opportunity of announcing that it was hoped during the current year to take another step in a work that was somewhat kindred to the work of temperance. At the last meeting of the synod, a committee was appointed to consider how they might best, as an organised body, fight against that gigantic evil hardly less gigantic than the evil of intemperance—he meant impurity; and the committee's deliberations had resulted in a resolution to establish here, as had been done in England and in the diocese of Melbourne, a Church of England Purity Society, or White Cross Union, in order to band together those who were prepared to fight against that terrible evil—by raising the tone of public opinion on this most important subject. (Applause.) The society would be formally inaugurated by a solemn service in St. Andrew's Cathedral for men only on June 1, and immediately after that service opportunity would be given for the enrolment of those prepared to assist in fighting in the ranks of purity against that evil which was certainly eating out the heart of the manhood of this growing community. (Applause.)

Mr. M. H. Stephen, Q.C., moved, "That the report with statement of accounts be printed for distribution among the members."

The Rev. Charles Duppy seconded the motion, which was supported by the Rev. T. B. Tress, and carried.

The Rev. Joseph Barnier moved the second resolution as follows, "That the present patron, president, and vice presidents be requested to continue in their respective offices, and that there be added to the latter the Right Rev. the Lord Bishop of Riverina; and that the committee for the ensuing year consist of the following—Revs. A. W. Pain, B.A., Joseph Barnier, J. D. Langley, T. B. Tress, C. Baber, J. N. Manning, F. B. Boyce, J. Vaughan. Messrs. Deas-Thomson, J. S. Shearston, E. P. Field, E. J. H. Knapp, J. Page, T. B. Trebeck and J. Moore, with power to add to their number, and one representative from each affiliated branch. Hon. clerical secretary, Rev. E. D. Madgwick, lay secretary, Mr. E. M. Stephen, hon. treasurer, Mr. Wilfrid Docker."

The resolution having been seconded by Mr. J. Shearston was agreed to, and the meeting was closed with the Doxology and Benediction.

The central committee met in the Church Society's house, Phillip-street, June 10. There was a good attendance. The Rev. A. W. Pain, B.A., was voted to the chair. The lay secretary, Mr. Edward Stephen, tabled a considerable correspondence. It was decided to co-operate with the Local Option League in respect of the petition in favour of full local option, proposed to be presented to Parliament at its next session, by sending copies thereof to the clergy in the colony for the purpose of obtaining signatures thereto. The Rev. T. B. Tress read a report and rules for the Church Home, and stated that increased accommodation was urgently wanted to meet the demands made for shelter, and the Committee approved of the following names as the executive of the Church Home:—Messdames Barry, Heron, Kent, Moore, Eldred, Laidley and Wilkinson; the Misses Whiteside and Wethered; Rev. Canon Rich, Rev. J. D. Langley, Hough, Madgwick, and Gurnsey; Messrs. J. S. Shearston and E. J. H. Knapp; Miss Edwards and Rev. T. B. Tress, hon. secretaries. Mr. Shearston reported the establishment of a branch at Lithgow. It was resolved to have the annual report, with list of branches, names of presidents and hon. secretaries, and times of meeting, published for guidance of members. Some business was held over for next sitting, and the meeting terminated.

ST. PAUL'S.—The annual festival of the Redfern branch was held in St. Paul's Schoolroom on Tuesday, June 2, and was attended by about 400 persons. The cantata "Harold Glynde" was well rendered by a large choir, under the management of Mr. A. G. Flower. The readings in connection with the cantata were given by Mr. Alex. Richardson. The president of the society, the Rev. F. B. Boyce, delivered an address, in which he pointed out the advantages of temperance, and instanced that the three highest positions, probably, in the Empire, vacant during the past few months had been conferred upon total abstainers. They were—1. The command of the army in Egypt, given to Lord Wolseley. 2. The position of Viceroy of India, given to Lord Dufferin. 3. The position of Bishop of London, conferred on Bishop Temple, President of the National Temperance League. He also referred to local self-government as to the liquor traffic as the most form of a free people, and hoped that, as local government in most forms would soon be discussed through the bill promised by the Government, the friends of sobriety would see that full "local option" as to the sale of intoxicants received the attention it so richly deserves.

WINDSOR.—The monthly meeting of the St. Matthew's Windsor Branch was held on Tuesday, 4th inst., in the fine schoolroom belonging to St. Matthew's, and was a great success. A number of excellent songs, recitations, &c., were given by ladies and gentlemen of the neighbourhood. From the large attendance, it is evident that these meetings are becoming very popular, and the branch is to be congratulated on making such progress.

JUVENILE BRANCH.—On Thursday, the Juvenile Branch held their monthly meeting. The room was filled with the juveniles,

their parents, friends and relations, it being estimated that at least 300 persons were present. After the service, and the initiation of new members by Mr. Eldrid, who took the chair, the programme was commenced, and carried through with ability and success. At the close of the meeting, Mr. Eldrid distributed a number of badges to those who were entitled to them, as the Branch has now been started six months.

ST. JOHN'S, DARLINGHURST.—The Incumbent and Churchwardens of St. John's, Darlinghurst, request us to state that they are very kindly willing to receive applications for the gift of a stained glass window (including the stone tracery) which has been removed in consequence of the extensive alterations now being carried on.

## \*ENGLISH+MAIL.\*

(FROM OUR OWN CORRESPONDENT.)

It is difficult to realise, after so many fears of peace, that England at last stands face to face with Russia on the borders of Afghanistan. The war party at St. Petersburg has got the upper hand, and seems determined to force on a conflict, believing that so long as Gladstone remains at the head of affairs, that nothing will make England go to war. The Amerer and Lord Dufferin have had a grand meeting, an Indian Field of the Cloth of Gold, at Rawal Pindi, while our mission at Penjdeh has been driven back by the Russians, and narrowly escaped destruction in the snows. Yet our patient Issachar is awaiting explanations from the Tsar, which, when they come, will be a concatenation of lies dressed up to throw dirt in his eyes. The Russian press, however, openly exult in the successful breach of trust their generals have committed in the slaughter of 900 Afghans armed with muzzle-loaders. Russian stock went down with a run amid a wild panic on the Exchange, but happily the English people have discarded 'Russians' as an investment for many a long day. War preparations go on vigorously, and the taking up of such vessels as the Oregon and America shows that the war will not be localised in Asia, according to the optimist inspirations of the German writers. But the fact is, that no one either in England or out of it can believe that Gladstone can harden his heart for a fight. Russians everywhere exult and openly point to India as the ultimate object of all these advances. Egypt is almost forgotten. Osman and his army have disappeared like a morning cloud, and your contingent with the guards are at the front, protecting the head of the railway, which has now reached Handoub. The *Bosphore*, a French paper which ceased not to revile and conspire against the Government, has been suppressed, and our good friends and neighbours are making use of the incident to do us as much harm as they can. Their own state of affairs is ridiculous enough. After having upset the Government because the troops were repulsed, within 24 hours news arrives that peace has been signed, and the whole affair over. Mr. Ferry laughs in his sleeve, while M. Brisson forms a colourless cabinet to fill the gap for a time.

The hand of death has been busy amongst us at home, reminding us that there are dangers in the long-continued east winds almost as great as the perils of war. In Earl Cairns the country has lost its greatest lawyer and judge. As a legal statesman, he has carried through the chief reforms of the present day. An admirable debater and orator, and a convinced conservative, he was at the same time a patriot with whom country came before party, and in his spirit he negotiated between the Government and the majority in the House of Lords on the Franchise question. But in the hour of death his thoughts dwelt not on these things, but on the fact that from early youth he had been an earnest follower of the Lord Jesus Christ. "The great thing is to follow our great Master," were his last words. His last two speeches were good to read. One in the House of Lords in defence of the Christian Lord's Day, and the last in Exeter Hall, at the Church Missionary Society's meeting for young men, since which numbers of young men have daily offered themselves for mission work, many of them at their own charges. The Bible Society, the Y.M.C.A., Dr. Barnard's homes, and many other good works will sorely feel his loss; but he was an attached member of the Church of England, and enjoyed its orderly and reverent services. He was the third Lord Chancellor in succession who was a devoted Sunday-school teacher; he was an active member of the Church of England Temperance Society. In the matter of Lord Wolmer and Miss Fortescue he acted in a noble and kindly manner, believing that his son had a right to make his choice if his happiness was involved, and also when he found he was about to make an irretrievable false step, to retire honourably from his engagement. It would have been well if Lord Durham had exercised the same discretion, and avoided his terrible fate.

Lord Mayor Nottage, too, has passed away—the first Lord Mayor who has died since 1770. His place is to be taken by Mr. Fowler, who so admirably fulfilled the charge last year. The Gordon memorial creeps miserably on; no more than £14,000 having been given, while £10,000 would not represent the goodwill of the country. In fact a hospital at Port Said, a stinking







THE  
CHURCH SOCIETY OF THE DIOCESE  
OF SYDNEY.  
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Rev. J. N. Manning, 1884-5	...	1	4	0
Miss H. Betts	...	10	0	0
Mr. W. Owen, Q.C.	...	4	4	0
His Honor Judge Wilkinson	...	25	0	0
C. S. F. C.	...	2	0	0
Mr. W. Drew	...	1	0	0
Mr. G. H. Deffell	...	6	0	0
		£50	9	0

#### DONATIONS.

Anonymous per The Primate	...	3	0	0
Mr. Crichton Walker	...	3	3	0
	£26	3	0	

#### OFFERTORIES.

St. Paul's, Canterbury, after Con-	...	4	8	6
St. Andrew's Cathedral, Annual	...	11	9	1
Sermon	...	15	17	7

#### AUXILIARIES—FOR GENERAL PURPOSES.

St. John's, Ashfield	...	4	16	0
St. Stephen's, Newtown	...	2	13	0
St. Barnabas's, Annual Meeting	...	2	15	0
St. Peter's, Cook's River, Subscrip-	...	4	0	0
tion for 1884	...	2	6	0
Richmond, at Annual Meeting	...	18	7	0
St. John's, Darlinghurst, 1st List, per Mr. H.	...	24	17	0
E. A. Allan	...	2	2	0
Mr. R. T. King	...	10	10	0
Mr. Charles Parbury	...	0	10	0
Mr. F. Spear	...	5	5	0
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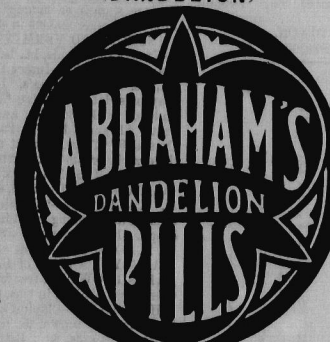
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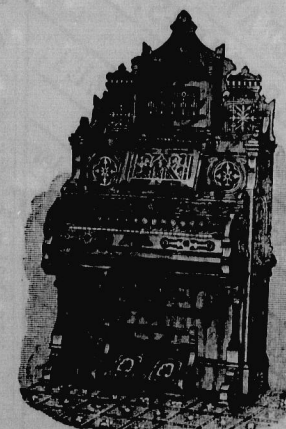
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**Church of England Record.**

Vol. VI.—No. 85.

SYDNEY, FRIDAY, JULY 3, 1885.

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**NOTICES TO CORRESPONDENTS, &c.**

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

We will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

The Proprietors of the *Church of England Record* have suffered considerable loss by embezzlement. They reluctantly appeal to the friends and supporters of the paper for contributions to enable them to meet the serious deficit in their funds. As it is solely in the interests of the church and without hope or any desire of profit to themselves that they carry on the work, they ask for such assistance as will free them from their present difficulty.

**NOTICE TO SUBSCRIBERS.**

This issue commences a new year. Those of our subscribers who have omitted to forward their subscriptions due to June 30, 1885, are respectfully requested to do so as soon as convenient. The subscription is 7s. 6d. if paid in advance, or 8s. if booked.

**TO OUR SUBSCRIBERS AND FRIENDS.**

We owe it to our subscribers and all interested in this paper, to explain our seeming failure in not making it a weekly, as we had hoped to do this year. The absconding of the late manager involved the proprietors in loss and difficulties, which rendered it impossible for them to carry out their intention. But in the good providence of God, by the kindness of friends who have stood by them, these difficulties are fast yielding, and we hope in good time to renew and fulfil our promise. We want more help yet to make up for the actual loss sustained, and then more yet to secure fresh subscribers.

**THE REVISED OLD TESTAMENT.**

In the *Times* of the 16th May there is an important notice of the Revised Edition of the Old Testament, which was to be given to the public on the Tuesday following, from which we gather some idea of the manner in which the Revisers have accomplished their important task. Our readers will probably have the opportunity of judging for themselves before our next issue. But in the meantime they will probably thank us for supplying them with a few facts which we have gleaned upon the subject.

A longer period was occupied by the Revisers of the Old Testament than by those who undertook the New. Both were appointed in 1870; and a period of four years has elapsed since the Revisers of the New published the result of their labours. But it should be borne in mind that the work entrusted to the former was much larger than that entrusted to the latter. And although in some respects it was easier, in others it was harder than the revision of the New Testament. So far as the text is concerned, it was easier, because they had not to make choice between a multitude of conflicting readings, and determine the text to be translated before they could begin to translate.

They had to take the Masoretic Hebrew text, which has been preserved in manuscripts of no great antiquity, which all present the same recension and contain few important variations. But they must have often felt, as did the translators of 1611, that the text was in all likelihood corrupted, and that the true reading was to be found in some of the versions rather than in the Hebrew before them.

As regards the historical books, there is little difficulty in rendering them into English; but the prophetic and poetical books, by reason of their terse and condensed style, present to a translator a very serious task. It is also to be remembered that some parts of the Old Testament were very badly translated in 1611; while much more fresh light has been thrown upon the Old Testament than upon the New.

"The translators of 1611 were dependent for their knowledge of Hebrew upon the Jewish Grammarians and Lexicographers; since then the study of cognate languages has placed both grammar and lexicography on a sounder footing."

As a fair sample of the manner in which the work is done, we have in the article to which we have referred, the following extract from the ninth chapter of Isaiah, being the first lesson for Christmas day. It will be seen that the obscurities found in the Authorised Version have been removed, and the whole passage reads intelligibly.

"But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he hath made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the