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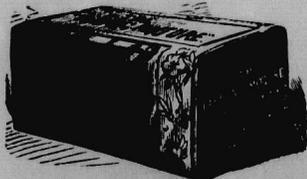
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NOTICES TO CORRESPONDENTS, &c.

The CHURCH OF ENGLAND RECORD is published on the 1st of the
month, but when that day falls on a Sunday the paper will be issued
on the 2nd. As this paper has been commenced at a considerable
risk by us for, to meet a want long felt by many members of the
Church of England, it is hoped that all who take an interest in it
will use their efforts to increase its circulation. The clergy and
other friends of the RECORD who obtain subscribers are requested to
send to the Manager the full NAMES AND ADDRESSES of subscribers.
All clergymen sending the names of SIX subscribers to the RECORD
will be placed on the FREE LIST.

Subscriptions for the current year are now due.
Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.
All communications of a literary nature intended for insertion
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,
172, PITT-STREET. No correspondence will be published which does
not furnish the Editor with the name and address of the writer,
not necessarily for publication. The Editor cannot undertake to
return manuscripts in any case.

Communications should be forwarded not later than the 21st
of the month, to insure their insertion in the next issue.
All business communications to be addressed—THE MANAGER
CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

We have received the following inquiries from "S." but are not
able to answer them. The admission of persons to Holy Orders is a
matter within the province of a Bishop to decide:—

What standard of education is required by persons desirous of
taking Holy Orders?

Is proficiency in Latin and Greek absolutely necessary?
Also, is it required in all cases that a candidate must pass through
college, or may he commence as a catechist with a clergyman, and
from that, his conduct being consistent, in due time receive ordina-
tion?

APATHY REGARDING SOCIAL REFORMS.

Few persons, we believe, will be found prepared to deny
that great social evils exist among us, for which imme-
diate remedies are required. The effects of these evils
encircle us everywhere, and often come in such distressful
moods that we cry out instinctively, and complain by
asking why are they permitted? Why is not something
done to restrain and, if possible, put them down? One
of the foremost of these evils, which creates the greatest
havoc in the peace of society, and gives birth to untold
miseries, is intemperance. For forty years open warfare
has been maintained against it by societies formed for
that purpose; but it still retains its sway over thousands
and tens of thousands of both sexes in all parts of the
land. If we look into the causes of this, we find among
them—that it is not the only cause, but one out of many—
the legalised traffic in alcoholic liquors, bringing in a large
revenue to the State, and built up with vested interests,

and their claims for consideration. And such is the state
of the law that it has, for years past, afforded every facility
for increasing and multiplying the liquor shops, which
serve no useful purpose, but only tend to degrade alike
the sellers and the buyers. It cannot be pretended, with
any show of justice or truth, that they are legitimate inns
for the accommodation of travellers and their beasts of
burden. And the work they do is to breed pauperism,
crime, immorality, irreligion, and vice of all sorts in the
community. The Police records, the Government
asylums, the gaols, the institution for the reception of
lunatics, all testify to this. And scarcely a family can be
found which has not some member, or immediate connec-
tion, who has fallen a victim to the snares thus laid in
their way. The evil creeps into churches, lays hold some-
times of ministers and church officers, of communicants
and regular attendants at public worship. And they fall,
and become the dupes and slaves of the Destroying
Monster.

It would be impossible for us to portray, in colours
sufficiently striking, the enormous desolations which are
caused by this gigantic sin. But in whatever way we
look at it, its ravages are terrific and appalling. And yet,
is there not apathy and indifference, spread through all
classes of society regarding them? It seems impossible
to waken up the Government, or the Legislature, to
grapple with the matter, and take such steps as the
urgency of the case demands. Session after session comes
and goes, and nothing is done. We were led to hope, a
few months ago, that a new Licensing Bill would be
introduced into Parliament this session; but even if it
should be, there are so many other things before it, that
we see no hope of its being dealt with.

We have no doubt that, if a plague was to break out,
and the Government found that to deal with it effectually,
some Parliamentary action was needed, they would very
soon invoke the aid of the Legislature. But here is a
plague, and a legalised plague too, doing more deadly
work, physically, socially, and in a sanitary point of view
than would be done by small-pox or cholera; and it is
untouched! The country is taxed heavily to support
hospitals, asylums, gaols, police, and courts for the trial
of offences; the necessity for which arises very largely
from the drunken and dissolute habits of the community.
And it thus pays out with one hand what it received with
the other. Yet nothing is done to lessen or abate the
evils!

Why is it so? How long is this state of things to
exist? How long are these festering sores to remain
unhealed? Rather, how long are we to go on creating
crime, and producing disease, and plunging our popula-
tion into the depths of poverty and wretchedness, and rearing
up a progeny of lawless and law-defying larrikins, by
sanctioning a system which works out such direful results?

We implore the Government and the Parliament to
lose no more time in dealing with this momentous matter,
and providing what remedies they can to abate and
circumscribe as much as possible the plague from which
we are perishing.

But our complaint is not against the Government only.
The apathy we complain of infects the community at
large. It is only by very slow degrees that the cause of
temperance gains any active promoters. Temperance
societies are worked by a few energetic spirits in any
locality where they exist. And we are sorry to be obliged
to admit that the Church of England Temperance Society

has not yet met with that generous support which we hope it will ere long receive. Formed upon the widest basis, so as to embrace all who are willing to advance the cause of temperance, without pledging them to entire abstinence from the use of all stimulants, it ought to have made far more progress than it has yet made. But it seems to require constant agitation, and explanation, and argument, to induce people, even when well disposed, to arouse themselves and unite—and much more to *act*, as the case requires, with energy and perseverance in a cause so righteous and so beneficial. It we could only bring all our clergy and their office-bearers, and then their communicants, and Sunday-school teachers, and workers to band themselves together in this grand enterprise, we believe we should have a power for good which would force public opinion to demand wholesome legislation.

"RECORD" Office, February 24th, 1881.

PREACHERS AND THEIR CRITICS.

It was a high tribute of praise that a celebrated French preacher once received from his King. Louis XIV. is reported to have said to Massillon, "When I hear other preachers, I go away much pleased with them; but when I hear you, I go away displeased with myself." Are there many court-preachers now, we wonder, who would run the risk of making their royal patrons displeased with themselves? Or, to come nearer home, are there many preachers in this town, whose pulpit utterances are entirely devoid of all "respect of persons?" And yet it is only in proportion as they are so, that their sermons can be the teaching of that Most High God whose nature, as revealed in His Word, is absolutely and invariably impartial. Probably, in this respect, however much a Christian preacher may strive to follow in His footsteps, God's ways are still as far above man's as heaven is above earth.

It would seem that there are three distinct kinds of preachers. They correspond to the three schools of modern thought, known by the somewhat arbitrary titles of the Broad, the High, and the Low. The broad-churchman as a preacher is generally popular. The people who hear or read his orations are usually struck with their glorious freedom from anything like "sectarianism." Bye-the-bye what does that much-used word mean? We remember hearing the adjective "sectarian" applied on one occasion to a sermon. The person spoken to asked the speaker what he meant by the term. "What do I mean!" was the reply, "I mean that Mr. — went too far when he said that he that believeth not shall be *damm'd*. I don't like that word, it's too *sectarian*." The fact was that a professedly God-fearing man regarded *God's own utterance* in Mark xvi. 16, as "*too sectarian*." The ordinary broad-church preacher (there are many species of this genus) is very popular, because he carefully eschews all "sectarianism" of the kind we have mentioned. That is, he avoids giving prominence in his sermons to any passage of scripture that indicates that the *only* way to eternal life is a "strait gate" which requires striving on the part of those who would enter in at it. He fails to see this striving in the majority of his congregation. He therefore jumps at the conclusion that God only said it was a "strait gate" and a "narrow way" with a view to making people more disposed to lead holy lives than they otherwise would be. There is one great barrier to this kind of preaching. If hell be unreal, if man in his natural theatre-going money-loving capacity be in very truth a future recipient of God's favour, then why should God Himself have found it necessary to become a man, and be put to death as a substitutionary victim of Divine justice for every man who will regard him as such? Man in his natural condition must be in peril of an inconceivably awful future to necessitate the use of *such* a method to rescue those men from it who will confide themselves absolutely and implicitly to that method. It was this barrier to his views that made the versatile Canon Farrar write a life of Christ, in which the Incarnation by the Holy Ghost is ignored, and the Atonement beclouded with polished sentiments signifying—nothing. It was this barrier to his views that made Stopford Brooke take the more straightforward course of denying that

Jesus was God, and of ceasing to be a nominal member of the Church of England when he knew himself to be at heart a Unitarian. The high-churchman as a preacher is, in few cases, seen to advantage. He will tell you himself that he attaches but little value to sermons. To his mind the means of conversion (if he believes in conversion at all) and of sanctification are contained in frequent services and sacraments. He believes in elevating the souls of his people by *choral* services. There are exceptions to the rule that high-churchmen undervalue preaching. Canon Liddon and Knox-Little are notable exceptions. But the rule holds good. The criticisms of the services in such churches may be found in the most flippant journals of the day. They will be to this effect:—"A highly fashionable gathering of the élite of — attended the service at —. The intoning was all that could be desired, and the lessons were read by Rev. —, who modulates his voice admirably. The tenor solo in the Te Deum was a little below the mark, but the Jubilate by — was rendered magnificently. The sermon, as far as it could be heard, seemed to enunciate somewhat peculiar views, but was pleasantly adapted to the congregation, as it did not occupy more than a quarter of an hour."

The low-churchman, as he is called, offers many different varieties of style in preaching. But, as a rule, he differs from the broad churchman, inasmuch as he believes and preaches plainly faith in the Crucified One as the only, the immediate, and the all-sufficient justification from the curse consequent upon breaking God's law. He is generally reproached with being narrow-minded and old-fashioned. Those who never go near him say that he loves to preach about eternal punishment. Those who know him better are aware that he often shrinks from mentioning this terrible reality, until his conscience and his belief in the Bible as the literal Word of God compel him to attempt to rouse all the souls committed to him from the fatal delusion of doubting it. In conclusion, we may deplore that the world should ever have seen such differences between members of our church as to invent the three titles which we have resorted to, to make our remarks intelligible. If the Christian members of the different congregations, whatever external badge the world may have given their preachers, would only pray more in their homes for them, then the carping critics would have to keep silence, for all men would count our preachers as they did John the Baptist, "prophets indeed."

THE BISHOP OF SYDNEY'S PROPOSED DEPARTURE FOR EUROPE.

Our readers will be glad to learn that the improvement in his Lordship's health, which we spoke of in our last issue, has steadily advanced, and that he is very much better than he was then. All his powers have been returning more fully, and he is now able to take short walks at Bishops court. It is, however, the decided opinion of his medical advisers that he should withdraw entirely from the active work of his diocese for the period of twelve months, in order that he may, after such a complete rest, resume his place amongst us with the prospect of prolonged usefulness. This, we fully believe, is the ardent wish and hope of the great body of churchmen in this colony, and of thousands who stand without the Church of which he is the Bishop and Metropolitan. The sorrow at his illness has been widespread and deep, and the joy would be equally great and distributed to see him in perfect health again. They would feel his removal to be a great and heavy loss to the Church over which he presides; and they cannot but pray that, if it be the will of God, that period may be many years deferred.

His episcopate has been marked with great success. The progress of the Church under his oversight, we heard Bishop Perry once say, surpassed that of any other colonial diocese with which he was acquainted. And that progress would have been still greater, if the means of church extension had been more liberally supplied.

His Lordship's present intention is to leave the colony on the 10th instant by the P. and O. mail steamer. There will be no public leave-taking or meetings connected with

his departure. But we feel assured that he and Mrs. Barker will carry with them the warm sympathy and affection of the Church, and will be followed by the earnest prayers of thousands in this colony.

DEVOTIONAL READING.

THOUGHTS SUGGESTED BY NAMES GIVEN TO CHRISTIANS IN THE NEW TESTAMENT.

II.—SONS OF GOD.

As many as received Him, to them gave He power (right or privilege) to become the sons of God.—John i. 12.

Beloved, now are we the sons of God.—1 John iii. 2.

Christianity towers high above all other religious systems in the grandeur of the hopes it inspires, and of the privileges it confers. It finds man in a low, miserable condition of sin, ignorance, and error, groping in the dark as to the future; and it brings to him knowledge, life, and power. It reveals to him a God whom he knew not; a Saviour whom he sorely needs, and an Eternal and Almighty Spirit whom that Saviour offers to put within him, as the Spirit of Life, of Love, and of Holiness. It maps out before him an immortality of life and glory in the presence of God, in another and higher world. And it says to him: All this will be yours, if you set your heart to attain it, and receive in humble faith that Saviour whom God hath sent.

And then it does not tantalise us by holding out these blessings without giving them. Those who believe are made partakers of them, and know it in their hearts. They have the *earnest* of the Spirit, the deposit which ensures the full possession of the inheritance. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—Gal. iv. 6. Compare Romans viii. 14, 15. We observe then, first, that there is thus a *vital union formed between God and the individual soul*. Not as when it is said of all men, heathen as well as Christian—"In Him we live and move and have our being"—which is a great truth little heeded by mankind, even when they have been taught it: but in an especial manner, as when friendship, and sympathy, and love exist between a father and his child; and there is a unity of interest, of desire, and purpose, and aim between them. Again, *heirship is the result and accompaniment of sonship*. If children, then heirs, heirs of God and joint heirs with Christ (Rom. viii. 17). There is something magnificently grand in this thought. Heirs of God! Joint heirs with Christ! Rightfully and lawfully invested with the title to all the privileges of His Kingdom, and the blessings of His Home. O let us think upon this and have it in our minds continually! What is earth and all its beauties in comparison? What all its glories, honours, and riches? The child of God may well look down upon them with indifference, knowing that it is but a little time and he shall inherit all things (Rev. xxi. 7).

But again: if I am a son of God, *I must endeavour to be like Him*. Like Him, in some degree I am already, if truly His child; but it is my duty to become so more and more. The dutiful and affectionate son studies to copy his father's example. He looks at his excellencies and endeavours to acquire them. Day by day he treads in his steps, acts in his spirit, labours to carry his principles into effect. And so should I if I am a child of God. This is what I am commanded—"Be ye therefore followers (imitators) of God, as dear children" (Ephes. v. 1).

And is it not the duty of a son to be obedient? Let us look at the Lord's prayer. "Thy will be done in earth as it is in heaven." If we are sincere in desiring what is expressed in this petition, we shall bend our wills wholly to our Heavenly Father's will. In doing and in suffering, in bearing and waiting, in patient submission and calm resignation, we shall obey that will—"Not mine, O Lord, but thine be done."

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say—
Thy will be done.

The sons of God may well rejoice in their high privileges and glorious prospects. And the more they do

so, the happier and holier will they become; the more buoyant and cheerful amid the sorrows and cares which are inseparable from their present condition in a world of sin and trouble; the more will they realize of the power of the Gospel; and the greater will be the reality of their religious life, and of its power to do for them what it professes.

THE MONTH.

GREAT excitement prevailed over the election of the committee for the School of Arts. It became known throughout the city that an attempt would be made by the secularists to have a committee after their own heart. The knowledge of this drew forth the energies of those who were determined at any cost to resist the encroachment of those who would overthrow the truth of God, and pervert our institutions. The result is that the noisy party is almost unrepresented on the committee. We hope that the new committee will take steps to purge the library of the many objectionable books which are at present to be found on the shelves. It would be a good thing if Christian people who are not subscribers to the institution would join, in order to guard it from the designs of those who would turn it into an infidel club.

SIR HENRY PARKES proposes to establish a new system of local government. To this end he has introduced a bill into the Legislature. It is a very comprehensive measure. It contains 456 clauses, and is divided into 37 parts. It has three main divisions. The first deals with the constitution of the "Local Government Board." The second with sanitary regulations. The third with the union of districts, &c. The passing of this measure will give our legislators plenty to think and talk about for some time to come.

OUR Colonial Treasurer is very fortunate. He is privileged to appear before the House with his estimates of expenditure and revenue for the year without any proposal of new taxation. He estimates that at the end of the year there will be a surplus of revenue over expenditure of £200,000. It very often happens that expectations of revenue are not realised by financiers. The desire to avoid new taxation tempts them to contemplate receipts which never come to hand. However, we shall look, with our Treasurer, on the bright side of things, and congratulate ourselves upon our prosperity. But let us not forget from whom all our blessings come. There is danger in prosperity. It becomes us to recognise the God of nations to acknowledge Him who orders the affairs of nations as well as individuals. We have not been without warning recently. Let us give heed to the gentle loving reproof of our God, lest He visit us with national trouble, humbling our pride, checking our self-indulgence, and forcing us as a people to regard Him whom we are so prone to forget.

THE Young Men's Christian Association has presented another report to its members and to the public generally. It contains a valuable record of work done in the name of the Lord. The various agencies which have been adopted by this association have been vigorously and successfully carried on during the past year. These are now well organised, and may be expected to bear fruit in an increasing degree in the future. The evangelistic work of the association has been attended with great blessing, and has supplied a want which has been deeply felt by those who have at heart the spiritual welfare of the "masses." Classes of various kinds have been held, and have been well attended, and have proved means of intellectual and spiritual profit. The finances are in a fairly satisfactory condition, compared with those of kindred societies; but with it, as with all religious institutions, it is evident that even Christians have not learnt the duty and privilege of giving. An institution such as this, whose existence and objects are so manifestly favourable to all who have to do with young men, should command a moral and pecuniary support far beyond that which it does obtain. We commend the report, when it is issued, to the study of Christian people.

WE are glad to know that the Church Society has recovered considerably from its depressed condition. The report of the Finance Committee, at the last meeting, was most encouraging. Large increases were reported from many of the branches, the total increase for the half-year being about £600. Some large donations were handed in from persons who desired to aid in reducing the indebtedness of the society. But, notwithstanding this, the committee felt bound to press for the reduction of all grants made for the year 1881 by 20 per cent. It was, however, determined that at the expiration of six months, if the finances of the society warranted it, the grants should be reconsidered, with a view to restoring them to the original amount—if the circumstances of the parishes justified the increase. We are greatly in hopes that the interest which has been rekindled on behalf of the Church Society by the organising secretary will continue to grow, so that not only may the work which has been carried on be maintained, but larger enterprises in the cause of Christ undertaken. The great want is parochial organisation. If the auxiliaries were properly organised, and collections regularly made, we are sure that there would be no want of money. If the members of the Church of England in our parishes were reached by the agents of this society, and informed of its aim and objects, they would readily give a little monthly or quarterly to those who called upon them for their subscriptions. Thus two objects would be attained. The people generally would have an interest in the support and working of the church, and the small

contributions of the many would supply an adequate and reliable revenue to meet the wants of the diocese.

CHURCH work has begun auspiciously at Summer Hill. At the beginning of this year the Rev. John Vaughan was appointed the incumbent of the new parish. Church, school, and parsonage have to be provided. Land has been purchased in a suitable position, and a school-church already commenced. The foundation stone was laid on Saturday, the 12th of February, in the presence of a large company, composed of residents of the parish and visitors from other suburbs. The service was conducted by the Dean of Sydney, and the stone laid by Mrs. Barker. A large sum of money was collected on the stone, considerable impetus being given by handsome donations from some of the leading churchmen of the diocese. It is hoped that in the building will be ready for use by the first Sunday in May. In the meantime service and Sunday-school are held in the Oddfellows' Hall. A fair congregation has already been gathered, and the attendance at Sunday-school is most encouraging.

NEW institutions of a general character deserve our sympathy and support more than the "City Mission." Its agents are men of piety and earnestness, fired by love to their fellow-creatures. They undertake work which, if not altogether outside of the churches, yet is supplementary to it. The record of their labours is such as to gladden the hearts of all who sometimes mourn over the miserable condition of many who live in the lanes and back streets of our city. Many poor, benighted ones are reached by the City Missionaries, and from their lips hear the glad tidings of the Gospel of Christ. The instances of reclaimed profligates are not few in number. Many date a respectable, honest, happy life, from the visit of the City Missionary. The annual meeting in connection with this mission has been recently held. We are glad to notice that it has received a fair share of public support, and that it has decided to employ an additional labourer. Many of our Christian people have no idea of the wretched lives which are spent by some of our fellow-creatures in the back slums. It resembles more the life of a brute than that of a human being. To this ignorance we attribute the slender support which is granted to institutions which aim at the reclamation of these degraded members of the human family. It is true that "one half of the world knows not how the other half live." A little personal acquaintance with the condition of hundreds of our fellow-creatures in parts of Sydney would have the effect, we think, of stimulating to increased liberality many who withhold support from works of real usefulness.

THE Sunday School Institute is to have its annual meeting on the 22nd inst., in the Masonic Hall, York-street. The committee propose to have a conference in conjunction with the usual meeting routine. Two papers will be read and discussed. The subject of the first will be, "The Sunday-school Teachers," and the second, "The Preparation of the Lesson." The opener of each subject will be allowed 15 minutes, and succeeding speakers 5 minutes each. Many useful lessons should be brought out by the discussion, and we hope that many teachers will attend upon the occasion. Several meetings of the committee have been held, and work has been entered upon with much heart and vigour. If the Institute be supported, as it should be, by those for whose benefit it exists, it will prove a great power in this diocese, and a means of great influence. We counsel the clergy to have their schools affiliated to the Institute, and teachers to become members.

THE Rev. J. D. Langley has retired from the office of Organising Secretary of the Church Society. He took office in the beginning of last July, and ever since has been constantly engaged in the work of the society. He has visited all the branches where his services were acceptable, and has succeeded in putting them upon a better footing than they have been hitherto. But he has recently suffered much in health, and his medical adviser has ordered him to rest for a time. He has determined to visit England for 12 months, and will leave the colony on the 10th of March. We are sure that our readers will follow him with their prayers and best wishes. We trust that he may come back with renewed strength to carry on the important work which the great Head of the Church has placed in his hands. The Rev. J. Hargrave will officiate at St. David's until his return.

MARRIAGE.

HOLIDAY—PORTER.—On the 20th December, at St. Mary's, Balmain, by the Rev. T. B. Tress, Rev. T. Holiday, of Condobolin, to Mary, eldest daughter of James Porter, Balmain.

CHURCH NEWS.

Diocesan Intelligence.

THE CHURCH SOCIETY.—The usual monthly meeting was held on the 7th February, and was unusually well attended as well as unusually protracted. The annexed Report of the Finance and Auxiliaries' Committee, on the grants in aid of stipends for the current year, was considered and debated at some length, and was finally carried. By this resolution a reduction was made on all such grants of 20 per cent., except in the case of the new parishes of Gordon, Enmore, Macdonaldtown, and St. Saviour's, Beaufort. Mr. Gordon, however, gave notice of motion for the next meeting—"That if at the end of six months it shall appear that the funds of the society have increased, the claims of the reduced grants be reconsidered on their merits, with

the view of making up or discontinuing the reduction so far as may be practicable." Mr. Langley applied to be relieved from the duties of organising secretary, as he believed his services were no longer required, and that it would be necessary for him to have a month's leave of absence. On the Rev. Canon Stephen's motion, it was resolved that the Rev. J. D. Langley's request to be relieved of his duties as the paid organising secretary be acceded to, and that this committee do hereby record its appreciation of the very efficient manner in which those duties have been performed; and that, in consideration of his valuable services, one month's salary be granted him from the date of resignation taking effect. On the motion of the Rev. Robert L. King, a committee was appointed to consider what steps may be taken with reference to the case of sailors visiting the port of Sydney, and to report at the next meeting. The annual meeting of the society was fixed for Tuesday evening, the 15th March, in the Church Society's House, Phillip-street.

MISSION TO SEAMEN.—The Chapter of the Rural Deanery of Balmain brought under the notice of the Bishop, some months ago, the necessity of making some special provision for the spiritual needs of the seamen belonging to our Church, who in such large numbers visit our port. An effort was made to get subscriptions from each city and suburban parish in aid of the stipend of an ordained missionary, who, it was hoped, would be Mr. Shearstone, so favourably known for his zealous and successful labours for the welfare of sailors both of the naval and mercantile marine. A small, and altogether inadequate, sum was collected, and the proposed Church of England Mission to Seamen seemed to be as far off initiation as if it had never been thought of. Our readers will be glad to hear that, at the instance of the Dean and Rev. R. L. King, the Rural Dean of Balmain, the matter has been taken up by the Committee of the Church Society, which has appointed a sub-committee to consider the best steps to be taken for forming the mission, and for securing the permanent and undivided services of Mr. Shearstone, who is now a gratuitous labourer in a cause to which, we understand, he will be quite willing wholly to devote himself. We trust that the sub-committee will take up the matter with all the spirit and energy that its importance demands, and ere long the neglect of our sailor members by the Church in this city will be a thing of the past.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—A meeting of the committee was held in one of the rooms of the Diocesan Registry on Wednesday afternoon, the 23rd of February, Canon Stephen in the chair. The secretaries (Rev. H. A. Barker and Mr. E. Deas-Thomson) reported the formation of several branches in various parts of the colony, and also the holding of several meetings, at which the aims and claims of the society were advanced, and satisfactory progress made. The treasurer, Dr. Hansard, reported a balance of over £30 to the credit of the committee. Grants were made to meet expenses of printing the annual report, advertisements, and the importing of temperance literature. Mr. Ernest Eager was appointed assistant secretary, and the name of Rev. Dr. Ellis was added to the committee. The Rev. H. Walker Taylor took his seat as representative for St. Paul's branch, Sydney, and Mr. Bevis for St. James'. It was agreed that the Rev. John D. Langley, a member of the committee, be specially accredited to the parent society in England. The next quarterly meeting was fixed for Tuesday, April 26th, to be held in the church society's house at a quarter to 8 p.m.

Canon O'Reilly is better, and able to resume duty partially. Canon Moreton sailed on the 10th February. Rev. C. Fuddle had a purse of sovereigns presented to him prior to his departure on a visit to England. The Rev. B. W. Young, of Burwood Heights, is ill, and has been obliged to seek rest and change. The Rev. Wm. Lumsdaine has been appointed to Gladesville. No successor has yet been found to Mr. Lumsdaine at Burwood. We believe that to Balmain West the Rev. F. Madgwick will be appointed.

Parochial Intelligence.

ST. PETER'S, WOOLLOOMOOLOO.—After Divine service on Wednesday evening, February 9, conducted by the Rev. Canon Stephen, a crowded meeting of the congregation was held, the Dean in the chair, to take farewell of Canon Moreton who was to leave the next day for England, in consequence of threatened illness of a serious character. After some introductory remarks by the Dean, expressive of the great regard he had for Mr. Moreton, his respect for his character as a Christian man, and his appreciation of his work in that parish, the churchwardens presented their beloved pastor with an address, and with a purse of £305 in token of the love borne him by his people. The Canon, in very feeling terms, acknowledged the gift, and after a brief review of the progress of the Church in the district, which we would observe has been of a very remarkable character, he bespoke the sympathy and hearty co-operation of the large and deeply interested audience for his *locum tenens*, Mr. McKeown. The meeting was also addressed by Mr. McKeown in a very sensible and manly speech, just the thing for one in his position; and by Revs. Frank Elder and Canon Stephen.

HOLY TRINITY, SYDNEY.—On Tuesday evening, February 8, a meeting of subscribers to the memorial of the late Rev. E. Rogers, was held in the infants' school-room. The treasurer announced that the sum of £142 11s. 6d. had been received, and further sums were expected. It was unanimously resolved that the memorial should take the form of a crosset, bearing a suitable inscription, to be erected in Trinity Church.

ST. MARY'S, BALMAIN.—THE CHURCH SOCIETY.—The annual meeting of St. Mary's Auxiliary to the Church Society was held in the school-room, Adolphus-street, on Wednesday, the 2nd of February. The Rev. Canon Stephen, J. D. Langley, and Alexander Gordon, Esq., attended as a deputation from the parent society, and in the course of the evening gave interesting accounts of the society's work. They also brought out very vividly the wants of the society, and showed

the great need that there was for increased support. The reports of the secretary and treasurer revealed an improvement in the aid given by their branch to the general fund of the society, the increase being to the extent of about £22. A new committee was appointed for the year, and the meeting closed with a hymn and the Benediction.

PAROCHIAL ASSOCIATION.—The annual meeting of St. Mary's Parochial Association was held in the school-room, Adolphus-street, on Friday, 11th February. The meeting was preceded by a tea, which was partaken of by a large number of the parishioners. The report of the secretary showed that some useful work had been done by means of the association during the year. The treasurer gave his statement, which was satisfactory, inasmuch as, notwithstanding considerable expenditure, a small balance was in hand with which to commence the year. The meeting was addressed by the Rev. T. Wilson, of Randwick; the Rev. J. Hargrave, of St. David's, Surry Hills; and the Rev. W. Moore, of Balmain. The choir contributed to the pleasure of the evening by rendering several sacred pieces, which were much appreciated.

SS. SIMON AND JUDE, SURRY HILLS.—The second part of the lecture on "Missionary Work in India" was delivered in this church on Monday evening, February 7, by the Rev. Canon Stephen, to a large and appreciative audience. The first part of the lecture was given about three months ago. At the close of the lecture, the Rev. J. Hargrave, on behalf of the Church Committee, presented an English lever watch to Mr. H. J. Noble, the organiser, as a mark of the esteem in which he is held by them. The resident acknowledged the gift, and the meeting closed with the Benediction. At the usual quarterly tea-meeting of the Sunday school teachers held last month at St. David's School-room, the Rev. E. A. Colvin, late in charge of this church, was presented with a set of handsome and serviceable books by the superintendent. In making the presentation, expression was again given, in a few well chosen sentences, to the high esteem in which the rev. gentleman was held by his late parishioners, and on behalf of his numerous friends, they wished him God speed in his ministry. Mr. Colvin replied in a few words of advice to his late co-workers.

ST. JOHN'S, DARLINGHURST.—The anniversary meeting of the branch of the Church of England Temperance Society was held on the 23rd ult. A tea was given to the members of the juvenile branch, numbering about 140, by Mrs. Arundel Barker, of Elleslie, in honour of Mrs. C. A. Barker, who had been an earnest worker in the cause since the foundation of this society. After tea, the Rev. T. Hayden, in appropriate words, bade farewell to Captain and Mrs. Barker, and wished them God speed on their journey. At 8 p.m. a public meeting was held in the school-room, which was prettily decorated with palms and flags made by the ladies—a work we heartily commend to our fair friends elsewhere. The chair was occupied by Rev. H. A. Barker, vice-president; and among others present were the Rev. W. H. Ullmann, Capt. Eldred, Capt. Arundel Barker, and Messrs. W. L. Docker, J. S. Shearston, S. Hardy, &c. The programme included songs, part songs and duets. Addresses were given by the Rev. W. H. Ullmann, of Enmore, and by Capt. Arundel Barker, of the 80th (P.V.) regiment, who gave an interesting account of temperance work in the army, stating that those regiments which had most teetotallers in their ranks had also the least crime and the fewest prisoners. The Chairman, in conclusion, congratulated the society on having attained the age of one year, saying that none of the other prosperous infants under his care would be as old for two months. He spoke of the rapid increase of membership, and hoped that by the year 5000 members at the close of the present year.

WAVERTLY.—The annual meeting of the auxiliary to the Church Society was held in St. Mary's schoolhouse on the 11th February, the Rev. H. Arundel Barker in the chair. The report, which was of a very satisfactory character, as announcing a marked increase in the subscriptions, was read by the secretary. The deputation from the parent society consisted of the Rev. S. H. Child and Mr. Alexander Gordon, who addressed the meeting at some length, and, in doing so, made urgent and telling appeals on behalf of the society. The office-bearers and committee for the current year were duly appointed.

SUMMER HILL.—The work in the new parish of Summer Hill has been commenced. Pending the erection of the school-church, Mr. Vaughan is conducting divine service and Sunday school in the Oddfellows' hall, Liverpool road, and the attendance at the introductory services has been encouraging. The church committee is working well. Sufficient land for church, school, and parsonage, in a central position, has been secured, and a contract for the erection of the school-church accepted. The cost of the land and school-church will be about £2900, towards which some £500 has been promised or paid. The corner stone of the school-church, which is to be called St. Andrew's, was laid by Mrs. Barker, the Bishop's wife, on Saturday, the 12th February, in the presence of a large concourse of people, including the clergy officiating at the ceremony, viz, the Dean, Rev. Dr. Coletto, and the incumbent, Rev. John Vaughan, and the Revs. Wm. Hough, Robert Taylor, H. A. Barker, Julian Rowcell, E. Symonds, E. M. Sainsford, Joseph Campbell, T. B. Tress, and J. Hargrave. There were also present Messrs A. Stuart, M.L.A., H. E. Allan, H. Shadforth, Hugh Robinson, G. A. Robey, and G. Griffiths. At the conclusion of the ceremony, the Dean addressed the assemblage in the following words, for which we are indebted to the *Sydney Morning Herald*.—He said he felt sure that there was not one amongst them that afternoon who did not feel regret at one circumstance—namely, that they were deprived, in the providence of God, of the presence of their beloved Bishop, who had taken so deep an interest in the work which they had engaged in to commence. He felt at the same time persuaded that they were rejoiced to know good reason to hope that in time he might be so far recovered in all his bodily and mental faculties that they would be able to see him again amongst them as their beloved diocesan, and to hear his wise

counsels and valued advice and instructions. (Hear, hear.) But while the Bishop was unable to be present that afternoon to lay the foundation stone, they all felt very glad and thankful, he was sure, that Mrs. Barker had so kindly consented to perform the ceremony. (Hear, hear.) And he hoped they would take it as an indication of the deep interest that lady felt in the work which was about to be commenced at Summer Hill. The ceremony, though very little in itself, was one of great importance if it was viewed in the light of the results which were likely to be achieved, and the benefits to be derived from it. He regarded every additional church erected in this colony as an additional means of promoting its best and highest interests, of elevating the character of its people, and of promoting their spiritual welfare, and he thought they might always regard such undertakings as these as a guarantee for the future prosperity of the country, so far, at least, as those effects should follow, which they anticipated. The great prosperity of the country depended on the character of its people. If the character of the people was sound, their prosperity was assured; but if the character of the people was bad, that country could never permanently prosper, for the Scriptures told them that "Righteousness exalteth a nation, whilst sin is the reproach of any people." They could not look around them in this country without seeing how many such guarantees there were in what had been done during the last forty or fifty years; indeed, he believed the greatest number of churches had been erected during the last twenty-five years. But they were that afternoon to undertake a work which was more immediately connected with the welfare of the district of Summer Hill. No one could have travelled up the railway line during the last two or three years without perceiving that the growth of population had been largely on the banks of the river, and it was necessary that some additional steps should be taken along different parts of the line for the increase of the means of grace, and Summer Hill was one of those localities in which that necessity was most evident. Gentlemen who desired to advance the spiritual interests of the neighbourhood, in conjunction with the Bishop and the clergymen of the whole district, had united together to purchase a site and erect a church; and he hoped that that which had begun would be very speedily accomplished. (Hear, hear.) What was required towards that end was unity, energy, and continual dependence upon Almighty God for His blessing to maintain that energy and unity in the people; and he trusted that the services which they were engaging in from Sunday to Sunday would have the effect of quickening their zeal and of making them feel their want more vividly and keenly, and that they would thus be stimulated to put forward their best efforts to obtain their church. In conclusion, he commended his friend, the Rev. John Vaughan, to them as a man of considerable energy, and he hoped that they would rally around him as their pastor, and that they would be united with him zealously and devoutly to accomplish the work they had taken in hand. Mr. Vaughan followed in a very earnest speech, in which he used to the full his well-known powers of persuasion. The money raised reached a handsome sum. The church will be built in the early Gothic style. The internal dimensions will be 54ft. by 80ft., and the walls will be built of brick. The sittings will accommodate 270 persons, and the contract is let for £1360, the total outlay being about £2200.

PARRAMATTA.—The annual meeting of the St. John's auxiliary to the Church Society was held on Monday, February 14th. Canon Gunther presided. He congratulated the parishioners on the large additions they had made to the society's funds, enabling the treasurer to send over £182 to Sydney as a free contribution. The report was read by the secretary (Mr. Schwartzkopf), and was of a highly satisfactory character—the amount collected during the past year amounting to £535. The report having been adopted, on the motion of the Rev. W. Phillips, seconded by Mr. B. Harper, an instructive and telling address was delivered by the Rev. J. Vaughan on "The actual working of the Church Society." The next resolution, pledging the parishioners to increased efforts, was moved by Mr. C. D. Lloyd, and seconded by Mr. Shepherd. Mr. Alexander Gordon then delivered an instructive address on "The principles and objects of the Church of England, requiring for their development a local organization such as the Church Society." A vote of thanks was tendered to the collectors, and a new committee appointed, on the motion of Mr. S. J. Pearson, seconded by Mr. Hughes.

Inter-Diocesan News.

BATHURST.

THE LATE ARCHDEACON GUNTHER.—The clergy of the diocese have erected in the chancel of All Saints' Cathedral a tablet in loving memory of the late Archdeacon Gunther, who laboured in the Western districts for 42 years. The work has been beautifully executed in encaustic tiles by Messrs. Lyon, Cottier, and Co.

ORANGE.—The Rev. F. B. Boyce, Incumbent of Orange, has been compelled, through ill health, to resign his cure, and to proceed to England on twelve months' leave. Mr. Boyce was in labours most abundant, and was very particularly distinguished for his zeal in the cause of temperance. Some of the ablest letters written during the late education contest were from his pen. The diocese can ill afford to lose, even for a time, a man of his parts and high sterling character. At the half-yearly meeting of the Orange Branch of the Church of England Temperance Society, held last month, the committee, in their report—which, we are glad to find, speaks of satisfactory progress—speaks thus of Mr. Boyce and his work as a temperance advocate:—"Our President (the Rev. F. B. Boyce) will leave for England at the end of this month, but when he returns to the colony will, according to our rules, fill his office. Your committee endorse the words of the *Orange Temperance News* as follows:—"Mr. Boyce is the President of the Alliance, and has ever been one of its most faithful and diligent workers. His tongue and pen alike have been

used in the cause of temperance, and his whole influence has been thrown fully into it; he has not been ashamed of the cause, when many men, with less bravery, would have shrunk back, rather than have risked making powerful enemies by the stand he has taken, and we feel sure that he has won the approval of all who desire to see the dawn of a brighter day, when the curse of strong drink is removed. We trust that his trip to England may be a most profitable and happy one, and that in the future a wide sphere of usefulness may be opened to him, that his ministry may be blessed to the conversion of many souls, and his influence may still be fully given to the temperance cause.

NEW CANON.—The Bishop's chaplain, the Rev. E. Dunstan, M.A., has been appointed an Honorary Canon of All Saints' Cathedral.

BLAYNEY.—Sunday, February 6, was a re-letter day in the calendar of the Church of England, in Blayney, and one which had been anticipated and looked forward to with a great deal of interest by both pastor and people. Preparatory confirmation classes had been held both by Canon Moreton and the Incumbent of Christ Church, and considerable instruction had been given in the doctrine and principles of the Christian faith. Though the weather was not all that could be desired, a very large congregation assembled to witness the ceremony. The Right Rev. the Lord Bishop of the Diocese, after the morning service, gave a short suitable address, and then administered the rite of confirmation to eighteen candidates. At the suggestion of the Rev. T. R. C. Campbell, M.A., a motto had been prepared by the skillful hands of the ladies attending the church, which consisted of the words "We will serve the Lord," in white wool on crimson cloth, which was placed on the chancel arch. Curiously enough, without being aware of this circumstance, the Bishop had selected this passage of Scripture for the text of his practical and impressive discourse. Although in the evening the weather was most inclement, a large congregation again assembled to hear the Bishop preach. At the conclusion of the service, the holy communion was administered to a large number of persons, including the majority of those who had been confirmed.

NEWCASTLE.

SCONE.—We have received the annual report of church work done in this parish during the past year, which gives a sum total of very gratifying results, credible alike to the incumbent, the Rev. A. C. Thomas, and to his people. A catechist has been maintained, whose services have been found most useful, and without whose aid it would have been impossible for this large and scattered district to have been worked so thoroughly and systematically. The hope is expressed in the report, that at no distant date a new parish may be formed. We perceive, under the head of Endowment, that the premium on the policy of assurance for £1000 in the Mutual Provident Society, on the life of a former incumbent, the Venerable Archdeacon Child, has been recently paid for 17 years; and the policy, with accrued bonuses, was, at the last quinquennial investigation, on 31st December, 1878, worth £1345 10s. 7d. It is "for the sole purpose of endowing the parish, and of assisting to provide an income for all succeeding clergymen at St. Luke's, Scone."

PRESENTATION.—The Rev. William Lund, late curate to Archdeacon Child, has been presented with a purse of sovereigns on his departure from Morpeth. Mr. Lund has received the offer of employment in the Diocese of Goulburn.

GOULBURN.

BOMBALA.—Intelligence has been received of the death, in India, of the Rev. Samuel Percival, a former incumbent for many years. At the usual monthly meeting of the Parochial Committee, held on the 1st February, the following resolution was carried:—"That this committee has heard with regret the decease of Mr. Percival for many years an incumbent of this parish, and desires to express its sympathy with Mrs. Percival and family in their bereavement and affliction; and that a copy of this resolution be forwarded to Mrs. Percival."

PAMBULA.—The Rev. Richard Leigh has been appointed to the cure of this parish.

TEMORA.—This new gold-field has been recently visited by the Bishop and Mrs. Thomas, who have been most indefatigable in their personal exertions to secure a stipend for a settled clergyman, and to arrange for the erection of a church.

COOTAMUNDRA.—The foundation stone of Christ Church parsonage, or, as our southern friends love to have it, vicarage, was laid by Mrs. Thomas on Tuesday afternoon, the 15th February, in the presence of the Bishop, the incumbent, the Rev. S. B. Holt, and other clergymen. After singing and prayer, Mr. Holt drew attention to the fact that the day was the anniversary of the consecration of Bishop Broughton, the first bishop and metropolitan of Australia. Mr. E. P. Barnes, J.P., having presented Mrs. Thomas with the mallet and trowel, asked her, in the name of the parishioners, to lay the stone, which she did with the customary formalities. The assemblage was then addressed by Mr. Holt, the Bishop, and other gentlemen. We have only space for his Lordship's speech, which we are glad of the opportunity of inserting, as it gives in very short compass a most gratifying account of the progress and substantial growth of his diocese. He said he had accompanied Mrs. Thomas when she laid the foundation stone of the church some time since, and on his present visit he was struck with the improvement observable in both spiritual and material things. There were now two parishes where there was one before; and in a short time there would be a third, of which Temora would be the centre. It was a great comfort when clergymen were provided with suitable homes—it acted like birdlime upon them, and kept them from coveting other parishes. Having referred to the encouraging progress which had been made since the creation of the diocese, in which there were now thirty-six parishes, he commended the minister and parish of Cootamundra to God and His keeping, and he trusted they should be permitted to return and see the completion of the vicarage. The diocese needed more vicarages still—at Adelong, Narandera, June, Temora, and Paralga;

in fact, the work was never ended. Mrs. Thomas and he had travelled thousands of miles through the diocese prosecuting the work of the church, and had thus had ample opportunity of seeing what progress was being made; and they now found that, whereas in the early history of the diocese houses were few and far between, now they found a warm welcome in every part. He need scarcely say he was much gratified at this progress. Mrs. Thomas had laid the first foundation stone in the diocese; and it would be matter of comfort and gratulation to see not only the increase of parishes but also a subdivision of the diocese, as all worked for a heavenly and a divine Master. He was glad to know that their minister was free from troubles with the parishioners. He begged to thank the officers-bearers for assistance in the past, and trusted that they and the laity generally would continue to work together in the interests of the church. In conclusion, he congratulated Mr. Holt upon attaining a comfortable vicarage. £75 15s. was the total amount in money and contributions placed on the stone, £50 being contributed by the Bishop.

JUNEE.—On Sunday, Feb. 20th, the new Anglican Church, Junee, was opened by the Rev. T. Watson. The building, which is erected of wood, stands near the police barracks, at Junee railway station, being very pleasantly situated, and is built in the Gothic style. The dimensions of the building are 35 feet x 20 feet x 13 feet. Punetually at 3.30 p.m. the Rev. Mr. Watson opened the church, and preached from the text 132nd Psalm, 7th, 8th, and 9th verses. The building was crammed full of worshippers, there being no less than 160 people inside, while numbers could not gain admittance. Mr. T. W. Hammond read the lessons, and with Mr. Horn, acted as churchwarden. The building is entirely out of debt, and the collection made on Sunday speaks well for the future of the church, the sum of £15 10s. 6d. being placed in the offertory plates. The seats have been made by Messrs. Hudson Bros., of Sydney, and are most comfortable; whilst the reading-desk, pulpit, and communion table have been presented by friends in Sydney. These latter had not arrived on Sunday last, so Mr. Watson did the best he could under the circumstances. Never was there seen such a gathering at Junee, and the earnest desire shown by the people to have a place of worship in which they could meet together well repays Mr. Watson for the energy he has displayed in the erection of this, the third church in the district, since he came to take part in its ministrations.

GRAFTON AND ARMIDALE.

THE BISHOP.—The Bishop has returned from England, and has been very cordially welcomed at Armidale. On his way thither he stopped at Tamworth, and consecrated the new church on Sunday, the 13th February.

URALLA.—A new and substantial parsonage has just been completed in this township, and is undoubtedly one of the finest structures of the kind in the northern district. The total cost of the building, so far, is about £900, of which a considerable portion has been collected and promised, and no doubt the good work will be aided by every loyal churchman in the parish when waited upon in due season. Almost all the credit attaching to the arduous task of collecting the necessary funds with which to erect the parsonage belongs to the Rev. D. M. Sinclair and Mrs. Sinclair (the latter especially having contributed very liberally to the object).

TAMWORTH.—Divine Service was said in St. John's Church, Tamworth, for the first time on Sunday, February 13. The Bishop of Grafton and Armidale preached both morning and evening, and was assisted in the services by the Rev. D. M. Sinclair, Incumbent of Uralla; and the Rev. W. J. Killick, Piddington, Incumbent of Tamworth. His Lordship has but recently arrived from a visit to England, and is still suffering from the effects of a difficult and painful operation which was there performed on him. Mrs. Hole presided at the musical instrument which does temporary duty for the organ, and the choir was conducted by Mr. Hole. The collections realised something over fifty pounds. On Monday evening, a meeting of persons interested in the Church was held in the Oddfellows' Hall. His Lordship presided, and delivered the opening address, which was listened to attentively, and frequently applauded. The Hon. P. G. King, in the absence of the Treasurer, offered some remarks bearing upon the difficulties under which the church had been erected, and stated that the building would cost in round numbers £3,000; of the sum, about £1300 had been paid, and the balance had been obtained from the Bank of New South Wales, on security of several people who evinced sufficient interest in the church to lend their names. Mr. King's remarks were received with signs of approval. The Rev. Mr. Sinclair also addressed the meeting, and amongst other matters he commented upon the diffidence of the town of Tamworth at the present day, and its condition forty years ago, when he first visited it. The Rev. Mr. Piddington reviewed some circumstances in connection with the church affairs, and thanked the ladies and gentlemen who had rendered him valuable assistance. Some pieces of music were sung by the choir, and the meeting was terminated by His Lordship, with the customary formalities.

TASMANIA.

LONGFORD.—The many friends of the Rev. Arthur Wayne, in the Newcastle Diocese especially, will be glad to read the following account from the *Church News* of the restoration of his church at Longford:—"On the Wednesday following Christmas-day, Christ Church, Longford, which has been closed for about ten months, undergoing renovation, was re-opened. The following clergymen were present:—Rev. A. Wayne (the incumbent), Archdeacon Hales (who preached in the morning), Canon Adams, Revs. Jones (who preached the evening sermon), Norman, Evans, Chambers, Cass, Hogg, and Galer. At 2 o'clock a public dinner was laid out in the school-room, provision being made for about 300, but only about 60 were present. The gift auction was postponed, and there was tea provided at 6 o'clock in the school-room, and an evening service in the church at half-past 7. The internal appearance of the church is quite altered,

and it is now comparable with any church in the island. The old columns have been replaced by cast-iron columns, painted to resemble grey granite, and capped with red granite. There are five Gothic arches on each side, and a large arch at the west, enclosing a chancel, with smaller ones over the west of the transepts, forming compartments for organ and vestry on either side. The large painted window has been sent to Melbourne, and been quite restored; and the side windows have been replaced by new ones glazed with cathedral-glass. The seats have been quite transformed, and are painted oak. The communion-table stands three steps higher than the floor, and is covered with a handsome velvet covering, which, with the carpet, has been the gift of W. H. D. Archer, Esq., of Brickendon, at a cost of about £50. The table is enclosed by a handrail, supported by four iron and brass standards. On the first rise from the floor stands the prayer-desk on one side and the pulpit on the other; the lectern being on the floor of the church, at the head of the centre aisle. The ceiling is of pine, varnished. At night the building is lighted with 26 lamps. There is a movement to erect a mural tablet to the memory of Archdeacon Davies, who was for so many years incumbent of Longford, and who was so universally esteemed and beloved. The total cost of the renovation has been about £1,300."

APPOINTMENTS.—The Rev. Bernard Keene Bourdillon to Emu Bay; and the Rev. W. C. Roberts to the temporary charge of the Mersey.

MELBOURNE.

THE LATE DR. CAIRNS.—"One by one," says the *Messenger*, the old identities of the capital and of the colony are being borne away to their 'long home.' It was only the other day that our representative men were gathered in the Melbourne Cemetery to pay the last tribute of respect to one of the foremost of our citizens, distinguished alike as an upright judge and a man of letters, the relaxation of whose busy career had been to promote the culture of art and literature in a somewhat unpromising soil. Now, again, we have to mourn the loss of one no less eminent in his particular sphere than Sir Redmond Barry. The last Sunday in January witnessed the close of the honourable and useful life of Dr. Adam Cairns. For more than seven and twenty years he was recognised throughout the land as a dauntless and outspoken champion of what he held as truth. No one who knows anything of Scotland can have failed to admire and reverence the remarkable type of 'minister' to which the national Presbyterianism has given birth. Accepting with all their souls the rigid definitions of the *Westminster Confession* as the truest possible interpretation of God's Word and will, they have been decided in their convictions, unflinching in their utterances, filled with evangelic zeal, and have left their mark on the fortunes of their Church, and on the minds and lives of all who have come within their influence. The regular minister of the modern school is a man of a different sort. He prefers the rationalism of Germany to the Calvinism of Geneva, and a mild Anglicanism in public worship to the austere Puritanism of Scottish traditions. Dr. Cairns was of the older school, and perhaps one of the worthiest examples of its more eminent adherents. The Gospel trumpet in his hands gave forth no uncertain nor unmeaning sound; grounded and settled in the faith as he had been taught it by men of evangelical renown, the aim of his life was to impress on others the same deep, unswerving trust in the truths of the New Testament which long since had brought peace and comfort to himself. He was 'a workman that needeth not to be ashamed.' Peace be with him. The charities of the colony will miss his generous aid and stalwart advocacy, and his own communion will mourn the loss of a spiritual father. It is not our province to write his biography, nor to estimate the value of his denominational work, but we think it our duty, as it is our privilege, to place on record our reverence for his character, our cordial appreciation of his faithfulness and zeal, and our respect for his ability, and our sincere sympathy with the sorrow of those on whom his removal falls most heavily. In some particulars it is probable that Victoria may never look upon his like again. It is hardly such characters as his that the tendencies of the age are operating to shape and consolidate, though we would fain hope that a portion, at least, of the spirit of the departed Elijah may rest on some younger instruments to the needs of the times and the requirements of His truth. We are old enough to remember the sort of electric shock which passed through Scotland in May, 1847, when Dr. Chambers, of Edinburgh, was found dead in his bed as Dr. Cairns was found in his. The latter, no doubt, was not, and could not be, to Victoria what the former was to Scotland; but there is, perhaps, a sufficient likeness in their character, and there is certainly a sufficient sameness in the manner of their end, to suggest the comparison. Each had laboured successfully in the building up of a new church organization; each was famed for eloquence, ability, enthusiasm, and energy; each lived to a good old age; and though more or less retired from active toil, each died, so to say, in harness. It is of God's great mercy that His worn-out veterans are spared the sufferings and trials of prolonged sickness. In Dr. Cairns' case, though his sudden call must have deepened the grief of near friends, yet we feel sure that not even they would have wished it otherwise, or will wish it otherwise, when the first sharp pangs of bereavement have been modified by time. In his case sudden death, we believe, meant sudden rest, and peace, and joy. The Sunday he purposed to spend in the ministrations of the sanctuary was spent in calm repose amid the 'sweet societies' of Paradise; the worship of the church militant was exchanged for the worship of the church expectant. Who can doubt that to depart was 'far better'?"

CANADA.

The following Canons have been carried by the Provincial Synod of Canada:—

(1.) Lay readers may be employed in any parish or mission under the following conditions:—The lay reader shall be selected by the rector or missionary in charge, and shall be recommended by him to the Bishop for his license; and the Bishop, having satisfied himself

that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer-book for the office, may license him as a lay reader in the form hereto subjoined; and where practicable shall admit him in person or by deputy to his office in the presence of the people amongst whom he is to labour.

(2.) A deacon need not surrender his worldly calling or business if the said calling be approved by the Bishop, unless he be a candidate for the office of the priesthood, to which he shall not be admitted till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of each diocese may impose. Every deacon who shall from necessity be placed in charge of a parish or mission shall be under the direction of a supervising priest until he be advanced to the priesthood.

THE MISSION FIELD.

THE GROWTH OF NATIVE CHURCHES.

No surer proof could be given of the powerful influence of the Gospel on the heathen mind than this, that when the heathen becomes a Christian he seeks to retain and extend Christianity. People do not bear trials, give their money, and make great personal efforts for purposes in which they feel no interest. We give some instances in this paper of converted heathens, in different parts of the world, making these efforts for the Gospel's sake. For all these extracts we are indebted to the last annual report of the Church Missionary Society.

THE WEST COAST OF AFRICA.

"In all parts of the west coast of Africa the Native Church continues to give proofs of the benefits resulting from the vigorous and able administration of Bishop Cleetman. At Sierra Leone itself, all the churches connected with the society have been attached to the Native Church Fund, with the exception of a small chapel and district attached to Fourah Bay College. The Cathedral has not hitherto been connected either with the society or with the Native Church organization; but negotiations for the transfer of this also to the Native Church are now in progress between the Bishop and the Government. The number of communicants belonging to the Church of Sierra Leone is nearly 5000. These represent a community of about 14,000 persons. During the year the Sierra Leone Church has formed a separate pastorate in the Sherbro country, and has thus relieved the society of its Sherbro Mission."

"We travel some hundreds of miles inland from the West Coast to Lagos, in the Yoruba country, where, a few years ago, war, murder, slavery, and the most debasing systems of idolatry triumphed, and we mark the wonderful change.

"In pecuniary liberality, self-reliance, civilization, and mental culture, the advance of the Native Church in Lagos cannot be mistaken. The leading native laymen find scope for the willing exercise of their powers, not only in the Native Church Council, but also in a School Board, which latter, it need scarcely be said, is conducted on thoroughly Christian principles. It is anticipated that before the next anniversary the committee will be able to complete the transfer of all the congregations to the Native Church organization. The help given by the society's missionaries will then be almost confined to the training institutions and the superintendence of the superior female education. The Lagos Church Missionary Association has sent during the year £180 to the general funds of the society; and the whole amount of the year's contributions for religious purposes by the Native Christians connected with the society in Lagos reached the sum of £3000."

A BLACK CLERGYMAN'S ACCOUNT OF SUNDAY SCHOOL WORK IN THE SAME DISTRICT.

"It would be a complete study," he observes, "to any one coming from England or America, having some acquaintance with Sunday-schools as carried on in those countries. Here there is a class of small boys who also attend the day-school, there a class of girls of the same age. In one room there is a mighty class of infants. Yonder you find a very large and intelligent class of English-speaking native young men under an able gentleman who had received his education in the Fourah Bay College. The teacher is explaining his difficulties, or is meeting objections advanced by some of his shrewd and inquisitive scholars. Elsewhere you see old men and women until you come to a class consisting of old women whom it has been impossible to teach to read. Many of these can repeat from memory a large number of texts, and even whole chapters from the Word of God. They are especially fond of the 23rd Psalm, and will go through it in a sing-song tone like the Mohammedans chanting the Suras of the Koran; and whilst the latter (if an ordinary Mohammedan) performs his exercises in a language 'not understood' by himself, these, on the contrary, repeat the psalm with the spirit and the understanding also, and, while swaying themselves from side to side, will show by their radiant countenances that they understand and enjoy these beautiful portions of God's Word."—*Archdeacon Johnson.*

From the native churches in Africa, we turn to those in India. Our first extract relates to those in the north-west provinces. "Respecting the N. W. Provinces Native Church Council favourable reports have been received both from their chairman, the Rev. B. Davis, and from other sources. There is a great desire among many, if not all, of the native Christian congregations to unite themselves more and more closely with the Council, a desire which will doubtless overcome some practical difficulties that seemed to be in the way. Almost all those congregations which had separate funds of their own have surrendered the control of these funds to the central body. The strength which this generous self-surrender gives to the new movement will be at once perceived. The stations of Agra, Lucknow, Mirat (Meerut), Gorakpur, Allahabad, all now claim to fulfil the con-

ditions for receiving help from the W. C. Government Fund. By the rules of that fund every organised Native Church body, supplying from its own resources two-fifths of its own church expenses, will receive from the fund a sum, to be spent on evangelistic work, equivalent to that which the Native Church body itself raises for that purpose."

THE OPINION OF INDIAN CHRISTIANS IN THE PUNJAB.

"From another point of view the Council seems to have done much during the last three years. Many useful subjects deeply affecting the welfare of the Native Church have been thoroughly ventilated, and we have a collection of valuable opinions upon them. With the aid of experience thus gained we can carry on our work efficiently. The future Native Church will study with advantage the reports of the Church Councils of former years. The organization of the Council has directed our attention to subjects on which we scarcely ever bestowed much thought. Did we feel, so deeply as we do now, that the support of pastors, and the support and extension of the church, devolves on us as a duty? The Council has been the means of bringing the Native Church to feel the sense of its duty towards its pastors and teachers, and towards the heathen also. Is this no work?"

A MADRAS NATIVE CLERGYMAN'S REPORT OF HIS CHURCH COMMITTEES.

"My church committee consists of seven members. One of them is a graduate, and three are undergraduates, of the Madras University. It must be borne in mind that in the Indian Universities no one can be an undergraduate without passing a severe examination, and that many rest content with that honour, seeking no further academic advancement.] They meet in the Lecture Hall every second Saturday of the month. All matters connected with the pastorate are freely discussed. The members are thus kept not only fully informed of the condition of the church, but are also led to take a more active and personal interest in its progress and government. Mr. Nitianadham, the secretary of the committee, is employed under Government, and is of great service to me in my work. Another member, Mr. Dévasagayam Ishu, is a medical student, and often helps me, with my son John, and son-in-law Mr. Hensman, in Sunday duties. Another member, Mr. Andrews, assists me much in the open-air preaching, prayer meetings, &c. You will thus see that it is my aim to develop the lay element as much as possible, and enlist it in the service of the church."

CHINA.

A missionary, after speaking of the steadfastness of imprisoned Christians for Christ's sake, and the conversion of a Chinese father by means of his little girl, remarks:—"At *Keng-Kiang* the work was being greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1100, and of this they only received \$210 from foreign sources. Persecution then sprang up and has been most severe.—At *Hong-A* there is an attendance on Sunday of about fifty, and a class every evening of from eight to ten young men, steadily working together through the New Testament. The strong feeling now being evinced by the converts all over the mission to purchase or build chapels for themselves is, we think, a most hopeful sign. Where the converts themselves build or buy a chapel, there is reason for hoping that they will look upon it as their own, and take more interest in it than when it is merely rented year by year by the foreign society."

The above are but a few, and, indeed, very few of the instances which might be given of the power of the Gospel on the heart and actions of the converted heathen. But they are enough to encourage godly people to pray and work in faith, to stir up the lukewarm, and to close the mouth of unbelievers.

Notings from the Bush.

(We are not responsible for our contributors' opinions.)

No contributor can write this month for a Church paper without referring to the loss which for a time the Sydney diocese is about to sustain—to the dire necessity which compels the Bishop of Sydney to take a trip to Europe. And yet few words are needed. *Si eulogiam quaeris circumspice*—a man's work is the best test of his merits; and the organisation of the diocese as he leaves it, when contrasted with what it was when he came here, best shows what honour he deserves. The very blow under which he has thus fallen was principally caused by his efforts to increase the efficiency of that organisation. Many good wishes will go with him—wishes that health and strength may be renewed, and that he may yet be spared for many years of usefulness.

"Boycotting" is the old idea of "sending to Coventry" with a new name and on a large scale; perhaps the recollection of the potency of excommunications in the olden time may have suggested the newest Irish remedy. Formerly the Irish tenant endeavoured to repress Irish obnoxious landlordism by lying in wait behind a hedge for the oppressor—a brutal murderous way. The new method is less violent, and even more successful. But what gives "Boycotting" its power is that the general support of the public is given to it—it is the voice of the country. Whether that voice cries reasonably or unreasonably is another question. But this fact has given me a hint as to a mode in which we could put down an evil very rife in the New South Wales Parliament. Abuse is showered by one member

on another; abuse, under the cover of "privilege," is hurled at obnoxious individuals outside the Houses. How can this be put down? In years gone by it was repressed by violent measures: a man who chose to speak thus must be prepared to meet his adversary with pistols the next morning—a brutal murderous way. In the present day the only restraining influence is dread of the adversary's tongue or pen: a member hesitates to gratify his animosity on a noted mud-thrower or "ink-slinger," and therefore quiet, inoffensive men, who are not accomplished in those arts, are quite at the mercy of opponents. Now, I beg to suggest a new method, and that is to Boycott the offenders; of course, without public support there can be no success; but let the *voice of the country* speak out against these gentlemen, and the plan cannot fail. The butcher and the baker may still continue to serve them, but let them find themselves left at the bottom of the poll at elections, unsupported by Christians and gentlemen, branded by press and by public as vulgar abusers, and then the evil will soon be checked. It is because such men gain applause and honour by ransacking the dictionaries for terms of abuse, and employing their ingenuity in uttering those terms, without transgressing the rules of Parliament—it is because public opinion is silent, or murmurs praise, that abuse is so frequent. Let us Boycott it, and if there be not peace in Parliament, there will, at least, be gentlemanliness.

It is good to hear both sides of a question. Those chapters of Sir Gavyn Duffy's "Young Ireland" which I have already read have rendered certain my growing conviction that I had looked on Ireland from a one-sided point of view. I used to think that the only way to keep Ireland quiet would be to sink the island in the Atlantic. I thought it impossible to satisfy a rapacity which when inches were given would cry out for ell, or to keep quiet a country which kept on hand a stock of fancied grievances. But I see that the fault has not been all on one side. Injustice in the past was the seed—discontent now is the fruit.

"His law as steadfast as the throne of Zeus,
Our days are heritors of days gone by."

However one-sided Sir Gavyn Duffy's chapter on the past history of Ireland may be, the view is a good deal of truth in what he says. The Irish Land Leaguers argue—perhaps truly enough—"We shall never get justice till we rouse the English, and they can only be roused by agitation and disturbance. So it has been in the past: so it always will be. If the horse jibs, the driver will investigate where the harness hurts; but if it trots along steadily, he will think there is no chafing." The following words, written by an impartial Englishman at the time of the passing of the Catholic Emancipation Bill, would almost apply to the Irish land question now-a-days:—"If the Irish Catholics had not brought matters to this pass by agitation and association, things might have remained as they were for ever, and all these Tories would have voted on to the day of their death against them." I think that it would be incorrect to attribute these disturbances wholly, or even chiefly, to the faults of the race or the religion—although that is apparently the opinion of many English Protestants. The Israelites were cowards at the Red Sea, and, doubtless, the soldiers of Pharaoh would have attributed their cowardice to the faults of the race and of their religion. In reality, the cause was the long years of subjection which, in spite of the bravery of the race and the truth of their religion, made them tremble before their old oppressors. While, doubtless, the "blind hysterics of the Celt," and the belief in easy absolution, help to cause disturbance and riot, we are in danger of forgetting that the tardiness with which Protestant England has rectified injustice has had still more to do with "the unsettled state of Ireland."

At Madame Tussaud's waxworks in London is exhibited the gallows which was in use at Newgate for a quarter of a century, and it is claimed that it preaches "the most powerful of sermons on the text 'the wages of sin is death.'" What is the exact value of the teaching of such "sermons?" Methinks that the "sermons" which public executions preached had but little good effect; in fact, familiarity seemed to breed contempt. The man who would be kept from crime by inspecting the contrivances of the gallows in Madame Tussaud's chamber of horrors, must be a very curious character. Archbishop Whately said that the man who was honest merely because "honesty was the best policy," was little better than a rogue. Yes, the boy who, when he sees the schoolmaster's cane, resolves that he will not misconduct himself so as to be found out and make a closer acquaintance with it, nevertheless deserves to feel it; and those who are kept from murder only by the fear of the gallows, are still murderers at heart. And this raises the question whether the picturing of the awful future punishment of the unredeemed is not often used too exclusively to urge people to change of heart. As a motive, it is to be urged, as our Lord urged it, but not as the motive. The man who abstains from sin *merely* from the fear of hell is in the position of the man whom the sight of the gallows keeps from murder, he is none the less hell-deserving. Is not the reason of so many falling away after a mission to be found in the fact that it was mere fear of punishment without hatred of sin or real love of God, that made them believe that they believed. They believed in the Saviour as a Saviour from hell, but not as a Saviour from evil—as saving from eternal condemnation rather than from eternal sin. The sheep were not following the Good Shepherd because they loved Him and knew His voice, but were fleeing from Him in fear—being driven instead of led. They were like the sheep of the present day who so fear the shepherd, terrified at his shouts and his dog, that it is hard for us to realise how the Jewish shepherd called his sheep by name and was loved by them.

COLIN CLOUT.

THE ENGLISH MAIL.

GENERAL NEWS.

PERSECUTION OF JEWS.—The *Juden-hetze* continued to rage in Berlin at the time the mail left England. The Rev. Herr Stoecker, the Emperor's chaplain, has organised a new sect called Christian Socialists. Under their auspices a meeting was held in a large public hall in Berlin, at which Germans, Jews, and Gentiles passed from words to blows, "and did revengeful execution with their heavily-shod feet." When quiet was restored, the following resolution was at length passed:—"That the citizens of Berlin, assembled on the 17th of December, are convinced that if the Liberal parties identify themselves further with Judaism the majority of the electors will be forced into the Conservative camp. We protest against the shameless coquetry carried on with Judaism, and believe that the perilous irresolution of our time is only to be obviated by the foundation of a Liberal-minded party, free from Jews."

A CLERGYMAN'S OPPOSITION TO EVANGELISTIC WORK.—An earnest endeavour has been made to carry conviction of sin and the gospel message of pardon to militiamen in England. George Braley writes thus from Blackdown Hills:—

"As we preached the Gospel among the militia one after another came to tell what the Lord had done for their souls. Sometimes we have to endure ridicule and contempt from quarters where we might expect sympathy and help. One, who occupies the place of minister on Sunday, said to me, 'You don't mean to say you believe what you have been preaching to these men?'"

"Certainly," I replied; "I do most solemnly believe all that I have spoken. To what part of the address do you take objection?"

"Well, to many things; but specially to the expressions, 'hell,' 'the devil,' and such statements."

"I said, 'I and them all in this Book,' holding up the Bible.

"Oh that Book! That is getting obsolete, and only men of small minds believe in that."

"I replied, 'If to be large-minded means to give up what is written here, I'll be content to be a man of a small mind, that has only room enough in it for God and His truth.'"

"Do you believe in the personality of what you call 'the devil?'"

"Certainly."

"Have you ever seen him?"

"Do you believe in the personality of God?"

"Well—perhaps I do. I assent to it," he said.

"I have you ever seen Him?" "No."

"I thought so," I said; "it requires a man with eyes to see anything. A man who has eyes can see God in His works, and Satan can also be seen in his works. I therefore can see Satan before me, using your tongue to lie against the truth. He is ashamed of his name, and therefore he seeks to make men disbelieve his existence; but depend on it he lives or rules in you, and unless you are born from above he will have you in hell for ever."

A little more of this plain speaking would put some life into pulpits that are at present powerless.

DR. LITTLEDALE AND THE ROMANISTS.—Dr. Littledale's book *Plain Reasons against joining the Church of Rome*, has been, of course, severely criticised. He stated in the first edition of his book that the *Roman Catechism* omitted the *Second Commandment*. This statement was not made carelessly. From 1849 to 1879 he never met with a Roman Catechism containing the second Commandment. But after the publication of the first edition of his book, in 1879, he "was undeceived by having some recent Roman Catechisms sent him, in which the second Commandment does appear, though not quite in full nor accurately translated." It is very natural that a Church that openly practises *Idolatry* and *Mariolatry* should feel an aversion to the second Commandment. However, this point is corrected in subsequent editions of Dr. Littledale's book. "There are points, however," he writes, "where my later correction makes the indictment (against Rome) heavier." Thus he purposely omitted (in his first edition) all reference to the blasphemous *Psalter of St. Bonaventure*, wherein the *Te Deum* and various Psalms are parodied into Marian hymns." He omitted mentioning this because he was not sure that the modern Roman Church recognised it. But a correspondent has since sent him a book called *The Spiritual Garland* (Dublin: James Duffy) "where contains the parodied *Te Deum*, and a selection of the parodied Psalms." He concludes his letter thus:—"I may add that many Roman Catechisms have been sent me or shown me since, and the great majority entirely omit the *Second Commandment*. A Roman Catholic friend of mine, now abroad, has written me word that he has noticed certain important

alterations lately introduced into some popular Catechisms, to make them accord with recent changes in teaching; and, of course, no one can be on his guard against clandestine manipulation of this kind, for no sort of public notice is given of it, as the aim is to hide the real quicksand shiftiness of the seeming live rock of Roman doctrine.—RICHARD F. LITTLEDALE, 9, Red Lion-square, London, W.C."

ENGLAND'S CURSE ON BURMAH.—The first missionaries spoke in terms of unqualified praise of the temperance and sobriety of the Burmese. Drunkenness was almost unknown. The use of strong drink is strictly forbidden by the Buddhist creed. Now scores and hundreds of villages are ruined by the rapidly growing habit of eating the opium that we supply. Thousands and tens of thousands use arrack and opium where only one did thirty-six years ago. At first the opium farmers were disposed to give up the business as hopeless, so profound was the horror of the Burmese community. Now the trade thrives. As the Director of Public Instruction explains, in Old Aracan there are a Government opium-farm and a Government school—"the first of which thrives as much as the latter languishes." The elders of the town, when convened, had but one explanation for the rapid decay of education, and the hopeless prospects of that and everything in the town—namely, opium. In another place the officials assured the Director that revenue defaulters were becoming so numerous as to make it difficult to find collectors. Women are beginning to use opium. According to his statement, the Aracanese petitioned the Chief Commissioner, but in vain, that, if the Government must have the revenue which opium brought, an increased capitation-tax might be substituted. This appeal to our professedly Christian Government made three years ago, has hitherto been in vain. "The opium-tax is growing; another tax would be stationary!" Many years ago, Coleridge observed, "On the soul of every individual amongst us did a portion of guilt rest as long as the slave trade remained legal." But will not the language of inspiration be yet more appropriate, "Shall I not visit for these things, saith the Lord; and shall not my soul be avenged on such a nation as this?"—*Record*.

RITUALISTIC PRISONERS.—The Rev. T. P. Dale was liberated from Holloway prison on Saturday, December 18th, until summoned by the Court of Appeal. The Rev. Mr. Enraght has refused liberation from the Warwick gaol on similar terms—namely, to abstain from holding any services in the interval that must elapse before his case can come before the Court of Appeal. Mr. Enraght states that to be liberated on such terms would be tantamount to conceding the very points at issue. Canon Liddon has written to Mr. Enraght, expressing entire sympathy with him in the course he has resolved to take.

EARL CARNARVON AND JOHN BRIGHT.—Earl Carnarvon has written, from Madeira, a letter to John Bright, which is published in the *Times* of Friday, December 24th. It is very long, and is a reply to some passages in a speech which Mr. Bright made at Birmingham in November. Our Quaker orator has been getting rather outrageous lately. He said, amongst other things, that "almost all the greatest crimes in history have been committed, and almost all the greatest calamities have been brought upon mankind, by the direct instrumentality of monarchs and statesmen." This, whether true or not, seems rather out of place when coming from a member of our present Ministry in England, which position he holds "by favour of the Crown." Lord Carnarvon's letter is quite pointed enough. The following sentence will give some impression concerning its general tone:—"There is an abundance of bad precedents to be found for almost every kind of bad or foolish speech in our constitutional history of the last two centuries, but I doubt whether anyone can be produced to match the language which you, while a Minister, have thought it not unbecoming to use." John Bright wrote a reply from Rochdale, dated Christmas Day. It is very brief and temperate, and seems simply written as an acknowledgment of the receipt of Lord Carnarvon's letter.

CAPTAIN BOYCOTT'S COMPENSATION.—The *Earl of Derby* is among the contributors to the fund for compensating Captain Boycott. In sending his contribution he writes:—"It is intolerable that an English gentleman should be hunted

out of Ireland merely because he has made himself obnoxious to a party which is avowedly working for the separation of two countries. I do not think that the Government are wrong in refusing to compensate Captain Boycott out of public funds. The claim is a new one, and the precedent would be inconvenient. But the English public may fairly undertake a duty which the State may as fairly decline." On Monday, Dec. 27th, the fund amounted to about £1400.

GEORGE ELIOT'S DEATH.—Miss Evans, afterwards Mrs. Lewes, and still more lately Mrs. Cross, but better known as "George Eliot," has died suddenly. Her name will be associated with the books, *Adam Bede*, *Silas Marner*, *Middlemarch*, which may be regarded as among the most wonderful of their kind that have ever been written.

FRANK BUCKLAND'S DEATH.—The *World* has the following paragraph on this subject:—"Frank Buckland died on the 19th December, working to the last. Two days before (on the 17th) he finished the preface to his latest book, the *Natural History of British Fishes*. From early sheets of that preface I make the following extract, in which the dying man—evidently, from the context, not then knowing himself dying—makes a declaration of belief which is wholly antagonistic to the theories of Darwin and his school: 'I have another object in writing this book; it is to endeavour to show the truth of the good old doctrines of the Bridgewater Treatises, which have so ably demonstrated the power, wisdom, and goodness of God, as manifested in the Creation.' Of late years the doctrines of so-called "Evolution" and "Development" have seemingly gained ground amongst those interested in natural history; but I have too much faith in the good sense and natural acumen of my fellow-countrymen to think that these tenets will be very long-lived. To put matters very straight, I steadfastly believe that the Great Creator, as indeed we are directly told, made all things perfect and "very good" from the beginning; perfect and very good every created thing is now found to be, and will so continue to the end of time."

THE CONVOCATION AT NORTHFIELD.—Mr. Moody's EXPERIENCE.—On the eighth day of this wonderful convocation, Mr. Moody preached in the church in the afternoon, on "The Gift of the Holy Spirit for Service." We regret very much that space will not allow of our giving the whole of the sermon as reported by Dr. Moxey. This writer says:—"He concluded by giving us a most striking instance from his own experience, which came home to us all the more, first, as he had been all along very reticent in speaking of his experiences, though often pressed to do so, and secondly, as we recognised that, at the moment he was addressing us, the Holy Ghost was speaking in great power through him. He told us how he had gone to a place of worship, wherein he had been officiating for the previous five years; but on this night he had cried to God, as he had never done before, for this gift on speaker and hearers. What was the consequence? Every inch of space at the inquiry-meeting was crammed with men and women, crying, 'What must I do to be saved?' It seemed as if not one unconverted soul had escaped. Conversions during the past five years had been happily frequent, but there had never been anything like this. And yet where was the difference? There were the same place of worship, the same class of people, the same preacher, the same Gospel—nay, more, it was an old sermon that had frequently been delivered during these five years! The only difference was, the power of the Holy Ghost had fallen on the meeting!"

Mrs. BOOTH, THE LEADER OF THE "SALVATION ARMY."—A correspondent writes to an English contemporary:—"Sir,—A few Sundays ago I heard this lady 'preach, or 'exhort, or 'give an address, or whatever else the public speaking of women may be called, in the Wesleyan Chapel, Wandsworth. There was a large attendance in this fine building, and as the shades of evening closed upon the assembly—the service was in the afternoon—the solemn warnings and earnest appeals from the clear voice of the speaker sounded strangely. Mrs. Booth's doctrine, from what I could judge of one discourse, was orthodox, her diction faultless, and her elocution graceful and in no way exaggerated. She spoke like a Christian lady of culture. After the sermon there was a supplementary service, consisting of a prayer meeting with frequent singing. This service was conducted by Mrs. Booth from a reading-desk near the floor of the building. Behind the desk was a

platform, on which stood a motley group, mostly of men. The jerky ejaculations from this group during the prayers were anything but pleasing to listen to, and indeed scarcely seemed to me to be natural. 'Bridling the tongue' was not borne in mind on this occasion. I know nothing myself of the effects of this crusade of Mrs. Booth and her allies. I only wish that our 'regular' ministers had but half her zeal.—I am, &c., M. K. W."

FRAGMENTS.

Signor Gavazzi is now in the United States pleading the cause of his work in Italy.

Mr. Henry Varley has just concluded a series of Bible-readings in Gloucester.

A "ladies' meeting" has been held at Dr. Stone's church, in San Francisco, under the auspices of Moody and Sankey. Two or three hundred men applied for admission, but were in almost all cases refused, to their great indignation. The discourse was on the text, "There was no room for them in the inn." It was repeated to an audience of men the same evening.

ANGLO-ISRAELISM.

ARTICLE I.

(EXTRACTED FROM THE CHURCH QUARTERLY REVIEW.)

1. *Forty-seven Identifications of the British Nation with the Lost House of Israel.* Founded upon Five Hundred Scripture Proofs. By Edward Hine. One Hundred and Twentieth Thousand. (London.)
2. *The Great Pyramid of Egypt.* A Digest of Great Pyramid Teaching Adapted to the Comprehension of the Unlearned and of the Unscientific. By Philo-Israel. (London.)
3. *Life from the Dead.* A National Journal Advocating the Identity of the British Nation with the Lost Ten Tribes of Israel. Edited by Edward Hine. Fourpence, monthly. (London.)
4. *The Banner of Israel.* Edited by Philo-Israel. One Penny, weekly. (London.)
5. *Are Englishmen Israelites?* A Three Nights' Debate in Exeter Hall, London. (London.)
6. *Anglo-Israelism Refuted.* A Lecture. By Robert Roberts. (London.)
7. *Are we Israelites?* The Testimony of History, Philology, and Ethnology on the subject. By the Rev. Bourchier Wrey Savile, M.A., Rector of Shillingford, Exeter. With an introduction by Philo-Israel. (London.)
8. *Gospel Truth and Anglo-Israel Heresy.* By J. C. McClellan, author of *Anglo-Israelism, its Pernicious Nature Freely Exposed.* (London.)
9. *The Anglo-Israel Post Bag: or, How Arthur came to see It.* By the Right Rev. Bishop Titcomb. (London.)

The movement popularly known as Anglo-Israelism is one of the most remarkable of the minor currents of contemporary thought. While it remains absolutely unintelligible to outsiders, who regard with a wonder mixed with disdain its arguments and its conclusions alike, yet it seems to exercise over a continually widening circle of adherents a considerable attraction. Like Good Templarism, Plymouth Brethrenism, or Freemasonry, it is a quasi-religion, and, once accepted, is looked upon as the most important of all religious truths. "I clearly saw," says the Corypheus of the movement, "that the identity of the lost ten tribes of Israel was the one grand, great essential of the age, the one thing to be accomplished before the sublime conceptions of the mind of the Almighty, given forth in His eternal Word, could be realized." If the statements made by its adherents are to be taken as well-founded, its publications circulate in enormous numbers. The *Forty-seven Identifications* is marked "one hundred and twentieth thousand;" the *Flashes of Light* "forti-sixth thousand." A monthly magazine, now in its fifth volume, and a weekly newspaper at a penny, show considerable popular interest in the subject, which is skillfully stimulated and kept up by popular lectures, discussions, and such like. The Anthropological Society has, we believe, thought it of sufficient importance to be discussed at their meetings. The "Identity" has found at least one bishop as an adherent, as we learn from the *Anglo-Israel Post Bag*, mentioned

above. Philo-Israel, who is the editor of the weekly newspaper, the *Banner of Israel*, is understood to be a retired Indian civilian—a judge, we believe—who has devoted himself to the propagation of the theory, and has his headquarters at Bristol; while the rest of the executive is made up by officers of both services, and of a few, only a few, stray clergy in London and elsewhere. Of the Non-conformist ministry it does not seem to have taken hold at all.

We propose, therefore, first to give an account of the theory, and then briefly to discuss the several positions, prophetic and (quasi) historical, on which it claims to rest.

The fundamental thesis which its advocates seek to establish is that the English people are identical with the ten tribes of Israel, which have been for many ages supposed to be lost; and that these Ten Tribes are a chosen and sacred people of God, to the exclusion of the other two, who have been condemned, apparently quite independently of any desert of their own, to rejection, and to the loss of all the privileges attaching to the posterity of Abraham. It may be well, then, to set out in our examination from the point at which these ten tribes, excluding Judah and Benjamin, may be thought to have had a separate or corporate existence, viz., from the disruption of the Davidic monarchy at the accession of Rehoboam, grandson of David, at or near the year 975 B.C. We shall find the figment of some exclusive sacredness of character, said to be attributed to Israel above Judah, negated as well by the causes of the origin of the Israelitic or Northern monarchy, as by the circumstances of its subsequent history. The revolt of Jeroboam was no less religious than political. He deliberately set up and maintained an idolatrous worship, in order to detach the tribes from their resort to Jerusalem for the accustomed festivals three times a year, which he saw must be the cause of a continual gravitation to the rival kingdom. The first consequence of his policy was to drive all the Priests and Levites to Jerusalem. Deprived thus of the conserving influences of religion, his ill-compacted state fell rapidly into decay. His own name became a byword among the people as "Jeroboam the son of Nebat, who made Israel to sin" (1 Kings xiv. 16 *et passim*); his dynasty died out in his son within a little more than a year after his death; and there followed during the 234 years before the fall of the kingdom he had set up a long-continued anarchy. *Of the nineteen kings who reigned during that period not one is morally even respectable, and the greater number attained the throne by usurpation and murder.* The tribes had lost their political stability by discarding the Davidic line of kings, and proved incapable of attaching themselves permanently to any other. They remind the modern reader of France, in turn Republican, Constitutional and Imperial, during its long agony, from the expulsion of the Bourbons in 1793 up to the present year. As the one submitted to its stern military despot Jehu, so the other was forced to bear the yoke of Napoleon Bonaparte. Each of these tried to found a dynasty, and each, after an apparent and temporary success, failed eventually in the attempt. Other points of likeness will occur to our readers; we need not, however, pursue them further, having given, as we imagine, abundant proof that the kingdom of Israel, so far from being the object of a peculiar complacency and special favour from God, was due in its origin to the working of turbulent passions in the followers and to treacherous intrigues in the leader, and that it was a spectacle of licentiousness, cruelty, and general degradation as long as it lasted.

The fall of this ill-omened kingdom and the deportation of its people by Sargon, King of Assyria, took place in B.C. 721. From thence onward to the taking of Jerusalem in B.C. 597, i.e. for 124 years, until Judah and Benjamin, with Priests and Levites, with hallowed vessels from the Temple and sacred books of the Law, came to join them in their captivity, we lose sight of the Ten Tribes; and indeed for some seventy years longer, until the return from captivity under Zerubbabel and Jeshua, when the thread of narrative is taken up again in the prophecies of Haggai and Zechariah, the chronicles of Ezra and Nehemiah, and possibly in the last three chapters of the book of Daniel.

Certain fragmentary notices mention them from time to

time, a few of which it may be useful to collect for reference. At first, it would seem, the more devout of the exiles observed the law of Moses (Tobit xiv. 9), but the great body of the tribes having been Baal-worshippers in their own land (Tobit i. 5) adopted the religion and the customs of the Assyrians (i. 10). Similarly, while the stricter Jews retained the knowledge of their genealogies the tribal relations were generally much relaxed, and the knowledge of them became uncertain (v. 9-12). The names of Nehemiah, Daniel, Tobit, Mordecai, Esther, show that there was no badge of social inferiority endured by the Jews as such, and that many individuals among them rose to high places in court favour and to position of rule. They were ruled by a subordinate magistrate of their own race, "the Prince of the Captivity." The national feeling was kept alive by the utterances of the prophet Ezekiel; and it is probable that some of the Psalms belong to this period.* *Some portions of the Ten Tribes (2 Kings xvii. 6) were placed "in Halah and in Habor, by the river of Gozan, and in the cities of the Medes"—i.e. in Halah, now represented by Gha, a large mound on the upper course of the Khabour River (Araxes), a tributary of the Euphrates. Another colony, this time of the later exiles, from Jerusalem, and which included the prophet Ezekiel, we find settled at Tel-abib (the Hill of Green Corn), on the river Chebar, further south (Ezek. iii. 15). Other parties went to Babylon itself (2 Kings xxv. 7).*

There were frequent and unrestricted communications between the exiles in Babylon and those left behind in Judæa; and we find the prophet Jeremiah (xxix. 4-7) advising the former to settle down in the country as good citizens and quiet subjects, and to await patiently a future, though distant, restoration to their own land.†

There is a singular passage in 2 Esdras which it is possible may be founded on a tradition of some migration still further eastward (xiii. 41):—

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For though that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth.‡ Then dwell they there until the latter time."

* Ewald reckons as many as twenty-four.

† It appears that the descent among the Ten Tribes confidently expected a restoration to their own land of the entire nation "from all places of their captivity," not merely of Judah and Benjamin (Tobit xiv. 5), and a rebuilding of Jerusalem. Nor is this weakened as evidence by this chapter not existing in the Chaldee; for even in that case it represents the general expectation and belief among the Israelites, or it would not have found expression there.

‡ The LXX. has apparently mistaken the word "Arsareth" for a proper name—it means "lands."

NOTICES OF BOOKS.

THOUGHTS ON THE TIMES AND SEASONS OF SACRED PROPHECY. By Thomas Rawson Birks, M.A., Knightbridge Professor of moral philosophy and theology in the University of Cambridge; and late Vicar of Holy Trinity, Cambridge: Hodder and Stoughton, London, 1880.

This is a small book. It only contains 130 pages of a small size. The type is excellent. On the whole it might easily be read in spare moments by the busiest business-man in Sydney. The author's name is a sufficient guarantee that it will amply repay any time spent in its perusal. It seems that in the fifth edition of Elliott's *Horæ Apocalypticæ* Mr. Birks was credited with a conversion to notions to which he had never been converted. While engaged in preparing a public correction of this error Mr. Birks was led on to express wherein he differs from the conclusions of Grattan Guinness, in his recent work, the *Approaching End of the Age*. Two chapters were then added, one "on belief in the literal fulfilment of prophecy," and the other on the "nature of the times and seasons signified by the prophetic spirit." Such is the history of the origin of the book before us. The peculiarity that distinguishes

it from the previous writings of Mr. Birks is one that will give pleasure to all thoughtful and patient students of prophecy. He has been brought by renewed meditation to believe that the "predicted limit of delay of the impending final judgment may be more distant than he had once supposed."

A COMMENTARY ON THE REVELATION OF ST. JOHN, considered as the Divine Book of History, in which God has delineated what is now past, present, and to come, and decided beforehand the great questions of each succeeding age, and especially of our own. By Samuel Garratt, M.A., Rural Dean, and Vicar of St. Margaret's, Ipswich. Second and greatly enlarged edition. William Hunt and Company, London, 1878.

This book ought to be read after that of Mr. Birks. It represents the other school of interpretation of prophecy, i.e., the futurist, so called from their belief that the "seven vials have not as yet begun to be poured out." Mr. Garratt says, "I belong to the generation below that of Elliott and Faber; and to us of this generation, great as the French Revolution appears, and important as are its results, the outbreak of infidelity in the last century, the naval wars between England and France, the seizure of the Papal dominions by Napoleon I., the Italian campaigns of that great conqueror, the relinquishment of the Holy Roman Empire by the Emperor of Germany when he became Emperor of Austria, the temporary dethronement of the Pope in the year 1809, and the wasting away of the Turkish Empire by the liberation of Greece in 1820, do not seem likely to be called the last plagues in which is filled up the wrath of God." This book is printed in a large clear type. It contains 506 pages. That it is worthy of careful reading may be inferred from the following words in the preface by the author, "I may, perhaps, be permitted to say that for more than 40 years I have, with varying degrees of diligence, made prophecy my study, and for the last 27 years have held substantially the views here given, especially those respecting the predicted Unity of Christendom, and Eighth Oecumenical Council, which 27 years ago sounded like a dream."

W. H. U.

SIX ADDRESSES ON THE BEING OF GOD. By C. J. Elliott, D.D., Bishop of Gloucester and Bristol. Pp. 168. London, P. S. C. K., 1880.

These addresses were delivered to the clergy and others of the Archdeaconry of Gloucester in the course of a visitation. Published by request, it is believed that the volume will be more particularly of use to candidates for Holy Orders and to seriously thinking young men. A careful perusal has convinced us that it is likely to be of great use to a much larger circle of readers, and we commend its reasonings to thoughtful men, whatever their age may be. The first address treats of the nature of the principal arguments, apart from Holy Scripture, which are commonly advanced to prove the divine existence. In this the author shows that anti-Christian speculation may be confronted by first principles, which, when properly set forth, are as certain and convincing as ever; that popular scepticism is increasingly guilty of confusions of thought, which deserve the most severe reprehension; and that doubtful science, and still more doubtful logic, are found commonly united in the discussion of all deeper subjects. The next address treats of the considerations derived from history in favour of the being of God. The thesis which is proved is to the effect that "the belief in a God has been found in all ages and in all nations, and that the cases in which this belief has not been found are so few, and so exceptional, that they cannot justly be regarded as modifying, in any sensible degree, the general force of the universality of the testimony." From the appeal to history the Bishop passes by convenient, and not unusual, sequence to the appeal to nature, and to the material universe around us. In the latter he brings out with considerable force the argument from design. The fifth address is on the being of God as evinced by the moral law, and the last, which seems to us the most original, and, perhaps, at the present time, the

most valuable of all, contains a very manful and complete reply to the evolutionary hypothesis so far as that theory is in opposition to the writer's main subject. Our author bases the whole of his reasoning on plain common-sense, and his work is likely to prove of considerable value to those who have to deal with persons whose minds have been seduced from the faith by the "oppositions of science falsely so-called." Our readers will most heartily join in the good Bishop's closing prayer:—

May God, for Christ's sake, give deeper love to all that worship Him—more light to all that seek Him—and to all that are lost and are too sad to seek again, hope, hope that they too may yet feel after their God, and at last find, and be found for ever.

PLYMOUTH BRETHRENISM: A REFUTATION OF ITS PRINCIPLES AND DOCTRINES. By the Rev. T. Croskery. Pp. 268. W. Mullen and Son, London and Belfast, 1879.

This is by far the most able and complete refutation of Plymouth Brethrenism with which we are acquainted. Mr. Croskery writes from their own writings, and they are refuted from the Holy Scriptures. If any of our clerical readers are troubled by these "robbers of churches," as they have been aptly styled, we recommend them to invest half-a-crown in the purchase of this book. They will find in it all that they need for the exposure of the system. We are tempted to take the following lines from the preface, which will help to give the reader some idea of the author's qualifications for dealing with his subject:—

It is a curious illustration of the periodicity of religious opinion—marking, at the same time, the necessary limitations of error—that so many of the peculiar doctrines of the brethren should have already had a place in ecclesiastical history. Plymouthism is indeed theologically the least original of systems. Consciously or unconsciously the brethren have been borrowing from all sides. We find their doctrine of the Church in the views of the Donatists; their idea of "the assembly of God meeting round the person of Christ on the basis of Matt. xviii. 20;" in the writings of John Walker, the founder of the Walkerites; their ideas of ministry, moral law, repentance, and sanctification in the writings of the Commonwealth sectaries; their idea of faith in Sandeman; their idea of justification in the risen Christ, in Edward Irving and John Henry Newman; their idea of Christ's obedience as not vicarious in the writings of Piscator, Wemdelius, and John Goodwin; their idea of Christ being sin-bearer only on the cross, in the writings of John Forbes, a divine of the seventeenth century; their idea of the non-atoning character of a portion of Christ's sufferings on the cross, in an obscure writer referred to by Witsius in his "Economy of the Covenants;" their idea of the heavenly humanity of Christ in the views of the Monophysites; and their idea of the secret nature of the saints in Pierre Lambert, a Jesuit Father. But we are not to suppose, because it has borrowed so largely, Plymouthism is therefore without system or coherence. In point of fact, there is a certain dependence of its false assumptions upon one another which we should hardly have expected from its eclectic origin, while its dispensational theories have had the effect of colouring the whole system.

SERMONS BY THE REV. PHILLIP BROOKS, Rector of Trinity Church, Boston. Tenth thousand. London: R. D. Dickinson, 1879. Pp. 371.

Amongst the many thousands of American preachers of the present day, the Rector of Trinity Church, Boston, occupies a foremost place. This is the reason that he was chosen to deliver a series of lectures on preaching before the divinity students of Yale College. The volume before us, containing twenty sermons, will certainly do much to uphold his reputation amongst those who know him, and to explain the reason for his popularity to those who have not that privilege. They are the production of a highly cultivated mind, and are distinguished by a keen insight into the varieties of Christian life and character, and the hidden motives and principles which form the causes of that variety. They exhibit a beauty and copiousness of language, and a wealth of illustration, which are rarely met with. The writer appears to belong to the so-called broad evangelical school of thought. The sermons are pervaded everywhere with a noble Christian manliness which irresistibly carries you onward in full sympathy with the preacher's object. They contain lessons for life and godliness of great practical value. We do not profess to see in all things with Mr. Brooks, but we believe that none can read his sermons without deriving much help and pleasure from them. The titles of some of the sermons are most suggestive. "The Purpose and the use of Comfort,"

"The Withheld Completions of Life," stand first on the list. We subjoin an extract from "The Symbol and the Reality," which will give our readers an idea of the preacher's style and power:—

Praise is good. To be applauded by our fellow men, to hear our ambitions about ourselves caught up by their testifying cheers, to have our own best hopes for our own lives confirmed by their appreciation of us, that is a true delight for any man. To be able to do without men's praise because we do not feel its value, because morosely and selfishly we do not care what men think, that is bad; that is a sign of feebleness and conceit. To feel it is wretched, and to affect to feel it is detestable. But to be able to do without men's praise because that which their praise stands for is dearer to us than the praise is—and it so happens that we cannot have both of them—that is a wholly different thing. The first man has sunk below the necessity of men's applause, the second man has risen above it. The poor demoralized beggar, and the calm philosophic servant of God, standing together in the street, neither of them may care much whether men praise or blame him—both of them can do without applause. But how different they are. Both can do without the sunlight; but one is the mole crawling out of sight of the sun under ground, the other is the angel who lives beyond the sun with God. For men's praise stands for goodness. Every man feels that if it does not mean that, if it is given to iniquity just as freely as to goodness, praise loses all its value. Praise is the symbol, goodness the reality. But if we cannot let the praise go in order to be good, if we dare not do right, though every tongue of man broke out in wild abuse of us together, then once more the symbol has us in its tyranny. We are not its masters, able to do without it, able to say to it any day, "You may go now, I have used you long enough. You have done all that you can for me. Now you are beginning not to help me, but to harm me." We are its servants, only daring to ask of it humbly, "What would you have me to do that I may more completely win your favour, O praise of men?"

TEMPERANCE.

TEMPERANCE IN THE ARMY AND NAVY.

A public meeting was held on Tuesday afternoon, January 4th, under the auspices of the National Temperance League, at the Mansion House, to receive information respecting the progress of temperance in the army and navy. The Lord Mayor occupied the chair; and there were present, among others on the platform, the Rev. Canon Fleming, the Rev. Newman Hall, Sir John Bennett, Alderman Sir R. W. Garden, M.P., the Rev. J. G. Gregson, Admiral Sir W. King Hall, K.C.B., and a number of officers and others interested in the movement. Letters were read by Mr. R. Rae, the secretary, from Lord Chelmsford and Sir Frederick Roberts, expressing the regret of the gallant officers at their inability to attend the meeting. Mr. Rae read a statement showing that special lecturers, missionaries, and organizing agents have been assiduously labouring for the advancement of sobriety amongst the military, and the work has been cordially recognized and aided by officers, surgeons, and chaplains. Four meetings for soldiers and their families are held every week in London garrisons, besides numerous gatherings at the principal military centres. It has been estimated that there are not less than twenty thousand *total abstinence soldiers in the army*, and of these about eight thousand belong to regiments stationed in India where the proportion of abstainers is greater than at home. The membership of the Soldiers' Total Abstinence Association in India, of which the Rev. J. Gelson Gregson was the founder, includes sixty-three officers, chaplains, and sergeants. Of the sixty thousand men in the navy, upwards of seven thousand are registered abstainers, and the officers' branch consists of 158 members. Much attention has been given to the four thousand boys on board her Majesty's training-ships, of whom more than one-half are pledged abstainers. *The Lord Mayor briefly opened the proceedings*, saying that he had great pleasure in placing the Egyptian Hall at the disposal of the conveners of the meeting. Whatever was done to elevate the character of their soldiers and sailors was of national importance, and he could think of nothing that was more calculated to ensure that object than the promotion of habits of temperance. The Rev. Canon Fleming, addressed the meeting, stating that he had been a total abstainer for many years, and pointing out that what was good for the soldier and the sailor was also good for the civilian. Admiral Sir William King Hall, who incidentally remarked that on that day he had retired from the active list after fifty-one and a half years' service, related to the meeting the remarkable improvement effected in the men under his command on board H.M.S. *Russell*, at Falmouth, eighteen years ago, when, owing to the excessive number of punishments that were inflicted on account of drunkenness, he assembled the ship's company on the first day of the new year and made the proposal that *if they would abstain from intoxicating liquors from that day forth he would do the same*. Within two hours forty-six of the most intemperate men in the ship and some of the best sailors had promised to take the pledge, and *many of them had kept it*. The gallant Admiral next described the commencement of Miss Weston's work on board H.M.S. *Northumberland*, and stated that though her efforts were not at first regarded with much hope or favour by the commanders of her Majesty's ships, a new state of feeling had been brought about, and many of the captains were now glad to provide over Miss Weston's meetings. The Rev. J. Gelson Gregson delivered an eloquent address, in which he described the progress of the temperance association among the soldiers in India. He contended that in all respects, in health, in obedience and discipline, and in point of steadiness and courage in time of danger, the soldier who was a total abstainer was a better man than his comrade who drank.

CORRESPONDENCE.

(We do not hold ourselves responsible for our correspondents' opinions.)

I WON'T PRAY AGAIN!

"I have made up my mind never to pray again, nor will I think of God any more. He does not hear my prayers. He will not give me what I ask for." These are the words of a sick parishioner. They were spoken to-day. She is young, worn in body, and must soon die. Weak, physically, the enemy had taken advantage; hence the hard and impatient words you have just read. In endeavouring to speak a word of comfort, and drive away unbelief, I found that she had been asking for that which was physically impossible, rather than for grace to sustain her under the trial. Just a repetition of the old story—"Grant that we may sit, one at the right hand and the other at the left, when Thou comest into Thy Kingdom." So asked the brothers James and John; but the blessed Saviour said, "Ye know not what ye ask." In asking to share the glory of His kingdom, they asked to share the agonies of His cross. "Take away this thorn in the flesh" said the beseeching apostle; but the thorn was still allowed to rankle in the lacerated nature, that it might prove the occasion of making "strength perfect in weakness."

"I ask for sleep," said the sufferer already referred to, "and He won't give it me." To answer her prayer would have been intervention by a miracle. To expect it was presumption. Rather should the petition have been that He who "holds mine eyes waking" should give calm trust, strong confidence, holy thoughts, needful grace. "Behold, He that keepeth Israel shall neither slumber nor sleep," and, therefore, watches o'er the sleepless, afflicted ones. In the furnace, "One like unto the Son of Man" is with them. How many in health say in spirit what this poor young woman said in an hour of weakness? Let us ask ourselves, Where would we now have been if all our prayers had been answered? Temptations, sorrows, curses, and I know not what else beside, have been dressed up by Satan in all that was charming and fascinating, and have presented themselves as beams to be desired. We, blinded by their apparent beauty, have asked for them. Thank God, they have been denied. Had they have been given, there would have been estrangement from God, perhaps shipwreck of faith. Agrippina implored the gods that she might live to see her infant Nero an emperor. Emperor he became, and with his imperial throne plotted that mother's death. That for which *we* prayed for might have blighted our lives instead of blessing our being. Love will, by-and-by, explain the denial. "What I do, thou knowest not now; but thou shalt know hereafter," are words full of comfort. One of the greatest elements of future happiness we conceive may be in knowing and understanding why this prayer was not heard, that petition left unanswered; why this trial was sent, and that affliction appointed. Then, it will be seen that God always felt an interest in everything that interested us. Never let unanswered prayer drive you from the mercy seat. Be frequently there. Ask royal gifts. Trust His mighty love. Live in the atmosphere of prayer. Die in the attitude of communion with God. Renounce self, rely on Christ. Plead the efficacy of His sacrifice, the prevalence of His name. Put your prayers into His censor, that they may be offered as His own. Tell Him all. Do not treat Him as a stranger. Confide in Him as a friend. John Howe prayed, "Behold, O Lord, a poor company of creatures gasping for life. Thy Spirit is vital breath; we are ready to die, if Thy Spirit breathe not. Pity thine own offspring, Thou Father of Mercies. Take from us, keep from us that Thou wilt, but, oh, withhold not Thine own Spirit." Let us pray with increasing earnestness, and with a stronger faith. "O God, make clean our hearts within us, and take not Thy Holy Spirit from us."

As a father, bending low,

Listens to his lisping child,

So to me Thy pity show,

By the world and sin beguiled,

Holy is Thy law, and just;

Yet remember, I am dust.

Oh, remember Him who died

With His life my soul to save.

Let me clasp the crucifix,

Till I reach the awful grave;

Till, the light affliction o'er,

Heaven is mine for evermore.

JOHN DIXON.

St. James', Newcastle.

MARRIAGE REGULATIONS.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Having asked me a question, I presume you will allow me to answer it. "Has Dr. Barry ever tried this?" namely, to "apply to the Registrar-General to register him independently of the authority under which he ministers." Certainly not. So long as his name is registered as a "minister ordinarily officiating," it matters nothing, according to the act, whether it is registered by himself or by the head of his denomination. Should the name cease to be registered, by the omission or by the influence of the "head," while Dr. Barry remained a minister ordinarily officiating, then the Registrar-General would be compelled to register it at Dr. Barry's demand. The head of the denomination simply notifies the fact of such a man being an officiating minister, saving the latter trouble.

I feel as strongly as you that "a clergyman is as much bound as ever to fulfil the requirements of his church, and those who have authority over him, by virtue of the license which he holds to minister in that body." The remark is here, however, quite irrelevant. For the "license" does not mention marriage at all; and "the

requirements of the church" are not identical with the "regulations" in question.

I need say nothing of the obvious absurdity of the declaration required, being simply a repetition of the declaration required by the act, with an additional one for minors that they have obtained the consent of parents and guardians, while that consent in the handwriting of these is actually in the hands of the minister himself, as prescribed by law. The one sentence of yours fails to convey to me any meaning. "Registration only confers upon the clergymen registered the right to celebrate a marriage which shall be valid so far as the civil law is concerned." You cannot mean that a marriage not in itself immoral may be valid in the sight of the civil statute law, and yet invalid by some other law. And yet if not this what can you mean? Yours respectfully,

ZACHARY BARRY.

[Dr. Barry is no doubt a very clever man, and is always able to persuade himself that he is right in what he does. But we nevertheless are of opinion that—should the Bishop for any valid reason withhold the certificate of his being a recognised clergyman of the Sydney Diocese, and he were to apply to the Registrar-General to be registered afresh—he would have to frame some new denominational variety, and a sufficient religious following under which the registration would be made. We said in effect, and we repeat it, that the marriage law was not designed to interfere in the least with the usages, ceremonies, or laws of any church or body of Christians, but to secure the validity of the marriage contract in all cases. And least of all was it intended to set clergymen free from the regulations of their churches, and give them liberty to marry when, where, and as they may please.—EDITOR.]

THE REVISED ENGLISH BIBLE.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Kindly allow me to make a few remarks in reference to a leading article in your last issue. The article to which I refer is that on "The Revised English Bible."

First—Speaking of the Septuagint, the writer says—"By the time of our Saviour's earthly life, this version of the Old Testament was the only one in use. Our Lord Himself invariably quotes from it, as do all the writers of the New Testament."

On the first part of this quotation I will simply remark that if by "version" the writer means "translation" he has omitted to trace the bearing of his remark, down to the Christian era, that "The Jews, while in captivity there [Babylonia] seventy years, became more familiar with it [Chaldaeic] than even with their native Hebrew," otherwise he would have asked what provision had been made for the Aramaic speaking Jews of Palestine and the East, similar to that made for the Greek-speaking Jews, in the Septuagint.

But if (as from the context seems probable) by "version" he means "language" and would have it understood that in the time of our Blessed Lord the Greek Septuagint had completely supplanted the Hebrew Old Testament, it seems to me that the writer has overstated the well-known fact that Hebrew was not then the common spoken language of Palestine. I was of opinion that in Divine service the lessons from the Law and the Prophets were read in the Hebrew tongue, and then (when necessary) translated by the "Mathurgaman"—interpreter; as, also, that Hebrew was in common use by the learned. Certainly, the inscription placed over the head of the Divine Sufferer was written in Hebrew as well as in Greek and Latin; and I have never heard that Origen had any difficulty, about A.D. 230, in obtaining Hebrew MSS. when he published his Hexapla.

Passing, however, from this, I would ask, is there not something unguarded in the statement that "Our Lord invariably quotes from" the Septuagint? Does the writer really mean to assert that the words quoted by our Blessed Lord, in His agony, from the 22nd Psalm (in the Septuagint the 21st)—"Eli, Eli, Lama Satachthani!"—are Greek words, and not Hebrew; or that, being Hebrew words, they are yet a translation from the Septuagint?

And is the further assertion that "all the writers of the New Testament" invariably use the Septuagint, in accordance with facts? Let us take, as a sample, the first four quotations of the Old Testament in the Gospel of St. Matthew. The first one, chap. i. v. 23, is from the Septuagint; the Evangelist using the specific word, "parthenos"—virgin, of the Septuagint, rather than the more general Hebrew word "almah"—an unmarried woman. The second quotation, chap. ii. v. 15, is certainly not from the Septuagint, which reads—"Out of Egypt have I called his [Israel's] children." (Osee, chap. ii. v. 1.) It is from the Hebrew "called my son." The third, chap. ii. v. 18, may be from either the Hebrew (Jeremiah, chap. xxxi. v. 14), or from the Septuagint (chap. xxxviii. v. 15.) While the fourth quotation, chap. iv. v. 15, 16 is not taken from our present copies of either the Hebrew or the Septuagint. How far it is from the Septuagint, this translation will show—"O people walking in darkness, behold a great light; ye that dwell in the region and shadow of death, a light shall shine upon you." (Isaiah, chap. ix. v. 2.) Of the two, St. Matthew's quotation is nearer to the Hebrew. From these four passages (I have not referred to St. Matthew, chap. ii. v. 23, because that is a summary of several sentences, "which was spoken by the prophets") we can form an estimate of the value of the statement that all the New Testament writers invariably quote from the Septuagint. The first is from it; the second is not, but from the Hebrew; the third may be from either; and the fourth is from neither of our present copies.

The Introductions to vol. I of the Speaker's Commentary on the New Testament, and to Alford's Commentary; or the articles "Versions" in Blunt's Dictionary of Theology, "Septuagint" in Fausset's Bible Dictionary, give a truer account of this matter than does the article in question.

2nd. There seems also a similar absence of that exact scholarship for which our church is famed, in what the writer says concerning the Vulgate:—"This Septuagint version was again translated into Latin some six hundred years afterwards. The name given to this version was the Vulgate. It is the only one allowed in the Romish Church."

Permit me to say that that Latin version (old Italic) which was translated from the Septuagint could not, at the farthest, have been made more than five hundred years after, since it was known to and quoted by Tertullian about A.D. 200. That Latin version made by St. Jerome, which did appear between six and seven hundred years after, was (with the exception of the Psalter) not from the Septuagint, but from the original Hebrew; and the Latin version allowed in the Roman Church is neither the old Italic nor yet that of St. Jerome, but that which was the concluding one of a long series of revisions and corrections—the edition published in the pontificate of Clement the VIII., A.D. 1592. In support of the assertion that the present Vulgate is neither the old Italic nor that of St. Jerome, take the four quotations of St. Matthew from that of St. Jerome, to which I have referred above.—That from Isaiah, chap. vii. v. 14, agrees with the Septuagint, the text word of the passage being "virgo;" that from Hosea, chap. xi. v. 1, agrees with the Hebrew "Ex Aegypto vocavi filium meum;" that from Jeremiah, chap. xxxi. v. 14, in the Hebrew (chap. xxxviii. v. 15, in the Septuagint), agrees with the Hebrew "Rachel plorans filios suos, et noluit consolari, quia non sunt;" and that from Isaiah, chap. ix. v. 2, agrees with neither, but follows the Greek of St. Matthew. Even in a book written expressly for the taste of the general public, as is Count's "St. Jerome," published in the series of "The Fathers for English Readers," the facts concerning the Vulgate are clearly set forth.

3rd. Another remarkable sentence in the article under notice is that "it was not till sixteen centuries had rolled over the benighted world, since the issue of the Septuagint Old Testament, that the Bible first began to be translated and written into English by the brave old reformer, Wickliffe." There is an old saying about giving even the devil his due; and we certainly do not advance the cause of truth by denying or ignoring what has been done by those with whom we do not agree. Now, the writer must surely have read that touching story, by his disciple Cuthbert, of the work in which the Venerable Bede was engaged near to the time of his death—the translation of St. John's Gospel. And some time or other he must have come across that saying by Sir Thomas More, that "the whole Bible was long before Wickliffe's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently read." And does he not know of the store of evidence which Blunt has accumulated concerning the diligence of the Anglo-Saxon Church in multiplying translations of portions of Holy Scriptures, some of which (including "complete Bibles") still remain; evidence which justifies him in saying that "there has been much wild and foolish writing about the scarcity of the Bible in the ages preceding the Reformation." (The Reformation of the Church of England, p. 501.) While giving all praise to Wickliffe, let us not be unjust to those who went before him.

In summing up my remarks on these parts of the article, it is untrue to say that though it comes forth with the additional sanction of being dated from the "Record" office, this record is hardly true? Even in a popular article, in which one can only give a surface description, a primary requisite seems to be that the general description shall be in accordance with facts. This is my excuse for troubling you. I remain, &c.

S. B. HOLT.

[Dr Pimock's "Analysis of Scripture History," Introduction, page 4, has the following statement:—"The Septuagint version is that out of which all the citations in the New Testament from the Old are taken." The date of the Vulgate—the Itala or Italic version—was probably a little earlier than given in our article. But it is impossible to fix the date of the Italic Version exactly. Still Mr. Holt's criticism, not granted us the benefit of considering that the present Vulgate, as used in Romish churches, is nothing more nor less than the ancient Italic version, revised and improved by the corrections of Jerome and others. In writing for the general public, rather than scholars, we confined our remarks to the history of the present Vulgate, which we were fairly correct in stating to have been translated, including Jerome's corrections, some 600 years after the Septuagint. We did not for one moment confuse this with Jerome's translation into Latin from the Hebrew text, as Mr. Holt seems to imagine. Mr. Holt's 3rd criticism finds fault with our sentence about Wickliffe. According to Mr. Holt we ought to have said that the venerable Bede, or some Anglo-Saxons were the first translators of the Bible into English. While giving all honour to any of Wickliffe's predecessors, who paved the way for his great work, we see no reason to alter a single word of our statement on the subject. *Vixere fortes ante Agamemnona multi*, but the world did not find their work worth remembering in comparison with his. We may perhaps remind our learned correspondent that the "Record" is a voluntary and honorary toil and expense undergone for the mere truth's sake by a few. If he will give us the aid of his able and scholarly pen, we shall be better able to fulfil our object in the future.—P.S.—We are of course prepared to admit that it was not declared authentic till the Council of Trent in the 16th century. But if Mr. Holt means to say that the present Vulgate is not the Old Italic version revised and corrected by Jerome and others, then we can only congratulate him on having made a discovery. If the corrections subsequent to Jerome be more important than his, then we have assigned too early a date to the present Vulgate. Perhaps Mr. Holt will give us an exact statement of the dates and extent of alterations of the present Romish Vulgate in our next issue?—EDITOR.]

POETRY.

TO A SCEPTIC.

If you must doubt, then doubt that you exist.
For you can neither tell the *how* nor *why*;
And if thy sceptic mind will still persist,
Then surely doubt thine own identity.
That everything is nothing—all a mist,
A chaos, shapeless, void, without reality;
That you are not yourself, but what you seem.
Substance a shadow, life an idle dream.

Sublime in error, confident in pride!
Your thoughts, on stilts exalted, bear you on;
That *thought* is something, sagely you decide,
And then conjecture you yourself are one.
A sublimated vapour spread so wide,
You fill all space, and space is you alone;
And these conclude, since nothing is material,
Your *body, soul*, and you the vast ethereal.

Did God set His fountain of light in the skies
That man should look up with tears in his eyes?
Did God make this earth so abundant and fair
That man should look down with a groan of despair?
Did God fill this world with harmonious life
That man should go forth with destruction and strife?
Did God scatter freedom o'er mountain and wave
That man should exist as tyrant and slave?
Away with so hopeless, so joyless a creed,
For the soul that believes it is darkened indeed.—*Roch.*

LIVING WATERS.

A little bird drank at a rill
One sunny summer's day,
He sipped, and sipped, and sipped his fill,
And then he flew away.
Came many more and drank as well,
And still the rill flowed on;
And not the keenest eye could tell
A single drop was gone.

Then whispered Faith in Fancy's ear
"A type this tiny rill
Of that great river broad and clear
Which flows from Zion's hill;
Whose living waters never shrink
How many saints sever,
And all are free to do so, drink,
And quench thirst's cravings there.—J. H. W.

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAINWARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC., ETC.

(Continued from page 159.)

A hush and silence indescribable fell over the face of nature on that calm October day. The song of birds was over in the woods; the trees, with golden and crimson patches, stood motionless in the hazy sunlight which lay upon the fields and hills, and copse and meadow, with a subdued tender veil there was no breath to disturb. As Joanna moved noiselessly about in her black dress, her figure seemed in harmony with all around. Her footfall scarcely sounded in the long picture gallery, which was hung with portraits of her grandmother's family, the DeSpencers. In this picture gallery on wet days the child had always been sent to take exercise, and here she had learned to make acquaintance with all the stiff ladies and gentlemen of the days gone by. "Where were they now?" she would ask herself; "Where was that other world where her mother had gone and her unknown father, and all those people once full of life and happy?" There was one portrait of a mother and child which used to fascinate Joanna's gaze. It was a formal picture, but there was love in the answering look; the mother bent over the boy, who was holding up to her a little spaniel for her to admire, and her arm was thrown round the child with expressing tenderness.

What must it be to have love like that? and a sense of death and famine she could not put into words oppressed her young heart. On this last afternoon, when Dr. Prendergast's carriage was drawing nearer and nearer, she went for the last time into the gallery. She had eaten her solitary dinner at the end of the long dining-table, and the old butler had waited upon her with a sort of punctilious ceremony, which seemed to be a mute recognition of her importance as the future mistress of Ashton Court; but Joanna could scarcely take a morsel of food, and was thankful when she was free again to follow her own devices.

She went through all the deserted rooms, which seemed to repeat the hush which reigned without. The old-fashioned cabinets, filled with china, stood against the walls of the long, low drawing-rooms, which were filled with the faint scent of lavender and dead rose-leaves. Her grandmother's chair stood by the fire place, in a little inner room beyond the two larger ones, which looked towards the drive. Lady Beauclerc had always sat here, for she liked to survey

the approach to her house; certainly not for the sake of seeing visitors as so few ever came; but this window, with its screen of big magnolia leaves shadowing it, was a watchtower to the old mistress of Ashton Court.

Joanna had often looked at her as she sat musing with her eyes fixed on the sweep of the drive, with its border of stately elms, and wondered of what she was thinking. Poor Lady Beauclerc had her memories lying far apart from the sad, lonely life which was all her young granddaughter had known and shared.

As Joanna stood with her hand upon the little work-table, where her last piece of needlework still lay, the quick trotting of horses' feet awoke her from her dream, and soon the doctor's carriage came in sight, and swept round to the entrance.

Joanna knew her time was come; and in a few minutes more she was dressed, and standing in the hall taking leave of the servants. Dr. Prendergast had been giving some orders about her boxes, and now stood looking at the child with some astonishment as she demurely took the hand of each servant and bade her goodbye.

"We shall see you back here, Miss Coningham, if our lives be spared," Mrs. Pemberton said; "and you may depend on it, both Mr. Harley and me will do our best, and Ashton Court will be as well kept as though there was a lady here; of that you may rest sure, Miss Coningham."

The old butler bowed, and murmured something of the same kind; and the servants were all deferential, and expressed by their manner that they recognised Joanna's new position. The poor shy girl of fifteen was only too glad to escape into Dr. Prendergast's carriage; and having taken care to wrap his rug well round her, after a few kind words he took a look from his carriage bag, and began to read.

The six miles' drive was all too short for Joanna; she dreaded the moment of arrival at the Priory, and felt it to be a relieve when Dr. Prendergast pulled the check string before a house at the entrance of the town, and said he must stop a few minutes to see a patient about whom he was anxious.

The twilight was deepening fast, and the minister clock chimed six while Joanna sat in the carriage waiting. Then a rush of many feet and loud hilarious voices attracted her. She looked out, and saw a troop of schoolboys coming out of two great gates close to the minister. Then a ringing boyish voice rose above the rest:—

"I say, Harris, is papa gone into Mr. Quinon's again? I am coming up." And there was a clambering up to the box seat of the carriage, and murmurs in Harris's voice which did not reach Joanna's ear. But presently a face was seen to press itself against the glass of the brougham, and Joanna drew further back into the corner.

"Charlie, is that you?" asked Dr. Prendergast. "Now, no antics, if you please. Home," to the coachman, was the next word, and then the carriage moved off again.

"Well, my dear, we are nearly at the Priory now. I am sorry to have kept you waiting; but the case was an urgent one. I hope you will be happy with us, and in time like us. You must try to feel at home."

Joanna felt that uncomfortable choking in her throat which Dr. Prendergast's kind words had produced at the funeral of her grandmother; but she struggled to repress her tears, and it was with a very set, stiff face that she entered the Priory hall. Charlie scampered off upstairs, and bursting open the schoolroom door, said:—

"She is come! Do you hear, Oswald, Cecil, Gertrude? She is come!"

"You make row enough about it," was Oswald's rejoinder. "What have you done with my lexicon?"

"It is on the top shelf; no, I believe I left it at Weston's. I went into his place at break—"

"You may just fetch it then; or if you don't, it will be the worse for you."

"I should rather think so, for all my vocabulary is inside."

"Mind, Charlie," said Oswald, "you shall not take my books in this way. I say; I won't put up with it; I won't stand it—"

Here Oswald stopped, for voices were heard approaching. Aunt Helen's and Cecil's; and at the open door of the schoolroom there was a pause.

"This is the schoolroom," Aunt Helen said; "the girls sit here to prepare their lessons; but they have their French master in the dining-room; and only Miss Seales here. You are to join them. Charlie, Oswald, are you there? Come and be introduced to Miss Coningham. My two nephews," Aunt Helen went on. "One very industrious; and the other—; well, it is hardly fair to tell tales, is it? Your room is in this direction." And then the procession moved off; but Gertrude came back to say,—

"She is as stiff as a poker, and so dark; just what I prophesied; and her dress is fastened behind with a row of hooks. Could you have believed it? How can she hook it up herself? that is the mystery."

Meanwhile Joanna had reached her room, bewildered with Miss Prendergast's stream of talk, and feeling utterly shy and miserable.

"If only Aunt Helen would let the poor thing alone," Truda said to Cecil, as they stood aside to let Miss Prendergast show the way into the little dressing-room, opening from the bedroom. "Now we shall hear the story of the book-shelves again, and the little writing-table. Yes, there she goes; it's too bad; but did you ever see anything so grim in your life as Joanna?"

"Take care, Truda," Cecil interposed, as Miss Prendergast and Joanna returned; the former by no means discouraged by the monosyllables which were uttered in return for her flood of words. People have different ways of showing kindness, and we must take all signs as they are intended,—proofs of something that exists, of which the tokens vary with the disposition of those who express them.

Miss Prendergast was most anxious to be friendly and kind to Joanna; but meeting with so little response, she left her at last, with the remark that "Ten was at half-past six; and if she felt dull, she would find the girls in the schoolroom; that the housemaid would

render her any assistance she needed, and she had only to ring the bell if she wanted anything."

Cecil lingered, settling the vase of chrysanthemums she had put upon the toilet table, and remarking that the gas did not give a good light.

Then she took Joanna's heavy cape hat from her hand, and said: "Shall I hang up your jacket?" But Cecil was surprised by the quick impatient gesture with which the jacket was thrown down on the bed, while Joanna exclaimed almost vehemently:—

"Do, pray, let me alone!" and the sudden flash of the great black eyes was as suddenly put out by a burst of tears.

Cecil speedily left the room, and found Gertrude rehearsing every particular in the schoolroom for her brothers' benefit.

"I have no doubt she will come round at last," said Cecil, "and we shall get on very well."

"She will never come round if she is pulled and hauled by Aunt Helen. Her tongue wagged faster than ever," said Charlie.

"Charlie," interposed Oswald, "you will be so good as to put your legs in motion towards the recovery of my lexicon; and the sooner the better."

"There is not time before tea," Cecil said. "Don't let us have a fuss the first night Joanna is here, and there is sure to be a fuss if you are not at tea, Charlie."

But Charlie was gone, and his footsteps were heard ringing down the road towards the town.

Joanna, when left alone, stood where Cecil had left her, with her hands clasped tightly together. Past and present and future all seemed to the child hopeless and dreary. Her quiet monotonous life had been suddenly broken in upon, and this was pain. Then the present was so strange and new, and she felt as if she could never find a place amongst these boys and girls, with their quick, rapid utterances and energetic movements.

The future, lying out far in the haze of distance, seemed visionary and unreal, and the return to Ashton Court of which the old housekeeper had spoken could not be for six long years,—six interminable years.

Then they talked of lessons and books, and masters and mistresses. How should she bear the humiliation of knowing nothing, for it seemed to Joanna that she did know absolutely nothing.

She had read dry histories to her grandmother, and old books of travel; she had been through the French grammar with the old fashioned pronunciation with which the English were content fifty years ago; but beyond this Joanna's education had not gone. In needlework, indeed, she had few rivals. Lady Beaulere and Joanna had worked the seats of a dozen high backed chairs, and embroidered pocket handkerchiefs, besides knitting more stockings than Mrs. Pemberton could dispense to the poor of Ashton village.

There was nothing particularly attractive in Joanna. The clergyman, one of the old school, who spent a great part of his time in his study, thought of her, when he thought at all, as "that poor little, plain granddaughter of Lady Beaulere," and beyond a formal "Good morning, my dear," had scarcely ever spoken to her.

Thus conversation, or interchange of thought, or the little ripple of small talk, was unknown to Joanna. The dread of meeting all the family at tea reached its height when the bell rang, as it did in a few minutes, and a tap at the door was followed by Gertrude's appearance.

"Will you come down, please, to tea? I will show you the way."

Joanna emerged from her room only to fall upon the two little girls who were ready with their "How do you do?" and faces uplifted for a kiss. But Joanna's shyness only increased, and Sybil's wondering eyes were raised curiously to the face which was so unresponsive. She raced downstairs before her sisters, and confided in a whisper to her Aunt Helen that she did not like the new girl at all.

Never in her life before had Joanna sat down to table with such a large party. And although her presence subdued the spirits of the children somewhat, still there was enough talking to bewilder one who had been accustomed to the silence of Ashton Court.

"Did you say you were fifteen?" Aunt Helen asked. "Then you are Cecil's age. When is your birthday?"

"I was fifteen on the 29th of September."

"Oh! then Cecil is older. She will be sixteen in January, and Gertrude will be fifteen in November, only ten months between them, and Oswald will be seventeen in March. All the birthdays are very near together."

"Except mine and Charlie's," Sybil said.

"Yes, dear; but you know there were several little brothers and sisters between you and Charlie who are gone to heaven," Aunt Helen added, in the phrase commonly used about our dead.

"My dear, you are eating nothing. Will you have an egg or a cutlet?"

Poor Joanna, when thus addressed, could only repeat, "No thank you," for the dozzenth time, and was at last relieved from Miss Prendergast's well meant attentions by a diversion towards Dr. Prendergast, who came in late and tired, and about whose tea Miss Prendergast busied herself.

"I have a lesson to finish," Gertrude said when they were going upstairs; will you come into the schoolroom with me, and I will show you all the books, and tell you what we have to do?"

Joanna paused when they reached the door.

"I am so tired, please may I go to bed?"

"Oh, yes, of course; and I will come with you. I daresay Sarah has unpacked your things; but had not you better wait and bid Aunt Helen and the others good night?"

"Must I?"

"Oh, no; if you don't wish, never mind. I daresay Aunt Helen will come and look after you; come along."

(To be continued.)

MRS. SPIER,
Dress, Mantle, and Costume Maker,
RAILWAY BRIDGE,
GEORGE STREET.

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Gold and Silver Jewellery in newest designs. Clocks in every style. Lowest Prices. BEST WORKMANSHIP.

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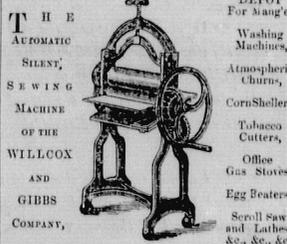
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466 GEORGE-ST.,

One Door South of

Market Street,

SYDNEY.



SYDNEY.

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I beg to remain,

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Hot and Cold Water Baths and Cisterns
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Owing to the increasing popularity of this already
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Treats successfully all
Diseases of the Skin and Scalp
Loss of Hair and
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Synopsis of Mr. ADGER'S Theory and Treatment of
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Particular attention is called to my theory of treat-
ing diseased scalps, or restoring hair; it, no doubt,
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Because persons have tried various preparations for
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should not be discouraged. The one-preparation
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My experience has been gained by study with the
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of my life (more than 20 years) to the investigation,
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treatment of all diseases of the scalp, loss of hair,
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See the Bon Marché Pompadour Prints at 3jd. per yard.

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See all the Beautiful goods we are showing this season at London Prices.

See samples of all the newest, most fashionable, and seasonable goods in our windows—
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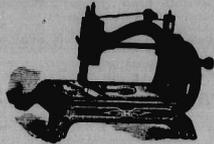
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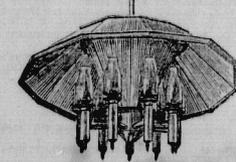
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PUBLISHED MONTHLY.

VOL. I.—No. 10.

SYDNEY, FRIDAY, APRIL 1st, 1881.

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NOTICES TO CORRESPONDENTS, &c.

The CHURCH OF ENGLAND RECORD is published on the 1st of the month, but when that day falls on a Sunday the paper will be issued on the 2nd. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation. The clergy and other friends of the RECORD who obtain subscribers are requested to send to the Manager the full NAMES AND ADDRESSES of subscribers.

All obituaries and the names of SIX subscribers to the RECORD will be placed on the FREE LIST.

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All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PITT-STREET. No correspondence will be published which does not furnish the Editor with the name and address of the writer, not necessarily for publication. The Editor cannot undertake to return manuscript in any case.

Communications should be forwarded not later than the 1st of the month, to insure their insertion in the next issue.

All business communications to be addressed—THE MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

CDARENDON STUART.—Too long for insertion.

THE INSPECTOR-GENERAL'S ANNUAL REPORT.

THE revelations contained in this document, which has been published in the daily papers, are such as to call for the most serious attention of all who have any care for the moral, not to say religious, character of the colony. They show a state of moral depravity which is lamentably distressing. We are informed that we have been going back for the past ten years in regard to those things which are the very object for which society exists, viz., order, security, and peace.

The facts which are recorded upon this subject may as well be quoted. "Intemperance, obscenity, and disorderly conduct are growing evils amongst a large class of the youth of the city." "Well-grounded complaints are constantly made of wanton injury to property and annoyance to citizens; females and feeble persons cannot walk the streets with any assurance that they will not be

molested or insulted by night; nor is the security much greater by day." "The police are frequently subjected to serious ill-treatment in the discharge of their duties; some have been permanently injured, and in Sydney alone, during the past twelve months forty-four have been incapacitated for duty thereby, many for long periods." "There have been three times the number of arrests for drunkenness and disorderly conduct in 1880 to those of 1870." And "the Superintendent of Police attributes the increase chiefly to the very large number of public-houses licensed during the past few years."

This the Inspector General considers a correct conclusion. And he adds that there is a "tendency to intemperate habits amongst the youth of the colony," which did not exist twenty years ago.

"There were 186 violent deaths in the colony during the past year, which, according to the reports of inquests and magisterial inquiries, were to be attributed to intoxication."

These are the facts that Mr. Fosbery brings under the notice of the Colonial Secretary. And they are sufficiently appalling.

What may we expect our condition will be at the end of the next ten years, if the course of events should run as it has during the last ten? We ask our Government to ponder this question. We ask our legislators to ponder it. We ask the magistrates of the territory, who are entrusted with the grave responsibility of administering justice in the petty courts, and those who preside over the higher, to ponder the question. We ask the ministers of religion to ponder it, and parents, and teachers, and the guardians of youth throughout the land.

Our own observation of the condition of the population in the city and suburbs, and some of the towns in the interior, fully bears out the correctness of the Inspector-General's statements. His statistics are, of course, undeniable. Will it be tolerated, after such an exposure, that the evils which have been pointed out shall go unredressed? Will the Government, with their eyes opened by their own officer, allow one single public-house, in addition to those already existing, to be licensed, when they are told that to the great increase of these of late years is attributable the increase of intemperance, obscenity, and disorderly conduct? Will magistrates, who care for the welfare of society, not use their influence upon the bench to check and restrain these evils, and to uphold the influence and authority of those who do what they can to suppress them? Too often, we fear, the police have failed to receive that encouragement which they deserved as conservators of public morals. And had not they been earnestly bent upon doing their duty, and really desirous to remedy flagrant evils, we fear they would have been deterred by the coldness and indifference at least with which they were treated.

It is impossible not to be struck with the merely nominal punishment with which offenders have been treated; the nominal fines imposed, the nominal censures administered. It is surely time that there was an end of this playing with crime and criminals. And that those who trample upon law should be made to know that they are dealing with might and not weakness. It is the greatest mercy in the end, and the truest way to diminish evil, to let it be seen that the hand of justice is strong, and equal in its awards; not vacillating, nor uncertain.

There is, however, another class in the community to