

* JOTTINGS IN THE BUSH *

Mr. Gerald Massey "poet and lecturer," has been the central figure during the past few weeks in the religious world—or rather that part of the world which takes an absorbing interest in the fight of christianity against its opponents. (And that part of the world is not insignificant in numbers, partly because many are prepared to "consider everything an open question," but chiefly because, now that prize fighting is low, and there is no opportunity of witnessing gladiator shows, cockfights, or bull-baitings—above all, now that Mr. McElhone's tongue is not with us—the fight-loving instinct of man, hungers to read Bright versus Picton or Buchanan versus Walker.) Mr. Massey came to us to lecture on subjects of culture. To our disgrace he finds that such subjects do not "draw" for alas! as a nation we cannot boast of culture. So he has turned to what "pays," which is lecturing against christianity. Yes, it pays both him and the gentleman who yields to him the Sunday platform. When they inveigh as they do against "parsons who maintain the christian creed, merely because they get their living by it," they omit to say that they themselves can get a better living with far lighter work by opposing christianity. Col. Ingersoll has obtained more for one delivery of an old lecture than many a hardworking clergyman obtains for his whole year's labour. I do not accuse Mr. Massey of lecturing merely for gain; I believe that he sincerely thinks that his "investigations in Egyptology" have resulted in the discovery of certain facts which the world ought to know. And though secularism in Sydney is at present, among intellectual people, "under a cloud"—for the conference disgusted earnest thinkers and the present exposé of the results of some secularist tenets disgusts the moral—still such lectures do make people ask themselves about the foundation of their beliefs, and so, in the long run, lead to the triumph of the truth.

Mr. Massey's lectures have not appeared to me very powerful in reasoning. He showed the absurdity of the middle-age pictures of the devil, and inasmuch as some vague notions of the kind may still exist, perhaps so far he did good. But his question—"Why does not God kill the devil?" is only a form of the insoluble question—"Why does evil exist?" and that question he never faced, although it was the subject of his lecture. Probably he recognises it as one which any fool may ask, but to which the wisest of men cannot give more than a partial and unsatisfying answer. As far as Mr. Massey's mythical theory about Christ, it seemed to me that his years of research had done little to strengthen a very weak position, which he would never have adopted if his studies had taken a wider range. A gossipy set of jottings is not the place for a full defence of the Christian doctrine about our Master. But one branch of proof is a favourite of mine, and can be briefly put. It is St. Paul's evidence. The more I study his life and writings, the more I recognise him to have been a highly intellectual and educated man, quite clever enough to see through shams. Mr. Massey, himself, would allow that St. Paul was in earnest, and not a wilful deceiver, and would acknowledge that at least four of his epistles are genuine. When we remember that St. Paul had had every opportunity of obtaining information, both from Christ's enemies and friends, and yet makes the assertions that he does about the nature and the life and the death and the resurrection of Jesus, without the shadow of a doubt in the truth of the whole story, then we must feel that Mr. Massey's theory breaks down under the strain it receives. We are not credulous enough to believe it.

"The religion of Won't and the creed of Don't is not the religion for me." So runs the chorus of one of the new "Church songs," and though, as it stands, it needs explanation (for it seems to throw aside seven of the commandments), yet when it is shown to mean that there is need of a positive religion, not merely of negativism, I can't help wishing that the theatre-goers on Sunday were of the same opinion. I have harped on this string often before, but it is worth trying again. For Mr. Massey's positive teaching is certainly a very homeopathic piece of leaven in his lectures, and can hardly be said to leaven the whole lump, while titles like "Captain Jonah, and his trip in the whale," reveal the style of other lecturers. Secularism, as preached now in Sydney, is simply denial. They renounce all bonds and speak of Christians as being "enthralled in a credal belief." Did it ever strike them that their belief is credal too. A hundred unbelievers may have 100 different creeds, but the unbeliever of each is credal or creedable, and he is as much enthralled in it as a Christian.

The *Evening News*, I expect, prides itself on its tolerance. I seldom see the paper, but it seems to me that its tolerance consists in inserting "inspired" paragraphs of attacks on Christianity, but also giving space for "inspired" paragraphs about bazaars, &c., for Christian churches. I read parts of last Monday's issue with amusement. Mr. Massey's lecture we are

told, "marked intricate research, extensive observation, deep study, and great erudition—a nice derangement of epitaphs," as Mrs. Malaprop would say. Then we read in the leader "John Wesley determined to establish a separate sect." The writer would be surprised to learn that the establishment of a separate sect was the very thing which John Wesley did not wish to do. To the very last he declared that he was a member of the Church of England and opposed the idea of a separate sect. A thing which makes the *Evening News* indignant is that Mr. Massey's previous writings have been quoted against him. They are as indignant as Sir Henry Parkes under similar circumstances. A common sense person would say that when Mr. Massey talks of "the superstition that paralyses the human mind of the present age" it is perfectly fair to point out that when he was under the influence of that "superstition" his mind was not paralysed. But not so the *Evening News*, which declares that "intellectual development is a stranger to all fanatics." (Notice the charming begging of the question involved in "development" and "fanatic." Notice also the inversion of the metaphor, paralleled by "the lecture marks research.") But supposing we mentioned the case of Thomas Cooper, Miss Hastings, and dozens of other infidel lecturers who have become Christians: how about "intellectual development there? Then it is "enthralment in credal chains," for your Freethinker does not like free thinking except in one direction.

COLIN CLOUT.

THE MAINE LIQUOR LAW.

For about thirty years the state of Maine has been under a prohibitory law, which made it illegal to sell intoxicants except for medicinal or mechanical purposes. The effect of the law has almost stamped out intemperance. Facts and figures could be easily given showing how crime has diminished, in some towns almost disappeared, and how social and moral good has wonderfully advanced. The enemies of prohibition everywhere outside the state, as well as a few inside, have done their best to prove the law a failure; who however are best judges? Certainly the people of Maine themselves. They have lately taken a step which places the repeal of the law outside the range of ordinary politics. A plebiscite has been taken as to whether it should be unconstitutional to sell liquor. 64,607 voted yes and 20,224 no. The constitution of the state therefore, has now a clause which will prevent the Legislature passing any law to legalise a licensing system. Surely this last act of the people of Maine, ought to silence for ever, those who say the law is a failure.

MANNERS MAKE THE MAN.

The Lord Chancellor (Selborne, Sir Roundell Palmer) in presiding at the ceremony of opening the new school of St. Paul's, at West Kensington, made happy allusion to the ancient motto of Winchester School, the spirit of which also animated Dean Colet in founding St. Paul's School, for the promotion of good Christian life and manners. "The word manners," said Lord Selborne, "had a wide meaning. It included all that went to make up character, manliness, social virtues, those things which boys and young men, and older men too, learned by contact with each other. It meant worthy emulation for all things that were good, by submitting oneself to the discipline first of all of childhood, then of boyhood, and then of later life. By such means good men, great men, great scholars, worthy citizens—men fit to govern in Church and State—had been from time to time, and would still from time to time be found. These were the great triumphs of their school and college system; and however proud they might justly be of the advance in learning made in these schools, they had still more reason to be proud of the fine, noble English character which such institutions tended to form."

[Lord Selborne was at Winchester School, but presided on this occasion as a Past Master of the Mercers' Company, who are trustees of Dean Colet's venerable school, now removed from the site near St. Paul's Cathedral.]

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NOTICES TO CORRESPONDENTS, &c.

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

All Subscriptions are acknowledged on the last page of reading matter.

Several communications are unavoidably held over from lack of space. The letter "Observer" will be brought under the notice of the proprietors.

Important Notice to Subscribers.

Subscribers to the Church of England Record who are in arrears are respectfully requested to forward the amount of their indebtedness. The cost of issuing the Record is very great and the Proprietors are anxious to continue the fortnightly publication, and trust those who have not paid up will kindly respond to this appeal.

A. R. LITTLE, Manager.

172, PITT STREET, SYDNEY.

THE CHURCH AND OVERCROWDED DWELLINGS.

This was one of the subjects proposed for discussion at the Church Congress held in Carlisle two months ago. And a very interesting discussion took place upon it. The first paper read was by the Bishop of Bedford (Dr. Walshaw How) whose intimate acquaintance with the condition of things in East London, the sphere of his Episcopal labours, well qualified him to deal with it. He very quietly observed in the outset that the dwellings of the poor was a subject "which the Church could not afford to neglect. A Church which taught about another world, but did not seem to take much interest in this, was one which would embrace in its fold but a limited number of the working classes. The mistake had been made in past times, and we were now reaping the fruit of it." He expressed his regret that the Church had not acted in this matter, as it did in regard to Intemperance. That was committed by the Convocation of Canterbury to a Committee who brought up a very valuable report upon it, which led to the formation of the Church of England Temperance Society. We are not sure, however, that a Convocation Committee would have been so well fitted to deal with the former question as they were to deal with the latter. They would

no doubt have been able to obtain any amount of information. But they might have found it a far more difficult matter to suggest suitable remedies for the gigantic evils which have been found to exist.

Much, however, has been already done. And as public opinion has been aroused with regard to it, we hope that much more will be accomplished. But it will call for infinite patience, energy, and co-operation. One thing we regard as encouraging; that in country districts the principal landowners, when they had the matter brought under their notice, had evinced a willingness to better the state of things. It is, however, to the great city of London that our attention is more strongly drawn. There, vast numbers of persons found it necessary to live near to the scenes of their daily labours. But it is extremely difficult for them to find suitable dwellings within a radius of several miles. It is this which has led many to be content with a single room, and thus to mass themselves together in the smallest space possible; and greedy landlords have clutched at the rental thus obtained, without considering the social or moral condition of those from whom their wealth was derived.

A lady, whose name deserves to be mentioned with admiration, Miss Octavia Hill, has set an example of what may be done by way of remedying the state of things which has arisen. The plan she has formed, and is carrying into effect, is this: She induces wealthy people to buy blocks of poor and wretched houses, and then with her band of trained ladies sets to work to improve the houses and their inhabitants together. Lady collectors go round weekly to collect the rents, and their mission is to train the people to cleaner and better habits, and as they do so to improve and repair the houses. The success of this plan, the Bishop of Bedford said, has been enormous, and Miss Hill from the experience she has had, considers none too bad to be incapable of improvement.

Our experience in Sydney leads us to say that there is room for similar improvement amongst ourselves. There are dwellings overcrowded and dirty, dilapidated and unrepaired from year to year, and full of vermin in the very walls and floors; and so long as the rent is paid, landlords and agents care nothing for the condition of the inmates, and sometimes nothing for the characters they bear. Of paint and whitewash the tenants hear nothing; of cracks and crevices and fallen plaster and broken shingles or slates they may complain, but they are not heeded. And so these dwellings go on getting worse and worse, while those who occupy them naturally fall lower in the social scale.

We wish that here, as in England, a public opinion may be created which will condemn them as unworthy of a civilized community. And we shall rejoice if some Miss Octavia Hills arise among us, and act in the noble, self-denying and enterprising spirit which she has displayed.

Wealth so used and energy so directed will bring a blessing from on high upon their possessors.

KNOWN BY THEIR FRUITS.

Not long ago a French writer drew a comparison between the laws of several other European nations and those of the British nation, to the great disparagement of the latter. But he accompanied it with comments which pointed out the superior morality and social order of Britain—notwithstanding. And to what did he attribute this superiority? To the Christian influences which were in operation. To the sacredness of the Lord's Day; to the worship with which it is sanctified; to the Bible truths which are inculcated; and the religious spirit which is thus engendered in the people.

We draw attention to some other facts pointing in the same direction. In the *Times* newspaper of a late date, a Correspondent lays before the public a comparison of the forces employed in the great capitals of Europe for the preservation of order. London, he says, is more than double the size of Paris, and three times the size of Berlin or Vienna; but its garrison of troops is far smaller than those which are maintained in those cities. It trusts far more to the civil power of the Police, than to an armed soldiery. London has about 5000 Troops and 12,000 Police. Paris, with less than half the population, has as many Police and 14,000 soldiers. Berlin has 25,000 Troops, and of Police, 3400. Vienna has more than 30,000 Troops, and of Police, 2600.

There is also another striking fact, regarding the number of murders in these cities. In Paris, for a single year, these amounted to 146; in Berlin to 18; in Vienna, 23; in London only 16. To what is the smaller number in a population so much vaster to be ascribed, but to the purer influences at work in Christian England?

PRISONS AND CRIME.

We hope that some day the Government and the Parliament of this Colony will be induced to bestow some serious attention upon the very important question of Prison discipline. It is our strong conviction that it wants careful investigation, and in somerespects reform. We very much doubt whether the primary object of punishment is steadily kept in view as it ought to be, that object being correction and reformation; and whether the methods adopted are such as are calculated to effect that purpose. The subject needs the most careful consideration, in the light of the fullest information which can be obtained from other countries and especially from England, where Christian philanthropy has made this one of its special studies.

There are persons, we know, who look upon crime as incurable, and immorality as a necessity of nature. And hence they infer that all you can do is to punish offenders, and to repress as far as you can those evils which militate against the peace and welfare of society. But this is wholly a mistake. Crime is no doubt a disease in the social body; but there are thousands of facts which prove that it may be overcome. We do not say that, constituted as society is, and as those who make up society are, it can be eradicated; but we hold that those who are the subjects of it may be brought into a state of moral health, and become sound members of society. And much may be done to prevent the manufacture of criminals.

We find from the reports of the Commissioners of Prisons in England for 1883 that for the last 30 years the number of sentences of penal servitude has on the

whole been steadily decreasing, shewing that the more serious crimes have been less in number. Going back to the year 1859, the average number of sentences for the five years then ending was 2,589. In the five years ending with 1879 it was 1,633. In the last four years it was 1,447. The improvement is marked and especially when the increase in the population is taken into account.

We have something more to say upon this subject by and by.

WAR.

Of all the epidemics most destructive to the lives and interests of humanity, the intermittent epidemic of war carries off the questionable palm. Since that day in the first grey dawn of the world's history, when Cain rose up in his wrath and smote his brother to the earth, the dark passions of man have ever and anon culminated in that worst of appeals—the appeal to mere brute force. Among barbaric tribes whose gods are understood to be only appeasable by the continual sacrifice of human life, and whose religion is in perfect accord with their own savage impulses, it is, perhaps, only to be anticipated that the spear and tomahawk should be the sole symbols of power, and the most successful warrior—the theme of the tribal epics. The dark places of the earth are still full of the habitations of cruelty. Among civilized nations, however, breathing the purer atmosphere of freedom, elevated by the philosophy of twenty centuries, and professing to be actuated by the doctrines of the Gospel of peace, it is only natural to expect better things. But even here the savagery of Goth and Hun, somewhat polished it is true with regard to its externals, and manifested by different methods, is still existent. Instead of dashing out an opponent's brains with a club, we propel a conical bullet at a speed approaching something like fifteen miles per second, and perforate him through and through from a distance of a thousand paces. The former methods were, and are, barbarous. The latter refined, and in strict accordance with the code of honour. The one infamous, and not to be mentioned without a shudder; the other essentially a factor of that indescribable and incomprehensible abstraction—*glory*.

When some quarter of a century ago the Minie rifle was invented, it was deemed as near an approach to perfection as was possible for human skill to attain. The breechloading Sniders and Martini-Henrys of today show how the inventive faculties of man in the matter of weapons of offence and defence have developed since that time. The artillery of past generations was a mere toy compared with the terrific armament which bristles on foot and fleet to-day. The towering three-deckers which, under the command of Nelson, swept the navies of France from the sea, and bore the thunders of British guns up "thy wild and stormy steep Elsinore," would be shivered like glass under the scathing fire of our lesser iron-clads.

According to news recently received, a new death-dealing weapon has been invented, before which the Gatling and Nordenfeldt guns must hide their diminished heads. This newest weapon, which is automatic, is reported to be able to hurl a continuous shower of bullets at the almost incredible rate of 600 per minute. Armed with one of these deadly instruments, a single resolute man might defend a narrow mountain pass against an army.

Almost simultaneously with the receipt of this information, we are told on good authority that Germany has purchased the patent of a new species of torpedo, far more destructive than any hitherto invented. What with breech-loading arms of precision—rifled

cannon hurling shot of enormous proportions, and with an effective range of several miles—and all the less recent inventions suggested by the subtle power of electricity, for sweeping men off the face of the earth in a wholesale fashion, war in the future will necessarily be of a briefer and more awful character than ever. We believe the very fatality of collision will be instrumental in promoting peace, and arbitration, instead of bloodshed, be more resorted to in the settlement of international grievances. That this is "a consummation devoutly to be wished," few people, but those who make war their hobby and delight, will deny.

✻ CHURCH NEWS. ✻

SYDNEY.

Diocesan.

MOORE COLLEGE.

The following students obtained honours in the examination—
Final Examination...Class I...Hayman.
First Year....." II...D'Arcy-Irvine.
Prizes—The College Prize.....Hayman.
The Hodgson Prize...Hayman and Rushforth. (æq.)
Nov. 15, 1884. ROBT. L. KING, Acting Principal.

The Rev. R. H. D. Kelly of St. George has exchanged cures with the W. H. Saunders of Port Macquarie in the Diocese of Grafton and Armidale.

Mr. Michael Staunton has been appointed Catechist in the parish of St. Lawrence, Sydney.

On November 25th, a conference was held for the purpose of considering the subject of examination for Sunday School Teachers, in the Church Society's House, Phillip-street. The Rev. Canon Sharp presided, but the attendance was only small. A paper was read by the Rev. C. H. Gibson, B.A., of St. Andrew's Cathedral, which was after discussed. The Revs. T. Holme, W. Witcombe, E. J. Sturdee, and Messrs. A. Green and J. Kent took part. Mr. J. Kent proposed a resolution to the effect that the committee of the Church of England Sunday School Institute, be asked to take measures to arrange for periodical examination in Scripture and the Prayer Book, open to all teachers, the examination to be voluntary. The resolution was carried.

CHURCH HOME.—A house in Forbes-street, Darlinghurst, has been secured by the Provisional Committee, and will be formally opened by the Bishop in a short time. The nomination of Mrs. High as matron was confirmed, subject to the final approval of the Central Committee of the C.E.T.S.

Parochial.

St. ANDREW'S.—The anniversary celebration of the consecration of St. Andrew's Cathedral last Sunday afternoon was witnessed by an immense gathering, and many persons were quite unable to gain admission to the sacred building. The musical part of the service was very good. The choir was strengthened by the choirs from St. Mark's, Darling Point, and Christ Church, and some ladies. The Magnificat and Nunc Dimittis were sung in E. flat, Dr. Stainer. The anthem was Sir Arthur Sullivan's "Sing, O Heavens." While the offertory was being collected Mr. Gray and Miss Sherriden read sang the duet, "O, lovely rose." The Hallelujah chorus was also sung and the recessional hymn, during which time the choir and precentor left the church. Mr. Montague Younger, the organist, played with his accustomed ability. The sermon was preached by the Primate on the text—"The Lord shall be my God and of all that Thou shalt give me I will surely give the tenth unto Thee," and on that an eloquent appeal was made in behalf of the Church Society. Speaking on the concluding words of the text, he said they bore, with a certain singular directness upon the call of devotion to the service of God, which was made in all the churches of this society that day. He urged his hearers to devote some substantial part of their time, their labour, and wealth to the service of God. In every parish the works of God called aloud for help, and that help was given freely and nobly, but by a trifling few. When the needful time for rest, relaxation and refreshment, had been taken, was there not for most of them some time which by some sacrifice they might give for the service of their Lord and Master. To one who held the position to which he had been called, there was something distasteful and almost painful in being constantly left in need of money for all kinds of spiritual work, and accord-

dingly had to constantly appeal for contributions now for this matter and now for that matter; but it was certain, if the duty of which he had spoken were recognised by churchmen and churchwomen with anything like universal acceptance, there would be no need of those appeals—there would be, even in times which tried the prosperity of some classes of them, enough and to spare for all the works of the church in its maintenance and its progress. He trusted the collections of that day, like those of Trinity Sunday, would meet the appeal.

St. BARTHOLOMEW'S, PYRMONT.—The Annual Sunday School Picnic was held on Monday 19th ult., at Clontarf, and was a success in every particular. The children assembled in the church at 8.30, and after a suitable address from the Incumbent, Rev. G. Middleton, proceeded to Church-street Wharf. The procession which was headed by a brass band and two banners presented an attractive appearance. A very enjoyable day was spent.

The Government having completed their own school buildings at Pyrmont, have given up the Parochial School-room attached to St. Bartholomew's Church—and having decided to remove the wooden structure erected by them on the adjoining land. The Parish is left in a difficult position, as the Parochial School by itself has far too little accommodation for the increasing population. The number of children on the books is now between five and six hundred.

A most successful Flower Service was held in the church, on the afternoon of the Prince of Wales' birthday. The edifice being crowded to excess by the children and friends.

ALL SOULS', LEICHHARDT.—A Social meeting was held in the Schoolroom on Tuesday evening the 18th ult. After tea, which had been provided with much taste and zeal on the part of the ladies, and which was fully appreciated by those present. A public meeting was held at which addresses were delivered by the Incumbent, the Rev. John Vaughan, of Summer Hill, Mr. W. A. Hutchinson, M.L.A., of Balmain West, and Mr. John Kent. The meeting was for the purpose of bringing the congregation together with a view to more extended usefulness in the different branches of Parochial work, and to this end the addresses were directed.

An examination of the Sunday School and Bible classes was held in the Schoolroom on Thursday evening, the 2/4th ult. About sixty young people presented themselves, and were provided with paper and printed questions specially prepared, bearing on the lessons given in the Sunday School during the past six months. The teachers were present to watch the proceedings, and attend to their own classes. The utmost order and fairness prevailed. The questions consisted of ten from the Old Testament, in the Book of Genesis, and twenty-five from the New Testament in the four Gospels. The young men of Mr. Kent's Bible Class were examined by written questions taken from the Epistle to the Galatians, and the lives of Elijah and Elisha, those being the portions of Holy Scripture which they have been studying. The examination lasted two hours. As soon as the result of the examination is made known, the prizes will be given at a public meeting of the congregation.

St. SAVIOUR'S, REDFERN.—The congregation worshipping at St. Saviour's Church, Young-street, Redfern, commemorated the fourth anniversary of the foundation of their church fabric on Sunday, the 28rd ult., by special services. In the morning the Very Reverend the Dean of Sydney preached, and in the afternoon the Rev. S. S. Tovey. At the evening service the Most Rev. the Primate (Bishop Barry) was announced to preach, and this had the effect of drawing a large number of parishioners and others together. The building had been tastefully decorated by ladies of the choir and congregation with flowers and evergreen wreaths. Over the communion table was placed a handsome scroll which bore the suitable inscription—"We Praise Thee O God." The service was very heartily joined in by the congregation. His lordship selected for his text the words "He thanked God and took courage." The offertory, as at the morning and afternoon services, was devoted to the "Building Fund." The anniversary tea and public meeting took place on Thursday evening, and a goodly number sat down to the repast. The tables were presided over by the following ladies:—Misses Mitchellson and Harrison, Mesdames Stoddart, Mears, Lee, Forwood, Charlton, Wagg, Birmingham, Bonsfield, Gazey, Parkes, Young, Gray, Armstrong, Harrison, Munday, and Bousfield. The public meeting was presided over by the Rev. A. G. Stoddart, who in his address stated that it was intended to erect a new church, as the owner of the land would not grant a long lease unless a permanent building was erected. The estimated cost would be £6500, of which £2600 would be expended on the first portion, and £1050 had been received or promised. £100 was realised in the room, and the proceedings were pleasantly diversified by the singing of the choir.

SUMMERHILL.—A complimentary picnic was tendered to the Rev. J. Vaughan, Mrs. Vaughan and family, by the Sunday School teachers of St. Andrew's, Summerhill, on Tuesday, 25th instant. The steamer *Golden Rose*, was chartered for the occasion and left Circular Quay at 10 a.m., visiting Middle

Harbour and other points of interest, and landing the passengers at Manly. A pleasant afternoon was spent on the beach and at Fairy Bower, and the company returned to Sydney at 7 p.m.

SS. SIMON AND JUDE.—A very interesting meeting was held on Thursday evening, at SS. Simon and Jude's Church, Campbell-street, Surry Hills, to welcome the new incumbent, the Rev. J. G. Southby. Canon King presided. Addresses of welcome were read and presented by Mr. W. E. Toose, on behalf of the churchwardens and parishioners; by Mr. J. Bennett, for the Sunday-school; by Mr. L. Pengelly for the choir; by Mr. J. Bennett, Jun., for the Temperance Society; and by Mr. Harris, for the Young Men's Mutual Improvement Society. The Rev. George Middleton also addressed the meeting. All the addresses were suitably responded to by the Incumbent. A vote of thanks to the chairman brought the evening to a close.

KIAMA.—The anniversary picnic in connection with Christ Church Sunday School, came off on Wednesday, 19th ultimo. About 150 children took part in the festivities. The Kiama Brass Band attended, and played a selection of airs during the afternoon. This is perhaps the most successful Sabbath School picnic ever held in Kiama.

WOLLONGONG.—A pastoral letter was read in St. Michael's Church on Sunday, 23rd ult., containing an urgent appeal in favour of the Church Society's funds.

FIVEDOCK.—A Tea and Public meeting were held at Fivedock on the evening of the 25th ult., the attendance was large. At the public meeting the Primate presided and delivered an address full of practical thought, addresses were also delivered in the following order, viz. Mr. Russell Barton, M.L.A. Revs Canon Moreton, John Vaughan, J. Howell Price, Dr. Corlette, William Lumsdaine, and Mr. E. Millet. The object of the meeting was to commence a fund to build a parsonage in Five Dock with the view of it being formed into a separate parish.

PARRAMATTA.—The Primate held a confirmation in the Chapel attached to the King's school on Tuesday last—33 of the students offered themselves—and were addressed in a very earnest manner by his lordship on the nature of the service. Later in the day the Primate opened St. Luke's Mission Church, in the parish of All Saints, Parramatta North. There were present amongst others at the ceremony the Revs. Canon Gunther, G. F. Garney, and G. E. Stiles (*locum tenens*). In the evening his lordship preached at All Saints' Church to a large congregation.

BOWRAL.—A meeting on behalf of the Church Society was held here on Monday the 1st instant in the temporary School of Arts. The attendance, however, was not as good as had been expected; and rightly expected because the clergyman had used every means in his power to make it known. The Chairman, the Rev. J. W. Debenham, in his opening address, gave what he considered to be the probable reason for such meetings not being more largely attended. He said he thought it might be because there was nothing "picturesque" in them. There was no special attractiveness as there is when speakers have foreign scenes to bring forward, and strange tales to tell of what is taking place in heathen lands. The clergy and those who are concerned in managing such meetings, will perhaps take note of this and consider how "the picturesque" can be imported into the work of a society which is for the most part confined to the ordinary routine of ministerial operations. The meeting was also addressed by the Dean of Sydney who attended as a deputation from the Parent Society, and gave an account of its past and present action in promoting the spiritual welfare of the Diocese. Mr. C. E. Bennett was re-elected Treasurer of the Auxiliary and a hope expressed that the income of the Auxiliary would be largely increased in the future.

NEWCASTLE.

CHRIST CHURCH PRO-CATHEDRAL.—There has been for some time in course of erection at Newcastle, on land belonging to the Diocese and situated opposite to the old church a building which will be used as a pro-cathedral during the building of the new edifice on the noble site which the ugliest church in the Diocese disgraces. The ceremonial opening of the pro-cathedral will take place on Thursday December 11th, when the most Reverend the Primate has promised to attend. It is probable, we understand, that his lordship will be asked to undertake some other ceremony in connection with church building in the Diocese and also will in all probability lecture during his stay.

ST. PETER'S, EAST MAITLAND.—The foundations of the New Church are being laid. A sale of work takes place shortly in aid of the Building Fund.

Mr. Thomas H. Jackson was presented by the clergymen and Sunday-school teachers with a very elegant silver salver.

ST. JAMES', MORPETH.—A series of Special Sermons will be delivered on Sunday evenings during Advent.

ST. MARY'S, WEST MAITLAND.—It is said that the Bishop will hold an Ordination Service in this Church on Sunday, December 21st.

ST. PAUL'S, WEST MAITLAND.—A successful concert was given in the School of Arts on Thursday evening, the 27th ult., in aid of the debt on St. Paul's Church.

Cessnock.—The Bishop held a Confirmation Service here on Thursday, November 27th.

WOLLUMBI.—Confirmation Services have been held during the week at Wollumbi and Ellalong. A new Church at Laquna has been consecrated.

MURRURUNDI.—Mr. Blayden, who has been catechist for some time, has been compelled to leave on account of failing health. The parishioners presented him with 41 sovereigns. The Rev. W. Marshall, the Incumbent is ill, and a Student from Moore College is rendering assistance.

GOLDBURN.

ST. SAVIOUR'S CATHEDRAL.—For some time past the Bishop's throne or "Cathedra" from which the word Cathedral derives its name has been in preparation in the work-shop of Messrs. Langley and Cowan of Sydney. The chaste design was prepared by the late architect, Mr. E. T. Blacket, and was one of the last things sketched by his skillful hand. It has been executed in oak by Mr. Wilson. It stands in the usual position of cathedral thrones—on the south side of the chancel, and is of considerable elevation, adding materially to the beauty of the building. The fund for its erection was, we believe, initiated by Archdeacon Puddicombe, who collected from the clergy and others the sum of £119 towards the cost, the contract price being £230. The Archdeacon and Mr. Joplin, as treasurers of the fund, paid over the sum of £119 9s. this week. The balance of the money required will no doubt be speedily provided by others. The general idea of the throne was, we believe, suggested by a similar structure in the new Protestant Cathedral of Cork, in Ireland—though the latter is much larger and more costly. We hope soon to be able to give a full description of this handsome work.

A meeting of the members of the Ven. Archdeacon Puddicombe's congregation was held recently to appoint a finance committee to manage the financial affairs of the parish. The chair was occupied by the Archdeacon. There was a fair attendance. Resolutions were carried that a committee be appointed to manage the finances for the parishioners worshipping in the school-room, and that the said committee take charge of the offertories and of all moneys that may be entrusted to their care by other committees existing. The following gentlemen were elected as committeemen:—Messrs. E. H. Barber, W. Conolly, W. H. Crossley, G. Harris, J. Holdorf, H. B. Monkley, T. Russell, and A. J. Page. These gentlemen will hold office until next Easter Tuesday, and in the mean time legal advice will be taken as to whether churchwardens may be elected.

BRISBANE.

WARWICK.—On Friday night 14th ult., His Lordship Bishop Hale held confirmation service in St. Mark's Church, when 22 males, and 18 females were admitted into the membership of the Church. He was assisted by the Ven. Archdeacon Matthews and the Rev. A. Richards. The sacred edifice was crowded, a large congregation having assembled to witness the ceremony and take part in the solemn services connected with the laying on of hands. His Lordship delivered an impressive address to the young members on the sacredness of the ceremony of confirmation, and the duties and responsibilities which now rested upon them as Church members. Hymns suitable for the occasion were rendered by the choir assisted by several friends, Miss Williams presiding at the harmonium. The service terminated a little before nine o'clock.

TOOWOOMBA.—The Rev. J. Vosper delivered a lecture in St. Luke's Church, Toowoomba, on Friday night 14th ult., on the subject, "Was the Church of England created by Act of Parliament under Henry VIII?" The lecturer gave an interesting sketch of the English Church, beginning with the introduction of Christianity into Britain, and a brief outline of the British Anglo-Saxon Church.

MELBOURNE.

The Church of England Cathedral Committee, resolved on Tuesday, 2nd instant, to continue the building of the Cathedral in Swanston-street, under the architectural supervision of Mr. Reid—(of the firm of Reid, Anderson and Smart.)

The Post Office in Great Britain now carries annually about 480,000,000 of papers and book-packets.

The *Boys Own Paper* has supplanted much of the pernicious literature which had before been in circulation.

The *Girls Own Paper* has had an equal success.

The Bishop of Bedford at the Carlisle Conference said:—"We should do all in our power to foster the great movement for promoting Temperance and Purity. If sins against the one are slaying their thousands, I am not sure that sins against the other are not slaying their tens of thousands."

→ NOTES ON PASSING EVENTS. ←

AT last the Annexation of New Guinea is an accomplished fact. The British flag has been authoritatively erected in the Island in the name of Queen Victoria. Ceremonies of the most elaborate kind have marked this event. This will set the minds of many at rest, who have been sorely exercised upon the subject. We sincerely hope that the step will tend to the promotion of Christian work amongst the people. Good work has, we believe, been done there, in the name and power of Christ. British influence should give an impetus to the evangelization of the Islands and strengthen the hands of those who so long have been upholding the banner of the Cross amongst the Papuans.

WE have not much fear of the spread of Smallpox, especially at this season of the year. Still the situation at present is sufficiently grave to call out the utmost energies of the Board of Health, and lead the public generally to do all that they possibly can to aid the authorities in their effort to stamp it out. It is to the Medical profession that we must mainly look, though there are many people who either from indifference or poverty allow serious illness to overtake them without seeking medical aid. We believe that Mrs. Byrnes had never seen a doctor until one was called in on her behalf when the disease was fully developed. It is a matter of the utmost moment that the Medical men of the city should lend themselves energetically and conscientiously to the work of eradication. No consideration whatever should induce a doctor to be silent when he has the least suspicion of the existence of the disease. Prompt action in the past has had the effect of keeping this dread epidemic in check. We trust that no laxity now will allow the disease to spread to such an extent that entire eradication will be impossible.

WE are glad to know that the Rev. J. Barnier has arrived back in Sydney greatly benefitted by his rest and change. We are always grieved when our Clergy are broken down by overwork, but there is some compensation in the fact that a journey abroad to scenes of life and activity tends to make a man much more useful in whatever sphere of life he may occupy. When in addition to an enlarged mind, and a quickened soul, we have a restored body as a result of a years cessation of active labour, there is little cause to lament a temporary breakdown. Still it would be well if the rest and change could be had without the experience which has in most cases been preliminary to them.

THE result of Mission Work in Woolloomooloo shows that such work is practicable, and that it answers the end for which it is designed. Since the opening of the Hall on November 13th, Evangelistic work has been carried on regularly. The services are well attended, and heartily joined in by a class of persons who never attend Church. They are becoming much more solemn, and free from unseemly interruptions. Many have taken the pledge against strong drink. Some have professed faith in Christ as their Saviour, and are now not only attending the Mission Services, but are found in the Sanctuary, and are engaging in the work with the view of rescuing others.

OPEN air work is greatly on the increase. Of this we are glad, convinced as we are that it is the only way of reaching many of our fallen and careless fellow-creatures. There is abundant evidence, too, of the success of such work. We know of back slums in Woolloomooloo where once it was dangerous to attempt such a thing, which have become almost entirely changed in character in consequence of short services held there two or three times a week. Instead of jeers and mockery which once prevailed, now may be heard the sound of sacred song. Whole families—father, mother, and children—will gather on the verandah and join heartily in the hymn, and listen attentively to the address. Testimony to the value of such services has been received at the deathbed, at least of one, who was first led to think seriously by hearing the truth

spoken in the streets, and also it is believed, died in the faith of Christ.

THE reading room is an indispensable adjunct to mission work. It affords a place of resort for those who have been in the habit of bending their steps to the public house after their work is over for the day. But it should be a bright room, well supplied with readable papers, and means of innocent enjoyment. It is the intention of those who have the management of the Bourke-street Hall, to have a reading room both for men and women, which will be open whenever services are not being held. Any friends who can contribute periodicals or papers, or who would give furniture suitable for such a room, would confer a real benefit upon many poor erring ones, and greatly encourage and aid those who are seeking the lost.

IT would seem that the difficulties in connection with our streets are not yet solved. We had thought that wood-paving had gained the day, and that our streets were to be blocked without delay or further question. But the Board appointed to inquire into the matter has reported unfavourably of the wood. Asphalt seems to be favoured by that body although as an experiment in Sydney it has failed. We are disappointed at this, not because we are particularly in favor of either one method or the other, not being sufficiently conversant with the subject to judge as to their respective merits, but because we, in common with most other people, have a decided objection to bad roads, and dislike the inconvenience arising from the continual breaking up of the streets for repair and alteration.

THE Sunday School Institute has determined upon attempting an examination of Teachers. The decision was arrived at, after a discussion, which followed a Conference upon the subject on the 25th ultimo. The plan has been adopted by the Institute in England with great success, and we are sure that after a time it will be found to work beneficially here. Many Teachers will be glad to avail themselves of the opportunity afforded them of testing their knowledge of things which ought to be known by Teachers, and also of securing a status which such examination will confer. Of course such an examination will be quite voluntary.

THE examination of children attending Public Schools, in religious knowledge, has been carried with a fair degree of completeness. We believe that all the classes which are included in the Prize Scheme have been examined, and that the reports of examiners have been satisfactory. The prizes will be given on Saturday, the 13th of December, at the Church Society's House, Phillip-street.

THE French Senate has decided by a very large majority to go on with the "Recidiviste Bill." From all appearances it is likely that the measure will pass. An amendment by the Senate is important, viz., that the choice of convict settlements is left to the Government. Originally New Caledonia, the Marquesas Isles, Phukok and Guina were specified as the destination of French Convicts. It would seem that the French Press is opposed to the scheme, and there are other considerations which may lead to the abandonment of the measure, but a regard for the interests and feelings of others does not seem to be operating in the minds of those who are bent at any cost in getting rid of objectionable population.

THE Church Missionary Society has lately received the magnificent donation of £7,749. The gift comes from an unknown benefactor and is entered on the Cash books of the Society as "a Silent offering T.Y.J." It is another addition to the already long list of princely donations made to the C.M.S. Such acts of generosity besides redounding to the credit of the subscribers, are eloquent protests against the glibly made assertion that the influence of Christianity is waning. In no age was money more prized than in this, and in no age could money secure more for its possessors, but the constraining power of Christian principle must still operate on the minds of men; when wealthy people like "T.Y.J." can be found com-

municating so liberally and so unostentatiously of their substance to the cause of missions. Would that some of our Australian Churchmen would imitate so noble an example, and make "Silent Offerings" to some of our languishing charities!

TALKING of giving, reminds us that there is one class at least that too often escape its responsibilities. We refer to the wage earning youth of either sex. As to the females perhaps there are no better paid persons in the community than the domestic servants, but how few of them help the cause of the church as they might. Love of finery, and the absence of frugal habits leave nothing from the weekly earnings for objects of benevolence or thrift. Are their brothers much better? Every country clergyman can tell us of families in which the sons, although in the receipt of good wages, consider their father the only one called on to assist the work of the church. We think that much good could be done by impressing upon the young the necessity and blessedness of systematic giving.

WE have often to complain of a want of straightforwardness on the part of Freethinkers in avowing their principles. Here is another case. A Mr. Garland just defeated at the Carroar election has been usually regarded as an Atheist. On coming forward as a candidate for Parliament he was questioned, not unnaturally, regarding his theological views. This seems to have annoyed Mr. Garland, who considered that "a man's religious opinions should never influence an election." He was "an infidel against fraud and dishonesty, but not against honesty and principle." That "loud cheers" from the mob followed the announcement of this nonsense we are not surprised, for a hustings crowd is always to be caught with chaff of this kind; but thoughtful men loathe such trickery, and measure their man accordingly.

THE Christian population of Damascus has been in sore distress and anxiety. Small-pox and fever have been rife in the city; but worse still is the threatened brutality of the Mahometans. In July last papers were found posted on several churches inciting the people to rise, as "we could not enjoy the feast of Biram except we kill all Christians." The Turk is cruel by nature, and his religion encourages his love for bloodshed. Humanly speaking, the safety of our brethren in Syria depends on the defeat of the Egyptian Mahdi, for defence is impossible. Ah! had Europe three centuries ago responded to the call of the Knights of St. John, instead of basely leaving them to die unaided in their resistance of the Moslem, how different a history would the Levant have had!

THE discovery of Coal at Heathcote, is one which will eventually give a powerful impetus to the manufacturing industries of the capital. The existence of the mineral in this district was known long before the result of the experimental borings was given to the public. But the question whether it was present in seams of sufficient thickness, and within such distance from the surface as would pay for working remained to be answered. The first series of operations commenced about this time last year ended in failure, owing to the bore running into a bed of yielding shale. The second attempt began last July, has resulted in the discovery of a seam of good coal 9 feet in thickness, at a depth of 280 yards. The pit will be 28 miles from Sydney, and in close proximity to the railway. By the construction of a short branch line the proprietors will be able to convey coal to Botany for shipment. Mr. Coghlan is to be congratulated on the success which has rewarded his perseverance.

SIMPLE curiosity is perhaps a more powerful magnet than even "self" in instantaneously drawing together a crowd. Free lectures on scientific subjects, however important, and however masterly handled, are, as a rule, only appreciated by Amateur Scientists. The audience grows "small by degrees, and beautifully less" as the novelty wears off. An evening or two ago, just at that period when the hours of business are finished, and the hours of city amusement unbegun, and the streets near the

centre of the city are virtually deserted, an unfortunate cabdriver was flung from his seat, and fell with a terrible crash on the pavement. Three minutes afterward the whole quiet thoroughfare was filled by an elbowing mass of the curious, who converged from alleys and passages—like a flock of crows—to the scene of disaster. The injured man being whirled away to the infirmary, the buzzing crowd diverged back to its alleys and passages, and after the lapse of another five minutes, the street wore its deserted appearance again.

THE "Class Register for Church of England Sunday Schools for 1885," published by Joseph Cook, of George-street, is now ready. In addition to the usual Liturgy, the publishers have carefully selected two or three pages of Biblical information, invaluable to teachers. We commend this register to the notice of managers, especially as we understand that Messrs. Cook and Co. have for many years been bringing it out at a serious loss.

THE Primate is to be congratulated on meeting with a full response to his appeal to the Parishioners of All Saints', Woollahra, for funds for providing Religious Instruction in the Public Schools. He asked for £100 and they sent him £100 12s. 6d. This great and important work is surely though gradually laying hold of the sympathies of Churchmen. Let the speed be doubled, and we shall have to chronicle the welcome intelligence that the Primate's appeal to the Diocese for £1500 has been successful. The Committee can now reckon upon a sum which is nearly double the amount contributed last year. There ought to be no difficulty in raising the £750 still required.

IN the early part of the year we drew attention to the fact that the incumbents of three adjoining parishes—Christ Church, St. Barnabas', and St. Paul's—among the most populous in the city—were laid aside through ill-health, produced by overwork. Mr. Garney has come back from England, the post of the much-loved late Canon Stephen has been filled, and the return of the Rev. Joseph Barnier—one of the most popular clergymen in the colony—once more places this group of parishes in the charge of incumbents. We hope the lessons of the past will not be forgotten, and that the overpressure will be met by a proper supply of curates. The whole tendency in this city is for the clergy to overwork their brains. We fear that they often violate a law of God by not taking one full day for entire rest out of seven. Monday, Saturday, or some other day should be jealously guarded for rest either at home, or what is better by having a day in the country. God never intended men to work seven days a week, and those who so work must expect to pay a heavy penalty in the shape of shattered health, and premature death.

THE last day of this month will be the five-hundredth anniversary of the death of John Wickliffe, the morning star of the Reformation. Is the event to pass unnoticed here? In the mother country already there have been celebrations, meetings, lectures, &c., in connection with the event. The last mail brings a lengthy address eulogistic of probably this greatest of English Churchmen, given by the Bishop of Lincoln. We here benefit by Wickliffe's work, and we hope the day will not pass without some well marked recognition.

EDUCATIONAL.—According to the official returns of the Committee of Privy Council, the average number of children in attendance at Church Schools, which were under the inspection of the Education Department for the year ending August 31st, 1870, was 887,000. This number increased to 10,862,000 for the year ending August 31st, 1883, being an increase of 82 per cent. in the 13 years. During the same period there had been a large increase in School Building, which was estimated at over £5,000,000, and affording accommodation for 4,000,000 children. There are about 3,000,000 children in average attendance at public elementary schools in England and Wales: of these there are 1,500,000 in Church of England Schools; about 800,000 in voluntary Schools other than the Church of England; and 1,000,000 in Board Schools. In other words:—
In Church of England Schools 50 per cent.
Other Schools 17 per cent.
Board Schools 33 per cent.

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J. W. BIBBY, SECRETARY.

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Preached in April and May, 1884,

BY

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New South Wales, and Primate of
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EVENTIDE LYRICS.—V.

From grief and tribulation
I ask not to be freed,
If but Thy consolation
Support me in my need;
The Master suffered anguish
The Master won the crown—
And cheers the hearts that languish,
His weary ones—His own.

In vain—without assistance—
I seek the golden way,
My nature's blind resistance
But leads me more astray;
The darkness gathers o'er me,
Oh! let the light be given,
And let me see before me
The living way to Heaven.

I crave nor fame, nor treasure,
Nor dower of intellect,
Aught from the stores of pleasure
I care not to select,
I come my sins confessing,
My faithlessness deplore,
I only crave Thy blessing
Be on me more and more;

To shield against temptation,
To solace in distress,
To banish condemnation,
To lead in paths of peace;
Confirm the knees that falter,
Restrain the thoughts which rove,
And lay me on the altar
Of consecrated love;

That every false desire,
And every tainted aim,
Be touched with holy fire
And perish in the flame,
May be destroyed completely,
So Hope may soar on high,
And every song rise sweetly
Like incense to the sky.

From grief and tribulation
I ask not to be free,
But let Thy great salvation
Be manifest in me,
And as the years roll by me,
And earthly joys decay,
Oh! joy of joys stand nigh me,
For ever and for aye.

VI.

Oh! Thou who once in days of yore
Didst bid the swelling billows—peace,
And safely on the further shore
Gave weary toilers sweet release.
To Thee O Christ we humbly pray;
Oh! help us in this later day.

When fierce and high hot passions roll,
And in the madness of their sweep
Engulf the weak but struggling soul,
Oh! Thou who promised once to keep
The few whose trust is all in Thee,
Help us in our extremity.

When sorrow like a winter flood
Pours through the portals of the heart,
And chills the current of our blood,
And will not from our heart depart,
Draw us the nearer to Thy side,
And lift our head above the tide.

And when that solemn hour is come,
And earth fades from the glazing eye,
Guide every weary wanderer home,
And sweetly teach us how to die,
To softly fall asleep—forgiven,
And merge into the life of Heaven.

Sydney.

T. J. H.

FACTS ABOUT THE CHURCH SOCIETY—ADVENT 1884.

1. That there are few, if any, parishes in the diocese which have not received assistance at some time from the Society.
2. That in 1855—the year before the Society was founded—there were 48 clergy in what then constituted the diocese of Sydney. Since then the dioceses of Goulburn and Bathurst have been formed from it, yet to-day in the diocese of Sydney there are 101 clergy licensed to cure beside others.

This extension is mainly due to the organization of the Church Society and the recognition of the principles it teaches.

3. That this year the Society is assisting by stipend grants 48 parishes or over one-half the total number in the diocese.

4. That amongst recent grants made by, or applications for assistance now before the Society, are the following:—
Towards Mission Rooms at Bourke-street, Woolloomooloo; Harris Park, Parramatta; Five Dock, (Balmain End) Windsor Road Toll-Bar, N. Parramatta.

Churches or School-Churches, Broughton Creek; Guildford, Macdonaldtown, Colo Vale.

Parsonages—Blackheath, Mittagong, Marrickville.

5. That it assists—(1) the Mission to the Aborigines at Warangesda; (2) the erection and repair of churches and parsonages; (3) Mission work amongst the navvies and their families engaged on some of our public works; (4) in providing for Chaplains to visit our Hospitals; (5) in paying the passage money and travelling expenses of Clergymen; (6) the Superannuation Fund providing for a retiring allowance to aged or infirm clergy.

6. That to carry on this work the Society's Annual Income only averages a little over £3500 per annum.

7. That of the 150,000 estimated members of the Church of England in this diocese, only 2500 subscribe to the unappropriated or General Fund of the Society.

You are earnestly invited to help the Society, and especially to aid in the effort now being made to double its income, in one or other of the following ways:—(1) By becoming a subscriber;—a minimum subscription of 12s. per annum: constitutes membership; (2) by increasing your present subscription or (3) by undertaking before the year closes to find a subscriber; (4) by sending for a Collecting Card and becoming a Collector for the Society; (5) by remembering the Society's work in your offerings and prayers.—Church Society Leaflet.

CORRESPONDENCE.

WARANGESDA MISSION.

(To the Editor of the Church of England Record.)

DEAR SIR,—As Christmas will soon be here I thought perhaps some of your many readers might like to have an opportunity of shewing their "Goodwill to Man" by helping their black brethren to enjoy themselves. We have a picnic on Boxing Day on the banks of the Murrumbidgee, where we spend in games such as running races, jumping, throwing boomerangs, &c., for prizes. I might say that there are horse races a little distance from us, hence the necessity of making a strong counter attraction for our people.

The prizes consist of such things as belts, neckerchiefs, fancy pipes, toys, tobacco, balls, pictures, bright coloured ribbon, or cheap brooches, rings, lollies, or in fact anything bright or attractive.

If anyone could send us any of the above articles or a case of fruit, tin of lollies, or cake, we should feel very thankful. Trusting some one may feel that they can help to make our picnic a happy one and asking the prayers of all those who read this appeal.

I remain,

Yours truly,
MARY A. GRIBBLE.

(To the Editor of the Church of England Record.)

SIR,—In common with other members of the Church of England Synod, Diocese of Sydney, I received about a week ago the Annual (1884) Report of proceedings of last session.

That report is intensely interesting. As a record it is invaluable. Containing as it does the Primate's first address to the Synod of his diocese, and references to other matters which came under his notice therein, it will mark a new departure in the ever extending operations of the Church in this land and be a sort of link between the Episcopates of himself and his predecessor.

At any rate, another year will afford us ampler opportunity for noticing, what will then appear to be the remarkable change in the position of the Church in this colony both towards its own members and those that are without; a change induced partly by natural growth, and partly by the Primate's vigorous administration. Now if there be one part of the interesting book

before us which strikes me as being worthy of a more than passing notice from those who read it is the sheet, attached to the last page and headed 'Ecclesiastical Statistics.'

Just now I am very much pressed for time and can add but a few words to this letter to say how pitifully small is the accommodation provided for the estimated number of professing members of Church of England (these words of themselves suggest a number of sad thoughts, more especially when you have a Church Society Advent paper before you!) and, more deplorable than that, how much of that accommodation is not required, in spite of the large yearly increase to our population. How is this? Does it arise from a prevalence of the pew-rent system alone or is it that, together with a neglect of pastoral visitation and the inability of the clergy and catechists to meet the innumerable—and in many cases unreasonable—demands upon their time, that brings about this lamentable condition of the affairs? I leave your readers to think about the answer before next issue.

I am, in haste,
CHURCHMAN.

PREPARATION OF SALVATION FOR THE WORLD.

By the Rev. MERVYN ARCHDALL, M.A.

(Continued.)

Accordingly it was the Decalogue which, as a moral barrier, preserved the better portion of the Jewish people from the wide-wasting moral pestilence of Polytheism. It is the profound belief in One all-exclusive but self-imparting God as the moral Governor of the world, and in His right—His sole, unquestionable, and inalienable right—to the homage and obedience of men, that distinguishes all the varied writings of the Old and New Testaments from every other ancient literature. It is not merely that the law (2) "contained, as compared with the institutions of Egypt and Chaldea, powerful germs of social and religious equality and morality." The law was different, not in degree only, but in kind from anything to be found in Egypt, Chaldea, or elsewhere; for it rests on the knowledge of the one, personally living, free, and holy God. Herein lies the difference between this law and all others that it does not begin with the relation of man to man, but with that of man to the revealed and personal God of grace. Ever more fully explained and understood in its spiritual depth, as its possessors advanced in spirituality, this law of love was the one grand means used by God's Spirit for creating and retaining a knowledge of sin and of holiness in the world, during the ages before Christ. In Him it lived; His life was love, and love is the fulfilling of the law. In and by Him, and for His sake, it has extended, and is now extending its influence in the world. And when men accuse Israel's sons, writers of Scripture, Prophets, Apostles, and even Him in whom is the realized ideal of Israel, of false witness, deception, and falsehood, the accusation can but recoil on their own head. Only those who are ignorant of the Scriptures will be misled by representations of the God of the Old Testament as a hard and wilful tyrant. All others will know that, while nothing can exceed the exquisite beauty of the expressions in which His pity and tenderness are set forth (e.g. Gen. xvii. 22; Ex. xxiv. 6, 7; Psalm ciii. 8; Isaiah i. 18, xli. 15, lvii. 16, liv. 7-10) He is pre-eminently "the Holy One of Israel," loving righteousness and hating iniquity (Deut. xxxiii. 8; Ps. v. 4, xlv. 7; Is. i. 4; Heb. i. 12, 13, &c.). He is the God who 'desires truth in the inward parts,' sets our sins in the light of His countenance, and 'will cut off all lying lips.' There are those who only see in the calls to repentance and the announcements of judgment by the prophets, the moral grandeur of which is unique in all the writings of antiquity, (1) "antipathy to the priesthood," or some such unworthy motive. The prophets for them are (2) "defenders of the ancient democratic spirit, enemies of the rich," &c. Whereas, according to the Old Testament, the prophets preach repentance alike to prince and people, to rich and poor. Not a single instance can be found where there is the slightest trace of any preaching of democracy. The prophets necessarily upheld the authority of the kingdom of Judah, in opposition to the illegitimacy of the kingdom of the ten tribes—for the King Messiah was to proceed from the house of David—and yet such a rebuker of vice as Elias showed to such a godless King as Ahab, becoming respect, by running before his Chariot (1 Kings, xviii. 46). If as was elsewhere the case, the rich too often oppressed the poor in Israel, it was not as democrats, but as messengers of Him who is "the Father of the fatherless, and the God of the widow," that the prophets denounced the sins of luxury and pride, while they dealt equally faithfully with the mass of the people (cf. e.g. Is. i.). It was not political rivalry, or intrigue, nor party considerations of a worldly character that influenced the prophets. It was the law which by the Spirit of God wrought so powerfully in their consciences, and made them capable of receiving the divine revelations with which, at times,

they confronted the entire nation and age in which they lived (see Jer. i. 9, &c., 18 &c.; and compare Is. vi. 8, &c.; Ez. ii. 8, &c., iii. 4, &c.). Similarly the Psalms are not (1) "the perennial poetry of religious souls"—the product of corrupt human nature. They are the spiritual fruit of the higher revelation committed to Israel, and believably appropriated by its faithful members. (2) "It was the man who had entered into the spirit of the Decalogue—the man of clean hands and a pure heart, who had not lifted up his soul to vanity, nor sworn deceitfully—the man who had been wont to walk uprightly, work righteousness, speak the truth in his heart, exercise himself, in short, to all suitable manifestations of love to God and man—he alone was the person to ascend the hill of God, and worship and serve Him (Ps. iv. 8, xv. xxiv. 3-6, xvi. &c.)" But then who had actually done so? In whom was the ideal properly realized? Such questions could not but arise in thoughtful bosoms, and lead to both profound convictions of sin and a trembling awe in the spirit when venturing into the presence of God. Hence the language of penitence, the cry of guilt with which we are so familiar in the Old Testament Scriptures: iniquity is felt cleaving to man as a girdle, yes, entering as a virulent poison into their natures, breaking out continually into unhallowed tempers, marring the perfection of things that were outwardly correct, and taking away all hope of justification or acceptance with God, on the ground of personal conformity to His requirements (Ps. xix. 12, xxxii. 5, li. 5, cxliii. 2; Is. lxiv. 6; Job. xv. 16, &c.) Alive to the fact of an infinitely perfect God, Israel was also, and on that very account, alive to painful misgivings and fears of guilt; the humiliating truth comes out forcibly in its history, that by the law is the knowledge of sin; and unlike all other nations of antiquity, its one most solemn service throughout the year was that of the day of atonement—the day for bringing to remembrance all its transgressions and all its sins, that they might be blotted out. Thus, precisely in the case of those who conscientiously observed it, the law by the deeper knowledge of sin which it imparted, called forth a longing for reconciliation and redemption. In this connexion, the law subserved the further development of revelation, as necessary pre-supposition and foundation of prophecy and of the New Testament.

MISSION FIELD.

MISSIONARIES AND THEIR WORK IN MANY LANDS.

(From the C.M.S. Juvenile Instructor.)

I am about to give a few true pictures from the life history of a Bengali still living in India, whose name is M. N. Bose. Here are letters after his name as well as before it, for he is a learned native—a B.A. and a B.L., which mean, as you probably know Bachelor of Arts and Bachelor of Law, high collegiate distinctions.

FIRST PICTURE.

Here we have before us a young Hindu in utter despair. See the misery depicted on his face. A dark thought is crossing his mind, the thought of self-destruction. He is thinking whether it would not be better to end his wretched life by drowning himself in the river Hoogly. But he does not take the rash step, for he is afraid to die. He is saying to himself, "If I die now, I shall be turned into hell, for my heart is full of sins." This is a sad, sad picture; turn over quickly to the next.

SECOND PICTURE.

The scene here is a school in Jeypore. You see the same young Hindu again. Not misery but anger is on his face, and sadness on that of a European Missionary near. What is that book which Bose is so rudely tearing to pieces before the giver's face? Alas! it is a Gospel. Bose is openly insulting the Word of God. The Missionary's look seems to say, "God have mercy on thee, and forgive thee, poor blinded, bigoted Hindu!" This is another painful picture; let us turn over the leaf.

THIRD PICTURE.

This picture is a contrast to the last. It represents a twilight scene. The sun has sunk; there is scarcely light to read by. Behold the same Hindu eagerly bending over a book, straining his eyes to make out the letters by the feeble gleam still lingering in the west. I can tell you (as you cannot see them) some of the words written in that Book, they will be familiar to Christian readers: "But I say unto you which hear, Love your enemies, do good to them that hate you." This is indeed a twilight picture, but not of the evening; it is the twilight which precedes the sunrise.

FOURTH PICTURE.

Here is a bright, glad scene. A church, with sunlight streaming in through the windows. Numbers of persons are assembled, some in European dress, some in picturesque Oriental costume. We see that a baptism is represented. Do you recognize the countenance of the native who stands before the font, to confess openly before friends and foes a crucified Saviour? This again, is Bose, but how changed. He looks a good deal older, but the

greatest change is in the expression of his swarthy features. No more despair, no more anger, no more anxious inquiry. He looks like one who having sought has found; who having asked has received; who having been mad against Christianity, is now clothed and in his right mind. Dwell long on this picture, for it is a beautiful one; and as you gaze, ask the Lord to grant that there may be many thousand copies of it throughout the length and breadth of India.

FIFTH PICTURE.

Again we see Bose's now familiar features. From the picture we judge that he is about to start on a journey. The ekka (a kind of light vehicle) is at the door; the coolies are lifting the luggage. Friends are evidently bidding the Native Christian farewell. One turbaned man looks as if saying, "You are doing a very foolish thing;" another seems entreating him to stay. In Bose's face you see quiet resolution and cheerful courage. This picture needs some explanation. Mr. Bose is giving up a good income and very fair prospects in Calcutta to go as an ambassador of Christ to the poor despised Chandals of Gopalgunge. He—the talented scholar, the highly educated man—has offered to go, on a bare subsistence allowance, to live amongst ignorant Hindus in a region of desolate swamps. Does he appear unhappy? No; Bose has counted the cost. Like Abraham he is willing to go whithersoever the Master sends him.

SIXTH PICTURE.

Here is a terrible, sickening picture. We see a number of dark men and women, scantily clothed in their rags, and they look like skeletons. It is shocking to look at these babies, they do not appear like human beings, they are merely skin and bones. We can hardly bear to see what fellow-mortals have to endure. Softly; do not turn over the leaf too quickly. Do you not see beside that thatched house the figure of a man compassionately bending over a sufferer, with one hand supporting his head, with the other pouring some life-giving nourishment into his mouth? There we behold Bose again. For two months he has been doing a blessed work amongst his starving folk. He has collected money, given work, distributed food, devoted his time and strength to saving the famished Chandals from perishing by starvation. Dwell on this picture of a true Christian doing active work for his Master in a dreary place, where almost all the land is lying under water, save where here and there appear hillock-like mounds rising above it, with wasted figures upon them, stretching out their long arms as if to implore for aid. What a contrast to the fair "city of palaces," Calcutta! But where the wretched need help, there should the Christian be.

SEVENTH PICTURE.

Our last picture must not be gloomy. We are still among the Chandals—water spreading on every side—but there is no sign of misery here. You crowded boat, floating over waters sparkling with sunshine, contains a wedding-party. The little hillock-like island which they are approaching is decked out for a merry festival. Standing up in the boat we have a glimpse of Bose, the Chandals' father-like pastor and friend. He has a bright, happy expression on his face; and seems, with lifted hand, to be exhorting, or giving a blessing. Every eye is fixed upon him. Ere we close our picture-book I must give an anecdote of this cheerful wedding in Pastor Bose's own words. They show how well he has instructed the once neglected, ignorant, and heathen Chandals:—

"We had forgotten to take a Bible with us, as we started rather in a hurry. The want of a Bible to a great extent made up by the texts repeated by all present, including the helmsman and the carman."

Could as much be said of many a wedding-party in dear old England? Would the Bible be missed at all, or could the guests repeat verse after verse like the converts of Pastor Bose?

And now my little series of pictures from life are ended. Let us close the book. It is bound with the thought, "What cannot God's grace accomplish, when it has made the would-be suicide happy, the Gospel destroyer the Bible teacher, the bigoted Hindu a devoted Christian?" Let us fasten the picture-book with the golden clasp of a prayer that there may be many converts as true, and native labourers as earnest, as Bose, the Pastor of Gopalgunge.

AUNT LOUISE'S MISSIONARY HOUR.

"And now," said Aunt Louise, as the children gathered round her the following week, "it is our turn for speaking of the Persian Mission. All the people there are Mohammedans—you know who they are?"

"Oh yes," answered Douglas; "you told us last time. They are the followers of the false prophet Mohammed, and as it is death for any of them to change their faith, there have been very few converts; and I did not suppose there was any mission work there for you to tell us about."

"Ah!" said Aunt Louise, "it does not do for us to despise the day of small things."

"Of course not," observed Frank. "I remember the clergyman said on Sunday that the greatest missionary work which has ever known was begun with only twelve disciples."

"And some loving and faithful women, too," said Agnes in a low tone. "But the boys were in a hurry for information, and did not notice her remark."

"Is not Babylon the capital of Persia?" asked Douglas, whose geography was apt to be rather faulty, like a good many other people's, of whom we should expect better things.

"There is no Babylon now," answered Aunt Louise. "It is a heap of ruins. And it was not in Persia, but in Mesopotamia. You will remember that Mesopotamia is mentioned very early in the Bible. It was where Nimrod, the 'mighty hunter,' reigned (Gen. x. 8-10), and from this same land Abraham was called to go out, not knowing whither he went (Heb. xi. 8). Here was situated the beautiful city of Babylon; the waters of the Euphrates and Tigris fertilizing the surrounding country. We read about it in the Book of Daniel."

"Oh! I know," exclaimed Rosie, her chubby face lighting up with pleasure at being at last able to join in the conversation. "The king made a great feast, and brought out the beautiful things from God's temple for his wicked people; and God was very angry, and sent part of a man's hand to write dreadful words on the wall, which all came true that very night—for he was killed, and the enemy came and was king instead of him."

"Was not Babylon a beautiful city?" asked Frank.

"Yes, the hanging gardens were noted for their loveliness; for as Babylon is situated close to the rivers Euphrates and Tigris, it was so well watered."

"And I should think it would make a capital place for missions," said Douglas. "Missionaries would swarm like locusts in such a delectable spot."

"The C.M.S.," said Aunt Louise, "has chosen Bagdad for a station, as it is the centre of attraction to pilgrims from Persia, because their sacred shrines are very near—tombs of saints which they visit."

"And so I suppose the missionaries will preach to them, and then they will carry away the message of salvation to their far-off homes," said Frank.

"That is what we hope," said Aunt Louise. "And now can any of you tell me who is the missionary in Persia?"

"Oh yes!" exclaimed Rosie. "It is Dr. Bruce; for I went to the missionary meeting the night he spoke. And he said when he was going out long ago to India, he stopped in Persia by the way, and then there came a terrible famine there; and numbers of people sent him money and food to give to the starving people, and so he stayed to give it; and he got so fond of them that he could not bear to leave them—and has stayed with them ever since."

Aunt Louise smiled at the child's eagerness. "Why, Rosie," she said, "when I want to hear all about a missionary address I shall have to send you to listen for me."

Douglas coloured; he could not bear to be outdone by his little sister; her remarks stimulated his memory. "Ah!" he exclaimed, Dr. Bruce was not the first missionary to Persia. Long ago Henry Martyn went there all alone; and he made a translation of the New Testament, and was bringing it home when he fell ill and died on the way; and he left it as his legacy to the Christians of England, and Dr. Bruce was extremely indignant because they had made no use of it."

"If he had only been indignant it wouldn't have done much good," said Agnes; "but he determined to do something himself, and set to work at once to revise Henry Martyn's translation."

"It will be a splendid thing for the Persians when they have a Bible in their own language," said Douglas.

"Yes," said Aunt Louise softly; "the Word of God given to these pilgrims will be scattered far and wide, where no missionary is ever heard or seen; and that living seed dropped in faith and with prayer, and watered by the Spirit, shall, in God's good time, bring forth fruit to his praise and glory, 'some thirty-fold, some sixty-fold, some an hundred.'"

HOW TO MEET THE MODERN INFIDEL.

In a paper in a recent number of the *Clergyman's Magazine*, the Rev. Dr. Hayman gives some valuable and useful counsel on this point, which will, we believe, be welcomed by clergy and laity:—

The Historical Method.

The true way to contend with modern infidelity is to press on purely historical grounds the question, What enabled a handful of Galilean peasants to conquer the ancient world, precisely at the time when the greatest world-empire's centralised strength was at its maximum? Do not wait to receive the assault of the infidel, nor seek in the first instance to parry his objections. Our attitude, as those whose 'faith,' whether subjective or objective, is to 'overcome the world,' should ever be not apologetic so much as aggressive. Remember that against any truth whatever that involves moral elements, however true by every moral test it may be, objections more or less plausible can always be urged. Nay, even against a purely scientific thesis, which has not yet attained to demonstrative certainty, the same door of

2. Benan's Vie de Jésus c. i.
(1) Benan's Vie de Jésus, c. v.
(2) Do. c. i.

(1) Vie de Jésus c. i.
(2) (Fairbairn's "Revelation of Law in Scripture" (p. 167.)

possible objection is always open. Remember Dr. Johnson's dictum, 'Sir, there are objections against a *vacuum*, and there are objections against a *plenum*; but we know that a *vacuum* or a *plenum* must be true.' Our habitual attitude leans too much to the indulgence of an array of crochets and cavils, all of which virtually involve the fallacy that, until all possible objections are answered to the satisfaction of the objector, the great overbalance of truth may be set aside as having no reasonable cogency. These objections, as we know them, rest by turns on textual difficulties, theories of inspiration, conflict on details of evidence, historical discrepancies real or supposed, discoveries in physical science, and the like; and as fast as you have despatched one the infidel will be ready with another; and unless you answer all with equal completeness, he will seem to have defeated you. The wide and tangled ground which this mode of dealing with infidelity requires to be effectually covered, and the consciousness of the difficulty of covering it, and being ready with an answer all along the line, is felt by the clergy to impose on them an argumentative disadvantage which makes them shrink from the controversy, and leave the strongholds of infidelity to extend their lines and make their sorties un molested. Besides, even suppose you have successfully answered every objection urged, what then? Have you therefore carried conviction? Not at all. You have merely silenced the adversary at best; you have made very little way in establishing your own position. Therefore let your tactics from the beginning be those of assault; those of prolonged and perpetual defence are disheartening; carry the war into the enemy's country, and be not the target, but the gun.

How to State the Case.

I recur to the question with which I commenced. Drive that question like a wedge. There is the historical fact. Its great outlines lie in narrow compass although its details admit of indefinite expansion on the historical basis. For instance, thus:—Of wealth, philosophic culture, political influence, material forces, these Galilean peasants had absolutely nothing. Nay, all these were more or less against them. Their coadjutor the ex-Pharisee, who had something of philosophic culture, knew it only to despise it, and his disregard of it is among the best-established of his utterances. Their coadjutor the Levite had some property, and he surrendered it, not to equip a force, nor to furnish an educational endowment, nor even to organise a mission, but merely to provide for the material wants of the poorer members of the earlier and struggling society. In a worldly point of view he simply wasted it. These missionaries were met by the bitterest opposition of their own tribesmen and native hierarchy. Their own nation tried to efface them, and was itself effaced from the political map of the world. When it was broken up and scattered a Christian remnant alone cohered. Christianity rescued a plank from the wreck of Judaism. The persecutions which it roused against itself were the fiercest and the most persistent which up to that time the world had seen. The calculated cruelty of the Government, the bloodthirsty frenzy of the mob, the self-interested bigotry of the heathen worshipers, and all their vast social ramifications, united to hunt the new religion down. But instead of intimidating, this armed the victims with greater fortitude and constancy. They were forced to be propagandist or nothing. It was not an attempt to maintain an old local cult on its own ground, and resist the stamping it out within its own lines, as in the case of the Jews against Antiochus. These men declared an aggressive war of persuasion only against the world, the world retaliated by every weapon of violence reinforced by philosophic subtlety and intellectual efforce (Julian, Porphyry, and others,) and persuasion at last won.

Jesus and the Resurrection—The Lever which lifted the World.

The impression made was not transitory nor stationary, but permanent and progressive. It has changed the face of the world ever since and become the greatest factor in its history. It has proved for ever the then novel truth that moral forces are superior to physical. The Roman empire repeated on a grander scale four centuries later the crash of the Jewish republic. Christianity repeated its salvage. The empire of arms and politico-legal forces went to pieces, and all the elements of surviving vitality were found in the bosom of the Church which it had tried to exterminate. The Church had wrought its way everywhere from the level of the slave, the runaway, the poor and abject refuse of humanity, to the magistrate in his pretorium and the conqueror at the head of his legions. The position is one wholly unique in history. What was it gave Christianity this wonderful tenacity of purpose, this superhuman (previously) power of endurance, this incomparable force of attraction? It is idle to pretend to set aside facts like these. Common sense is bound to give an adequate account of them. No agnostic can ignore them. The Christian account is given in two words, 'Jesus and the Resurrection.' Assume His resurrection true in fact, and we have an adequate account of the whole. A wholly new fact in a wholly new person, transcending all previous experience and all other types of character, planted a new moral factor in human nature, opened to man an unfathomable depth of

future possibility, and inspired that enthusiastic humility of heroism before which all world-powers went down or were absorbed into it, whether social, intellectual, political, or military. This alone set man's nature on a pinnacle of hope which formed not only a rallying-point for defence against tyranny and terrorism, but a vantage-ground of attack on the slavish forces of superstition and paganism. Of that hope the fact of the Resurrection was the accomplished pledge. That hope, so assured, equated, or reversed rather, the moral position of slave and master, of the oppressed provincial and the domineering prefect. It became a new spring of motive, for the sake of which man, as man, became prepared to dare and endure all things, and fortified the preachers of their crucified and risen Head with a weight against which the Roman empire itself scaled light. It made the cross, that symbol of a heathen conqueror's contemptuous cruelty, the very badge of salvation, out of weakness wrought power, out of humiliation glory. But assume the Resurrection false in fact, and the whole collapses; the most overwhelming revolution which the world has witnessed remains historically unaccountable, and becomes the most astounding paradox which history furnishes. Their own simple account of the matter is direct and irrefragable. All others are laboured, circuitous, and paradoxical. Polycarp and Ignatius, themselves martyrs, give this clue to the whole, which would otherwise be a stupendous mystery of infatuation, in the words, 'They [their fellow-sufferers] 'loved not this present world, but Him who died and was raised again by God for us.' 'For this cause' [the certainty of the resurrection of Jesus as a fact within their experience] 'they' [Peter and his companions] 'despised death, and were found to be above it.' These statements elucidate the mystery. The dimensions and values of all worldly objects were changed for them. They would have gone wild with the enthusiasm so inspired—some perhaps actually did so—but for the sobering and refining effects of Christian ethics, and Christ's example. But these were gradual influences, working when the breach had once been made. The force which made the breach, a force sudden, instantaneous, and, one may say, explosive, was the Resurrection as a fact. This was what put into the hands of Galilean peasants a lever wherewith to lift the world.

Witnesses to the Truth of the Resurrection.

If the Resurrection had been false, its first preachers must have known it to be so. The clumsy device which supposes a crazy self-delusion, investing its own airy nothings with a flesh-and-blood reality, arguing itself against sense and experience into an ecstasy of fanaticism, is opposed to every known fact, to every probability, to all the moral experience of mankind. Such fanaticism would have been instantly refuted by the simple test of the production of the body of the crucified Leader, or even by the silent witness of the sepulchre, had it been whole and unbroken. The very rapidity of the spread of the belief attests the great number of the living witnesses. But the greater the numbers, the greater the incredibility of imputing such hallucination to them. To suppose, as Ikenan has done, a single half-hysterical woman imposing her own distempered visions on the scattered flock of a smitten shepherd, who impose them on hundreds, soon becoming thousands, of their countrymen, against all the strength of preconceived opinion and cherished tradition, who proceed to impose them on a contemptuous, astonished, indignant, and at last violently persecuting world, is simply to talk the most egregious nonsense that human lips ever uttered. No craze which enthusiastic credulity has ever floated comes anything near this craze of incredulity for its utterly contemptible absurdity. It is an attempt to refer the gravest and most far-reaching of consequences to the lightest, weakest, and most frivolous of antecedents,—a line of thought which any mind tintured, however slightly, with the discipline of science, would set aside as an insult to common sense.

The Absurdity of the Hallucination Theory.

I speak above of the production of the body of Jesus as a complete and competent refutation, because it is manifestly only while personal enthusiasm can be supposed warm and lively, like a flame just blown out and easily rekindled, that such a solution as that of Renan can be even contemplated for a moment. To suppose such a contagion of credulity is to suppose that it leapt to life at once. The notion of coaxing it back by a paroxysm of hysterical protestation into the warmth of vitality and proselytism when it had been allowed to grow cold some weeks or months after the crucifixion is, I should think, beyond the credulity even of a modern infidel. But further, such mental hallucinations, founded on distempered fancies, are matters of rare and isolated experience, and are common only to an exceptional type of character, an eccentric individuality, strongly marked in itself, and seldom shared by others, not copiously throwing out reproductive germs, nor blazing into a conflagration of belief among a daily increasing multitude in the face of intense persecution, nor yet appealing to a definite alleged fact, which it lay within the power of common sense to disprove. These, and kindred absurdities, thickly sown among the theories of modern infidelity, are what the champion of the faith should assault and expose. It is clear that if the Resurrection had

been false, its first preachers must have known it to be so. But for their personal testimony there would have been no case, so to speak, on which to appeal to mankind. To represent them as forging evidence, hushing up facts, conspiring, in short, in a pious fraud, in the fond hope of thereby regenerating humanity, a fraud of which they were to be the first victims, is more hopeless, if possible, than the theory of delusion. As regards the evidence; the morality which they preached was pure and self-denying. It cut the root of worldly ambition just as fully as it opposed impurity, denounced cruelty, or exposed falsehood, as a breach of the primary relations between man and man. They were, if the Resurrection be false, founding all this upon a basis of conscious falsehood. Men who inculcate sincerity and truth as fundamental duties, and give the strongest proofs of their personal sincerity by suffering all extremities for what they preach, should surely be the last to be suspected of hypocrisy. So far as the known ethics of their teaching throw a light on the character of the teachers, we must pronounce such a propaganda of imposture against the evidence so derived. As regards the probabilities, if their message, the Resurrection, was false, they themselves allow, or rather proclaim, that their hopes collapse in ruin, and yet by continuing to preach it they left themselves nothing to live for. I should like any infidel to point out what human motive will bear the strain of conscious falsehood forming the burden of a life's testimony, and yet causing that life to be threatened at every moment by violence, its dearest affections outraged, its most cherished objects sacrificed, itself, in nearly every instance, sooner or later cut short. To seek for a motive powerful enough to transcend all other motives, and to find it in fraud, is simply to turn human nature upside down. The falsehood, upon this theory, propagated at this tremendous personal cost, goes on drawing in ever fresh victims, animated by the same reckless enthusiasm of belief and self-devotion to it. It finds new apostles everywhere; it enrols confessors gradually of every age and either sex, of all ranks, races, and conditions within the empire's boundaries, and not a few beyond, until, snapping domestic ties asunder and loosening all the most cherished beliefs and traditions of society, it assails and breaks up an organized system, embedded in a powerful polity, by no other agency than by living a lie. We know how strong that vast organization of subject provinces was, which has left its material traces stamped indelibly on the map of Europe in roads, fortresses, bridges, and aqueducts, and whose legal system has penetrated and leavened the codes of all civilised races. The scattered 'links of the world's broken chain' attest the overwhelming power of the imperial Colossus which bestrode it, and leave us to estimate how much mightier was the force which pierced it through and broke it down. The diamond-point of that conquering weapon was nothing else than the Resurrection.

The Infidel on the Horns of the Great Dilemma.

Lastly, the infidel is confronted on either theory, of self-delusion or of fraud, with this paradox: If the Resurrection be false, then falsehood has been more beneficial to mankind than truth. The ethics of Christianity without the Resurrection would certainly have produced no shock of collision with the world. The world would have languidly smiled at one more system of philosophy, and gone its own degraded way without even noticing that the new system was many degrees purer and many shades brighter than the old. It was the Christology of the new teaching which caused that shock of collision, and the very centre of its force was the Resurrection. This it was which gave its ethical system a theatre on which to act, and made its mainspring of obligation the attachment to a personal Saviour and a new life shared in His life. The effects of this in elevating, sustaining, and purifying human nature, in sanctifying its affections, emboldening its motives, and consoling its afflictions, have proved an energy for good far beyond the collective total of the efforts of the best and wisest teachers, legislators, and reformers in all previous ages; while all subsequent ones have borrowed more or less largely from it. It is unaffected by lapse of time, or by variety or remoteness of races from the parent-stock of Christianity. It shows the same power to rouse the power of conscience, and thereby raise the whole moral being, in the Polynesian or the Carib of to-day, which it showed at Corinth or Alexandria in the first age of its promulgation. It is most powerful in the morally robust, determinative, and progressive races of men; but apart from the Resurrection it would have been powerless to move, and probably even to reach them. If, then, the Resurrection be false, delusion and infatuation are more potent agents to regenerate humanity than all the wisdom of all the sages whom the earth has seen, a conclusion which seems to outrage the moral sense as much as it bewilders and stupefies the intellect.

The Preaching of the Resurrection.

Let your text then be 'Jesus and the Resurrection,' as it was theirs at the first who 'brought into captivity every thought to the obedience of Christ.' All else will follow, so far as needful, in due course, if God blesses this. Make no assertion and no assumption with regard to Holy Scripture. Those first preachers

made none, unless where Jews, who admitted the Old Testament, were addressed; and the New Testament as yet existed not. To put forward Holy Scripture as to be believed for necessity of salvation, and force, as you then must, some theory of inspiration on the unbeliever is to drive the square end of the wedge foremost. You may take the Scriptural narrative as an ordinary, presumably honest, human testimony, having special relation to the subject, and entitled to a fair weight in every candid mind. If you do more than this, you will encumber yourself, and probably retard the object you wish to advance. I might instance this argumentative use of a Scriptural narrative by referring to the various accounts of the Resurrection itself in the Gospels. Taking them to be a series of honest and ordinary narratives only, can any one reconcile them with the theory which regards the Apostles and others as enthusiastic visionaries, the victims of a delusion? On the other hand, their simple straightforwardness and wide divergence in detail seem wholly to preclude the opposite imputation of fraud. But I must reserve these points for fuller development, if opportunity serves, hereafter.

PROFESSOR HULL ON SINAI AND PALESTINE EXPLORATION.

The following passages are taken from the deeply interesting and instructive paper read by Professor Hull at the Carlisle Church Congress:—"The Passage of the Red Sea by the Israelites—From the earliest period of history Egypt was connected with Asia by a narrow neck of land, occupying a position to the north of the present Great Bitter Lake. Over this neck lay the road connecting the capital of the Pharaohs at Tanis, or Zouan, with the East, by way of Philistia, on the one hand, or by the way of Shur, or finally of way of Elath, at the head of the Eilatitic Gulf. By the first of these roads, leading into Philistia, the Israelites could have reached the Promised Land, in the shortest time. But, enfeebled and dispirited by long captivity, they were forbidden to face the warlike inhabitants of Philistia, (Ex. xiii. 17,) and on reaching this neck, they were ordered by the Lord to turn southwards; and in this direction they continued their march till they found themselves confronted by the sterile mountain range of Jebel Attaka, flanked by the waters of the Red Sea on the east, and pursued by the army of Pharaoh to the north and west. That the place of passage of the Red Sea, called Pi-lahiroth (before Baal Zephon,) was in the neighbourhood of the present town of Suez, at the head of the Gulf, there can be little doubt. The locality, as suggested by Dean Stanley, was probably in the vicinity of Ajrud, the halting place of the Mecca pilgrims. Now to the north of the Gulf of Suez, and extending a distance of ten statute miles to the Bitter Lakes, there exists at the present day a neck of land across which the Israelitish host might have marched into the Wilderness of Etham on their way to Mount Sinai, and over which the army of Pharaoh with its chariots would probably have been unable to follow. At the present time the waters of the Red Sea do not extend over this tract; there is only land, and the Israelitish host might have been marched across into the Wilderness of Etham. Here is the difficulty arising from the impossibility of reconciling the Scripture narrative with observed physical phenomena as they now exist. It seemed to him (Professor Hull), however, that the explanation was sufficiently clear to any one who considered that ever since the Pliocene period down to very recent times the land has been gaining on the sea over the area which was the scene of these events. At the period referred to, the whole of Lower Egypt and the borders of the Mediterranean were submerged to a depth of 200 feet below the present sea level. Africa was then an island—the largest in the world. But since that period the land has been slowly rising. It was not too much to assume that a period of 4,000 years ago this process of elevation had not been completed to its present extent, and that in consequence the waters of the Gulf of Suez stretched northwards into the Bitter Lakes, forming a channel, perhaps of no great depth, but requiring the exercise of Almighty Power to convert into a causeway of dry land in order to rescue His chosen people from their peril. The levels taken from the Suez Canal show that a depression of about twenty-five feet would suffice to bring the waters of the Gulf of Suez into the Bitter Lakes, and this submergence would still leave the neck, to the north of the Bitter Lakes, in the position of land, as we know it to have been in the time of the Pharaohs, and which formed the line of communication between Egypt and the East. In this manner, as it seemed to the author, the Bible narrative might be brought into harmony with physical phenomena.

"The site of Calvary.—One of the most recent identifications in or about Jerusalem is the site of Calvary, the topographical details of which have been very clearly elucidated by Captain Conder. Attention has up to recent times been diverted from this determination by the assertion that the site of our Lord's crucifixion is beneath the roof of 'the Church of the Holy Sepulchre,' which occupies a position nearly in the centre of the modern City. The labours of the officers of the Palestine Survey and others have not only succeeded in exploring the

claims of this locality, but also in fixing the real site (as it seems to me) beyond the pale of controversy. If there is any fact clearer than another in reference to the place of crucifixion, it is that the spot was outside the walls of Jerusalem. As the apostle puts it both figuratively and actually, 'Jesus suffered without the gate;' and as there was a garden at the place of the crucifixion containing a tomb, it is tolerably certain the spot was beyond the suburbs of the City. The traditional site, on which the Church of the Crusaders stands, was either inside the second wall, as may be inferred from the description of Josephus, who says that it stretched from the Gate of Gemath in a circuit to the angle of Fort Antonia, or it must have been in close proximity thereto, and consequently fails to answer to the language of St. John xix. 20, that the place was 'nigh unto the city.' As has been pointedly remarked, the language of the Evangelists seems to imply that the procession, on leaving the Prætorium, passed not through the city, but outside it. Now, from the relative positions of the Prætorium and the traditional sites, this could not have been easily accomplished unless the procession had wound its way along the side of the second wall. But beyond the second wall stretched at that time the populous suburb of Bæthæ, which was enclosed about ten years after the Crucifixion by Agrippa, and it is extremely unlikely that the Crucifixion and entombment would have been permitted in the midst of suburban residences. We are obliged, therefore, to look outside and beyond these limits, for a position which would answer the requirements of the several narratives which are all quite consistent with each other. It was clearly an elevated site affording space for a large assemblage of spectators, it was some distance from the city walls, and from ordinary habitations; it was by the wayside leading into the country, and was within easy reach of the Prætorium, or Herod's Judgment Hall, which occupied the north-west angle of the Temple area. All these requirements are met by the site described by Captain Conder, which is one accepted by (I believe) all the intelligent European residents of Jerusalem and it is one which, after having visited and carefully considered, has satisfied my own mind. On passing through the Damascus Gate, which leads out from the north side of the city, we turn to the right by the road which follows the course of Agrippa's wall, and at a distance of about one-fourth of an English mile we find ourselves in front of a platform of limestone, breaking off with a slight scarp in the direction of the wall. The face of the scarp is perforated by a cave, known as "Jeremiah's Grotto," and seen in a certain direction, this prominent knoll has an appearance not unlike that of a skull; hence possibly the name "Golgotha." More probably, however, the locality was a place of interment, for it is known that the great cemetery of Jewish times lay to the north side of the city, and, therefore, in the neighbourhood of the Grotto of Jeremiah. A Mahomedan cemetery occupies a portion of the platform, and an Arab Sheikh has pitched his tent at its base. Here—unconsecrated by any building sacred or profane—stands in its naked simplicity the natural platform on which as is now inferred was erected the Cross of the Saviour. From this position with outstretched arms He embraced the city over which He had wept when first He had viewed it from the Mount of Olives. The position of the first and last view are almost exactly opposite each other. As if to place the identification of the spot beyond controversy, an ancient Roman causeway has been discovered stretching in the direction of Herod's Gate, which, passing through Agrippa's wall, opens out almost in front of the platform, and we can scarcely doubt was that along which the procession moved after leaving the Prætorium towards the place of crucifixion. Amongst all the objects referable to the time of our Lord, none seems to me more clearly genuine than that I have now described as the site of Calvary.

→ ENGLISH MAIL. ←

THE BISHOP OF BANGOR.

The Bishop of Bangor (Dr. Campbell) in his charge at Llandegai said that the Church was gaining in strength, in spiritual life and energy. Their opponents, however, evidently considered that there was no time more favourable than the present to press on their attack, and Churchmen now found themselves in the very front of the battle. They were, it must be remembered, Churchmen not because the Church was established, but because they believed it was the true bread of the Church, in that country. Let the Church be disestablished and disendowed to-morrow, their allegiance and their love to her would be the same; but still it behoved them to defend the patrimony which they had received, and which had been bequeathed in the interests of the people. The holding of a Church property was a solemn trust for the glory of God and the edification of his people, and patronage should never be exercised for the sake of private friendship. His Lordship further remarked on the advantage of a ministry who did not derive their support from those whose sins they might have to reprove.

The celebration of the centenary of the consecration of the Rev. Samuel Seabury, first Anglican Bishop in America, has been held at Aberdeen. The Bishop of Connecticut, Canon Body, and several American clergymen took part in the services.

The Dean of Gloucester has prepared for immediate publication a Devotional Commentary for family reading on the first three chapters of the Epistle to the Ephesians. The volume is inscribed to Earl Cairns, and is designated as "the product of caputular leisure." This will be the fifteenth volume published by the Dean, who is now just entering on his eighty-eighth year.

For some time past an interesting correspondence has been carried on in the pages of *Church Bells* respecting the paucity of men at Divine Service. Some writers attribute it to one thing, some to another; but all are agreed on the fact itself. "A business man" pointedly throws the blame upon the Church itself, and though perhaps his condemnation is too sweeping, it cannot be denied that there is more than a mere sprinkling of truth in his strictures. "Sermons, not well preached, and too long; and though containing much good thought and instruction, failing to impress or even interest, in consequence of being delivered without the earnestness and forcible expression necessary to carry conviction to the minds of his hearers," have, perhaps, something to do with the matter.

Of course, in the excitable and excited world of politics, the Franchise furnishes matter for the interminable prongs of party rhetoricians. The storm which at one period seemed inevitable, now bids fair to subside without any of the disastrous results so dogmatically foretold by political soothsayers. Everything points to a compromise, and probably long before this appears in type, you will be in possession of the results of the meetings between the leading members of the Government and the Opposition.

BIBLICAL RESEARCH AND ITS RESULTS.

Captain Conder, speaking at the Church Congress, said the present year had witnessed the successful completion of a great scientific undertaking, which had occupied more than ten years, and had engaged the time of many students and explorers. Political difficulties had for the moment however, closed Palestine against scientific explorers; but the Palestine Exploration Society might be expected, now that it had won the confidence of the public, to tide over these troubles, and to continue the new and yet more important enterprise of the systematic exploration of Moab, Gilead, and Bashan, which was commenced early in 1881, by a small party under the command of himself and Lieutenant Mantell, R.E. The Turkish Government forbade, in a preemptory way, the prosecution of the work, which was nevertheless started, and the survey was fairly established, a base having been measured and 500 square miles of country examined, before the Governor of Syria succeeded in enforcing his orders. The results of this work were as yet only partly before the public, but the number and importance of the discoveries, both topographical and archeological, which bore on the illustration of the Bible, were greater than any attained in an equal area west of Jordan, and promised that the undertaking, if carried through on the same method employed in starting, would give fruits of the highest interest, not merely to students, but also to the public at large. He briefly sketched the work done, and referred in detail to that still to be accomplished; and said from this it was clear that the spirit which had led to such important additions to our knowledge in Asia and in Egypt was not yet dead, and but for political troubles and Turkish suspicions the work of discovery in Syria might now be pushed to ends which would eclipse anything as yet accomplished in the Holy Land.

Going over Niagara Falls is a feat that appears to have irresistible attraction to adventurous spirits, although the advantage to be gained by its performance is perhaps hardly worth the risk and discomfort involved by the proceeding. A novel experiment in this direction is about to be tried. Mr. Oliver Wornald, a fresco painter, of Buffalo, has announced his intention of going over the Falls in a "rubber ball" for a purse of 1000 dollars, as soon as the necessary arrangements are completed. The ball is to be 15 feet in diameter, and is to be made of rubber three-quarters of an inch thick, covered with closely braided tarred rope, to prevent any injury to the ball in the not improbable event of its striking the rocks. Mr. Wornald expects that the ball will receive sufficient momentum while in the rapids to hurl it far out into the river, where he will, if his expectations are realised, be picked up by a small boat, which will be waiting for him. Compressed air is to be injected into the ball, which will be hermetically sealed, and Mr. Wornald says he can live in it for ten minutes if necessary. He is fully prepared to undergo a considerable amount of inconvenience while confined in the ball; but looks forward, nevertheless, with pleasure to the attempt he is about to make; nor can any dissatisfaction on the part of his friends induce him to relinquish the project. Mr. Wornald is about 85 years old, and was born in London. It is considered probable he will die at Niagara.

The enormous number of steamers at present laid up in the Tyne and other rivers gives evidence of the general paralysis of the shipping trade, but it is evidence also of the steady rejection of inferior speeds and obsolete forms in favour of the magnificent samples of marine architecture of which the Umbria, of the Cunard line, is the most striking as well as the latest. The Umbria has been built and engine in the Fairfield yard at Govan, from which have come the majority and the most successful of the high-speed steamers of late years. The gradual development of the lines of ocean-going steamers to the proportions of the yacht, combined with the cautious adoption of new methods and the rejection of useless novelties in the engine-room, have reduced the designing of high speeds to matters of certainty. We may therefore anticipate with confidence—and her trial trips encourage the expectation—that the Umbria will distance all her predecessors, and bridge the Atlantic in six days. She steamed a distance of 80 miles at a speed of 21 nautical miles, and, having regard to the fact that she left the dock only a day or two before, we may look for an increase upon this speed when the machinery has settled in its bearings. The horse-power developed has not yet reached the maximum, but has exceeded the minimum of 12,000. The Umbria is 52ft. long, 57.3ft. broad, and 41ft. deep, with a tonnage of over 9000. She is the largest passenger vessel afloat, and she is the largest in those respects that are most desired by the travelling public. The City of Rome is longer by 40ft., but the Umbria is 5ft. broader and 4ft. deeper, and it is in the breadth and depth that bad sailors find comfort and consolation.

TEMPERANCE.

Archdeacon Farrar said lately when speaking on Temperance, "there was first the sham Bible argument—the perverted expositions of the Word of God which were used to defend the crimes and vices of men. He would not try to argue with those who tried to put the Bible between us and the crimes and vices of the nation. He should say to those people, in the words of Shakespeare—

"Having waste ground enough,
Shall we desire to raise the Sanctuary,
And pitch our evils there?"

Neither would he notice the sham liberty argument, which was used always with great authority by the publicans. (Laughter.) There was no kind of liberty except that which lay in obedience to salutary laws; and, therefore, between drink and freedom there was simply irreconcilable opposition. The relentless tyranny of drink he would illustrate by another reference to Shakespeare. Lucio addresses Claudio—

"Why, how now, Claudio? whence comes
This restraint?"

And Claudio replies—

"From too much liberty, my Lucio, liberty.
As surfeit is the father of much fast,
So every scope by the immoderate use
Turns to restraint: Our natures do pursue,
(Like rats that ravin down their proper bane,
A thirsty evil, and when we drink, we die."

(Loud applause.) As regards the experience argument, that people could not make men sober by Act of Parliament, Archdeacon Farrar gave that assertion the flattest contradiction. Temperance reformers were taunted with the statement that what they wanted was 'grandmotherly legislation'; but he would remind them that it was to 'grandmotherly legislation' that they owed the Factory Acts, the Education Acts, the Sanitary Acts, the Free Public Libraries Acts, the Acts that shut up gambling hells, the Acts that checked leprosy literature, the Acts that prevented tender children from being treated like machines, the Acts that prevented women from being used like degraded beasts of burden in the black mines of our collieries, and many other beneficial statutes in favour of our common humanity." (Applause.)

CANADA.

The Act passed by the Canadian Parliament for regulating the sale of intoxicants has recently come into operation. It provides that the number of licenses granted must not exceed one hotel to every 250 of the population for the first thousand, and one to every 500 beyond; and one shop licensed for every 400 to the first 2,000, and one to every thousand afterwards. These may be reduced or vetoed entirely by the electors in each district, if they desire to do so, full Local Option being a fact. All licensed houses are closed from 7 p.m. on Saturday to 6 a.m. on Monday, and from 11 p.m. to 6 a.m. daily. No intoxicants may be sold to a person under sixteen years of age. All licensed houses are also closed on days of parliamentary or municipal elections.

Miss Weston, the devoted worker among British sailors, tells how she became an abstainer. In her work among the neglected she learned that intemperance was the greatest obstacle to

the Gospel, and she besought them to sign the pledge. A chimney-sweep, well known for his bad life, was much moved at her appeal, and came forward to sign; as he took the pledge, he said, "If you please, Miss Weston, be you a teetotaler?" She replied, somewhat disconcerted, "I only take a glass of wine occasionally, in strict moderation." He laid down the pen, saying, "Well, I think I will do just as you say, take a glass sometimes, in moderation." No amount of entreaty availed; he went on from bad to worse, saying, "He would do as the lady did." From that day Miss Weston became a total abstainer, and she says she was never in better health than since she ceased to use stimulants.—*Family Churchman.*

Speaking of the accusation frequently brought against teetotalers of using intemperate language, Archdeacon Farrar, at the annual meeting of the Congregational Total Abstinence Association, held in Exeter Hall, London, in October last, said:—"All true language will always be called and regarded as intemperate by those whose interests monopolize we are obliged to assail. The fact is, the blackness and darkness of the horrors of the facts with which we constantly have to deal is such that it is almost impossible for us to use any language which can be called intemperate, because it is impossible for us to have the power of painting the scenes of misery and disease, of which we have almost every day ghastly evidence in the reports of the police courts and the assize sessions; and if we use what they call intemperate language, it is only because men do not like us to say things which are perfectly true. I do not wish that any Temperance reformer should say one syllable which can justly be attacked, but, at the same time, we have the right to say that we will not suppress the truth. We are not going to paint the gates of hell as paradise to please either millionaire brewers, or incensed publicans. If we are to take part in rescuing the perishing, if we are to stand between the living and the dead that the plague may be stayed, if we wish to roll away from our nation a long and terrible disgrace, if we want to check a pestilence that is walking through the length and breadth of the land, enervating all that is strong, defacing all that is beautiful, throwing a blight upon all the fairy scenes, and, as was said of a kindred evil, sending, year by year, its thousands and tens of thousands with intolerable malignity into the ever-yawning and never-satisfied grave, though we may not use intemperate language we may state facts as they are, and testify to things exactly as we have seen them to be."

The Irish branch of the medical temperance association has a membership of 320.

Nearly one-half of the asylums in England have either wholly or partially discontinued the use of alcohol.

Prof. Young, of Glasgow University, says that medicine is leaning steadily more and more to the side of total abstinence.

The Erie railroad and the Chicago and Alton-road have enacted a prohibitory law on their respective lines, and they remove all employees who use intoxicants.

The International Sunday-school Convention at Louisville has adopted a resolution instructing the International Lesson Committee to provide for quarterly temperance lessons in the regular course.

Alcohol during Harvest.—It is hardly necessary at this day to say much on the use of alcoholic liquors in the harvest field. Their use is like oil or pitch under steam boilers. They will get up a sudden head of steam, but, if persisted in, will burn out the boilers, or cause an explosion. They add nothing to the physical strength, but are a tax upon it in the effort nature makes to get rid of a foreign and injurious element.—*The Farmers' Review.*

The Bishop of Exeter says:—Local Option is the absolute right of the people. Not much longer will any Government dare to refuse this right to our enlightened people."

EXAMINATIONS FOR SUNDAY SCHOOL TEACHERS.

At a Conference of Sunday School Teachers the Rev. C. H. Gibson, B.A., read a paper on "Examinations for Sunday School Teachers," in the course of which he made the following remarks: "It is true that in some parishes there are Teachers' Meetings or preparation classes for the purpose of going over the lessons for the following Sunday, but in many cases these lessons are not appreciated as they ought to be, and are badly attended. But where they are well attended, it has generally been remarked that the Teachers were anxious to improve themselves more and more in the knowledge of the Holy Scriptures. In order, therefore, to encourage them in this study, and to raise the standard of Sunday School Teachers, the Church of England Sunday School Institute has instituted examinations, which are held annually and the Committee present prizes and certificates to those who pass. It must be borne in mind that these examinations are entirely voluntary, at the same time all who have ever gone in for them have never regretted doing so, though they have not obtained even a second class certificate. The preparation and the study for the examination has been most useful to them,

and if they have failed on the first occasion, have tried again, and have often passed with great honours.

The examinations are held somewhat in the following manner:—

(1.) The subjects, which are given in the Church Sunday School Magazine a few months previous to the holding of the examination, are generally, for the Scripture, a certain number of chapters of a Book in the Old Testament, and a certain number of chapters of a Book in the New Testament. For the Prayer Book, one of the following, viz.—the order of Morning and Evening Prayer, the Litany, the Service of Holy Communion, the Baptismal Service, the Confirmation Service, and some portion of the Church Catechism. For the Lesson, a subject selected from one of the given Books of Holy Scripture.

(2.) A Local Secretary is appointed in the different parishes to whom the candidates give in their names, and from whom they receive all information.

(3.) It is desirable that clergymen should hold classes for their teachers to prepare them for the examination.

(4.) The Committee appoint three or four examiners.

(5.) The examination is held at the various centres in the month of May, on the same day and the same hours, viz. from 6 p.m. to 9 p.m., and in the presence of one or two clergymen or managers of the Sunday School.

(6.) The teachers who pass in the first class, and with honours, have their certificates signed by the Archbishop of Canterbury and York. Mr. Gibson also suggested that an examination of Sunday School Teachers be held throughout Australia, Tasmania, and New Zealand, in May or June 1885, and that it be conducted very much in the same manner as in England, and that the Primate be asked to attach his signature to the prizes, and also to sign the first class certificates.

THE DEAN OF MANCHESTER ON BETTING.

At Manchester Cathedral one Sunday night in September last the Dean of Manchester (Dr. Oakley) preached a sermon on the subject of betting and gambling. Whilst indicating at the outset that he was quite aware of the bearing of what he wished to say on many forms of what was really gambling, under the honoured name of commerce and trade, he said he wished for the present to confine himself to betting, and not to enter on the larger field.

Was there anything wrong in betting? Although consequences did not prove quite absolutely the right or wrong of a thing, for they might be accidental or they might vary, still a set of invariable, or almost invariable, consequences went a long way to fix the character of anything, and it was well known that the invariable consequence of an habitual course of gambling was beggary. We likewise know that deterioration and steady degradation were almost invariably in the train of betting. No quiet, steady, orderly, home-staying person was likely to have willingly chosen to travel on Saturday by the trains which were bringing home those who had been at the races. Selfishness, wild excitement, with all its attendant mischief of drunkenness and other gross indulgences, and at length disinclination and incapacity for honest work, the setting up of false standards of business, duty, and amusement, the breaking of hearts and the ruin of homes—these were the almost invariable results of the habit of betting and gambling. While he lived in Carlisle he saw an experiment in the way of conducting a race meeting as respectable as possible. An attempt was made to make the meeting of a private character. Only horses bred within a limited radius were allowed to run, no provision was made for a betting ring, and other precautions were taken. Yet the railway authorities and the police both told him that never on any occasion had there poured into the place so dark a stream of the very refuse and scum of humanity. There seemed an inseparable alliance between the racecourse and human degradation. Need he say that the evil was a common and growing one? The spread of the means of spending, without a corresponding growth of sound principles—social, political, or religious,—and the shortening of the hours of labour without a corresponding increase in the means of rational and attractive recreation, the multiplication of the means of communication through the newspaper, the railway, and the electric telegraph, had made it possible for a multitude of persons to acquire an interest in a given race, of the actual merits of which they, however, knew nothing. Greed of money at all costs, perverse ideas of luxury and happiness, indifference to all moral principles, the pernicious example of those who ought to know better—those were the main causes of a growing mischief. But it might be asked, How was gambling morally wrong? He did not think that there was any quite solid ground but one on which to rest our answer, and that was that betting was contrary to the law of God as laid down in the ten commandments, which said, "Thou shalt work and not dream, envy, or covet."

In London there are said to be 30,000 people who have not the shelter of even an overcrowded house, but sleep in casual wards, common lodging-houses, or commoner still, hide away at night like beasts in any hole or corner they can creep into.

FOR OUR YOUNG READERS.

WELLINGTON.—DEATH OF A YOUNG BELIEVER.—During the early part of last month, Annie, the second daughter of Sergeant Chiplin, who, with his wife and family, is a consistent member of our church, left the present for a happier sphere. Annie, who was in her thirteenth year, was an intelligent child of a kindly disposition, the light and life of her home, and an attentive scholar at the Sunday-school of St. John's Church. It is consolatory to know that through the instruction the dear girl received there, her affections became set on heavenly things, and her simple trust in a loving Saviour prepared her for the great change. Typhoid fever was the insidious complaint which carried the dear one away from her grieving friends to her heavenly home; it was very sad to see that loved young face, so recently wreathed in smiles, distorted by intense suffering, and that once active form misshapen by paroxysms of excruciating agony, but the exclamations which escaped her fevered lips in her lucid moments proved that she trusted fully in the Saviour and that she had no dread of the dark flood she was passing through. Her sorrowing relatives will ever remember the earnest look of love she fixed on those she was soon to leave, when life's little taper was flickering and fading, and when she was no longer able to speak.

"Darling! she longed to soar away
Above each silvery star,
To find that glorious resting place
Where holy angels are."

In the absence of a clergyman the burial service was most impressively read by Frederick Marsh, Esq., one of the churchwardens and police magistrate of Wellington. A large number of persons were present, many of whom were much affected.

The Archbishop of Canterbury has conferred the degree of D.D. on the Rev. Imad-ud-din, C.M.S., Amritsar, "in consideration," says the official notice, "of his eminent literary work among the Mohammedans of India as a scholar, expositor, and writer on Christian evidence." Dr. Imad-ud-din is a convert from Mohammedanism, and was baptized in 1866.

The churches of the Marathee mission in India, conducted by Americans, have now carried on their work of self-support through a second year. The mission has received in all, from its commencement, 2725 communicants. Yet, during the first twenty years of its existence the number of conversions among the natives was less than the number of deaths among the missionaries.

Of the 689 foreign missionaries in India, only 28 are physicians in a field of great usefulness.

THE MANAGER acknowledges with thanks the following subscriptions:—

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

All Subscriptions are acknowledged on the last page of reading matter.

TO OUR CORRESPONDENTS.

The Temperance Column, and notices on some recent publications have been crowded out.

Owing to the wide-spread interest which the Primate has aroused by his firm stand in the matter of Religious Education in Public Schools, we purpose summarising his recent utterances on the question.

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

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

Important Notice to Subscribers.

Subscribers to the Church of England Record who are in arrears are respectfully requested to forward the amount of their indebtedness. The cost of issuing the Record is very great and the Proprietors are anxious to continue the fortnightly publication, and trust those who have not paid up will kindly respond to this appeal.

A. R. LITTLE, Manager.

172, PITT STREET, SYDNEY.

THE POWER OF THE GOSPEL IN POLYNESIA.

Every large hearted Christian must have rejoiced at the meeting which was held last week in the Congregational Church, and presided over by His Excellency the Governor to welcome the Rev. W. G. Lawes and his wife, Missionaries from New Guinea. The London Missionary Society has had the honour and privilege of commencing an important mission in that island, and it is evident that it has already been blessed by God with considerable success. In this mission, while European Missionaries have led, they have been largely assisted by native teachers from Polynesia, who are themselves the fruits of the Christian labours carried on during the present century by this Society.

It is gratifying in connection with these facts to call to mind what has been effected during the same period in other parts of Polynesia; in New Zealand, in Fiji,

in Tahiti, the New Hebrides, Melanesia, &c. We can remember the time when in some of these islands Christianity was but feebly feeling its way; in some wholly unknown; in some struggling with difficulties which to human judgment would seem insurmountable, but to the eye of faith were doomed to melt away. And now we see Christian communities formed out of those who were idolators, savages, and cannibals, where the grossest vices were perpetrated, and deceit and violence were habitual—the normal life of the people. There are now in their stead purity of life, truth and justice, and love to one's neighbour. In one island, which was specially mentioned the other day as having received its name from the savagery of its inhabitants, the revolution which has been produced by the introduction of the Gospel, and its reception by the people, has been complete.

In New Zealand when it was visited by SAMUEL MARSDEN on Christmas day, 1814, it was with no small danger that Europeans ventured amongst the Maories at the Bay of Islands. Fierce in war, savage and desperately cruel, human flesh was devoured by them greedily, especially that of their enemies whom they had slain in battle. That state of things has for the most part passed away. The race has been civilized by Christian influence and Christian teaching; and both in civil life and in the Christian Church Maoris are adorning their profession as Christians. There are now amongst the New Zealand clergy about 20 of that race, and some of them are of marked piety.

It has often struck those who have reflected upon these things that they supply one of the many collateral evidences of the truth of the Christian religion. To what can such momentous changes, in races, so varied, and so widely differing in character, in ability, in tastes and habits, be ascribed but to that vital power which accompanies the Gospel when it is truly set forth in simplicity and love? It is not a dead system of ethics, a moral code of regulations, or laws; it is the exhibition of a living Person, whose infinite love brought Him down to earth to suffer and die for mankind, and who rose again for them, and lives in Heaven as their Saviour and their God; putting forth His power to bless every one who in faith looks up to Him for that salvation. This is the Christianity which has wrought such wonderful effects, and is working them still.

And why? Because it meets human wants, has the power to relieve the deepest human misery, provides an all-sufficient remedy for sin, takes away its power, and implants in its stead the principles of love to God and man, and inspires a hope of life eternal, which nothing can destroy.

Let those who are not satisfied with the Christian Faith ponder these things, and they will find in them fresh proofs of its Divine origin. And we may add that in the event which we celebrate at the approaching festival of Christmas, the Incarnation of the Son of God, they will perceive not only one of the deepest