

The Church Chronicle

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and 21st of every month. { No. 4.

SYDNEY, FEBRUARY 22, 1867.

TERMS :— { Annual Subscription } 12s.
payable in advance. }



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Policies issued by the Society during the *current year* will be entitled to participate in PROFITS at the declaration of February, 1869.

By order of the Board,

ALEXANDER J. RALSTON, *Secretary*.

Sydney, 1st February, 1867.

CHURCH SOCIETY. — The Annual MEETING will be held on MONDAY EVENING next, the 25th February, in St. James's School-room, Castlereagh-street.

The chair will be taken by the Lord Bishop of Sydney at 7-30, p.m.

His Excellency Sir John Young and other gentlemen will be present.

ROBERT ALLWOOD, } Secretaries.
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3s, 11d
Brown, Black, and white ditto ditto, 2s 11d,
3s 11d, 4s 11d
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White, brown, and black pearl straw mush-
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Infants' white mushroom hats, 1s 11d, 2s 11d
Thompson's covered skirts, 2½ yards wide
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rows, 3s 11d; 17 ditto, 5s 11d; 20 ditto,
7s 11d

Thompson's coloured skirts, 18 rows, 1s 11d
White calico, yard wide, 6½d; grey ditto 5½d
White sheeting, 1s 11d; grey ditto 14d
Sun umbrellas, 6s 11d, 7s 11d; lined para-
chutes, 3s 11d
Josephine gloves, 2s 11d, equal to first choice
Jouvin's stitched back, 1s 11d; white ditto,
12½d
Black silk jackets, new shapes, 16s 9d, 18s 9d
Black cloth jackets, ditto ditto, 6s 11d, 8s 11d,
10s 11d

Scarlet, drab, and coloured clasp stays, 2s 11d,
3s 11d
Muslin needlework, from 6½d yard
Silk check mohairs, from 6½d
Washing grenadines, fast colours, 7½d
Washing delaines, checks, stripes, 6½d, 10½d
Cheap albums, for 50 portraits 2s 11d, 3s 11d
Ditto, handsomely bound, 4s 11d, 5s 11d
Brooches, necklets, soaps, perfumery, fancy
goods.

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In this department will be found every article of furniture and ornaments suitable to the drawing rooms of the princely mansions or the cottage. It is all the best material and workmanship, and several suits are in the highest style. The most marked reduction in prices will be noticed in these rooms.

A large assortment of elegant and substantial goods suitable to every size of dwelling. Several thousand volumes of standard books to select from.

In this department the proprietors feel convinced they can gratify the taste of the most fastidious. They offer for selection, be-

sides a large quantity of chastely-designed plated-ware, salvers, cups, vases, goblets, &c., in solid silver. They also invite attention to the oil paintings, engravings, statuary and other articles of vertu, in bronze, parian, marble and glass, which they have collected.

This department with its various supplies is so well known to the public as not to call for special notice. It is now more complete in every respect than it has ever been before.

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Classical (Day Scholars)	3	3	0				"
Commercial	2	10	0	"
Boys under 10 years	2	2	0	"

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Receipts from 7th to 21st February.

£ s. d.

Captain Dumaresq	2	0	0
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A. — 1 0 0

Collected by Mrs. Lloyd James, Orange:—

Mrs. Russell	0	5	0
Mrs. Wills	0	5	0
Mr. Gainer	0	5	0
Mr. McLachlan	0	5	0
Mr. Angell	0	5	0
A Friend	0	10	0

	Trinity	13	3	8
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Darlinghurst additional for 1866 ...	17	1	0
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Mudgee	"	"	14	15	0
Marsfield	"	"	6	0	2
Trinity	"	"	7	8	0

Dubbo, 1866	30	11	6
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Bishopthorpe „	15	0	0
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Sofala, 1866	17	12	9
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Collected by Miss A. M. Günther:—

H. M. Todhurter	1	1	0
Mrs. Paterel	0	5	0
Mr. Pantling	0	5	0
Mrs. Shenyn	...	...	...	...	0	2	0
Hon. G. H. Cox	...	...	...	...	5	0	0
W. S. Robinson	...	...	...	...	2	2	0
Rev. J. Günther	...	...	...	...	1	0	0

9 15 0

Collected by Rev. J. Günther and Miss Günther

N. P. Bayly, Esq.	2	2	0
Mrs. N. P. Bayly	1	1	0
Mr. Harry Broad	0	10	0
Mr. S. Bent	0	6	0
Mrs. Beat	0	6	0
Mr. John Carr....	0	5	0
Mr. Connolly	0	5	0
Chinaman Jemmy	0	5	0

5 0 0

In issue of 8th, Mrs. Dean £1 2s. should have been 12s.

HOLY TRINITY CHURCH, DUBBO

Collected by Mrs. Mills and Miss Samuels:—

Mr. R. Davidson	...	...	...	0	10	0
Mr. J. Holmes	...	...	...	1	0	0
Mr. J. Boyle	...	...	...	0	10	0
Mr. J. Readford	...	...	...	4	0	0
Mr. Kuyt	...	...	...	0	10	6
Mr. R. J. Parker	...	...	...	0	10	6
Mr. Bicker	...	...	...	0	2	6
Mr. Mooy	...	...	...	0	2	6

The Church Chronicle.

"Speaking the Truth in Love."

FRIDAY, FEBRUARY 22ND, 1867.

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TO CORRESPONDENTS.

The Editor is not responsible for the opinions expressed by Correspondents.

We can pay no attention to anonymous communications.

Letters for *The Editor* may be addressed to the care of JOSEPH COCK & Co., 370, George-street, Sydney.

HOW CAN WE BRING THE MASSES OF PROFESSED MEMBERS OF OUR CHURCH WITHIN THE INFLUENCE OF HER MINISTRATIONS?

"The Church-door is the door of every poor man in the parish." Such is one of the homely and expressive sayings in the English county in which the writer of this article passed all the early years of his life. The Church of England is frequently called the Church of the poor: she is also the Church of the rich. It has been observed in England that Protestant Dissenters are not often found in a strata of society below the mechanic and small shop-keeper, nor in one above the well-to-do man of business.

But while the Church of England calls herself, or is called, the Church of the poor, how far do her ministrations extend over this large mass in every city? We fear there are thousands of professed Members of the Church of England in Sydney who are seldom, if ever, seen in any of our Churches. They move among

us from street to street, sometimes make the acquaintance of a clergyman when pressed by poverty or affliction, but beyond this they derive little more benefit from our ministry than they would if they had lived before the age of Christianity. If our Churches and Schools are well attended, we are tempted to conclude that the spiritual state of our district is satisfactory. A walk through the streets on any Sunday during the hours of Divine Worship will reveal a different state of things. These careless ones form a part of the population of our districts, and they are a part of that world for which the Son of God lived and died.

How can we bring them within the reach of Christian teaching? We anticipate one form of reply; viz.—by building more Churches. The present century, in this respect, presents a noble contrast to the past. Then large and populous districts were allowed to slumber on without any adequate Church accommodation, now efforts are made to provide a Church for all. For this change we are bound to thank God and take courage. Still with these expressions of gratitude for the munificence and zeal of this generation, it may be well to enquire whether we are not in danger, in some degree, of falling into the opposite error. To illustrate our meaning;—we will suppose a district in one of our colonial cities in which it is proposed to build a Church. Now before any direct effort is made it will be wise to take into consideration a few questions, such as the following:—How far is it to the nearest church or churches? What is the nature of their congregations? Is the district populous? and is the population likely to increase by houses being built on vacant ground, or is it likely to decrease by the present dwelling houses being turned into stores and other places of business?—driving the present occupants into

the suburbs. Can the Church be built without incurring a very heavy debt on it? When the Church is built is it likely that the congregation will be chiefly formed out of its own district, or from other districts? Can a moderate share of support for the Church and Clergyman be reasonably expected? If the greater part of these questions can be so answered in favour of building the proposed Church, then the path of duty is clear, and the work should be cheerfully undertaken and persevered in against all difficulties, but if not, to build a Church in such a district would be a mistake, and prove only a waste of effort. Our intention in offering these suggestions is not to discourage Church building. We are thankful that so many Churches have been built; and if congregations and able clergymen can be obtained, we should rejoice to see their number greatly increased.

We return to the question which stands at the head of this article—"How can we bring the professed Members of our Church within the influence of her ministrations?"

A Clergyman alive to his awful responsibilities—feeling that "he watches for souls as one who must give an account"—will often cast in his mind what he can do to increase his usefulness among his people. Can he be more economical of his time? more methodical in his habits? relieve himself of engagements which have no direct bearing on the one object of his life, to save souls? Much of the time of the Clergy is taken up in committees and other secular works. It often appears necessary but undesirable. "We will give ourselves to prayer and the ministry of the Word." We should feel that the systematic visitation of our district is a part of our duty, and upon the proper discharge of this our ministerial usefulness will greatly depend. No other duty, no supposed inability, ought to be allowed con-

stantly to stand between us and this house visitation. We may prepare well digested sermons, the result of much reading and thought, and then find that no apparent result flows from them. Perhaps even while we are giving utterance to those passages in which we have put forth our greatest efforts, and risen beyond our ordinary self, we are rewarded by witnessing an inattentive congregation. If we have drawn out arguments and characteristics of human nature from books, or imagination, and arrived at conclusions from a judgment only partly informed, we need not be astonished at the result. Much of life may be seen in a novel, but it is seldom the life we see in living men and women. In order to speak to mens' hearts we must daily come into contact with them in the streets, houses, and shops where they are to be found in their natural state. Here, with an open Bible and the teachings of the Holy Spirit, we learn their prejudices, temptations, infirmities, and trials, and are able to prescribe the only remedy. How much profitable matter for sermons may be acquired from such intercourse with men!

The clergyman, on entering on this part of his work, will act with judgment, and pray for "a wise and understanding heart." He will feel no trouble lest his parishioners should not think him a gentleman by birth and education, nor will he always seek to impress them with his priestly character, nor appear among them as "the friend of the poor man." His aim will be to lead them to an acquaintance with the Saviour, through the Church to which he has the honour to belong. He will avoid all rudeness, such as entering their houses, however humble, before invited, or remaining when they are at their meals. He will appear among them as their minister and friend, listening to their

troubles, bearing with their prejudices, and speaking to their hearts in simple language. Such a clergyman will gain an influence over his people for their eternal good. He will find some like minded with himself whom he will employ as Sunday school teachers, district visitors, and if his funds will permit, he will engage the permanent services of one or more to help him in his parochial visitation.

A few years spent patiently in these labours of love would improve our knowledge, add to our pulpit efficiency, and greatly tend to bring the wanderers to the house of God, and lead many of them to the Church above.

CLERICUS.

Church Intelligence.

SOUTH AUSTRALIA.

THE MORAVIAN MISSIONARIES.—From a letter written from Lake Hope, and dated January 11, the *S. A. Register* learns that the Moravian missionaries, Messrs. Walder, Kramer, and Meissel, reached that place on the 3rd December, after a long journey, during which they had a large number of difficulties to contend with. Mr. Kramer in his letter gives the following description of the country about the Lake, and of their proposed plan of operation:—"The impression which Lake Hope made upon us was, after travelling through the sand-hills, where there was no change except that of hill and gully, a favorable one. The Lake is a splendid sheet of water, which is enlivened by large numbers of waterfowl, such as ducks and pelicans, &c. The station is on the southern bank of the Lake, and a few hundred yards off was the camp of the natives, to which we went, immediately after having satisfied our appetites, to introduce ourselves. The number of natives was about sixty. The men were busy making nets; some were making veils for the whites, which they do very neatly. We shook hands with each of them, and made them presents of a little tobacco. Afterwards we went to the women and children, who were assembled near one of the wurleys in the outskirts of the Wurley township. They were very shy, however, and very reluctantly some few came forward at last to shake hands. The first thing they wanted to know was our names, which we told them; but it cost them a good deal of time and exertion before they were able to pronounce them. Our temporary abode is between the two waggon, to one of which is fastened a rough table; this, together with a stool, is the whole of the furniture. The place is covered with a tarpaulin, to shelter us from the burning rays of the sun while we are taking our frugal meals. Our kitchen is a hole in the ground, which is filled up with sand after every dust storm, which are no rare occurrences

here. As to Cooper's Creek, I have tried to get what information I could from men who have been there, and who consequently know the tracks and the country. They all agree that it is a very beautiful spot, but at the same time they are all of opinion that it is impossible for three men to settle there unless the committee go to a deal of expense, and make different arrangements altogether. The distance from here to the depôt is 150 miles, just as sandy as between here and Manuwankinna; and to get the rations up two of us would have to be on the road all the year round, for the badness of the road does not allow to take much load at a time. Mr. Butterfield, Protector of Aborigines, was here lately, and he advised us to go to a place called Copromanna, forty-five miles from here—highly spoken of by all the settlers in the North, and a great gathering place of the natives. At that time, however, Mr. Walder did not like the idea of giving up the depôt, although it was told him plainly enough that it was quite impracticable for us to settle there: so we declined. After that, Mr. Butterfield proposed the place to the Lutheran missionaries, who consented at once. Meanwhile, we took the matter again into consideration, and this time we came to the conclusion that it would be better after all to go to Copromanna, our committee not being able to afford the expenses for such an expensive affair as Cooper's Creek was sure to become, and Copromanna being Cooper's Creek too, for that creek fills all these lakes. We were just about to start for the place when the Lutheran missionaries arrived, and told us of Mr. Butterfield's proposal to them, and that they were going to see the place the following week. They are a very good people—real good Christians—and I was very glad indeed to have become acquainted with them. They were speaking of another lake 12 miles from Copromanna, and suggested that if one party settled at the latter place the other might settle at the former, which might in the course of time prove advantageous to both parties, there being a sufficient number of blacks for two stations. Well, we have seen these two places, and I must say that I like Copromanna very much indeed; but I felt it would be very wrong to choose it for us after what had transpired before. I think they are entitled to choose, so we left it to them. We made this journey in company with the three policemen who are stationed here. One of them knows the language of the natives very well, and we thought it advisable not to go without him. The heat in those four days we were out was oppressive, and nothing but water was in demand. On the first evening we camped near a camp of blacks, where there were about 150, who came in numbers to our camp, but went away as soon as the sun was down. A few, however, stayed with us, this being a token of friendship on their part. On the next day three of them accompanied us to Copromanna, which is a lovely place indeed. The lake is not so large as Lake Hope, whereas the water is far superior to the Lake Hope water, and the banks are covered with nice timber and shrubs. The grass is splendid. Stone and timber are to be got within a distance of two or three miles. Towards evening we reached the second lake, Killalpena, where again we found a good number of natives, who first sent the females up to our camp, and when they saw that no hurt was done to them the men also came up slowly. I tried to explain to one of them what was the reason of our coming, and that we should come back again to sit down with them, and teach them, when he seemed to be pleased very much, but added

immediately, 'You no bring whip.' They do not like the stockwhip. On the third day we rode down the lake, and found the number of natives to be 130. The lake is beautiful, too, but not to be compared to Coppromanna. Towards evening we reached our old camp, when our friends the blacks came down to us at once, bringing fish with them, which we bartered from them for a little tobacco. They roasted them on coals, and I found them very good prepared in that way. I visited them afterwards in their camp. Mr. Walder is out to-day to find a track from here to Coppromanna, and to sink some wells. In collecting the natives and giving instructions much has not been done yet. It would not have been of much use to begin to-day, when we do not know whether we have to leave here in a week or two. We have been collecting and learning words of the native language."

English Church News.

What is to be the end of it? The controversy of Ritualism is thickening; forces are mustering on one side or the other; the mass of the people who have allowed steps to be taken for its progress here and there, hardly knowing what they meant, seem to be awakening now to find a strong and well-organised body of persons who are bent upon establishing a virtually new form of worship. Call it what they will, in the antiquarian nomenclature of vestments and ceremonies, it is a restoration ill-disguised, if disguised at all, of Romanism. We hear on all sides of such introduction of incense, gorgeous vestments, genuflections, unnecessary lighting, as to carry us far beyond the authority of our present rubrics, to excite the earnest censure of most thoughtful, sober churchmen, and the ridicule of many more who have no such serious feeling. The simple ceremony of a Harvest Home, which has been lately invested (most properly and profitably) with a religious character, and connected with a church service, is made by ritualistic clergymen the means of carrying the consecrated elements in procession, displaying to rustic gaze the gaudy vestments of the clergy, and initiating them into the mystery (so-called) whereby the congregation is said to "offer up to God the Holy Sacrifice." We see in the columns of a provincial paper, that St. — church, at —, is to celebrate the anniversary of its dedication. Matins at 8, Litany, &c., to be sung at 11; the celebration of the Holy Sacrifice, &c. The clergy are requested to form the procession, with surplice, stole, "biretta," or college cap. These things may be trifling in themselves, but when they are viewed as the means of introducing a doctrine very nearly akin to Transubstantiation, widely extending the practice of Confession, greatly increasing the authority of the priesthood, and bringing our consciences under a priestly dominion—then people are naturally aroused to alarm or indignation. Not only the religious newspapers, but such as the *Times*, which professes no distinctive theology, are

raising the demand with English energy, "What is the meaning of all this? If these Ritualists are giving strong hints of their desire for a conciliatory view of Rome, and more plainly shewing by their deeds that they would have us to believe the difference between England and Rome to be very small—then we naturally ask, To what end was our Reformation? was it a trifling difference for which the blood of our best divines was shed 300 years ago and so forcible a movement made in our whole social polity? The question is also raised, What are the Bishops doing, to allow this movement to gain such strength under their eyes? If they disapprove it, why not tell us plainly, and with utterance, as a few have already in their individual charges? The law may be uncertain, and the ambiguity of certain rubrics may leave a latitude for those who hanker after these antiquated forms; but we do at least crave a decided expression of opinion and desire on behalf of our spiritual Fathers, that may set them free from responsibility, and leave the innovators to assume a posture of defiance if they will. But, alas! two of our Bishops have presented to the House of Convocation a book which has been satirically termed the 'Essays and Reviews' of the Ritualists—'The Church and the World,' essays edited by the Rev. Orbery Shipley.' There we have abundant proof of the fact that these men are not satisfied to accept the Church's teaching, scout the very name of Protestant, and almost express a desire to unite themselves with Rome; they conclude with a most remarkable confession of a young lady who has long yearned for wider scope for her faculties than the dull routine of the Church of England affords her, and rejoices in the fervour of Romanist books of devotion as contrasted with that of English Church prayers and English divines, especially *Bishop Jeremy Taylor*. After many heart-struggles, she has found satisfaction in the vows of a regular sisterhood, and the absolution of a regular confessor.

Meanwhile Rationalism is laughing in its sleeve at these ebullitions of Romanistic sentiment, which are very effectually doing its work. Books like "*Eccle Homo*" are eagerly read by many, who, in disgust of priestly assumptions have given the rein to their enquiry, and gone far to renounce all authority in religious matters, trenching grievously upon that of the Inspired Word itself.

The Ritualists, however, have received a slight check in the recent decision of the Arches Court on the East Teignmouth case. Mr. Simpson, the minister of that parish, having been condemned by an episcopal commission to for several ritualistic extravagances, appealed to the Arches Court on the ground of a technical error. It was alleged that the indictment had not stated his fault to have been committed within the previous two years, as required by the Church Discipline Act. Dr. Lushington,

he venerable Judge of the Arches Court, declared that he could not entertain the appeal on such a ground.

Amid all causes of anxiety, it is a great matter of thankfulness to see a very large proportion of our parishes enlivened by a spirit of sound Scriptural doctrine, making our beloved Church feel as the friend and adviser of the people, "earnestly contending for the faith once delivered to the saints." We do believe that that Church, though passing through a fiery ordeal, does yet contain the elements of stability and full ground for confidence; that she has shown an elasticity which will in wise hands adapt her system to the exigencies of the times; and that by the grace of her in-dwelling Saviour, she will yet "shine as a light in the world, holding forth the Word of Life."

Since the above was written, we have had two or three episcopal utterances, with more or less prominent mention of Ritualism. The Bishop of London, St. David's, and Oxford have spoken, the two former with decided condemnation of the new practices, the latter with more refined eloquence, but less real weight. We cannot forbear quoting some sentences of Bishop Tait (London) whose earnest labours and sincere piety add great weight to the undoubted talents with which he is endowed. After noticing the large liberty which has always been allowed within the unity of the English Church for men of varying shades of opinion, his Lordship proceeds—

"We have that sort of unity in essentials which Christ intended should characterise His Church, and we desire none other. If the unity of the Church can be broken by doctrinal error, which may or may not be much obtruded upon our attention, how can it be preserved in the midst of those unseemly differences in the mode of celebrating public worship which have sprung up amongst us during the last few years, and which all must see? There are churches amongst us in which the ornaments about the communion-table, and the dress, and attitudes, and whole manner of the officiating clergy render it difficult for a stranger when he enters to know whether he is in a Roman Catholic or a Church of England place of worship. Now, first, it is certain that these peculiarities are frequently adopted, not merely from an æsthetic love of a worship appealing to the senses, but to symbolize false doctrine on the nature of the Holy Eucharist. When this is the case, the actors in these scenes are, no doubt conscientiously, preaching by their worship a doctrine which is very dear to them; but let them remember it is not the doctrine of the Church of which they are ministers. There are others who have not gone beyond the legitimate liberty allowed by the English Church in their conceptions of the Eucharist, who delight in this elaborate ceremonial, some because they are swept on by the fashion of the day; some, as they allege, because their religious feelings revolt from examples which have been brought under their notice of careless irreverence in the administration of these holy rites, quite as much to be condemned as a superstitiously elaborate ceremonial. Now it is granted at once that the Church of England does not so press uniformity upon its members as to command

that all public worship shall be exactly alike. It has ever allowed great latitude between the gorgeous worship of its cathedrals and the plain village harmony of country churches, or the completely unmusical service, say of a small college chapel. But here, as in reference to doctrine, in the midst of abundant liberty, there are limits on the opposite sides of the imitation of Puritanism and Popery which loyalty to our Church forbids good men to pass."

The Bishop here refers to, and quotes some observations on excessive Ritualism contained in the answer he made last spring to the address signed by the Archdeacon of Middlesex and a member of the Clergy:—

"The phrase excessive Ritualism (I have said), as commonly employed, bears two meanings. 1. Sometimes the phrase is used for the introduction into parish Churches of a form of worship always sanctioned and maintained in our Cathedrals, and in many of our College Chapels. 2. But there is an excessive Ritualism of another kind which, within the last year, has caused a very wide-spread alarm in the Church. Certain persons have taken upon themselves to alter the whole external appearance of the celebration of the Lord's Supper as to make it scarcely distinguishable from the Roman Mass, and they endeavour on all occasions to introduce into the other services some change of vestment or ornament quite alien to the established English usage of 300 years. I am not prepared to say that these persons have not, in part at least, been influenced by a notion that the changes they advocate will give them a hold over the careless amongst our people through that gorgeous appeal to the senses in which the Roman Catholic delights. It is alleged that in large towns such ceremonial is not unpopular, and crowded congregations are pointed to as the result of its adoption. But I would have it remembered that, amongst the multitudes in our large towns, everything which is eccentric or even unusual, either in teaching or practice, will have many admirers. The Clergymen to whom I allude would be the last to maintain that they are sure to be right because many run after them, or that they can be justified in yielding against their better judgment to the uninstructed zeal of those whom they ought to lead. And if in some notable cases, Churches where a very advanced ceremonial is practiced are filled, it is a serious question how far they are filled by the parishioners for whom they are built. I believe some have been struck by the way in which crowds of the most ignorant of our Roman Catholic brethren may be seen hurrying to assist at the Mass, and have been led to conclude that by imitating the ceremonial of Rome you may borrow its attractiveness, without falling into that false doctrine which is the centre and life of its ceremonial—a dangerous experiment, in my judgment, and one which, I fear, experience will prove cannot succeed. To judge, indeed, by certain unauthorized catechisms, and manuals of devotion which some of the supporters of this Ritualism have already put forth, I fear they have not succeeded in this attempt to divorce Roman ceremonial from Roman deadly errors. I would earnestly entreat any of the Clergy who are disposed to try this unworthy compromise to pause. Surely the large body of those who are sound at heart and true to the Church of England must pause, when the united voice of all the Bishops warns them of their danger."

He thinks that the present confusions cannot exist much longer without coming to some

settlement by a judicial decision, or some legislative interference. He notices at considerable length the recent divisions of the judicial committee of the Privy Council, asserts that those divisions were the result of individual opinions, carefully prepared and then harmoniously combined; and expresses his own strong conviction that the present constitution of that Court is the best possible in practice, viz., several *laymen* of the highest legal capacity, aided by divines in theological questions. We are thankful to see his Lordship speaks strongly in support of the orthodox doctrines of the Atonement and of Eternal Punishment, whereon so many have made shipwreck. He utters wise and noble sentiments upon the dreams of unity with erroneous Churches which some entertain:—

We do not forget how desirable it is that Christendom should be one and at peace with itself. We long and pray for this peace and union; but we want no hollow peace, still less a peace which shall be purchased by sacrificing our liberty and God's truth. Thus we feel ashamed when told of members of our noble Reformed Church going, cap in hand, to seek for some slight recognition from that old usurping power—so unlike the gentle, truth-loving Church of the apostles, of which it vaunts itself the sole representative—which slew Latimer, and Ridley, and Cranmer, and Hooper, in the olden time because they would not surrender God's truth, and which certainly values the pure Gospel now at as low a rate as of old. And we feel some satisfaction in learning how these advances were coldly rejected by the old haughty spirit which they seek in vain to propitiate. It pains us also deeply to find men labouring, as I noted above, to show that the Church of the Reformation has, after all, by some felicitous accident, escaped from being reformed; that if we could only see it, there is nothing really protestant in the Thirty-nine Articles, and nothing really Romish in the Decrees of Trent. If this were so, language must be a still more uncertain vehicle of man's thoughts than all acknowledge it to be. But, indeed, there is no sign that this mode of making peace with Rome is possible. Rome is too wise; and I think I may say for at least 99 out of every 100 of English Churchmen that they are too wise also. Archbishop Laud's saying holds true still, that there can be no thought of union with Rome till she becomes other than she is. Not that I would stand apart from our Roman Catholic fellow-subjects, where we can, without compromise of principle, unite in good works. There are crowds of very low and ignorant Roman Catholics amongst us. The Roman Catholic population of England would be nothing were it not for the Irish immigration. (By the Religious Census, there were thirty-five Roman Catholic Chapels in London, with 24,355 sittings.) We regard these with feelings of Christian brotherhood. They are our fellow-citizens, living in our parishes, in many ways entitled, from their very poverty, to our sympathy and help. We know that their priests exercise over them, in their rude and ignorant condition, a power to which none else can attain. We desire that their children should be taught good habits; that these colonies of Romanists should, for their own sake as for ours, cease to be the plague, and distress, and disgrace of every neighbourhood in which they are settled. Here surely is abundant opportunity for such united works of Christian kindness towards Roman

Catholics as involves no compromise of principle. This is a practical way in which our craving for union may have free vent. And the true work of the union of Christendom will go further. Holding the pure Gospel ourselves, we shall not be unwilling, but most ready in every practicable way,—while we deplore our separation in so many essentials—to unite where we can, as fellow-citizens and fellow-Christians, even with those who overlay the Gospel with great errors, in doing each other good for Christ's sake. The same also might be said of those far more intelligent projects of re-union which apply to our separation from the great bodies of what are commonly called Orthodox Dissenters.

Much follows about Lay Co-operation, both of men and women; about the *independence of action* combined with charity of sentiment, which is our best position in regard to Non-conformists; lastly, earnest, powerful, exhortations to zeal, and wisdom, and love in the general field of the Ministry.

The High Church party, represented by the Church Union, have now gained a "legal" opinion from Sir W. Bovill (now made Chief Justice of Common Pleas), Sir R. Phillimore, Sir F. Kelly, Mr. W. James, Dr. Deane, Mr. J. D. Coleridge and others. It allows in general the use of vestments, water mixed with wine in the Lord's Supper, &c., but absolutely decides against *incense*. We cannot help thinking that the good common sense of Englishmen will in the main determine against them, and rest satisfied with such animated yet sober and simple services as have been in vogue in the best churches for many generations.

The Rev. W. C. Sawyer, M. A., of Balliol College, Oxford, has been nominated for the new Bishopric of Grafton and Armidale. He enjoys a good reputation for soundness of doctrine, consistency of life and practical talents. May God send him forth to his post, with abundance of the Spirit, "power, love, and a sound mind."

IRELAND.

THE Eighth Annual Conference for the Diocese of Down, Connor, and Dromore, held its sittings in Belfast early in November. After the members had joined in the communion, the Bishop, as President, opened the meeting, remarking that the Church was in a crisis which needed the most cordial union of her members; that their intercourse would probably help to clear away the clouds of ambiguous phraseology which often tended to keep up only apparent differences, and that as the peculiar training of the Clergy, and their exclusive and all-absorbing professional pursuits unfitted them to grapple with the erroneous tendencies of the present, or to suggest the best safeguard, they welcomed the aid of the laity. Upon the election of the Secretaries, which was this year unanimous, Mr. Rice read a paper on the "Colonial and Continental Churches in their relations to the United Church of England and Ireland," deprecating either supremacy or over-centralisation, and advocating tendencies to union with the rest of Christendom; the cultivation of better relations with the Episcopal Churches of the Continent, and aid to

unreformed Churches in their struggle for reformation. Mr. Leavoe thought they were bound to interfere with such Churches as resisted reform, and to bring as many as they could out of a body like the Church of Rome. Dr. Hincks thought they were in danger of maintaining an exclusiveness akin to what existed in the time of St. Augustine and the Donatists; for the Continent he thought they could not have foreign English Churches and Chapels as heretofore. Mr. Murphy (a layman) thought they should be prepared to enter into communion with Protestant Churches on the Continent. Mr. Maguire, when a Continental Chaplain, was puzzled, for of course he recognised the Bishops of the old Gallican Church; but coming in contact with excellent men who protested against its errors, and had formed distinct congregations, he did not know if, as they had no apostolic order, he could recognise these. Mr. Hannay believed projects of union with the Greek Church and the Church of Rome to be a mere dream about what was never designed by God; nor did he believe in any other reformation than the bringing of light into the erroneous Church; and Mr. Hamilton (a layman) declared that his sympathies were ten thousand-fold more with those who, not agreeing with a certain apostolic practice, yet, like the Non-conformists, held common apostolic doctrine, than with the members of the Church of Rome. Mr. Hughes (a layman) opened the sitting of the second day with a paper on "Lay Agency in reference to an authorised diaconate and female ministrations in the Church." The thousands of girls in manufactories and elsewhere were not looked after; and the gulf between the higher and lower classes was widening every year. He honoured those—whatever their church government—who were coping with such evils, and he thought that the Bishop should commission men and women for the work. Mr. Roe and Dr. Hinks thought that agencies already existed in Sunday-school teachers and ladies of the clothing and visiting societies. Mr. Hobson suggested that some days should be set apart in the large mills, when half an hour could be spared for religious instruction; and a mill in Bradford was mentioned where a room was set apart for the workpeople; but Mr. Hamilton thought the masters would be jealous of interference with the workers, and that the mixture of denominations would be a serious obstacle. Dr. Lee thought that, as the Bishop of the United Church had already settled that there should be lay agency, so it was now beyond discussion. Mr. Murphy considered it was a proposal that the heaviest work of the Church should be done by voluntary labourers; and Mr. Ffolliott held that the Church had provided for lay agency by the office of churchwarden. Mr. Maginnis introduced the next subject by a paper on "The best safeguard against the erroneous tendencies of the present day." The present phases of error were in three groups—Rationalism, Ritualism, and Broad Churchism; and to meet them he suggested—among the laity, an intelligent acquaintance with the standards of the Church; among the Clergy, a familiarity with the contemporary literature of controversy; and further, the diffusion of right principles by authorised publications. A wish was expressed by some members, that those who sympathised with the Church of Rome, would secede to her, and an opinion by others that legislation against Rationalism, as such, was out of the question. Commenting upon the discussion, Dean Bagot maintained that the question of the day was the question

of the Apostles' Day, the Resurrection of Christ and that both that doctrine and the doctrine of the Holy Ghost should be more frequently preached; while he affirmed, amid applause, that he held the real presence of the Lord Jesus Christ—not carnally, not corporeally, not in the element, but in the souls of those who faithfully and devoutly partake of them. The third day was opened by Mr. Mulgan, with a paper on the "Established Church in Ireland, in its Missionary aspect and operations." The writer affirmed that the existence of the National Church dated from the time that Celtic conquerors took possession of the island; that the National Church was the present Established Church in Ireland; and that the Irish Bishops set in Parliament, not as prelates of a Christian, but representatives of the National Church. During the discussion which followed, it was stated that in the Diocese of Down, Connor, and Dromore there had been, in 1836, ninety-three incumbents, ninety-eight churches, and twenty-five glebe houses, while there are at present 152 incumbents, 163 churches, and 96 glebe houses.

The last paper was read by Mr. Bristow on the "Best mode of extending the influence of the Established Church in Ireland, and attaching the people to it." The mode he proposed was by making the people know the Church; by a right conduct of the service; by banishing strange doctrines; by public and private monitions; by setting forward quietness, peace, and love among all Christian people; and by following the love and zeal of Christ. The proceedings were closed on the fourth day by the usual breakfast given by the Bishop, and at which Governor Hincks of British Guiana gave an interesting account of a successful mission organised and carried out by a labourer among his countrymen in the colony. A Christian settlement had been established with about 150 settlers, and the self-sacrificing missionary, who, up to this time, had pursued an independent and original course, was to be ordained by the Bishop. The settlement was considered by the governor one of the greatest importance. The subject of lay agency was then introduced for fresh discussion by the Bishop, who said he was prepared to set apart such laymen as would work under the different incumbents, and that he thought it better that this labour of theirs should be only given out of the leisure of their life, and not with a view to higher office in the Church. Some of the laymen present thought that the less officially such work was done it would be found more useful; and objections were made to the formation of an order, while it was admitted by all that laymen's work was needed.

THE PATENT BISHOP AND HIS SALARY.

If evidence had been wanting of the essential incompetency of the purely legal mind to deal with questions affecting the Church and her faith, that evidence would be supplied by the judgment pronounced in the Rolls Court in the suit of "Colenso v. Gladstone and others." In justice to the learned Judge who pronounced the judgment, we must add that the above remark applies no less to the manner in which the case was pleaded than to the decision of the Court. Rarely, if ever, has the old maxim *summum jus summa injuria* received a more forcible illustration.

The parties immediately before the Court were Dr. Colenso, the Patent Bishop, demanding his salary; and the trustees of the fund out of which that salary was made payable, representing in some sense the contributors to the fund. The Church, her rights, her interests, were carefully kept out of view. It was made a simple question of contract; the endowment of the see of Natal was treated in the light of a promissory note, purporting on the face of it to be given for "value received." The Judge pretty plainly intimated that if this latter allegation had been disputed, and proof adduced that in reality no value had been received, he might not have ordered payment of the note. As it was, he had nothing to do but to make a peremptory order for payment.

It seems almost an insult to the understanding of our readers to argue that a grosser piece of injustice never was perpetrated. Stripped of the technical subtleties in which the lawyers have enveloped it, the case is simply this: Christian piety and liberality have provided for the support of a Christian Pastor to rule over a portion of Christ's Church, and to propagate the faith of Christ among the heathen. The man who has been selected to fill this sacred function has played the traitor; he has done, and is doing, all that lies in his power to subvert the faith which he pledged himself to propagate, and on the strength of his professing it was appointed to his post. Having done so, he has the consummate impudence to claim payment for services which not only he has not rendered, but which he has altogether incapacitated himself for rendering. And this impudent demand a court of "equity" endorses by a judicial sentence!

Let us suppose for a moment that, instead of being a question touching Christ's Holy Church and her faith, involving the highest, the eternal interests of man, it had been a question involving merely pecuniary interests,—a matter of trade. Let us suppose the case of a commercial firm, established for the manufacture and sale of some patent article. The firm has agents in all parts of the world, whose business it is to assist in carrying on its affairs in the several localities assigned them. One of these agents takes it into his head to launch out into speculations on his own account, by the manufacture of a spurious counterfeit of the articles with the sale of which he is entrusted. The heads of the firm, having discovered his malversations, have given him notice of dismissal from their employ; but, with the aid of a shrewd lawyer, he has made the interesting discovery that the terms of his appointment do not admit of his being thus summarily dismissed. Taking advantage of this circumstance, he persisted in producing and vending his counterfeit wares, affixing to them the trade mark of his employers; and although, in the pursuit of these nefarious practices, he has for years not only wholly

neglected their business, but injured and discredited it in every possible way, he has the incredible assurance to send in a bill for his salary, and to bring an action for its recovery. Where are the lawyers to be found who, being retained for the defence of the firm, would content themselves with denying that he was any longer the agent of the firm? Or what court of justice would allow such a trumped-up action to remain on its cause list? In reference to commercial relations and money interests such iniquity would not be for an instant tolerated; but the Church of the living God seems fair game for legal ingenuity to disport itself in elaborating the most preposterous perversion of justice.

ANCIENT CHURCHES.

The history of ecclesiastical architecture cannot be clearly understood without going back to the beginning: the original type of all Christian churches is universally acknowledged to have been the Roman Basilica. These buildings were numerous in all parts of the empire, and were the most convenient structures then existing for the purpose of congregational worship. Their original use was for the law courts and the merchants' exchange, no place being entitled to municipal privileges which did not possess one. We do not find any notice of their having been converted into churches in Eusebius or the other ecclesiastical historians of the period, though it is constantly asserted by modern writers. It is, however, clear that they served as models for the churches. Many of them are said to have been consecrated by order of the Emperor Constantine, and they became the type of the earliest Christian churches. Their plan was uniform, consisting of a parallelogram divided into three parts longitudinally by two rows of pillars; these divisions became the nave and aisles of the church: at one end was the tribune for the judges, arranged in a semicircle; this became the apse of the church, and the place for the altar, the entrance being at the opposite end. In a few instances they were double, having a tribune at each end, and the entrances at the sides. For some centuries the type of the Basilica appears to have been generally followed, but in process of time various changes were introduced; one of the first was to place a transept across, thus producing a cruciform plan. In the western parts of the empire, the plan was that of the Latin cross, the nave being long, the choir and transepts short; in the eastern parts, the plan generally adopted was the Greek cross, the four arms being of equal length.

It is natural to suppose, also, that in different parts of the Roman empire the character and style of building, the more or less perfect masonry or brick-work, would vary according to the civilization of the different provinces and the nature of the building materials, and this we find to have been the case.

In England the buildings of the Romans appear to have been generally of an inferior description; it was a remote and half-civilized province, and little attention seems to have been paid to the ornamental character of the buildings. It may be useful to mention the usual characteristics of Roman walls: they may generally be distinguished by layers of large flat tiles laid horizontally at regular intervals, to strengthen and bind together the rubble walling. In some instances, however, Roman walls are built of large stones, without any

layers of tiles, and sometimes without mortar as the Picts' wall in Northumberland, a great part of which still remains; and the Roman gateway at Lincoln, part of which is, however, cased with small ashlar-work. Roman mortar may usually be distinguished by being mixed with pounded brick, and in general by its extreme hardness, being often more difficult to break than the tile or the stone itself. This hardness arises in part from the lime having always been burnt on the spot, and used hot and fresh, on which the strength of lime greatly depends. Occasional instances, however, do occur in which this has been neglected, and Roman mortar is reduced to powder as easily as any other. On the other hand, instances also occur of mediæval mortar being as hard as Roman, and also in some few cases mixed with pounded brick. Such occasional and rare exceptions do not interfere with the general rule. Roman ashlar-work is usually built of small stones almost cubical, laid in regular courses, with rather wide joints.

It would appear that whatever stone buildings were erected between the time of the departure of the Romans and the end of the tenth century were usually of rubble stone only, carefully selected and ranged, but without mortar, as in the very interesting remains of an ancient fortified town on Worle Hill, in Somersetshire, on the banks of the Bristol Channel, near Weston-super-Mare. Many of the ancient buildings in Ireland are also constructed in this manner. The remains of the small Church, or oratory, at Peranzabuloe, in Cornwall, appear to belong to an early period; they are very rude, and were for several centuries buried in the shifting sand. It seems probable that they are the actual remains of the oratory said by tradition to have been built by St. Piran, an Irish missionary, at the end of the fifth century.

The Roman buildings were ruthlessly destroyed by the barbarians who succeeded them, and who appear to have nearly exterminated every trace of civilization. Of the innumerable Roman villas and towns of which the foundations have been discovered in all parts of England, every one bears marks of having been destroyed by violence, and not by time: fire seems to have been the agent of destruction in almost every instance.

There is no reason to doubt that many of the Romanized Britons were Christians, and had churches; but it is not probable that the pagan barbarians who destroyed every house would leave the churches standing, and instances are very rare of the foundations even of a Roman Basilica having been found in England.

The celebrated direction of Pope Gregory the Great to his missionary St. Augustine of Canterbury, that "If the temples of the idols are well built, it is requisite that they be converted from the worship of devils to the service of the true God," appears to be intended rather as a general instruction on abstract principles, than to be dictated by local knowledge that such was the case.

It appears, however, from Bede, that Augustine, by the assistance of the king, recovered the Roman Church at Canterbury, and reconsecrated it, and this became the foundation of the Cathedral. Archbishop Cuthbert added a baptistery about A.D. 750. Archbishop Odo raised the walls and rebuilt the roof about A.D. 950. This fabric was entirely destroyed by fire in A.D. 1067, and Archbishop Lanfranc removed the ruins and laid the foundations of an entirely new church. But Professor Willis considers that we have sufficient data to show what the plan of the ancient church was.

When the Saxons were converted to Christ-

ianity they were not masons; they dwelt in wooden houses, and there can be no doubt that their churches were also usually of wood. This is confirmed by numerous passages in contemporary historians, and the frequent mention of the destruction of churches by fire.—*From Parker's Gothic Architecture.*

Missionary Intelligence.

MISSIONS IN CEYLON.

THE LATE MRS. PICKFORD.

IN 1852 Mrs. Pickford accompanied her husband to engage in the Lord's work in Tinnevely. With the peculiar energy and unobtrusive diligence which formed a part of her character, she settled down at once, on reaching Tinnevely, to learn the Tamil language. She did not possess, to any great extent, the faculty of picking up a language through the medium of the ear. She often expressed a little regret at the absence of this faculty, but it led her to bend every effort to master the language by steady application and study. The difficulties in the attainment of this object were of no ordinary kind. The exhausting heat of a tropical climate, the many duties of an Indian home, and the claims and duties of a rapidly-increasing family, might have been regarded by some as abundant reasons for giving up the task. But she always said, "If I am to serve my Master by teaching the Tamil children and the Tamil women, I must do it in their own 'language.'" The secret of her success in acquiring Tamil was her prayerfulness and her methodical arrangements. Having once mastered the language, her course of usefulness became easy and plain. In the district of Paneiville, a girls' boarding school, containing 30 girls, and a day school of 60 girls, chiefly attended by the daughters of the head men of the villages, were under her care. Scattered over other parts of the district, were other girls' schools, 16 or 18 in number, in which about 250 girls were being educated. Here was a fine field for the full exercise of the gifts which the Head of the Church had bestowed upon her. In other girls' schools God was pleased to permit her to see much fruit. Some of the young women gave their hearts to God, and entered into an everlasting covenant with Him. Ten years have elapsed since her labours began there, but the fruit still remains. After being separated from those whom she looked upon as her spiritual children, or as her sisters in Christ, she was able to correspond with them in Tamil. Manuscript copies of many of her Tamil letters are before us. Letters, also, of ladies in England to the school-children, translated into Tamil. The women's prayer meeting classes were always a source of much joy, and oftentimes of much encouragement to her. In Paneiville and Dolnavur districts these classes were established. The transformation which God effected in the hearts and manners of many poor Tamil women, through the instrumentality of these meetings for prayer, was no less affecting than remarkable. Many were here first taught to pray, and now we find the fruits of these prayers.

After a residence of nine years in Tinnevely, Missionary labour was interrupted by sickness, and a voyage to England was necessary. In little more than a year and a-half we find her again accompanying her husband to the Missionary field, leaving her four elder children in England. Her husband's appointed sphere of labour was the Ceylon Tamil Cooly

Mission. Reaching Kandy in January 1864, her mind was filled with an earnest desire to do some good among the Tamil women and children. The difficulties in the way of establishing a girls' school were peculiar. The only place where such a school could apparently be opened was too far from the town. The attempt was made, and, after much patient and persevering effort, a school of 17 Tamil children was established. The ladies in Kandy most willingly helped forward the work, but it was interrupted, and finally given up, chiefly on account of the distance of the school from the town and the Malay Lines, from which two places the children came. A girls' school was, however, opened in the bazaar. At this time frequent attacks of fever interfered with her usual and much-loved efforts to do something for the education of the Tamil children.

On the 16th of April last she was taken to Colombo, suffering from great prostration. On her arrival, the truly distressing intelligence of dear Mr. Parsons' death had to be conveyed to her. All that was mortal of that good soldier of Christ was lying in an adjoining room; one tear of sympathy and sorrow stole down her pale cheek when she heard that dear Parsons' labours for Christ had ceased, but the Lord kept her in perfect peace because her soul was stayed upon Him. She merely remarked, "when the Doctors say there is imminent danger tell me." On Friday, April 27th, the suspicions of the medical attendants were verified, and she was brought apparently to the verge of the grave. On the Monday following, according to her wish, the three dear children, one six, the other four, and the youngest two and a-half years old, were brought in from Cotta, that she might see them once again, and, as she said "take one more kiss before leaving them to fight the battle of life."

As she gazed upon and kissed the dear little ones, her heart was full of thankfulness to God for His gracious care of them. "How good God is. How He raises up friends to care for these sweet children now I am so ill. Yes, He will care for them: He is faithful. Do tell Mrs. T— and Mrs. R— that I can never repay them for their kindness towards the children, but I thank them from my heart." Before the children were taken back to Cotta, they were again permitted, for the last time, to receive a dying mother's kiss and a mother's blessing. The goodness of God in providing her with so many kind friends, and so many comforts during this painful illness, led her to speak much of the way in which God had led her in days gone by. She spoke of her mother being brought to a saving knowledge of Jesus through the ministrations of the late revered Bishop of Calcutta, Daniel Wilson.

In days long past, when the word of the Lord was precious to some because it was only here and there faithfully preached, her mother, then residing in London, had been grounded and settled in the faith of Christ under the ministry of Daniel Wilson, at St. John's, and under the teaching of Mr. Watkins in the early services near the London Stone. It is strange to see Missionary labours for Christ in the present day, connected with the evangelical teaching of Daniel Wilson and good old Mr. Watkins, but such are the links which belong to the progress of Christ's kingdom in the world.

She remarked, when speaking of her own spiritual history—"I was carefully and religiously brought up. But I think I did not know the Lord even when I went to Stockwell. We began to attend the ministry of Mr. Kemble, and I was pleased with his ear-

nestness, and stirred by his faithful appeals to the conscience. There seemed to be something like real religious convictions at times, and, under their influence, I determined to give up those things which I felt to be opposed to the spirit of the Gospel. But I found, to my surprise, that my resolutions had no strength. I resolved to be Christ's wholly, but I was distressed by constant failures. My mind was much agitated. I feared there was no hope of my being able to follow Christ fully. In this state of mind I attended the usual Bible Class one Friday morning. The subject was that precious chapter, the 8th of Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." A flood of light seemed to enter my mind while we considered the verse. I was enabled to grasp the two distinct ideas contained in this wonderful passage, justification through Christ; sanctification by the Spirit: justification, God's precious gift through Christ; sanctification, the work of God's Holy Spirit carried on till death. But though I was enabled now to see these blessed and comforting truths, yet I was a slow learner. I needed line upon line, line upon line. Many in the present day speak lightly of God's preached word; but they speak of that which they do not understand. All I know, and the little that I have been able to do, may be said to be owing to the instruction I received in the Bible Class and from the pulpit. Oh, when you preach, preach Christ, and Christ only. There is no theme like that. Do not think about fine sermons, or well-rounded periods, but how you can say something which will reach the heart of one sinner. If you reach the heart of one sinner, and he is brought to believe in Jesus, what a joy! what an eternal joy!"

On the day of her entrance into the presence of Christ, it was suggested that she might that day fulfil a wish which she had already expressed—receive with her husband and a few others, the emblems of Christ's dying love. The Lord's Supper was being administered in the Galle Face Church, and after this service was ended, at two o'clock, a few dear friends surrounded her couch, and partook with her of the emblems of Jesus' dying love. The solemn service being ended, she said, "There, do not fan me; let me go home. I should like to bid farewell to Mr. Rowlands and Mr. Clowes." Grasping the hand of Mr. Rowlands, she said, "Good-bye, Mr. Rowlands; thank you for all your kindness; good-bye: we shall soon meet again." She spoke many words of comfort to her husband, and, feeling the approach of the great enemy, she said, "Press my hand; I have often dreaded this hour, but Jesus is very precious; I am very unworthy, what should I do without Jesus? Lord Jesus, suffer me not by any pains of death to fall from Thee." A few sobs, and she sweetly fell asleep in Jesus.

In all these dispensations of God, we feel that clouds and darkness are round about Him; yet we are assured, that even in taking the mother from the children, the teacher from the Tamil women, the sister from fellow-labourers, and the centre of domestic peace and comfort from the husband, He, the Lord, hath done well. All His ways are perfect, and it shall be seen that in very faithfulness and love He hath done it. But we mourn; we mourn over the loss to the Church and to the little ones: nevertheless, God can, and will more than supply this loss. It will all tend to the advancement of His own kingdom and glory in the earth, and we may well raise our thoughts from present sorrow, to listen to

words of comfort which come from the throne of God itself—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

To us who remain it may be profitable to ponder over the life and death of God's saints. The infinite value and the supporting power of the Gospel were very manifest in the last hours of our departed friend: she was kept in perfect peace. Her self-possession and calmness of spirit filled those about her with surprise and thankfulness. But the secret of her strength was union with Christ. She was enabled to realize the presence of her Lord in every hour of sickness, and therefore, when the final struggle came—when she said, with her habitual transparent truthfulness, "I have often dreaded this hour"—at the same moment she felt the presence of Christ. "What should I do without Christ? I feel Him to be very precious." Thus the valley of the shadow of death was not dark, as the dairymaid's daughter exclaimed—"It was lighted up with the glory and presence of Christ;" and in spirit our dear sister was able to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

A HINDOO CONVERT.

MR. BISSELL, of the Mahatma Mission, in a public address lately, gave the following account of one of the Church members in that field:—

Yesoba was a man of more than ordinary thought and thrift among his people, and taking up the business of a cattle dealer, became comparatively wealthy.

One day, when returning from the market with a bag of money, he called upon the Missionary whom he had met before, and sat conversing upon the need of a Saviour. As he became convinced of his lost condition, he emptied his bag of rupees on the floor, and said with earnestness to the missionary, "Sahib take this money and give me salvation." The missionary explained to him that the salvation of the Gospel was "without money and without price;" and gathering up his rupees, he went home, sad and thoughtful. But it was not long before he found the Saviour, and became His disciple. The enemies of Christianity now determined to effect his ruin. His cattle were poisoned, and in this and other ways his property was mostly destroyed. He received hints that if he renounced Christianity, his cattle would not die. But his reply was, "There was a man in the land of Uz, whose name was Job, and though my sorrow should equal his, I will not give up my religion." Others became Christians, and a little church was organised of which Yesoba was chosen deacon. He exerted himself to form a missionary society. The monthly concert was observed, and on the first Monday of each month he always put his rupee into the missionary box. In his last sickness a high-caste neighbour called, and spoke in a condescending strain of his former prosperity. "I have lost my property, true," said Yesoba, "but I have gained an inheritance in heaven which I shall never lose." Taking the hands of his children, he gave each one some last advice. To his eldest son, who would have been the homestead, his dying charge was, "On the first Monday never forget to give the rupee—never neglect it."

Poetry.

FROM the "Memorials of Dr. Lawrence,"
R. N., of Newington, Edinburgh, who never
visited the sick or dying without speaking of
the Divine Physician of Souls, and true "balm
that is in Gilead;"—we learn that he often
repeated the following lines with a sweet
Christian sympathy in the ears of one who was
drawing near to death in the "full assurance of
faith" and a joyful hope of eternal life:—

I'm kneeling at the threshold, weary, faint,
and sore,
Waiting for the dawning, for the opening of
the door,
Waiting till the Master shall bid me rise and
come
To the glory of His presence, the brightness of
His home.

A weary path I've travell'd, 'mid darkness,
storm, and strife,
Bearing many a burden, struggling for my
life;
But now the morn is breaking, my toil will
soon be o'er,
I'm kneeling at the threshold, my hand is on
the door.

Methinks I hear the voices of the blessed as
they stand
Singing in the sunshine of the sinless land;
Oh! would that I were with them, amid the
shining throng,
Mingling in their worship, joining in their
song.

Friends that started with me have entered long
ago,
One by one they left me struggling with the
foe;
Their pilgrimage was shorter, their triumph
sooner won:
How lovingly they'll hail me when my toil is
done!

With them the blessed angels, that know no
grief nor sin,
I see them at the portals, prepared to let me
in:
O Lord, I wait Thy pleasure, Thy time and
way are best;
But I'm wasted, worn, and weary, my Father,
bid me rest!

THE FAITHFUL SOLDIER.

Soldier, awake! the night is past;
Rise, gird thy radiant armour on;
The evil day has come at last,
The fiery warfare is begun.
Though foes on every hand assail,
Though frequent evils thee betide,
Stand firm in faith, thou can'st not fail,
For lo! thy Captain at thy side.

What though the Tempter tries his power
To win thee from the path of right,—
Assails thee in the darkest hour,

When Hope can scarce dispel the night,
Be not dismayed, for Jesus saith

To each true soldier in the strife,
"Be faithful,—faithful unto death,
And I will give a crown of life."

O shining crown of righteousness!

Laid up by Christ, the Judge, for him
Who stands in danger and distress

Unmoved, whose faith becomes not dim.

Then strive in hope, nor doubt nor fear

Though dark thy way, thy battle hard;

Soon Christ thy Captain shall appear,

And in His hand the great reward.

E. B. D.

Children's Corner.

THE EARLY DAYS OF BISHOP
CROWTHER.

If you look at the map of Africa, dear child-
ren, you will find, on its western coast, a large
gulf, called the Gulf of Guinea, and within
that, a bay, named the Bight of Benin. About
100 miles inland, lies Ochuugu, the native place
of the little slave about whom I am going to
tell you. It is situated in the Yoruba country,
which is bounded on the west by the kingdom
of Dahomey, and on the east by that of Benin,
and extends from Lagos, on the sea north-
ward, nearly to Egga, on the river Niger.

One morning, early in the year 1821, the
sun rose brightly on the town, and found the
inhabitants busily preparing to pursue their
usual occupations. Some were doing one
thing, some another. But I will introduce
you, at once, to the family of Adjai, for that
was the name of the little slave-boy. It con-
sists of his father, mother, two little sisters,
(the one a baby, only ten months old,) a
young cousin, and himself. He was at that
time, about eleven years of age. They are
busily preparing breakfast,—little dreaming
that any danger is near, when suddenly a
rumour spreads through the town, that the
Eyo Mahomedans (who are constantly at war,
and engaged in carrying off slaves,) are march-
ing against the town. Oh, then, what instant
terror and confusion do the tidings cause!
The fathers seize their bows, and rush out to
the gates of the town to resist the invaders.
The mothers collect their little ones around
them, and, with as much baggage as they can
carry, prepare to flee. But no;—the place is
already surrounded;—and escape is impossible.
After a few hours' hard fighting, the enemy
force the gates, and enter the town.

Adjai's poor father rushes back for an in-
stant into the house, to urge his family to flee
for their liberty; he then leaves them, and
they never see him more. They try to follow
his advice, but the town has already been set
on fire, and the enemy fill the streets. Adjai,
with his sister, his cousin, his mother, and the
baby, are soon made captives: cords are tied
round their necks, and they are driven away
from the home of their childhood. They have
not got half-way through the town, before
some Foulahs (a tribe of Mahomedans, form-
ing part of the invading army,) separate Adjai's
little cousin from the rest of the party.

They were now to be taken to a town called
Isehi, about twenty miles from Ochuugu,—and

oh, it was a sad, sad journey! Mothers and
children, brothers and sisters, and even the
aged grandmothers, all bound together, were
driven on, without pity, beneath the burning
sun. They passed, on the road, heaps of
ruins and ashes, the remains of once flourish-
ing villages, which had been destroyed, like
their own, by the cruel slave-stealers. About
sunset, they reached a little spring of water,
which was indeed a welcome sight, after their
long, thirsty march. They drank freely of it,
and their conquerors gave them, at the same
time, a little parched corn to eat. Refreshed
by this, they pursued their course, and about
midnight arrived at Isehi. The next morning,
the cords were taken off their necks, and they
were brought to the Chief of their captors, to
be presented as trophies at his feet. A
division of spoil soon began, and then how
tremblingly did each little family wait to know
whether its members were to be separated one
from another! Their fears, alas! were not
without reason. Adjai and his sister fell to
the share of the principle Chief, while his
mother and the baby were made the property
of the victors. At once they were torn asunder,
not daring to cry aloud, but venting their
grief in heavy sobs. A little later in the day,
Adjai was exchanged by the Chief for a horse;
and thus, within the space of four-and-twenty
hours, the poor little slave was deprived of his
father, his home, and his liberty; separated
from his dear mother and darling sisters, and
made the property of three different people in
succession!

The horse, however, did not suit, and in
two months was returned. Adjai, consequently,
was restored to the Chief who had bartered
him away, and was taken to a town called
Dahdah. Here, to his great comfort, he met
—who do you think?—his own dear mother
and baby-sister! It was indeed a happy
meeting; tears of joy rolled down their cheeks,
and his little sister skipped with delight.

He spent about three months almost happily
at Dahdah, employed in fetching grass for the
horses, sometimes allowed to visit his mother
at her master's house, and little dreaming that
they would ever again be separated.

At length, however, he was ordered, one
sad evening, to go with a man to receive some
money, (so it was pretended,) at a neighbouring
house. He went with many fears, for which
he could not account, and, to his surprise and
horror, found himself added to a number of
other fettered captives, who were to be led away
to a distant slave-market, early the next
morning.

No sleep did poor Adjai get that wretched
night; he spent it all in tears and sobs, and
heard the first cock crow. Scarcely was the
signal given, when the traders rose. The
men-slaves were loaded with baggage; and
then, each having one hand chained to his
neck, the unhappy drove of prisoners began
their sad journey. Another little boy was in
the same condition as Adjai, for his mother,
too, was in Dahdah. He cried very much, and
begged very hard to be allowed to see her
once more, but he was soon silenced by punish-
ment. Adjai took warning from the fate of
his poor little companion, and did not venture
to speak, even though he thought that he
passed the very house in which his mother
was. Thus he was torn from his only surviving
parent, and his last little sister, without any
hope of ever meeting them again.

As you look round, dear children, on your
own loved relations and happy homes, pray to
be more thankful than ever for having them
spared to you.

(To be Continued.)

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