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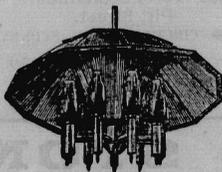
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THE

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## NOTICES TO CORRESPONDENTS, &c.

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

All elegiacs sending the names of six subscribers to the RECORD  
will be placed on the FREE LIST.

As the first quarter is now ended, payments are expected.  
Any subscriber not receiving the paper when due is requested to  
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.  
All communications of a literary nature intended for insertion  
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
172, PITT-STREET. No correspondence will be published which does  
not furnish the Editor with the name and address of the writer,  
not necessarily for publication. The Editor cannot undertake to  
return manuscript in any case. Communications should be for-  
warded not later than the 21st of the month, to insure their insertion  
in the next issue.

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

## CHURCH LIFE AND SPIRITUAL LIFE.

THESE two things are often spoken of as if they were  
identical. But if we examine them we shall find that  
they are not. And regarding the confusion of them as  
misleading and prejudicial to the interests of true  
religion, we will endeavour first to show wherein they  
differ, and then the necessity of keeping that difference  
always in view, lest we form conclusions which are faulty  
and erroneous.

Church life, if we rightly understand what it means,  
signifies activity and energy in matters relating to the  
advancement of the church, the extension or improve-  
ment of its organisation, or its internal arrangements;  
its more complete development, or its better adaptation to  
the circumstances in which it is placed, and the duties  
which it has to fulfil. And we take this kind of life to  
be especially apparent in church congresses, in diocesan  
conferences, and other public meetings which have  
similar ends in view.

Church life may also be found in various efforts put  
forth by the church for increasing the means of grace,  
for making those means more attractive to the people, for  
the erection and adornment of church buildings, and the  
calling into action of various agencies, new or old, with a  
view to awaken greater attention to the public forms of  
religion, and its modes of operation.

And we may further mark its manifestation in schemes  
of philanthropy set on foot by churches and congrega-  
tions, in the energy with which they are worked or  
sustained, and the numbers who take part in them.  
Crowded assemblies, too, listening to addresses or sermons  
of intellectual power or thrilling interest—sensational or  
controversial in character—missions to the heathen, or to  
the masses at home who are living without regard to God  
and their own souls' welfare—the establishment of refuges  
and reformatories, and institutions of a similar class—all  
these are evidential of church life, and contrast favourably  
with the coldness and apathy which were too common  
fifty years ago.

Such we hold then to be some of the indications and  
effects of what is commonly known as church life. But  
is this the life which rightly deserves the name of  
Spiritual? Is there not a real and important difference?  
May not the former be found when the latter is wanting?

Let us try to understand what spiritual life is.  
Spiritual life is an inward principle, imparted to the soul  
by the Spirit of God. The beginning of it is called a new  
birth. It is manifested in the formation of a new man  
out of the old, the new principle of life spreading and  
developing itself in new motives, aims and endeavours.  
Where spiritual life exists, and still more as it is strength-  
ened by the Spirit of God, sin is cast off, purity of life is  
cultivated, Christ is honoured, loved, and obeyed. The  
soul clings to Him alone as the fountain of life and  
spiritual blessings, and it becomes the purpose and object  
of the man who is spiritually alive to become like Him,  
and to do His will in the world.

Wherein then lies the difference between this life and  
the other. This is internal; that is external; this is God's  
work; that may be man's only. Spiritual life is a vital  
and vitalising power. Church life does not necessarily  
possess that power, and may exist without it. Church  
life may be compared to the working of machinery by  
steam; spiritual life to the growth and development of  
trees by the vital forces which they receive from the soil  
wherein they grow.

Now, if this distinction which we have drawn be just,  
it seems to follow naturally that there may be great  
activity and zeal in a church, or its members, but it is  
no proof that they are spiritually alive. Earnestness is  
not spiritual life. Zeal and devotedness to works of piety  
and charity are not spiritual life. And therefore, in  
forming our estimate of the spiritual condition of the  
church, in any given place or country, we must be  
guided by other tokens than these. We must go  
beneath the surface and exterior, and examine it by those  
higher tests which the gospel supplies. We must look  
for those fruits of the spirit which unequivocally prove  
his presence in the heart.

But then, on the other hand, where spiritual life exists  
it will invariably show itself in action; and the greater  
the amount of life, the more vigorous the action will be.  
Where there is spiritual life, there will be also church life  
as the consequence, though the converse is not true.  
Spiritual life leads to activity for God; develops itself  
in zeal for truth and righteousness; lays itself out for the  
increase of true religion; gives energy to work in building  
up the Redeemer's kingdom. Those are ever the most  
energetic and devoted workers for Christ who have the  
greatest measure of such life. And they will be found  
the most steadfast and enduring, because the sources

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from which they derive their energy and power are spiritual and eternal.

There can be no doubt but that we want in our church much more spiritual energy, and activity, and zeal. And the question must often force itself upon those who are anxious for her prosperity—How is to be brought about? We say, first of all, by promoting the spiritual life of her people, and by guarding it well against all noxious influences which would weaken and destroy it. Then, develop and strengthen it by active exertion. Give it work to do, which is suitable and timely, and calculated to build it up in truth, in love, and holiness. By such methods it will become strong and healthful, and more and more capable of accomplishing its appointed ends.

If the Church of England in Australia will set herself to do this thoroughly, she will find her power for good growing steadily, the zeal and diligence of her people in good works will become a well-ordered habit, and they will increase in love and unity.

But if—instead of cultivating the true spiritual life of her members, and building them up in their holy faith—she should seek to attract attention by a showy exterior, and mere ecclesiastical activity, she will not be blessed in the end; a Laodicean coldness will again come over her; and though she may have the name of a living church, she will be spiritually dead.

#### MOHAMMEDAN RULE, CONSIDERED IN CONNECTION WITH THE PRESENT ENGLISH GOVERNMENT.

THE King of Greece has been in England. The City of London has entertained him as the "King of the Hellenes." A formal address has been delivered, which the Court of Common Council resolved to present to him on behalf of the Corporation of London. The ceremony took place in the spacious Guild-hall, which was elaborately decorated for the occasion. A temporary canopy was erected over the approach to the entrance-hall. The words "Welcome to the King of the Hellenes" were written in white letters on a crimson ground, and placed over the lofty archway through which the King and his present host, the Prince of Wales, passed with the other invited persons into the library, where the address was read. After the King had replied, an adjournment took place to the hall, where luncheon had been prepared for 1000 guests. The Prince of Wales made a short speech, hoping, in a discreet way, that the King would soon obtain his provinces. Mr. Gladstone then rose, and it is his remarks as Premier which have led us to bring this subject before our readers. It so happened that on that very day, while the present able and enterprising King of the Greek nation was being entertained publicly in London, that in another capital city of Europe, Berlin to wit, a Conference was sitting to determine the future boundary-line between Greece and Turkey. The Treaty of Berlin has not been fulfilled by the Sultan. Hence this Conference of European Powers, as represented by their appointed delegates. Now, Mr. Gladstone's words regarding this Conference, in a speech made on an official and public occasion, as this entertainment at Guild-hall unquestionably was, were that this Conference of Berlin, which opened that day, would prove that "the assembled wisdom and might of Europe, when it speaks to the world, speaks in accents which denote reality, and which are destined to have practical effect." Mr. Goschen, who represents the present English Government at Constantinople, as Sir H. Layard did the last, has already accomplished something. The Turkish Prime Minister and the Minister for Foreign Affairs have both been changed. Kadri Pasha has taken the place of Said Pasha, and Abeddin Pasha of Savas Pasha. On the subject of these two changes the *Times'* correspondent writes thus:—"Mr. Goschen has cause to congratulate himself on the success he has obtained. By bringing about the fall of Said and Savas, he has conferred a benefit on the country and earned the gratitude of nearly all sections of the population, but he is far too clear-sighted a man to imagine that he has done more than begin the arduous task he has undertaken. The unanimous opinion of all those whose opinion is worth considering is that Kadri and Abeddin,

though much less objectionable than Said and Savas, are not men to grapple successfully with the difficulties of the situation, and that the condition of the country cannot be materially improved without much more radical changes than these two personages are likely to introduce." So that the present Government of England, represented at Constantinople by Mr. Goschen, have already made the Mohammedan Turk feel that the Berlin Treaty was not intended to be a mere *fiasco*, but have not as yet advanced further than that. What are they going to do next? Surely there are enough English people in this colony to make this a question of paramount interest, if not importance, to our readers. It is very clear what the two things are that are hindering all attempts to ameliorate the disgraceful condition of affairs in Turkey. The first and greatest of these two is just Mohammedanism. The Turk is nothing unless a follower of the arch-apostate of Mecca, whose disciples at the present time number 100 millions. If we threaten or injure the Mohammedan in Europe, he takes his revenge by inciting the Mohammedan in India to a second mutiny against the "unbelieving dogs." The present Sultan of Turkey, Abd-ul-Hamid, is notably a fanatical Mohammedan. So much is this the case that he does nothing without consulting the Ulema, or Mohammedan Council. The Sultan himself is only revered, and apparently only desires to be obeyed as the Caliph of Islam, *i.e.*, the earthly representative of Mohammed, as a spiritual ruler over the millions of blinded worshippers of that false prophet. "Islam" is merely a name, like "Israel," to indicate all who follow the doctrine associated with that name. This Abd-ul-Hamid, this present Caliph of Islam, will not even tolerate anything short of fanatical Mohammedanism in his courtiers. The second obstacle in the way of any Government trying to improve Turkey is the Palace at Constantinople. The Turkish Empire is ruled by the Palace; that is, is ruled by a seat of misrule. There is no Grand Vizier now, because the Ulema has decided that "the Caliph of Islam can delegate no part of his authority to anyone." He is a far more absolute monarch than the Czar of Russia. At the same time he is far less qualified to be a monarch at all. Surrounded by slaves, eunuchs, wives, and ignorant favourites, he refuses to listen to any statesman's advice who is not, or does not pretend to be, a fanatical Mussulman. A telegram to the *Times*, conveying the latest news from Turkey, says that the "men among his advisers who have in reality no fanaticism in their constitution play the fanatic for the occasion, in order to maintain their influence." How long is this state of things to cause anarchy, destitution, and even starvation among his millions of subjects, especially those in Asia Minor? Sir W. H. Gregory writes to the *Times*, "It now appears that Mr. Goschen will be unsupported, either by money-bags or ironclads, and present opinion at Constantinople is simply this—that his mission will leave as much impression as the keel of the *Helicon*, which bore him to Constantinople, has left on the Adriatic."

For further information on this subject, as viewed from a scriptural aspect, we refer our readers to a pamphlet, entitled, "Warnings for the Times, the Drying up of the Euphrates," which may be had from any publisher in Sydney. If a sufficient number of copies of this pamphlet are sold to defray the expense of printing, its author will issue a sequel to it, showing that the Sultan, the present ruler of Palestine, is fulfilling unconsciously the prophecy of the "Sixth vial," and that "the Kings of the East" are preparing the way for the second advent of their Messiah, by again taking possession of Jerusalem. This second pamphlet will be entitled, "Warnings for the Times, No. 2—'The Kings of the East' Returning to Jerusalem, as a Sign of the Approaching End of this Age of our World."

"MAKE peace, if you will, with Popery: receive it into your Senate; shrine it in your churches: plant it in your hearts. But be ye certain, as certain as that there is a heaven above you, and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in thoughtless, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God."—*Canon Melvill.*

## THE MONTH.

ONE of the "Devil's chapels," to quote a well-known expression of Archbishop Tillotson, has disappeared. The Victoria Theatre, devoted on the week day to the ruin and degradation of man, and on Sunday to the dishonour of Christ, has been destroyed by fire. It is satisfactory to know that in all probability this valuable site in our fair city will be appropriated to better uses.

THE desire for earthly treasures is very strong in the human heart. Men will make any sacrifice to obtain them. The happy home, loving friends, will all be left, to seek for the gold that perishes. The hardship of life on a gold-field will be cheerfully endured—if only the gold can be had. This is being witnessed now in the rush to Temora, a gold-field which has lately been opened in the southern district of this colony. Thousands are rushing thither. In a few weeks the whole aspect of the place is changed. The quiet spot which was the feeding place of the animal, whose only visitor was the stockman who occasionally rode over it, is now a busy township. Men are trading, women are ministering in their temporary home, children are playing. Would that men were as anxious to secure the "gold tried in the fire." Would that they were as eager to possess the "treasures which wax not old."

THE CHAMPIONS OF FREETHOUGHT have been very busy. They have been working very zealously with a view to securing the first move towards the secularisation of the Sabbath. It would be a nice thing if they could get the subscribers of the School of Arts to consent to the opening of the reading-room on Sunday. The arguments in favour of it were so plausible, surely none could resist them. Why, it would deliver all the drunkards in Sydney; it would do what all the temperance societies together have not been able to do—it would lift off the oppression from the poor working-man—it would afford him time for mental recreation—it could be no worse than the use of private libraries, or of the rooms of the Young Men's Christian Association, for God's work. The labour involved would not be as great as that of the church-bellringer. Who could resist such a case as this? This should be the thin end of the wedge, which in the future they would not fail, if possible, to drive home. But they were not so strong as they thought; they learned that the people of Sydney valued the Sabbath. When the meeting was called they found themselves face to face with men who were not ashamed to "fight the Lord's battle," and who were bold and decided enough to say that they would not sanction the innovation which had been proposed. By a crushing majority of 138 the subscribers decided that the reading-room should not be opened on the Sunday. We congratulate them upon this result, and we are sure that days of prosperity are in store for the institution, for God has said, "them that honour me I will honour." We counsel Christians zealously to watch against the devices of those in our midst who would rob us of our dearest privileges. We must stand shoulder to shoulder in these matters, or else we may live to find ourselves wronged, and our God and His truth dishonoured.

WE rejoice that the "Public Instruction Act" has continued to us the privilege of giving religious instruction to the children attending the Public schools. The advantage which was originally granted by the "Public Schools Act of 1866" has not been, for various reasons, embraced as we should have liked it to have been, but we are sure that great benefits have resulted from the instruction given by the clergy and others during the hour which was allotted to them. The present Act facilitates this matter, inasmuch as any hour of the day may be used for the purpose of religious instruction, by arrangement between the clergyman, the schoolmaster, and the board. We find, too, that there is generally a disposition on the part of those who are in authority to afford all possible aid. We are glad, therefore, that the Bishop, and others who are interested, are endeavouring to arrange a more extended and definite plan, whereby the children of the Church of England attending the Public schools of the colony may be

instructed in divine things. A meeting was held in the Masonic Hall, on Thursday, the 10th prox., for the purpose of enlisting the sympathy of the members of the Church of England in this movement. The Bishop presided, and the meeting was addressed by the Revs. Canon Goodman, (of Victoria), W. Hey Sharp, of St. Paul's College, and Alexander Gordon, Esq. The attendance was not large, but we trust that it will issue in the systematic appropriation of the time to which we are entitled. In other colonies the system of education is purely secular. We should show our appreciation of our privileges by turning them to the best account.

NO effort of philanthropy has been more appreciated or blessed than that which has been put forth of late years to relieve the blind of the sadness of their condition. This has been done by instructing them in reading, by means of embossed letters, and also in writing and needle-work. We have personally witnessed the joy which has been imparted to these poor creatures by extending to them the privilege of reading parts of God's Word, and of employing their time in some useful work, instead of sitting through all the hours of the day in idleness. We know one who can now take part in a Bible class, reading her verse just as the others. It is not, we think, generally known that a mission has been established in Sydney, called the "New South Wales Home Teaching Mission for the Blind." The object of this Mission is to impart the instruction which has been referred to. A missionary has been employed who is in every way well qualified for his office, and has done good work. During the past year, 75 blind persons have received instruction. The expense of this work is considerable, and funds are urgently needed. We sincerely hope that a work so Christ-like will not be allowed to languish for want of support. Jesus dealt very tenderly with the blind in the days of his flesh, and we are sure that they who "do it" to one of the least of these "do it to Him." We commend this work most heartily to all.

THE organising secretary of the Church Society has not been idle. He has been busily engaged in working up the Church Society in some of the most important parishes of the diocese. Languishing branches have been revived by means of his wise and earnest assistance, and new branches have been formed where hitherto the Church Society has had no place. We are sure that the claims and objects of this society have only to be known to the members of our church to make it the most popular and best supported institution in the diocese. When it is known that the extension and success of our church depend largely upon the means placed at the disposal of the committee of the Church Society, surely the members of the church will contribute liberally and systematically to its funds. The Loan Fund, too, has made good progress. The Bishop has bestowed considerable time upon this matter, and has succeeded in influencing many to give of their means towards the establishment of so necessary a fund. We hope that we shall soon be able to announce that the fund is completed.

IT is much to be regretted that the weight of the learning and eloquence of Rabbi Davis should be thrown into the scale of the prevailing unbelief and irreligion. He has attempted to show that the "devil" is a myth, and "hell" a delusion. His dictum will be accepted by hundreds with whom the wish that there were no hell is father to the thought, a belief that there is none. This lecture of the Rabbi's will be another opiate by which the worldly, the sinful, the careless of our city will be lulled into the sleep of spiritual death. Verily the "vail is set upon Israel's heart."

IT is very much to be desired that the members of our congregations should be drawn together in social intercourse. It is too often the case that persons worship in the same church—kneel down together at the Lord's table—and yet are unknown personally to each other. It is this coldness which so often leads to disaffection, and, not unfrequently, to separation from the church, and alliance with other bodies where there is more fellowship and freedom of intercourse. But a great difficulty has been felt by some who have seen the necessity for the fellowship referred to, in the fact that tea meetings very often degenerate into worldly gatherings,

and the proceedings after tea into buffoonery and nonsense, of which the world would be ashamed. It was supposed that the frequenters of tea meetings would not be satisfied with anything which was likely to be profitable to mind and heart. But this has been disproved at Randwick. The Rev. T. Wilson has had during the month a "reunion" of his congregation. The seatholders of the church were invited to tea in the schoolroom at 7.30, on Tuesday, the 3rd of August. They assembled in large numbers, the spacious room being filled. After tea four addresses upon subjects closely connected with the spiritual life were delivered, and a hymn was sung between each address. By this plan the fellowship which is so desirable between members of a congregation was promoted, and the occasion turned to good account by sound instruction and earnest exhortation. We confess to having had a dislike to tea meetings, on account of the hollow proceedings which usually follow the "social cup." But our experience at Randwick has proved that such gatherings may comprehend that which is at once pleasing and profitable.

TWO of the winter course of lectures arranged by the Young Men's Christian Association have been given during the month. The association may congratulate itself upon the lecturers selected to entertain and edify its members, and also upon the subjects selected, and the handling of the subjects. The Christian public are under a debt of gratitude to the association for providing at this time so much valuable information upon burning themes. The advocates of infidelity are bold enough in the assertion of their pernicious teaching, and it becomes those who rejoice in the doctrines of Christ's religion to be at least as unflinching and bold in "contending for the faith once delivered to the saints." The first of the two lectures referred to was delivered on the evening of the 27th of July, to a large and attentive audience. The subject of the lecture was, "Some Tendencies of Modern Thought." The lecture has been printed and is now in circulation. It will be found most valuable to those who are following the religious discussions of the present day. The third lecture of the series was delivered by Mr. Alexander Gordon, on the 17th of August. This was also well attended. The subject was a difficult one, "Freedom of Thought—its use and abuse." We understand that this lecture will also be printed, and will thus be presented to the public in a permanent form.

EVERY month brings with it painful illustrations of the laxity with which the Sabbath is viewed. Excursions down the harbour are openly carried out. Bands of music, dancing, profanity, are the accompaniments of these Sunday outings. The law of the land is openly disregarded and set at defiance. A few years ago such things would not have been tolerated. Public opinion would have put them down, if the law would not. Now they are arranged for, advertised, and carried out as openly as any ordinary holiday excursion. Under these circumstances, we feel that Christians cannot be too careful with regard to the observance of the Lord's Day. The world will decline to make any distinction between the use of the steamer or bus for "pious purposes," and the use of a public conveyance to bear excursionists away for a holiday. While upon this subject we cannot forbear touching upon the weekly violation of law and order in the opening of the theatre for lectures, &c. These lecturers engage the theatre or other halls, and make a stated charge for admission, which we understand is contrary to law. This has been put down in Queensland and Victoria. Why should it be tolerated in New South Wales?

THE Young Men's Christian Association has sent forth a small publication called "Monthly Notes." It is intended to contain a record of the association's work, and also to give suitable reading to the subscribers. We hail with satisfaction all attempts to use the Press for the glory of God, and the furtherance of His work.

CHURCHMEN of New South Wales have given a warm welcome to the Bishop of Newcastle, who arrived from Melbourne by the Chimborazo on the 15th of August. On Monday afternoon a very pleasant gathering took place in the Church Society's House. Many ladies and gentlemen assembled for the purpose of offering the Bishop and Mrs.

Pearson a welcome to Sydney. The Bishop of Sydney, in his own happy way, conveyed the welcome. Mr. Charles Campbell and Mr. Alexander Gordon, on behalf of the laity, expressed their good wishes for the Bishop and his great work. On Wednesday evening a large number assembled in the cathedral to join in a service of transcribing for the Bishop's safe arrival; and on Thursday the Bishop and clergy were entertained at a banquet held in the hall of St. Paul's College, in honour of the Bishop. The Bishop brings with him a reputation for learning and usefulness. We trust that his episcopate may prove him to be a "workman needing not to be ashamed," and that he will take his stand on the side of truth without fear and without compromise. We live in days of rebuke, reproach, and blasphemy, and we need, as leaders, men who will "come to the help of the Lord against the mighty," who will put on the "whole armour of God," and stand in the front of the battle. We shall indeed be thankful if we find Dr. Pearson to be such an one. Our prayers should be made for him as he enters upon his work.

THE people of Sydney have been taught recently two most important truths. One of these is the greatness of our God, and the other man's insignificance. These lessons have been conveyed by the eminent scientist who has given a course of lectures in the hall of the School of Arts, Mr. R. A. Proctor. That gentleman has made astronomy the study of his life, and he has been revealing to large audiences the wonders of the universe in a manner both instructive and interesting. We are glad that Mr. Proctor has not imperilled the influence of science by attempting to set it against God and His Word. He pays homage to the greatness of that Being who "Spoke, and it was done; who commanded, and it stood fast." Truly we may say, with the Psalmist, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? and the son of man, that thou visitest him?"

## DEVOTIONAL READING.

### WHAT CHRIST IS TO THE BELIEVER.

THERE are many places in Scripture where the all-sufficiency of Christ is asserted. But that which just now dwells upon our mind is the saying of St. Paul in the third chapter of his Epistle to the Colossians, "Christ is all, and in all." It is one of those terse and emphatic sentences which we so often find in St. Paul's writings, which contain a depth and breadth of meaning far beyond the perception of those who read only on the surface.

The first thought which the words convey to us is this: that in Christ all distinctions of race are abolished. In the new man there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian. Christ came to found a new race, which should spring from Himself, as the second Adam; to establish a new kingdom, of which He should be the centre, the life, and the controlling power. So that when any man becomes united to Christ by a living faith, he is also a new creature, born again "after the image of Him who created him." (2 Cor. v. 17 and Coloss. iii. 10.) "We are members (spiritually) of his body, of his flesh, and of his bones."

Christ is thus the uniting bond which knits us all together in Him, and makes us regard the whole body of His people as members one of another.

What a grand thought this is, when we can in any degree realise it! All true believers are in Him. Gathered out of every nation, every race, and every land, they form one vast body of which He is the root, from which each draws his life, to which each looks for support and receives it, as his circumstances may require. One in Him, and He one in them, the origin of their individual being, the conservator of their existence, the guardian of their best and dearest interests.

Astronomers generally now suppose that as there is a sun in our own solar system, round which all the planets revolve, each in its own orbit; and as there are millions, perhaps, of suns, each the centre of other systems like our own, so there is one central sun around which these various

suns and systems also revolve, which is the majestic source of unnumbered blessings to the universe.

If that be the case, it is an emblem of what Christ is in the moral and spiritual world, and of the mighty power which He exerts in the countless millions who have been, are, and shall be, benefitted by His redeeming work, and the consequences which flow from it upon the universe of intelligent beings!

But in looking again at the words of the great apostle, they seem to suggest this further thought: that, whatever spiritual blessings the believer needs, He will find them in Christ Jesus, as they are needed.

We have often been struck with the way in which the apostle writes to the Ephesian Church in the first chapter—pointing out how every spiritual blessing is laid up for them in Christ—how every one which they had already received was through Christ or from Him—and all they had to look for was by Him. (Vide verse 3, 4, 5, 7, 9, 11.)

And in the 1st Epistle to the Corinthians he asserts that "Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption." He has been constituted, that is to say, the source, and means, and giver, of all these blessings to those who believe in Him. Wisdom, as it has been well said, "that out of His fulness, by His word and spirit, we might be made wise unto salvation, and fitted for every service to which we are called; righteousness, that, being justified through His obedience unto death for us, we might possess a title to eternal life; sanctification, that by the power of His spirit dwelling in us, we might be made perfect in holiness, and meet for the heavenly inheritance; redemption, that soul and body being finally delivered by Him from every remnant and trace of sin, we might be triumphant sharers in His glory."

In this sense also it is true that Christ is "All."

But He is also in all! The passage is very often misquoted, as if the apostle had said Christ is all in all to His people. But that is not the statement. He is all things to us; that is the first part of it. He is in all, is the second.

This is a very blessed truth, full of comfort and encouragement to the Christian. Was it not His promise: to His disciples before He left them, "I will not leave you comfortless, I will come to you?" "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him?"

The early Christians so firmly believed this that they called themselves Christophori, Christ-bearers. And it was no fanatical presumption, but solid scriptural truth, as we have stated above; if only they were lovers of the Lord, and not merely professors of faith in Him. "Christ in you the hope of glory" is the joyful assurance of the apostle to this Colossian church—"the saints and faithful brethren in Christ who were at Colossæ." Such a thought as this may well comfort and strengthen the heart of every one who loves the Lord Jesus. "Fear not the wares, you carry Caesar," was the cheering word of the Roman General to the hard-wrought rower in the hour of danger. And shall not the toiling, faithful servant of Jesus be cheered, amidst all his struggles, by the voice of his commander—"Fear not, you carry Christ?"

### BIRTH.

READ.—August 10th, at St. Thomas' Parsonage, O'Connell, the wife of the Rev. R. J. Read, of a son.

## CHURCH NEWS.

### Diocesan Intelligence.

ARRIVAL AND RECEPTION OF THE BISHOP OF NEWCASTLE.—The Bishop of Newcastle and Mrs. Pearson arrived from Melbourne by the Chimborazo on Sunday, the 15th August, which reached her anchorage in Neutral Bay about half-past twelve. The party were met soon after one p.m. by the Bishop of Sydney and Mrs. Barker, the Bishop of Goulburn and Mrs. Thomas, and Archdeacon Childe, of Newcastle, and were landed under their escort at the Circular Quay, whence they were at once driven to Bishopscourt. The next afternoon a large number of the clergy and many leading laymen assembled in the Church Society's House to witness the presentation to the new Bishop. The address was presented by the Metropolitan, who, previously to doing so, gave a hearty welcome to Dr. Pearson in the name of the dioceses of Sydney, Goulburn, and Bathurst—a welcome which was also extended to Mrs. Pearson. Dr. Pearson, in

replying, sincerely thanked the Right Rev. chairman, and those gentlemen who had signed the address, for their kindly words of welcome. If anything could make a stranger in a strange land quickly feel at home, it was the expression of such goodwill and sympathy as was contained in His lordship's address and the written address. The clergy of Victoria had already given him a warm welcome, and had risen high above all local prejudices, and stretched out the right hand of Christian fellowship, as they felt that we all recognised the same great principles upon which was founded the great Church of Christ, and particularly that portion of the church the forms of which we had brought with us from our native land. Anything that lifted us out of our narrow prejudices was to be welcomed. Speaking only as an outsider, and not as one who had any personal acquaintance with colonial church matters, it seemed to him that many of the defects that might fairly be expected in the colonial church system were due to the fact that such long distances separated the head of one diocese from the head of another diocese, and the head of one parish from the head of another parish; and it was just possible, under those circumstances, that there would be a tendency to localism, and to work in narrow grooves. An occasion like that brought the clergy close together, and served to assist in widening their views, and they learned to respect and help each other—not as high churchmen, or as low churchmen, or as broad churchmen, but as the exponents of the Gospel of the Lord Jesus Christ, which had been committed to their keeping. Dr. Pearson again thanked the Bishop and clergy for the address of welcome with which they had presented him, and also for the welcome extended to Mrs. Pearson. He believed that he had brought with him one who would be very helpful to him in his future work. Very soon they would be proceeding to their future home, where they would carry with them pleasant recollections of that occasion; and he would ask them to continue their prayers that God's blessing would rest upon the good work in which he was about to engage. The Bishop of Goulburn on behalf of his diocese, the Hon. C. Campbell on behalf of the diocese of Grafton and Armidale, and Mr. Alexander Gordon in the name of the laity of Sydney, also spoke appropriate words of welcome.

On Wednesday evening, the 18th, a thanksgiving and welcome service was held in the cathedral at 7.30 o'clock. The prayers were intoned by the preacher, Dr. Collette. The anthem was "I was glad when they said unto me." The lessons were read by the Dean; and the sermon, which was an eloquent and impressive discourse, was preached by the Bishop of Newcastle, from Mark iii. 14, 15, "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils." At the conclusion of the service the Metropolitan offered up special prayers on behalf of his Right Rev. brother. The cathedral was filled in every part, many persons being obliged to stand. The musical part of the service was exceedingly well rendered, and the tones of the beautiful organ were never heard to better advantage. The offertory amounted to £17 10s.

On Thursday evening, the 19th, a complimentary banquet was given to the bishops and clergy by the lay members of the church, to celebrate the arrival of the Bishop of Newcastle. The dinner, which was very numerously attended, the  *Herald*  says by about 300 gentlemen, took place in the hall of St. Paul's College, and was presided over by Sir Alfred Stephen, Lieutenant Governor. Amongst those present were the Bishops of Sydney, Goulburn, Bathurst, and Newcastle, Sir H. Parkes, K.C.M.G., Sir George Innes, Mr. Watson (Minister of Finance), Judge Hargrave, the Hon. John and Charles Campbell, W. J. Foster, Mr. Alexander Gordon, Archdeacon Childe (diocese of Newcastle), Archdeacons Downall and Puddicombe (both of Goulburn). Most of the clergy of the diocese of Sydney were present. After the usual preliminary toasts had been disposed of, the Premier, Sir Henry Parkes, proposed "The Bishops and Clergy of the Church of England in New South Wales," which was responded to by the Bishop of Sydney. These speeches were so good that we regret that want of space forbids their insertion. They were, however, fully reported in the  *Herald* . Next came the toast of the evening, "Health, success, and happiness to the newly-arrived Bishop of Newcastle," which was proposed by the Chairman, and most enthusiastically received. The Bishop, having expressed his acknowledgments in a few well-chosen words, proposed "The University of Sydney—its prosperity and success," in a speech which was listened to with the respect and attention it deserved, and the sentiments of which were most favourably received, especially that which found its expression in the words, "if the University of Sydney was to become a great social power in New South Wales it would be by the strength of its college life." Professor Gunney responded, and said that it was a peculiarly pleasant duty to him to have to acknowledge such a toast, and particularly when it was proposed by such a gentleman as the present Bishop of Newcastle. About ten years ago, in the fair city of Cambridge, the College of St. John the Evangelist, he (Professor Gunney) was an humble undergraduate, and among the dons there, far above him, was Mr. Pearson. He was a college don and lecturer in moral science, a subject of which he (Professor Gunney) knew nothing whatever. He need scarcely say that he could not claim any intimacy whatever, but he knew Dr. Pearson and respected him, and he felt special pleasure in having, on behalf of the Sydney University, to welcome him as a man endowed with gifts, and a learned man in a branch—that of moral science—which he believed had been treated in this colony with undeserved neglect.

In addition to these public demonstrations of welcome, the Bishop of Newcastle and Mrs. Pearson have been the recipients of private hospitality at Government House, Bishopscourt, and elsewhere, where they have had opportunities of meeting influential members of the church, both lay and clerical, on whose minds they have left the happy impression that the daughter diocese of Newcastle is to be warmly congratulated on the choice she had been enabled, in the good providence of God, to make, of a chief pastor, and that in his

"Episcopal Carats," to use the title assigned to bishops' wives by the Bishop of Goulburn, he has one who will make herself both loved and valued in the diocese. On Sunday afternoon, the 22nd, his lordship again preached in the Cathedral.

CONFIRMATIONS have been held by the Bishop of Sydney, during the month of August, at All Saints', Woollahra, for St. Mark's, Woollahra, and Waverley; at the Cathedral, for Pyrmont, St. Luke's (Sydney), Trinity (Sydney), Randwick, Waverley, and Paddington; at St. John's, Darlinghurst, for Darlinghurst and St. Michael's, Surry Hills; at St. Paul's, Sydney, for St. Barnabas', for St. Barnabas', Sydney; and at Christ Church, for St. Laurence parish. Other confirmations will be held in October, after which we will furnish our readers with a numerical list of the candidates presented for the respective parishes during the two series of confirmations.

THE CATHEDRAL.—The following are the preachers at the afternoon services on the Sundays in September:—September 5th, the Dean; 12th, Canon Allwood; 19th, Canon O'Reilly; 26th, Canon Stead; On the evening of St. Matthew's Day, the 21st, Canon O'Reilly; and on the evening of St. Michael and All Angels, the 29th, Canon Stead.

THE EIGHT DAYS' MISSION.—The Eight Days' Mission in St. Paul's, St. Peter's, St. Barnabas' (Sydney), in St. Silas's (Waterloo), and St. Matthew's (Manly), will be held from the 12th to the 19th of this month, both days inclusive.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—We have been requested to state that the committee appointed by the Synod of the Sydney Diocese expects very shortly to be in a position to submit to a public meeting the scheme under its consideration for the re-establishment of the institution, with a view to the advancement of the efficiency of our Sunday-schools.

#### CONFIRMATION LIST.

Woollahra and Watson's Bay, August 5—Males, 18; females, 26; total, 44.  
St. Mark's, August 5—Males, 22; females, 19; total, 41.  
St. John's, Darlinghurst, August 6—Males, 13; females, 21; total, 34.  
St. Michael's, Surry Hills, August 6—Males, 6; females, 15; total, 21.  
Trinity, Sydney, August 10—Males, 7; females, 12; total, 19.  
St. Luke's, Sydney, August 10—Males, 4; females, 6; total, 10.  
Pyrmont, August 10—Males, 4; females, 9; total, 13.  
Randwick, August 10—Males, 1; females, 10; total, 11.  
Waverley, August 10—Males, 9; females, 20; total, 29.  
Paddington, August 10—Males, 9; females, 20; total, 29.  
St. Paul's, Sydney, August 12—Males, 34; females, 57; total, 91.  
St. Barnabas', Sydney, August 13—Males, 18; females, 58; total, 76.  
Christ Church, Sydney, August 17—Males, 11; females, 17; total, 28.

#### Parochial Intelligence.

BALMAIN.—ST. MARY'S.—The interior of this church has been decorated and the general appearance is much improved. The roof has been painted, and the pillars and gallery have been varnished. The colours are quiet and well-blended, and give to the church a lightness which it had hitherto lacked. The lights of the church have also been lowered, which has had the effect of giving more light, a boon which has been long desired. A movement has been set on foot for the erection of a school-room at Birch Grove, on the northern side of St. Mary's parish. The population has grown very much within the last few years, and a room is much wanted in which Sunday-school and occasional services can be held. A Sunday-school has been in operation for the last nine months in this locality, in a room kindly lent by one of the residents. Preparations for the eight days' mission are being vigorously carried on. District visitors are engaged in distributing tracts bearing upon the subject of the mission, and cottage-meetings are held in various parts of the parish every week. The greatest interest is being felt in the approaching season, and much blessing is confidently expected. The Rev. H. B. Macintyre, of Caulfield, Victoria, is to conduct the mission.

LEWISWOOD.—A very pleasant reunion of the congregation of St. John's was held in the parochial school-room on the evening of the 3rd of August, the object of which was to bring the parishioners together as members of the same household of faith, and in doing so to give them opportunities both for friendly social intercourse and for spiritual improvement. The result of the efforts was most satisfactory, and quite dispelled the notion that in order to make a tea meeting attractive to our people it is necessary to exclude the religious element from the programme. On this occasion the edification of the audience, as a *Christian one*, was exclusively aimed at; and the deep interest manifested in the proceedings was most marked, and was sustained till the end. The Bishop presided, and the incumbent, Mr. Wilson, was well supported in his endeavours to make the evening a happy one by a band of zealous workers and a well-trained choir. The addresses, which were each from a quarter of an hour to twenty minutes in length, were as follows:—"The Bible, its durability and value," by Rev. E. G. Hodgson; "The Attitude of the Christian with reference to Prevailing Unbelief," by Canon Stephen; "The Morality of Modern Christianity," by Rev. H. A. Barker; and "The Believer's Privileges," by Rev. T. B. Tress. An appropriate hymn was sung after the delivery of each address. Before the termination of the meeting votes of thanks were accorded to the ladies who had provided the tables, and to the Bishop and clergy who had taken part in the proceedings.

PETERSHAM.—We are glad to learn that the enlargement of All Saints' Church is rapidly approaching completion. The addition will not only provide largely increased accommodation, but will give the church itself a greatly improved appearance, rendering it a structure more worthy of the congregation and the neighbourhood. The opening service will take place on Saturday afternoon, the 11th inst., when the Bishop will preach; and special sermons will also be preached in aid of the church debt on Sunday, the 12th.

ANNIVERSARIES.—Anniversary services have been held during the

past month at the following churches:—Christ Church, St. Leonards, (choral); preacher, the Rev. C. F. Garnsey, on the 17th. St. Paul's, Sydney, 25th anniversary of the consecration of the church, and 31st of Canon Stephen's Ministry, on the 22nd; preachers, the Rev. J. D. Langley and the incumbent. St. Bartholomew's, Pyrmont; preachers, Rev. T. Kemmis and Canon Stephen.

Richmond.—On Friday, August 13th, the Rev. J. D. Langley visited Richmond for the purpose of furthering the interests of the Church Society. In the evening, the incumbent (the Rev. Dr. Woolhiser), read prayers in the church, and then Mr. Langley addressed the congregation on the past history and present condition of the society, showing what it had already accomplished in supplying ministrations of the church in the parishes from which State aid had been withdrawn, and also dwelling upon the fact that, owing to the extension of its labours to meet pressing wants, the funds were now inadequate. He was well aware that for several years past a flourishing auxiliary had existed in Richmond, and that since the withdrawal of State aid from the parish it had been the means of supporting local wants, and of collecting a sum annually for the general purposes of the society. When he considered the moral and spiritual good which the Church Society had effected in districts where the people had not in the first instance appreciated its labours, and also where from the scattered nature of the population a sufficient sum could not be collected for religious advances, it seemed to him that it ought to enlist the sympathies of all churchmen. He would, therefore, entreat the members of the Richmond Auxiliary not to relax their energies, but, if possible, to increase the amount of their annual contribution. This he thought might be accomplished, if all the members of the church who had the means of so doing would give only a shilling a month towards the object. After some further remarks on the duties of churchmen at the present crisis, and also on the efficiency of prayer that the divine blessing might rest on their labours, he concluded with prayer and the benediction. The service was very well attended, and Mr. Langley's essay, which occupied an hour in delivery, was listened to attentively. After the service Mr. Langley met the committee of the auxiliary in the vestry. He said that the affairs of the auxiliary had been managed so well that he had little to say on the subject of organisation. He ventured, however, to suggest that the number of collectors should be increased, and that steps should be taken to solicit subscriptions in the neighbourhood, for it appeared from the published list that the persons contributing to the general fund were almost exclusively residents in the township. Mr. Town, J. P., and the incumbent made a few remarks in reference to Mr. Langley's visit, and then a resolution was moved by Mr. J. H. F. Griffin (manager of the Commercial Bank), and seconded by Mr. M. Hughes, that the thanks of the Richmond Auxiliary be presented to the Rev. J. D. Langley for the excellent address he had delivered, and also for the valuable suggestions he had offered to the committee. Mr. Langley briefly returned thanks, and the meeting separated with the persuasion that his visit had been highly useful.

DAPTO.—The Osborne Memorial Church.—The ceremony of placing a memorial stone or inscription tablet in this church, now in course of erection by the Osborne family, in memory of their late parents, took place on the 21st July, the Bishop of Sydney and the Revs. T. C. Ewing and J. Stack (incumbent) taking part. The stone, which was placed in position by Mrs. McCabe, in the absence of Miss Osborne, who was unable to attend, was of white marble, in the form of a cross, and bore this inscription:—"This stone was laid to the glory of the Eternal Trinity, 21st July, 1880."

#### Inter-Diocesan News.

NEWCASTLE.—INSTALLATION OF DR. PEARSON.—The Bishop of Newcastle and Mrs. Pearson arrived at Newcastle on Wednesday afternoon, the 25th August, accompanied by the Metropolitan and Mrs. Barker, Mrs. Arundel Barker, and Canon Stephen. The party were met at the wharf by a large number of the clergy and laity, in whose company they at once repaired to the pro-cathedral, where a short thanksgiving service was held. Every available seat in the church was occupied, and many were obliged to remain outside. The service was conducted by Canon Selwyn and the Revs. F. Bode and John Dixon, the clergy of the city and suburbs of Newcastle. In the grounds immediately surrounding the church, the children of the parishes of Christ Church, St. John's, and Wickham, had been collected, to the number of twelve hundred; and, as the Bishop and party came out of the cathedral, they sang a welcome in words appropriate to the occasion, composed by their master. Canon Selwyn, in their name and in that of their teachers, then presented Mrs. Pearson with an address, offering her their best wishes and congratulations on her safe arrival, and assuring her of the great pleasure they had in seeing her. The Bishop replied on her behalf in a few well-chosen words. Of all the very interesting proceedings connected with the arrival of his lordship, this presentation from the lambs of his fold was by no means the least so. It was a happy idea, very happily and successfully carried out. Shortly after 10 on the morning of the succeeding day, the clergy of the diocese, and a number of the lay representatives to the Synod, assembled at Christ Church parsonage, for the purpose of accompanying the Bishops in procession to the cathedral. The Metropolitan was attended by Canon Stephen and by the Rev. C. F. Garnsey acting as chaplains, and the Bishop of Newcastle by the Ven. Archdeacon Child. At half-past ten the long procession (the clergy in surplices) entered the church, which was densely packed with a large and deeply interested congregation, and the special service for the day was commenced by Canon Selwyn, the incumbent, who was assisted by the two other canons, Messrs. White and Tyrrell who read the lessons. After the third collect the notarial certificate of Dr. Pearson's consecration by the Archbishop of Canterbury and other Bishops, in St. Paul's Cathedral, London, in pursuance of the Royal License, was read by the Registrar of the diocese, Mr.

Thompson; and the Bishop of Sydney's mandate to the Archdeacon, calling on him to install his Bishop, by Archdeacon Child; who then proceeded, in company with the three canons, to seat his Lordship in his Episcopal Chair. The sermon, which was preached by the Metropolitan, on Deuteronomy iii. 26, "But charge Joshua and Caleb, and strengthen him," was most admirably suited to the occasion, and in very impressive terms explained the duty of the members of the church to their new diocesan, as implied in the words "encourage" and "strengthen." Very affecting allusion was made to the late Bishop,—"his character and his work,"—and the main duties and responsibilities of the episcopal office, as inculcated by St. Paul in his Pastoral Epistles, were very clearly, though necessarily briefly, set forth. We hope that this sermon, which was extempore, will be printed, in its substance at any rate, if a sufficiently full report has not been taken to allow of its appearing in extenso; for no more fitting nor acceptable memorial could well be preserved of an occasion so important, and so fraught with interest, to our Newcastle brethren. After the sermon the Sacrament of the Lord's Supper was administered to a goodly number of communicants by the two Bishops, assisted by the Archdeacon and Canon Selwyn. The benediction was pronounced by the Metropolitan, and this ended a service which will long live in the memory of those who attended it, as very hearty, very earnest, and very solemn—in parts patriotically so. The arrangements were admirable, and so far as the limited space would allow, were admirably carried out. The musical portion of the service was most creditably rendered, and was worthy of a grander scene. All the clergy of the diocese were present but three. At 2.50 p.m. a large assemblage of clergy and laity met at a public luncheon, or rather dinner, at which their new diocesan met with a welcome from his people so cordial and so hearty as must have been most grateful and encouraging both to Mrs. Pearson and himself. Nor was the Bishop of Sydney less enthusiastically greeted by our friends in the Diocese of Newcastle, of whose thoroughness on this occasion in rendering "honour to whom honour is due," and of whose churchman-like fealty to these set over them in the Lord, it is impossible to speak too highly. We regret that the space allowed us will not permit us to give any report of the speeches, nor of those made at a crowded meeting in the evening when Addresses were presented to the Bishop of Newcastle from the clergy and laity of his diocese, as well as from those of the three parishes of the city of Newcastle. An Address was also presented to Archdeacon Child, expressive of the very high regard felt for him by his brethren of the clergy and by the laity of the diocese, and of their grateful appreciation of the very efficient manner in which he had performed the onerous and trying duties of Vicar-General during the vacancy of the See. Bishop Pearson's various utterances seemed, as far as we could gather, to give great satisfaction to those who heard him, and the favourable impression, thus produced, to beget a confidence which indicates an auspicious and happy commencement of his episcopate.—*Correspondent.*

BATHURST.—BREWARRINA.—Without wishing to display one's own doings, it may be interesting to some who are at a distance to learn by the *Record* something about church matters on this part of the Darling. To this end I send an epitome of "our ways and doings" for the last year, with a brief account of general facts and description of parish. Your informant arrived at Brewarrina and took charge of the parish some thirteen months ago. The district was then recovering, but still suffering from the effects of severe drought; and still depression rules, as a result of past adversity. Prospects are, however (unless another drought follow), much improving. During the greater part of my time here floods have inundated much of the low flat country, making travelling inconvenient. For the last three months, however, drought has prevailed, biting frosts at night and scorching sun by day; the winter has been the coldest, though one of the driest, experienced here. Shearing is now in progress at most of the wool-sheds. Squatters anxiously look for rain; the river has not been navigable since May, nor had it been from November previous. If a good Providence send us rain, we may hope for good times, *i.e.*, in commercial prosperity. If drought, which seems to threaten, we may expect the reverse. But the school of adversity, whether in the form of drought or other scourge, may remind us more forcibly of our dependence upon our Creator. The parish of Brewarrina is chiefly a pastoral district, and is, perhaps, the largest in the colony—extending about 230 miles x 130, or from the Queensland border on the north 50 miles south of Gongahlon, and from within a few miles of Walgett on the east, to the parish of Bourke on the west. It adjoins the parishes of Colar and Warren on the south, Comanches south-east, Walgett on the east, Roma, in Queensland, on the north; embracing a few stations of the latter, and Bourke as aforesaid. There are within its limits about 50 stations, 3 villages, and 19 bush public-houses, situated on the Darling or Barwon, south and north, Lower Bogan, Lower Castlereagh, Narran, Bookhina, Brie, and Culgoora rivers, and Maria Creek. The stations vary from 10 to 55 miles in extent, some having from 10,000 to 100,000 sheep; but many are cattle stations, which, being now of less value than for many years past, do not represent wealth. The clergyman can scarcely manage to visit each station once a quarter, besides attending to central town and two villages; but in shearing season wool-sheds or shearers' huts, in addition to the regular services at the squatters' houses. Travelling is almost incessant, the distances gone in a year are almost incredible, sometimes over plains with the sun above 110 degrees in the shade; again, through mud and over horses' fetlocks every step and often many miles of water, from 2 feet to 4 feet deep—sometimes swimming, and again pined with thirst. But there is always a welcome reception and kind treatment upon arriving at one's destination. The people are usually of a good class—some appear to live for heaven, and few, if any, unwilling to hear the way. Though sometimes indifferent, all seem to recognise good, yet few, I fear, their own responsibility. Many seem to respect a clergyman's office, others the man, who, I fear, fail to apply his teaching. One feature unfavourable to spirituality is, the neglect, to a great

extent, of devotional literature. From the early morning till late in the evening, and even on Sunday, the chief reading is the newspaper—a good thing in its place, but *out of place* when read as the morning devotion (1) the evening reflection, and on the day of rest—an unhealthy sign of the soul. It is pleasing to find people social and kind, but one must feel that, if to meet in a better world, we must aim at something further. In Brewarrina there is a splendid church, but by far too good for the requirements of the place, and a heavy debt (£1300) makes it the less desirable. Our town population, all kinds, is about 250, the church 55 feet x 25, cost in all, about £2500. The squatters, &c., live too far away to attend the church, and the number of church-going people is necessarily small, besides the population has decreased within the last year. The church was opened for divine service about thirteen months ago, and we have just now got the interior fittings, &c., complete. We are now making efforts to pay off the debt in three years. One gentleman has promised £100, another £60, three £50 each, one £30, one £20, three £25 each, and several from £5 to £15, in all £621. Some of these gentlemen gave liberally before. We have reason to be thankful for such generosity, but we should be in a more fortunate position if this money could be devoted to a parsonage, which we cannot hope to build for some years, while the church debt is unpaid. There has been raised, during the present year, about £160, independent of the above-mentioned or stipend fund, but the interest on debt, sexton's salary, and expenses of divine service absorb all such income. If our church accommodation were required, or likely to be required for the next ten years, we should have reason to regret the great outlay. But it seems the scheme was then in hand in view of a rapid increase of population; this, however, is not likely to be realised. During the clergyman's absence the church is closed, sometimes four Sundays in succession, and fully half the Sundays in the year. Since in this parish, I have travelled about 3400 miles, held divine service, and preached 180 times, baptised 49 children, married 15 pairs, buried 7 bodies, visited public school, when practicable, twice a week, Sunday-school do, each Sunday, visited, read to, prayed with, and instructed orally many others, prepared 20 candidates for confirmation, and sometimes visited from home to home, though not so much as necessary; this often has to be omitted; except in cases of sickness, when it is imperative. There is work for two clergymen; where the population is so much scattered, there should be one always in town and one travelling. Evidently if the population were Roman Catholic there would be two or three priests, it is to be hoped Protestants will see the importance of supporting their superior church. There is plenty of work, and much grace needed to keep one humble on one hand, and make earnest on the other; meantime, amidst all, to maintain faith in the Lord Jesus, lest, "having preached to others, I myself should be a castaway."

MELBOURNE.—Arrival of the Bishop of Newcastle. A welcome to the Bishop, which took the form of a choral service at All Saints', St. Kilda, was given on the evening of the 26th July. Invitations had been sent in the name of the Bishop of Melbourne to the clergy of the diocese, and were well responded to. Some forty of their number, headed by the Very Rev. the Dean and the Ven. the Archdeacons Crawford and Stretch, were present on the occasion, and occupied the seats reserved for them in the chancel behind and beyond the choir. At half-past seven p.m. a procession of clergy was formed at the parsonage, which was joined in the church grounds by the choir, and entered the church at the west door in the following order:—Cress Bearer, Choir Boys, Lay Clerks, Clergy of the diocese (according to date of ordination—Juniors first), Canons of the Cathedral, Archdeacons, Dean, Bishop of Newcastle and Chaplain, Bishop of Ballarat and Chaplain, Bishop of the Diocese and Chaplain, the professional hymn, in which the congregation heartily joined, was No. 391, A. and M. (revised edition) to Sullivan's tune in *Church Hymns*. When the Bishops had reached their appointed places in the sanctuary the service was begun by the Rev. E. C. Spicer, the Confession was said according to the use of Ely, and the rest of the service was taken to Tallis. The Psalms (68, 133, 124), the *Magnificat*, and *Anne Dimittis* were sung to plain chants; and the anthem consisted of the soprano recitative, the duet—"Now we are ambassadors"—and the chorus—"How lovely are the messengers"—from Mendelssohn's *St. Paul*. Special lessons had also been appointed. The first lesson was Joshua i. 1—10, and was read by the Bishop of Ballarat; the second lesson was John xxi. 15—23, and was read by the Bishop of Melbourne. After the Collect for the day, special Collects were said by the Bishop of Melbourne. The concluding prayers were said by the Rev. J. F. Stretch. During the singing of Hymn 269 the Bishop of Newcastle proceeded to the pulpit, and preached a remarkably clear and thoughtful sermon from Rom. xii. 5, which he prefaced with a few words expressive of his high appreciation of the reception accorded to him by the clergy and laity of Melbourne. We were glad to learn that his lordship is favourably impressed with the apparent energy of colonial life, and sincerely trust that he may be able to guide its forces in the direction of faithful and enduring Christian work. If one may judge from the utterances of a single sermon, we think that the diocese of Newcastle may be congratulated on the choice of a chief pastor, who seems so manly and outspoken as he is earnest and scholarly. During the offertory, Hymn 304 was sung by the choir with great taste and expression; indeed, the reverence and precision with which the whole service was rendered, by both clergy and choir, cannot be spoken of too highly. We should think that all present must have been deeply thankful that a service so devotional and elevating a character is possible amongst us. After the presentation of the alms a solemn *Te Deum* was sung, the whole choir and most of the clergy facing eastward; and then came the Bishop's benediction. The recessional hymn was No. 274—"Through the night of doubt and sorrow." It is almost needless to add that the church was crowded. The offertory, which exceeded £20, will be given to the diocese of Newcastle.—*Melbourne Messenger.*

TASMANIA.—We gather the following items from the August number of the *Church News*. Archdeacon Davenport, accompanied

by the Rev. Charles Vaughan, the secretary, has been visiting various parishes in the Southern Archdeaconry to advocate the interests of the Diocesan Church Society, and have met with much encouragement. We perceive that the Synod as the governing body of the church, requires that associations in connection with the society shall be formed in every parish. Our own Synod would do well to follow this example. The Rev. J. W. H. Loste, late of Blackwood, in Victoria, has been temporarily appointed to Cullenswood. The Revs. J. Dixon, G. F. Archer, and H. L. Edwards, are suffering from ill health.

BRISBANE.—At the recent meeting of Synod a law was passed to provide for the election of a Bishop designate, pending the resignation of the Bishop; the unsatisfactory state of the General Church Fund was referred to a special committee, who brought up a report recommending the formation of parochial and local committees, and the appointment of a paid organising secretary; and the necessity was recognised of imparting religious instruction to children attending State schools.

## THE ENGLISH MAIL.

SIR WILLIAM HARCOURT, the newly made Home Secretary under Mr. Gladstone's Ministry, has had to conform to the rule that members of the Cabinet must be re-elected. He has failed to secure his re-election for Oxford, the Conservative candidate, Mr. Hall, being elected in his stead. It is reported that this was in some measure owing to the offence given to English Protestants by Gladstone's selection for the Viceroyalty of India.

MR. PLIMSOLL, the sailors' champion, has been a friend in need to the homeless Home Secretary. He has vacated his own seat for Derby, and, more remarkable still, persuaded the Derby people to take Sir William Harcourt in his place. This is how it all came about. Mr. Plimsoll, in his speech to the electors of Derby, has told them all about it. It appears the worthy load-line hero talked the matter over with Mrs. Plimsoll, when the following conversation ensued: "Eliza, the Home Secretary has been defeated at Oxford, and I want to ask my constituents to let me give him my seat for Derby." "Why?" "To help the sailors." "How will that help them?" "This way: Sir William has helped me before; he has shown a great willingness at all times to do the sailors justice. Will he be less willing when he will owe them so much? Consider a moment. You know that the Acts of 1875 and 1876 are simply murderous impositions; that the preventable loss of life is still as great as ever. Well, this is how the matter stands with the Government. (I speak here without any authority; it is my idea only of the present situation). The Home Secretary is without a seat, and a seat must be found. There will be no lack of offers, but they will all probably be for trumpery little places which it will be one of the first duties of the new Government to disfranchise. To accept one of them would seriously embarrass their future course. To secure even one of these would involve degrading personal canvassing, and it is undesirable in a high degree that a high officer of state should be subjected to this; and lastly, even the right to canvass must be reached through dirty bargaining with the present representative." To shorten the story, the conversation between this Christian couple ended thus:—"The Liberal party will be saved, the sailors will be benefited, and no single friendship need be sacrificed; but it is an unusual state of things we have to consider, and we may easily make a great mistake. Let us take the matter to God, and seek His guidance." We did; we reminded Him of the word of His promise, upon which He had caused us to rely—"If any man lack wisdom, let him ask God, who giveth to all men liberally, and upbraideth not." And when we rose, the path of duty was as clear and plain before us as a turnpike. We looked at each other; it was enough." The Derby people had to give in. No wonder. It must not be supposed by our Australian friends that there is anything unreal about Plimsoll's own account of the way in which he settled this question. It is just true to his life; and his life is true to it.

THOSE of our readers who recollect Mr. Robert Love will perhaps be interested to hear that he has been raised to the peerage as Viscount Sherbrooke, Sir John Lubbock being elected M.P. for the University of London in his place.

BISHOP TOWNELL (of Brisbane, 1859-73), Wadham College, has been preaching at St. Mary's, Oxford, on "Church extension over the colonies and dependencies of the British Empire." The Ven. Archdeacon Perowne has

been preaching the Ramsden Sermon, on the same subject, at St. Mary's, Cambridge. Whit Sunday is, very appropriately, the fixed date for this annual sermon.

THE DUBLIN MANSION-HOUSE RELIEF COMMITTEE has issued a report in which the Roman Catholic Bishops are styled thus, "Primate of all Ireland," "Archbishop of Tuam," "Bishops of Kilmore, Derry, Cork, Ossory," etc.; whereas the Archbishop of Dublin is referred to as the "Protestant Archbishop of Dublin." This is only one result of the disestablishment of the Protestant Church in Ireland.

It seems that the Mass Celebration in the Tower of London was mainly brought about by one Father Bowden, a convert from the English church, and formerly an officer in the Household Brigade. No civilians are allowed to be present, "except two little mass-servers," who assist at "the solemn and interesting function," as the organ of the Papal bishops in Ireland, the *Freeman's Journal*, calls it. This paper says that it was on "the Feast of St. Mark the Evangelist that it was permitted to a Catholic priest to celebrate the divine mysteries at an altar within the limits of the Tower itself, and thus inaugurate the reparation of the ruthless outrages enacted there in days gone by. As there is a Roman Catholic chapel in the immediate neighbourhood, to which the Romish soldiers could go if they liked, it is evident that the plea of "necessity" for this anti-Christian innovation was only a subterfuge. What is the real meaning of all this mysterious patronage of Romanism in our Protestant England? The *Rock* of June 4th, says, "Unless the Protestants of England speedily arouse themselves there will be little left to contend for. At the present moment forces are at work for the overthrow of both church and throne; and for all this they have only themselves to blame who have constantly made light of all remonstrances and warnings. Things are done now with impunity, which of old would have caused the realm to heave like an earthquake; but surely an awakening must come, and we can only pray that it may not be too late. This 'mass in the Tower of London' ought to sound like a trumpet blast throughout the country."

It seems that *Abdurrahman* quietly ignores the announcement of the British Government that Candahar is to be formed into a separate province under a Governor of its own.

It is alleged that the Sultan of Turkey has issued a confidential circular addressed to the chiefs of the Albanian League, urging them to resist Greek or Montenegrin rule. The Conference on the subject of the Græco-Turkish frontier was held at Berlin on Tuesday, June 29th. The form of notice was determined upon, in which the European Powers are to communicate their decision to Greece and Turkey. The contents of this document are at present kept secret.

THE Centenary of Sunday-schools has been duly celebrated in London and nearly all large towns in England. A public meeting was held in the spacious Guild-hall of London, on Monday, June 28th. The Archbishop of Canterbury, Sir Charles Reed, and others spoke on the subject of the centenary.

THE Bishop of Liverpool was presented to the Queen at a Council held at Windsor on Monday, June 28th.

THE Bill to legalise marriage with a deceased wife's sister has failed to obtain its second reading in the House of Lords, by a minority of 11. The Prince of Wales and the Dukes of Edinburgh and Connaught voted in the minority.

THE Tichborne claimant has failed in his petition to the Court of Appeal. It has been decided that the sentences to two different periods of penal servitude were successive.

THE annual Universities' cricket match has been decided in favour of Cambridge by 115 runs.

THE Select Committee on Mr. Bradlaugh's case has decided against his claim to take the oath of allegiance, but recommends his being allowed to make an affirmation at his own risk. The next step was a motion by Mr. Labouchere in the House of Commons, "That Mr. Bradlaugh be allowed to affirm." Sir H. Giffard opposed. Mr. John Bright thereupon saw fit to tax the Conservative party with "resisting the claims of justice and generosity." This led Mr. E. Stanhope to comment upon the "un-Christian bitterness of Mr. Bright towards his political opponents," an evil of which we can hardly say that Mr. Bright has altogether avoided the appearance during late years. The debate was resumed the next day, when Mr. Gladstone followed the

example of the member for Birmingham, in making a party-question of the matter, and denying that the House had any authority to prevent the oath from being administered. Mr. Labouchere's motion was lost, on division, by 275 votes against 230; so that there must have been an unusually full House. As Mr. Bradlaugh refused on the following day to retire from a position which he had taken up at the table of the House, a vote was carried by 274 to 7 ordering him into the custody of the Sergeant-at-Arms. The House having thus vindicated its authority he was of course discharged the following night, on a motion from Sir Stafford Northcote to that effect. This was on the 24th of June. On the 28th Mr. Gladstone gave notice of a resolution, "That a member duly returned should be permitted to make a solemn affirmation." At the morning sitting, on the 29th, Sir S. Northcote gave notice of a counter-resolution. The question was reached at half-past 5 o'clock on the evening of July 1st. "Mr. Gladstone thereupon proceeded to move his resolution, that every person who may claim to be one of the persons for the time being entitled by law to affirm shall be permitted to affirm without question, subject to any statutory penalty. . . . He explained that the main motive of the Government in interposing was to maintain the dignity of the House and to maintain its police. . . . This resolution did not affect the previous resolution as far as regarded the oath. It only related to affirmation, and on this point he contended that Mr. Bradlaugh's claim to affirm on the ground that the oath did not bind him was made, not spontaneously, but in answer to the question of the Chief Clerk, and he dwelt on the injustice of imposing disabilities on a man on evidence thus extorted. The resolution proceeded on the principle that no person, duly elected, presenting himself to take the oath or affirm should be precluded from taking his place in the House through any question put to him on behalf of the House." Sir S. Northcote condemned Mr. Gladstone's attempt to force such a resolution as this on the House by the police-argument that Mr. Bradlaugh would repeat his objectionable proceedings. It was an injustice to him to assume that, having done what was necessary to raise the question of legal right, he would try to enforce it by violence and intimidation; and if he did, as the order made by the House on June 23rd was still binding, the Speaker would have authority to give such instructions to the officers of the House as would restrain him. If no question could be put to a man who claimed to affirm, then everybody might affirm; but in truth the resolution could only operate for Mr. Bradlaugh, and therefore it was a virtual rescinding of the resolution agreed to last week. . . . Sir Stafford concluded by moving as an amendment that the House cannot agree to a resolution which rescinds virtually the resolution of June 22." A long debate followed. At the division, "the numbers were, for Mr. Gladstone's motion, 303; against, 249—majority, 54."—*Times*, July 2. It remains to be seen what will come of Mr. Gladstone's making a party question of this matter. We should have supposed that on such a point as this both sides of the Government of a Christian country might have been unanimous. The God who still reigns over His world, be it never so unquiet, cannot alter the decree that runs thus, "They who honour Me I will honour, and they who despise Me shall be lightly esteemed."

THE Rev. E. H. Bickersteth, the compiler of the *Hymnal Companion*, has given the Church Missionary Society £1000, to begin a mission among the Bhils, a hill tribe in Central India.—*Rock*, July 2.

THE Evangelical Alliance will hold their annual conference this year in Nottingham. It is to commence on October 19th, and continue during the two following days.

THE committee of the South-West London Protestant Institute held a special meeting on Monday, June 23rd, at which Captain the Hon. F. Maude, R.N., presided. The following resolution, proposed by Major G. G. Cooper-Gardiner, and seconded by the Rev. G. W. Weldon, M.A., was carried:—"That considering how strongly the Coronation Oath binds the Sovereign to the maintenance of the laws of God and the true profession of the Gospel, that the Christian religion has been part and parcel of the laws of the realm, and that only under the divine blessing can the best welfare of the nation be promoted, an avowed atheist should not be admitted into the Legislature, nor should there be removed from the oath of allegiance that solemn appeal to Almighty

God which is at once a pledge of belief in Him, and of a determination through His aid to be loyal and true to the gracious Sovereign of this realm."

FRANCE is getting rid of her *Jesuits*, but at the expense of England. Forty of them have already reached Southampton by the Havre steamer. Others have crossed the channel by the Calais-Dover route. It seems that Cardinal Manning's business in Rome is to persuade the Pope to place all the religious orders in England under his jurisdiction. He will return to England very shortly.

CANON BOYLE, of Kildermister, has been installed as Dean of Salisbury and Prebendary of Heytesbury.

SAMPSON, LOW, AND Co. have just published a book which we hope will soon find its way out to Sydney. Judging from an able review of it, which bears the stamp of bona-fide criticism, we should say that this work by Richard Badd Painter, M.D., F.R.C.S., is the sort of book that a so-called "free-thinker" would shirk reading. It is entitled, "*Science a Stronghold of Belief; or, Scientific and Common-sense Proofs of the Reasonableness of Religious Belief as based on a plain and candid study of Nature and the Scriptures.*"

THE Archbishop of York preached to an immense congregation at St. Paul's Cathedral on the evening of the Sunday School Centenary Commemoration. He gave statistics to show that spiritual progress had been more conspicuous in Sunday-schools than in any other kind of work in the Established Church. "No other work had been done with so much alacrity; it had blessed teachers as well as scholars; and it would be their own fault if a work so plainly good and so greatly blessed should die out. A collection was then made on behalf of the Church of England Sunday-school Institute."—*Rock*, July 2.

LORD JUSTICE THESIGER, speaking at a meeting which was held the same evening at Exeter Hall, expressed his thankfulness at the Christian feeling shown by the Nonconformists in the commemoration of an institution, the first promoters of which were churchmen. With reference to his own experiences on the Bench he gave it as his decided opinion that nothing had such a remarkable effect in the lessening of crime as religious teaching. He therefore strongly urged the necessity of supplementing the higher education, now given to all, with religious teaching.

THE Burials Bill has been read a third time in the House of Lords. It passed without a division. The Bishop of Peterborough and Lord Beaconsfield seem to have made rather remarkable speeches on the occasion. Amongst other things the late Premier gave it as his opinion that churchyards for burying purposes were not suited to the country, the times, or the spirit of the age in which we live.

SIR HERCULES ROBINSON will be a refreshing sight to Sir Bartle Frere's "sair cen." The latter gentleman has unfortunately failed to accomplish the object for which he was retained in his post so long. The House of Assembly at Cape Town owns a Mr. Sprigg for its Premier, who has attempted to carry a motion pledging the Cape Colony to send delegates to the proposed conference on Confederation. "The house appeared so evenly divided that he accepted the 'previous question,' in order to avoid anything like a defeat."—*Guardian*, June 30.

It seems as though Turkey meant to go to war, rather than submit to losing the territory which the European Powers at the late Berlin Conference have decided to apportion to Greece. It remains to be seen whether, supposing there be war at all, that war will be only between Greece and Turkey, or whether it will become a European war in which all the Powers will be involved. It is evident that the political horizon of Europe is not now so free from clouds as it was even six months ago. Russia has narrowly escaped, if she has escaped, a quarrel with the multitudinous races that acknowledge the imperial rule of China. England is at the present moment in greater difficulties with the wild and treacherous mountaineers of Russia's favourite Afghanistan than has ever been the case since the awful year of the Khyber Pass massacre. The Alsace and Lorraine bone of contention may at any moment "let loose the dogs of war" that are but waiting for a word from Moltke. But we are inclined to doubt whether Turkey will not at the present juncture do what she has always done before. As soon as the Porte sees Admiral Hornby's first ship entering the Bosphorus the Sultan will hurriedly summon his Ministers, and make a virtue of necessity by

yielding, while it is still possible, with a good grace. Should Turkey, however, still refuse to yield, serious complications must inevitably arise. It the Powers adhere to one another, and *unitedly* bring compulsion to bear upon Turkey, matters may still have a peaceful issue. As the *Spectator* for July 10 says—"A magazine does not always explode." It seems clear that England and France will defend Greece. Austria's one desire at present is to protect her road to Salonica; and a reference to the map will show that, for that purpose, it will be necessary for Austria to possess herself of Metrovitza. Russia will of course not be satisfied until the two Bulgarias are joined. The Jews on the Continent have gradually become a Power that must be recognised. Our personal recollections of travel in Europe enable us to bear testimony to the fact that there is hardly a single Jew that one meets in South Germany or in Austria who has not resentful feelings towards the Christians of that locality. This will become evident to anyone who will take the trouble to read any of the Austrian newspapers. The Jews sympathise more with the Mohammedans than with the Christians, simply because they have suffered more at the hands of the latter. We think it will be seen that there is more or less of a friendly feeling between Islam and Israel. It is true that the Sultan holds at present dominion over Jerusalem and the Holy Land; but Sir Moses Montefiore and a few other patriotic and wealthy Jews, under the auspices of Mr. Goschen, seem likely to be able to induce the Sultan to sell them sufficient territory round Jerusalem to serve for a kingdom for a Jewish Prince of the seed of David reigning once more in the metropolis of Palestine. The Albanians will have a very decided influence in favour of either war or peace, according to the decisions which they themselves arrive at. There is no doubt that the Porte is secretly stimulating the Albanians to resist the enlargement of Greece. If these brave but undisciplined hordes continue their show of resistance, the war would break out first in their country, provided, of course, that Turkey yields. If, however, the Greeks are willing to acknowledge the Albanian "Doda," or Chief, as Prince of Albania, all the Miridites, or Christian Albanians, will be satisfied, and there the matter may end for the present. The Congress of Vienna made greater alterations of territory without causing any war. It is to be hoped that the anomaly of Mohammedan Turkey in Europe will not much longer continue to be what it now is, a plague spot of apostasy on the face of a Christian continent.

MESSRS. TANGYE BROTHERS, of Birmingham, whose goods were on show in our late Exhibition, have given £10,000 to an Art Gallery in their city.

IN AFGHANISTAN matters are assuming an aspect as ominous as it is unintelligible. Since the Marquis of Ripon issued his orders from Simla to General Stewart to retire from Cabul, and not go on causing British tax-payers to grumble at their new Ministry, the Afghans have become more audacious, and, if possible, more unreliable than before. They probably thought, in their untutored ignorance of what England really is, that we were beginning to be afraid of them. The English wished to place Candahar under a distinct Governor, or Wali. But this new Wali of Candahar is no sooner set up than Ayoub Khan, probably acting in concert with Abdurrahman, marches against him with 4550 Heratees. We were then obliged to send a British brigade, under General Nuttal, to protect him. It seems the beginning of troubles.

### Notings from the Bush.

(We are not responsible for our contributor's opinions.)

SAINT PAUL encouraged his converts by telling them that all things work together for good to those that love God, and David sang "Weeping may endure for a night, but joy cometh in the morning." But it is hard to believe these comforting truths when one is engulfed in trouble. And so among Christians now one hears many a hopeless cry at the intellectual state of the civilised world—cries of panic at the attacks of some Godless scientist, cries of despair at the reckless assertions of some "advanced" thinker, cries of indignation at the caution with which some defender guards his statements. Why should we despair? Do not all things work together for truth? Great is the truth, great and eternal as God, and at last it must prevail—falsehood

may endure for a night, but truth will come in the morning, rising like the glorious sun and driving away not only the darkness of untruth, but even the mists of doubt. So, though we must grieve, we have no reason for despair—no, not even if we should have to modify some opinion which is very dear to us. We should be abandoning an error, and adopting a truth—God's truth. We are not infallible, and some of our interpretations of God's word may have been mistaken, like the old belief about the sun moving round the earth. But whether we are right or wrong is but a small consideration in comparison with the question whether the world is right or wrong, and by the sifting and discussion of facts the world gets nearer the truth. The disciples would not have been afraid of a committee of Sadducees enquiring into the miracles of our Lord—as was once done, see John ix.; if they had been afraid, they would have shown want of faith. And why should we fear geology or biology, or Biblical criticism, or the study of comparative religion? Fear shews want of faith. Every new fact is a sign-post pointing the way towards truth and away from error. Whatever is true will stand testing; whatever is false—why, let it perish unregretted! Truth is not a hothouse plant that needs to be shielded from all the winds that blow; it is a sturdy oak; let them blow—every gust makes its roots the firmer.

Professor Max Muller's book on "The Origin and Growth of Religion" seems to me to shatter one error that has been prevalent for the last one hundred years, namely, that religion originated in fetishism. If you ask an atheist how it is that he can disbelieve in God while all the world worships some God or other, he will answer, "It is easy to see how men began to believe in God; I can trace the process quite clearly. It was through fetishism. A fetish is an article worshipped and preserved as a talisman. For example, a savage picks up a curious stone; he is surprised at the singularity of it; then he gets an anthropopathic conception of it—that is, he endows it in his mind with the feelings of a man; then he sees a connection between it and certain effects, such as victory, rain, or health; then he thinks it worthy of respect and worship. There is the whole process from the finding of the stone to the making a god of it, and the process from that point to the worship of your God and to Christianity is easily traced." This seems very plausible, but is it a fact? What should make a savage think that a stone has human feelings? What should make him think it a God, unless he had previously had some notion of a God? What should make such a process so universal? I cannot abbreviate Max Muller's argument, but he asserts (and he is followed by other eminent men) that, as we find, in all cases where we have history to guide us, that the idea of a fetish was preceded by the idea of a God, so everything leads us to conclude that, in the case of those savages who now worship fetishes and whose history is a blank, the idea of a god preceded this worship of stocks and stones. That is, instead of fetishism leading up to the worship of God, the worship of God was corrupted into fetishism. The purest religion is apt to degenerate into fetish worship—the word itself came, not from savages, but from Portuguese sailors, who, as Romanists, had each his own *feitico*, or fetish. On the other hand, no savage race has yet been found whose religion is fetishism and nothing else; even those to whom the advocates of the atheistic theory chiefly point are found to have religious ideas which not only are not derived from fetish-worship, but are simple and sublime in their ideas of a God who is a spirit, and not a stone. Such is one of the questions which students of comparative religion are discussing, and it seems to me that heart-religion does not and cannot exclude such questions of the intellect. Ignorance is the mother of superstition and bigotry, but not of true manly belief.

"Let knowledge grow from more to more,  
But more of reverence in us dwell!  
That mind and soul, according well,  
May make one music as before,  
But vaster!"

Poets and prose writers by the hundred have tried to depict the feeling of intense solitude experienced by a friendless person in a large city. Nowadays that friendlessness can be remedied to some extent in the case of men. For instance, I once entered a large city in which I knew

not a soul. But I went to the rooms of the Young Men's Christian Association, of the Sydney branch, of which I was a member (it was before the days when they tied themselves with the laws of the Medes and Persians, which cannot be altered), and presented my letter from the Sydney secretary. Immediately I was among friends. I was introduced to at least a dozen of the members. I saw the sights of the city under the guidance of a young fellow of kindred spirit; I was taken to dinner at his father's house, and at once felt at home in his happy family; I was no longer friendless and desolate in a strange city. And so I can appreciate the benefits which are aimed at by a society which is slowly increasing in strength in New South Wales—the "Girls' Friendly Society." Girls are daily leaving their homes to go to live among strangers and amid new scenes—to service, to factories, to shops, to school-teaching. Cannot some be found to receive them as friends wherever they go? Yes, by means of this society such will be done. I have no authority to speak of it and its organisation as fully as ought to be done, but if its theories can be carried into practice, and sufficient *esprit-de-corps* can be inculcated, there will be no parish in New South Wales where a girl who is a member of it will not find ladies ready to help and encourage her, and fellow-girls to be friendly and companionable to her. And if such is done it will be a great blessing to many a one who otherwise would feel at first wretched in her solitude, and would perhaps be led towards evil associates.

Gallo was wise in declining to decide about words and names; I wish that we could be as wise, and refrain from quarrelling about them. High churchmen differ from low churchmen on many points; about such let us argue, if we please; but let us not rouse bitter feelings, and cause feuds by making the words "Protestant" and "Catholic" the badges of parties. It would be absurd for Mr. Gladstone and the Earl of Beaconsfield to argue over the derivation of the words Radical and Conservative; it would be absurd for the one to say that Conservatives opposed *all* change, or for the other to retort that the Radicals wanted to uproot *every* institution. And yet is it not equally absurd for one religious party to refuse the title "Protestant," because it is altogether a negative title, and for the other to shrink from the name "Catholic" as savouring too much of Romanism? Are not both partly right and partly wrong? In its derivation the word Protestant is negative, yet what Protestant is there who does not teach positive truth, and surely every one that is not a member of the Church of Rome is Protestant, *more or less*. On the other hand the term Catholic, universal, is a vague term, and if applied only to those who hold what has been held "by all, and always, everywhere," is applicable to nobody, yet it asserts our rightful claim to antiquity, and is authorised by our creeds as a designation of our church. I am a Protestant-Catholic, and so is every member of the Church of England—Protestant by the coronation oath, Catholic by the creeds. Why then argue about the merits of the two titles? We are both, if either. But there is a title that I love more than either, a *distinctive* title. Every dissenter claims the title Protestant; every Romanist claims the title Catholic. I prefer to call myself a *Churchman*.

COLIN CLOUT.

## THE MISSION FIELD.

### CENTRAL AFRICA.

It is but a few years ago since the authors of our books on geography gravely told us that Central Africa was one vast sandy desert. They were in no danger of being contradicted, for no European had ever penetrated to the mysterious birth-place of the Nile. Though from the time of Herodotus downwards, Central Africa and the Nile's source had awakened enquiry, but it has been reserved for a few brave men of this generation to roll away the cloud of ignorance. And, indeed, of superstition, and acquaint us with the physical features of "the dark continent." The world will not soon forget the names of Livingstone, Speke, Grant, Baker, and Stanley; nor will the readers of missionary enterprise lose sight of the honored names of Rebmann and Kraft.

It will be remembered that when Stanley, the American explorer, visited the large and flourishing kingdom of Mtesa, on the Victoria Nyanza, in the year 1875, he spoke to the king of the Bible, as God's revelation to man, and told him that it is the basis of the religion followed in England and America. Mtesa requested Stanley to write home, at once, and invite some of the teachers of the Bible

to come to his kingdom to teach him. A few days after Stanley's letter had appeared in the London papers, several thousands of pounds were sent to the Church Missionary Society. The committee felt themselves called upon by the great Head of the church to undertake a Mission to Mtesa's kingdom. In this conclusion they were confirmed by a staff of suitable men offering themselves as the first missionaries. The Archbishop of Canterbury, and the Earl of Chichester, the president of the C. M. S., addressed a letter of introduction and explanation to the king. Among the missionaries were two clergymen, a lieutenant of Her Majesty's Navy, a medical man, several mechanics, and one or two farm labourers. The object was to teach Mtesa and his people "to make the best of both worlds." They took with them a small vessel, the *Diary*, to convey them to and from the islands in the lakes. The work had scarcely been commenced when two of the brethren were martyred by the natives on one of the islands of the Victoria Nyanza. "The blood of the martyrs," said Tertullian, "is the seed of the church." The sad news reached England in due time. The committee, while bowing to the will of the Lord, addressed themselves to the work with renewed prayerfulness and zeal. They were again encouraged by suitable men offering themselves to go forth to Central Africa.

Turning from this trial of faith, which had thinned their ranks, we view the missionary party enter the capital of Mtesa.

The king received them (July 2nd, 1876) in the large hall, with his officers all dressed in Turkish costume. The king sat on a chair, with a carpet before him. He was dressed in a black Turkish tunic with white trousers bound at red, white stockings, red shoes, and a red fez cap. When the missionaries approached him he went down from his throne and shook hands with them. They presented to him their letters of introduction. "These were translated into his language by Dallington, the negro boy who had been left with Mtesa by Stanley. One of the letters was from the C. M. S. Committee, and upon the king hearing in it the name of Jesus he ordered a royal salute to be fired.

"To Him shall endless prayer be made,  
And princes throng to crown His head."

May we not hope that this half-civilised king in the middle of Africa is one of those princes who will crown the head of Jesus? It is true that he asked the missionaries for gunpowder and guns, and showed signs of disappointment when they told him that to introduce firearms into Africa formed no part of their mission. He overcame his disappointment, told them he wished to have a private interview with them, and, at this, asked them for a Bible. One of the great evils which the missionaries have to contend with in Central Africa, and the first missionaries had in Western Africa, and those more recently in Eastern Africa, is the slave trade. The readers of Sir Samuel Baker's works will remember the havoc which the Arab slave-dealers made among the tribes of Central Africa. These monsters in human form lay whole territories waste with fire and sword, set chief against chief, in order to secure the captives, from which ever side, as slaves. They seem to have had a tolerably large trade in Mtesa's kingdom, and not without his approval. None will wonder that the slaves viewed the entrance of the missionary band into his kingdom with no favourable eye. The missionaries felt it was desirable to remain as near Mtesa as possible, probably to keep away the traders, and to live down the prejudice which he, after they had been a few months in the country, had imbibed against them. One of their number, writing under date of December 26th, 1878, says:—"Ever since Wilson went away to meet our new brethren I have made a point of being as frequently as possible up at the palace. I have thus had much opportunity of conversation, and of becoming better acquainted with the king and chiefs. The strong suspicions which Mtesa has of late had against our presence are, I believe, now wholly removed. He himself allows so. He has told me a very great deal of absurd nonsense and lies which the Arabs had led him to believe, but now he says he will believe them no more. I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the most crying evils in the country—bloodshed, slavery, cruelty, and polygamy—and not without effect. The king has issued a decree forbidding all work on the Lord's Day. Every Sunday I have held service in court in Susheli, without interpreter, and feel much encouraged at the attention paid and desire to follow intelligently."

The following additional quotation from the *Church Missionary Gazette* will show both the manner in which the slave trade has been carried on in the Nyanza district, and the clever manner in which the medical missionary of the C.M.S. succeeded in inducing Mtesa to pass a law against it. Whether the law will stop the traffic the missionary is not without his doubt. It will assuredly have the effect of showing the Africans how the Gospel of Christ respects "the rights of man." If they cannot, at first, enter into its deep spiritual meaning, if they cannot understand all its sublime mysteries, and who can in this present life—they will appreciate the shield of protection which it throws over their property, their family, their body, their soul. The missionary shall tell his own story:—

"DEGREE AGAINST SLAVERY.—Some time ago an Anabaptist from Unyanyembe with guns and cloth, for which he wanted only slaves. Prices thus: one red cloth, one slave; one musket, two slaves; 100 percussion caps, one female slave. I entered the lists at once, and told the king, in the presence of the court, how these Anab, who declare themselves subjects of the Sultan of Zanzibar, are transgressing the orders of their king. I told what penalties are inflicted on the poor creatures on the way to the coast, and of the risk of capture. The king therefore declared he would sell them no slaves, and I witnessed afterwards the sale of their cloth, guns, &c., for *irony only*. Some days after I gave some lessons on human physiology. That told better than anything. When all were wondering at the structure of their own bodies, I pointed out the absurdity of

Arabs wishing to buy such perfect organisms, which all the wisdom of all the white men could not put together, for a rag of cloth which a man could make in a day. The decree has now gone forth, in consequence, that no one in the kingdom is to sell a slave under pain of death. It will be another matter to see the order faithfully carried out. Islam may be said to have prepared the way here to some extent, but it has done more harm than good. Some knowledge of the true God has been taught, but nothing of the sinner's relation to God. This latter I find it always necessary to point clearly out, as there is no need of redemption in the creed of Arabia. But I feel strongly the impotence of man's words to change the heart. But the power of the Spirit can, and the Word of God is also quick and powerful."

The missionaries commenced their labours in Central Africa at the court of Mtesa. This was a wise policy; perhaps even necessary. If the King and his court should embrace the gospel, an important basis of operation would be secured. Still they felt that the subjects of Mtesa, even to the lowest slave, form a part of that world for whom the Redeemer shed His blood. Consequently we find them addressing the gospel to all classes. One missionary says, "As to reading, I have a whole lot of pupils, old and young. Some have made wonderful progress already, for Waganda, Mtesa's people, are apt, as a rule. I find the slaves, however, are twice as quick as their masters. I have made a lot of large sheets of easy syllables in big letters for their instruction."

Some of the enemies of Christianity, and even there are those among its ill-informed professors, who regard missionaries as a useless class of men. They go out at the expense of others, live an indolent life, and do no sort of good, rather harm the natives! On the contrary, the missionary is generally, even so far as this world is concerned, the best friend of the heathen man. He protects him from the dishonesty and cruelty of the white man and teaches him many useful things. The following passage may be regarded as an illustration of the latter remark:—

"INTERCOURSE WITH THE PEOPLE.—I have been promised ten young men to teach ordinary carpentry and ironwork, or anything else I like; and when my workshops are finished, which they are almost, I shall (D.V.) commence in earnest with them. I have begun ox-training, and made a yoke—South African type—a short time ago. Two of our bullocks I have broken in, and already they drag about a small sleigh I knocked together. Waganda are very apt, and their present wonder at the idea of traction I expect to see soon turned into reproduction. Of course the wheel is unknown. The chiefs and I are great friends. They come, most of them, repeatedly to see me, and send many presents of goats, plantains, &c. I have daily to dispense medicine to many people. Sometimes I get a small present in return, sometimes nothing, but I give them to understand that I expect something from those who are able to give it. Strange enough it is often the poor people who show gratitude, and bring me a trifling gift. But the glorious gospel is meant especially for the poor, that the rich may be without excuse. Wonderful gospel! I have tried to teach that Jesus was a poor man, although now He is the King."

It is true that unbelief, superstition, and worldliness abound in these days. But who that reads and thinks can help seeing that the blessed gospel is abounding also? Where is the spot now on the face of the globe which is not open to the missionary? And though the harvest is great and the labourers are few, we may praise the Lord for what He has done, for what He is doing, and for what He will yet do before His Blessed Son returns to close this dispensation and fill the earth with His glory.

#### BUSH MISSIONS AND MISSIONS IN GENERAL.

During the last month the Bush Mission has held meetings in Sydney and elsewhere with tolerable success. Although the missionaries are carrying on a kind of irregular warfare in the interior, deeming themselves simply pioneers in the great work of evangelisation, they are nevertheless doing good by the distribution of religious books, and by holding occasional services in places which are seldom reached by any duly authorised ministers. From the plain unvarnished report which they furnished of their labours, it appeared that their visits in remote parts had been in many cases highly useful, and that they had stirred up in some minds religious impressions which had long lain dormant. Of the beneficial results which accompany the circulation of Bibles, Testaments, and religious books, there can be no doubt; and one of the missionaries related that in one district in which Paine's "Age of Reason" had been circulated, he had sold all the copies he could procure of Bishop Watson's reply to that dangerous work. Whilst in these days the church is extending her influence to the earth's remotest bounds, the agents of infidelity are working with wonderful activity, and by many good and learned men these things are regarded as indications that the time of the end is approaching. It is certainly very striking that at a period when infidel works, infidel lectures, and infidel reunions are exercising a denuding influence on Christendom, and causing many to apostatise from the faith, there never was a time in the history of the church when Christian effort was more energetic and successful. The last report of the Church Missionary Society is a convincing proof of this fact. The deficit of the preceding year (£24,758) has been more than paid, whilst the ordinary income amounted to no less than £194,708, or £14,000 larger than the usual income of the society. Nor is this all. The Gospel is being preached to a witness in Africa, east and west; India, north, west, and south; Ceylon, China, and Japan; and at Hudson's Bay, in the far north of America; and Metlakatla, in the far west. This work, it must be born in mind, is the exclusive work of the Church of England; but if we take into consideration the whole amount expended on Missionary and Bible societies, by all denominations (including some £250,000 raised for Roman Catholic Missions), it has been calculated that the vast sum of £2,000,000 is raised annually for the purposes of evangelisation! Though missionary exertion, as the C. M. S. report says, has yet failed to reach those great countries that lie between India on

the south, and China on the east, and the Russian empire on the north, yet such is the increasing facility in these days for communicating with different countries, that we may well believe, before another half century, the Gospel will be preached to all nations for a witness.

## COLUMN FOR THE YOUNG.

### TOUCHING STORY OF A STREET BOY.

Not long ago, in Edinburgh, two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a poor thin blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said—"Please, sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes, but you see we don't want a box," the gentleman said again. "Then I will give you two boxes for a penny," the boy said at last, and so, to get rid of him the gentleman who tells the story says, "I bought a box; but then I found I had no change, so I said, 'I will buy a box to-morrow.' 'Oh, do buy them to-night, if you please,' the boy pleaded again; 'I will run and get you the change, for I am verily hungry.' So I gave him the shilling, and he started away. I waited for him, but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted, and I did not like to think bad of him. Late in the evening I was told a little boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that got my shilling, but it possessed still more ragged and poor and thin. He stood a moment diving into his rags as if he was seeking something, and then said, 'Are you the gentleman that bought the matches from Sandie?' 'Yes,' I weel, then, here's fourpence out of your shilling; Sandie cannot come; he's very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence, and both his legs are broken, and a doctor says he'll die; and that's all." And then putting the fourpence on the table, the poor child broke down into great sobs. So I fed the little man, and went with him to see Sandie. I found that the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He knew me as soon as I came in, and said, 'I got the change, sir, and was coming back; and then the horse knocked me down, and both my legs were broken; and oh, Reuby! little Reuby! I am sure I will dying, and who will take care of you when I am gone? What will you do, Reuby?' Then I took his hand, and said I would always take care of Reuby. He understood me, and had just strength to look up at me as if to thank me; the light went out of his blue eyes. In a moment.

"He lay within the light of God,  
Like a babe upon the breast,  
Where the wicked cease from troubling  
And the weary are at rest."

That story is like an arrow in the hand of a giant. It ought to pierce many a heart, old and young. Whenever dear children, you are tempted to say what is not true, or to be hard on other little boys and girls, or to take what you ought not to take, I want you to remember little Sandie. This poor little boy, lying on a bundle of shavings, dying, and starving, was tender, and trusty, and true; and so God told the gentleman to take poor little friendless Reuben and be a friend to him, and Sandie heard him say he would do it—the last thing he ever did hear; and then the dark room, the bundle of shavings, the weary, broken little limbs, all faded away, and Sandie was among the angels, who could look at him in his new home, and say one to another, "That is the little boy who kept his word, and sent back fourpence; that is the little boy who was tender, and trusty, and true when he was hungry and faint, and when both his legs were broken, and he lay dying." This story is told you now because, whether it be hard or easy, I want you to be tender, and trusty, and true as poor little Sandie, who did not forget his promise, and who loved his little brother to the end.

### The Sunday School.

HOW TO RENDER OUR SUNDAY SCHOOLS MORE EFFECTIVE.  
By the Rev. A. L. Williams, M.A., Principal of Moore College.

(Continued from page 33.)

II. After school, as I walked back with him, I asked him about the Preparation of his lesson, for I wondered how he had obtained so much information and had evidently prepared his lesson so carefully, since I knew that he was much engaged in business during the week and had only a little time to prepare.

He said that his method of preparation was as follows:—That he certainly had only a little time; that he only wished he could give time to a close study of the passage, but that it was impossible. He said that on Sunday evening he generally gave a quarter of an hour to glancing over the printed notes of the lesson for the next Sunday; for the lessons were always arranged at the beginning of the year, and printed notes were supplied to all the teachers. Having thus mastered an outline of the lesson, he was able during the week to note down any little thing that occurred to him as suitable for his children, or for any one of them; for he always tried to learn their various dispositions and individual needs. Also that on Tuesday evening he always tried to go to a teacher's meeting. I asked him if he did not find teachers' meetings a great waste of time. He said that he had found them so, but that lately they had tried a fresh plan, which so far had been successful. The plan was this: All the teachers had with them their printed notes; these notes were carefully gone through. The texts were looked out in turn; good ones were marked. The illustrations were talked over, good ones marked, and any fresh ones suggested at the time noted down. Each teacher gave such hints as he could. After the lapse of three-quarters of an hour at the

outside, the whole lesson had been gone through, and every teacher felt not only that he had learnt something from the others, but that—and this was his chief point—he had obtained a thorough grasp of the lesson. He said that there was one other source of information which he found very valuable—the *Church of England Sunday-school Magazine*. It suited his pocket, for it only cost 4d a month; it suited his heart, for it reminded him how many there were helping in this good work; and it suited his head, for in every number there were some hints as to the best method of teaching. And he remembered that one had said that "teaching must be learnt like any other art, and [that] it would be as reasonable to suppose that a person could be a skilled carpenter or mason, without having learnt his trade, as to think that a teacher's work can be done without special preparation."—"Menet's Practical Hints on Teaching," 3rd edit., p. 30, 1872."

III. We had just finished conversing about the preparation of the lesson, when he said, "I brought you round this way because I have a call to make. One of my boys was away to-day, and he is so seldom absent that I fear he is not well," and with that he knocked at and entered a dirty little low house in one of our back streets.

On his return I asked him about visiting the children. He said that he believed in it very strongly—that he thought it made a very great difference in the Sunday-school being effective. When I urged that surely all the Sunday-school teachers did not have time to visit, he said that the method in their school was this:—Every teacher who said that he was able, undertook to visit his own class. But for any who could not undertake these classes were, as far as possible, visited by some others of the school-teachers told off for it. Anyhow, he said, either by his own teacher, or by some other teacher belonging to the school, or by the superintendent, or even by some district visitor who had this as her special work, every absence at least was visited. The cause of absence was always reported to the superintendent, and if the cause was illness the boy's teacher was immediately informed. And it was found that in cases of illness the teacher could always get started for business a few minutes earlier, or by going round in the evening, he was at least able to look in and enquire. He tried to do what he could.

He further said that he looked back on his visiting, short though his visits had usually been, as one of the greatest helps in his work; that while the boy had thus come to look on him, not only as one who taught because it was fashionable to teach, but as one who took the trouble to visit him when ill, he himself had often come to look on the boy in a different light. He had learnt more about the material on which he had to work; that boy so troublesome in class was at home very fond of the children, and was always very willing to do anything about the house. There was then something in him after all. And to another boy he had always quite different feelings after he had visited his home and seen the awful hindrances that there existed to anything good growing up in that boy's heart. No wonder that heart seemed hard when his father was in gaol and his mother was always drunk. It made him bear so much more with the boy's misbehaviour; it made him pray so much for wisdom, patience, and love; it made him more thoroughly determined than ever not to set down any case as hopeless. He added, too, that he always tried to note down anything about the boys' homes and circumstances in the private book that he kept for remarks upon his class.

IV. My Lord, I have little more to do now than to recapitulate. I have tried to show that if we would render our Sunday-schools more effective we should, first, make the room as attractive and comfortable as possible, and that its general management should be orderly and punctual; secondly, that the teacher should aim at giving the best lesson that he possibly can, remembering that he is bound to give instruction, and that that instruction is better given by questioning than by any other method; and that to prepare himself for the lesson he should attend, and if need be improve, the aids provided for him in his parish. Thirdly, that he should have a personal interest in his children, and show that interest by visiting them during the week. And yet I should be sorry to leave off without speaking of the one thing that is more necessary than all else to render a Sunday-school effective—it is the relation that the teacher himself holds to the truths he teaches. Surely it is of little use for any one to take up this work who has not realised in his own heart the love of Jesus to himself; who, as he explains the clause "I believe in the forgiveness of sins," does not know that his own sins have been forgiven; who has not an earnest longing that Christ's kingdom may spread, and that every one of the little ones whom he teaches may love Jesus and may very earnestly live for Him. There are Sunday-school teachers who care little for these things; but our Sunday-schools will largely fail if greater care is not taken in the selection of teachers, and if every one who joins that humble, patient, and on the whole devoted band does not earnestly pray for more love and wisdom in his work, and offer to God more earnest prayer that every single child in his class may be led to Jesus.

## TEMPERANCE,

HELPFUL MATERIAL; OR, PEEPS INTO OUR  
TEMPERANCE BOOKCASE.

No. 2.—TEMPERANCE BIBLE COMMENTARIES.

In my last I referred to the stand-point from which we, of the Church of England, regard the Temperance question. We work on a religious basis. While glad and willing to employ all legitimate auxiliary aids, we feel that our chief weapons for the overthrow of this gigantic evil are to be

selected from the gospel armoury. While the politician may regard intemperance as a state question, and the philanthropist is busily engaged furishing up his social statistics—each, in their way, affording substantial help—the worker who would be successful must not neglect choosing and using the smooth sling-stones from the Bible brook. By prayer and practice he will hit to a hair's breadth, and not miss.

With regard to the interpretation of some of the Scripture passages referring to temperance, estimable men are inclined to differ. Well, let them agree to differ. Other passages are plain and direct enough, and there can be no possible mistake as to their meaning. Without the temperance advocate contending for more, I think these three points will be generally conceded:—1st. That the Bible condemns drunkenness. 2nd. That it commands temperance. 3rd. That it commands total abstinence. On this ground-work we have a wide field for operation. The fact of the Church of England Temperance Society opening all its meetings with prayer and a "Bible reading" shows how necessary it is that all conductors of such meetings should be carefully posted up as to the scriptural aspect of this question. Though all workers may not use Commentaries, there are many to whom they are acceptable, and some to whom they are exceedingly helpful. I have on my book-shelves a work called "The Temperance Bible Commentary." It is the joint production of the Rev. Dr. Lees and Rev. Dawson Burns. Mine is the third edition, with supplement. It is an exhaustive and rather pretentious volume of 450 pages, and deduces evidence on the temperance question from every book of the Old Testament, without exception, giving in all 493 passages. From the New Testament it quotes 144 passages, touching on every book except three or four of the shorter epistles. There is also an intermediate article on the connection of the Old and New Testaments, bearing chiefly on the Essenes as an abstinence sect. There is also a voluminous appendix, and a supplement of four distinct articles. This work gives at a glance the different versions, the criticism, and the exposition. To my mind there is, for all practical purposes, too much criticism and too little homiletic suggestiveness. For instance, on the first clause of Prov. xx. 1, "Wine is a mocker," the practical exposition is, "As applied to the wine that intoxicates (it applies to no other) this word symbolises the effect of such wine upon the drinker, either in inclining him to mock at serious things; or in the mockery it may (by a figure) be said to make of the good resolution he forms before partaking of it." I will, before closing, compare this with an exposition of the same passage from another work. There is no doubt that, in a critical discussion of the meaning of words, this volume would prove exceedingly useful, but its general tenor is far above the comprehension of an average temperance audience. In fact, it is altogether too scholarly. To the attentive reader, however, its pages here and there furnish a considerable amount of information, and its index proves that the authors have employed wide and patient research. This work has received commendations from Dr. Eliott, Bishop of Gloucester, Dr. Angus, and other eminent men. On the other hand, it has been subjected to a severe fire of criticism from several of the leading London journals. The *Athenaeum* says "the book is too long and very dry; nevertheless it may be useful to those who argue either side of the question, as containing a collection of all the passages. If it should happen that the teetotalers find a good deal to answer—and the moderate users to confirm—their views, that is the fault of the Bible, and not of Messrs. Lees and Burns." It is at once perceptible that such a notice as the above does not proceed from the total abstinence side of the house. But the *Spectator*, the *Echo*, and the *Rock*, all gave somewhat similar notices, all opining that the Commentary in question tried to prove too much. Those who would like to judge for themselves as to the usefulness and merit of the volume can easily procure it in Sydney. Mine cost me 7s., which is, I believe, its published price, and for that sum it can be bought at any of the leading booksellers. But about twelve months ago it appeared in a catalogue of books reduced in price for 4s., issued from the Bible Hall, George-street, Sydney. Possibly it is still obtainable there.

A less exhaustive and very handy volume is that issued by the Scottish Temperance League, entitled "Scripture Testimony against Intoxicating Wine," by Rev. W. Ritchie. It contains 340 pages, covering

every chapter, every one full of excellent helpful material. Its critical examination of words comes within the compass of every reader's mind. It is very suggestive in its mode of laying out its subjects. For instance, this is its homiletical treatment of Prov. xx. 1 (first clause), "Wine is a mocker." (1.) In approaching as a friend, and proving a foe. (2.) In offering pleasure and inflicting pain. (3.) In promising gain and entailing loss. (4.) In pleading for indulgence and concealing its end. (5.) In holding out hopes of deliverance, and keeping fast its victims to their ruin. The utterances following these heads are weighty with thought, and full of mellowness, as fruit-laden boughs. Besides treating of the various kinds of drinks mentioned in Scripture, and discussing the direct references, there is a chapter headed "Scripture Side-lights," in which the indirect evidence is fairly argued, I would say to every temperance-worker, by all means secure a copy of this really helpful and inexpensive work, for you can obtain it at George Robertson's, George-street, Sydney, in paper covers, for the modest sum of one shilling, and it will afford you material for a year or two.

There is another little work I am familiar with, which is not exactly a Bible Commentary, but is helpful in this particular branch of temperance work, "Clerical Testimony in favour of Total Abstinence." It may now be out of print, but it was obtainable at the Diocesan Book Depot for one shilling. It is the personal experience of 28 clergymen of the Church of England regarding the temperance question, being a reprint of 28 excellent papers, first published in the Church of England Temperance Magazine. It contains, among others, the utterances of the Dean of Carlisle, Canon Ellison, Rev. Robert Maguire, &c. Some of the papers illustrate a good deal of Scripture truth. In my next I will touch upon the subject of Temperance Biography.

F. S. W., Grenfell.

#### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The monthly meeting of the committee was held on Thursday, July 15th, at 4 p.m. Present: Rev. J. Barnier (in the chair), Rev. J. D. Ross (representative from Cootamundra), Messrs. C. Lewis and T. S. Shearston, and Clerical Secretary. The meeting having been opened with prayer, and the minutes read and confirmed, the Secretary reported that the petition to Parliament in support of the Licenses Suspension Act had not been presented, owing to the rapid passage of the bill through both Houses; but that, on the motion of the Rev. J. Barnier, the Synod had unanimously adopted a similar petition, which had been presented by Dr. Benwick, M.L.A. He further reported that, in accordance with the resolution passed at a special meeting held on the 2nd of June, a tea had been given to the officers and seamen of H.M. ships and addresses delivered. The meeting was most successful, the expenses amounting to £25. The hon. Treasurer reported a balance in hand on the 30th of June of £27 19s. 1d., and further sums received since that date £2 10s. 6d., making a total of £30 9s. 7d. The Rev. J. D. Ross reported that a most successful meeting had been held at Cootamundra, and a branch formed, of which he had been appointed representative. After some correspondence had been read from Cootamundra and Bowral, it was resolved that subscriptions should be asked for towards the expenses of the tea, in the form of special donations to the C. E. T. S. A resolution was passed offering the thanks of the society to the ladies and gentlemen who assisted; to the omnibus proprietors for vehicles, and to others who contributed. It was agreed to ask Canon Moreton to have the next quarterly meeting in St. Peter's schoolroom. The meeting was then adjourned.

A conference in connection with the C. E. T. S. was held in the Church Society's House on Thursday, July 27th, at 8 p.m. The Rev. A. W. Pain took the chair, and opened the meeting with prayers and a hymn from the Society's Manual. He also apologized for the absence of the secretaries, and spoke of the general work of the society. Several questions of importance were discussed, amongst which we may mention—"How to secure uniformity in the meetings (branch);" "How to make branch meetings attractive;" "The best time to hold meetings." Great interest was manifested. Revs. J. D. Langley, Hough, Taylor, Pain; Messrs. Shearston, Holdsworth, Monypenny, and others took part in the discussions. A paper on the "Temperance question," written by Rev. W. Browne, was read by Rev. W. Hough, as the writer was too ill to attend. The Chairman stated that the subject, "Work among Seamen," was to have been introduced by Mr. Shearston, but as the other subjects had occupied the whole evening, that subject would be brought forward on the next occasion. It was considered that conferences should be held frequently; a desire was generally expressed that another should be called immediately. The meeting closed about 10 o'clock, with a hymn and the benediction.

#### MOORE COLLEGE.

In pursuance of a plan of lectures on practical work to be given to the students by clergymen and laymen, a lecture was kindly given, on August 8th, by the Rev. J. Barnier, on the subject of "Temperance." After remarking that one of the first things which a clergyman ought to do on entering a new parish was to examine the state of the temperance question there, what the

public-houses were doing, and what was being done to counteract their influence, the lecturer proceeded to explain the working of the Church of England Temperance Society. He said that he believed it to be preferable, both for town and for country parishes, to any other temperance society. He laid stress on the freedom that it gives to the parochial associations. At the close of his lecture Mr. Barnier related incidents in his own experience which illustrated the great necessity that exists for every earnest Christian man to be up and doing in aid of this movement. Those who are interested in the work of temperance will be glad to hear that there is in the college an association of total abstainers, which has been joined by nearly all who have been at the college during the last year.

ORANGE.—On Monday evening an address on temperance work in England was delivered in Trinity schoolroom by the Rev. W. Acraman, M.A., Vicar of Chryt, a parish in Derbyshire, who is on a tour through the colonies. The chair was taken by W. T. Evans, Esq. About 100 persons were present. The rev. lecturer spoke for over an hour. He described the great progress of the temperance cause in England, showing that several bishops, a large number of clergymen, and thousands of laymen had formed themselves into societies. He instanced the usefulness of Bands of Hope, and referred at some length to the work among the young. He concluded an interesting address by illustrating in different ways the dangers of moderate drinking. The proceedings closed by a vote of thanks to the lecturer and the chairman, followed by a hymn and the benediction.

## NOTICES OF BOOKS.

#### THE DOCTRINE OF HOLY SCRIPTURE RESPECTING THE ATONEMENT.

By Thomas J. Crawford, D.D., F.R.S.E., Professor of Divinity in the University of Edinburgh. 2nd edition, 8vo., pp. 538. Blackwood and Sons, Edinburgh.

The principles upon which Dr. Crawford has pursued this very full and complete enquiry into the doctrine of the atonement are thus set out in the preface of the first edition:—"The atonement is a pure matter of revelation. Whether as regards the truth which it embodies, the principles on which it rests, or the ends to which it is conducive, we have no reliable means of information beyond what God has given us in His Word. In approaching such a subject our question ought ever to be, 'What is written in the Scriptures? How readest thou?' Nor can we be too careful lest we advance any position but such as, on full and fair enquiry, has been found to be either expressly set down in the Holy Scriptures, or by good and necessary consequence deducible from them." Accordingly he has chosen the inductive in preference to the ordinary dogmatic method of discussing the subject. After a defence of the method he has chosen he proceeds, in part I., occupying 200 pages of the book, to deal with those passages of the New Testament which speak of Christ as "dying for sinners," "dying for our sins," "bearing our sins," "made sin," "made a curse for us," which ascribe to Christ "restitution of sins" and "deliverance from death," which ascribe to the death of Christ "justification," "redemption," which speak of the death of Christ as "reconciling us to God," a "propitiation for our sins," which speak of Him as "a priest," "a representative," which represent the sufferings of Christ as sacrificial, which connect His sufferings with His intercession; which represent His mediation as procuring the Holy Spirit; which speak of Christ as delivering us from the dominion of Satan, and as obtaining for us eternal life. Then he takes up those passages which indicate the state of the Saviour's mind in the prospect and endurance of His sufferings; which speak of the mediation of Christ in relation to the free calls and offers of the gospel, and to the necessity of faith in Him; which speak of the mediatorial work and sufferings of Christ in relation to His covenant with the Father and His union with believers; which speak of the death of Christ as a manifestation of the love of God, as an example of patience and resignation, and as designed to promote our sanctification, ending with a concise summary result of His foregoing induction of scriptural testimonies.

Part II., occupying 84 pages, treats of the confirmatory evidence of the Old Testament respecting the atonement, and in its course reviews the non-expiatory theories regarding the Levitical sacrifices propounded by Bähr, Hofmann, Keil and Young.

Part III., comprising 115 pages, reviews the various theories respecting the sufferings of Christ, which have been proposed as substitutes for the Catholic doctrine of the atonement. It deals with the theory of martyrdom, of subserviency to the resurrection of Christ, of example, of manifestation of the divine character, of manifestation of the love of God, of self sacrifice, of sympathy or identification, and it considers the Arian, the realistic, and the rectoral or governmental theories. In doing so it brings under review the opinions on the atonement advocated by such writers as Maurice, Alford, McLeod Campbell, Robertson of Brighton, Young, Businell, &c., &c., and while in all endeavour the author admits the modicum of Scripture truth which any of these theories possess, he carefully and plainly shows where they diverge from the oracles of God. The remainder of the book is taken up with a review of the principal objections which have been urged against the scriptural doctrine of the atonement.

This is one of the most complete and satisfactory books in confirmation and defence of the orthodox view with which we are acquainted, and we believe that no one can carefully use it without the consciousness of being established in the Catholic faith.

ECCE CHRISTIANUS: or, Christ's Idea of the Christian Life. An attempt to ascertain the stature and power, mental, moral, spiritual, of a man formed as Christ intended. Holder and Stoughton, London, 1879.

This extract from the title page sufficiently indicates the object of the book. The writer is deeply impressed with the inadequate con-

ceptions of the possibilities of the Christian life which are current amongst those who name the name of Christ. He believes that, with most rare exceptions, the professors of the Christian faith do not see, and therefore do not attempt to reach, the glorious ideal of the man in Christ Jesus which God's word written sets before us. This he looks upon as a chief cause of our weakness in dealing with the scepticism of the age; for he understands that the real contention between sceptics and believers in revelation to be concerning the question, "which builds up the noblest and the holiest manhood, scepticism or Christianity." We think that this latter belief may perchance be true of some who are fighting on the side of infidelity, but the evidence which we possess does not permit us to believe that it is the chief, or even a common characteristic of its advocates. However, it is this conviction which has in great measure led to the present attempt to exhibit Christ's idea of the life of a Christian.

We do not think that many will be found to agree with all the author's positions, but we do think that no thoughtful Christian will rise from a perusal of the book without feeling humbled by a clearer sight of his own deficiencies, and by a fuller recognition of the fact that he has not been straitened in God, but that his failures have been the outcome of his own indolence and want of faith. These convictions, however produced, we conceive to be of no small advantage to any man.

We give two extracts as specimens of the author's style and mode of dealing with his subject. The first is taken from the chapter on Following the Lord Fully, and is specially aimed against the weakness of character exhibited by some Christians which led the late Dr. James Hamilton to speak of them as representative of the molasses order of Christians:—

"It is this avoidance of sanctified indignation which has made the Church of Christ, at least for some ages past, display only a feeble mediocrity. The Christian temper, as manifested by Christian men, has been a mild and benignant cowardice. Instead of the daring of Christian manhood, and the fire of a righteous indignation, we have had a soft blurring of all the stronger lineaments; and an increase in grace has been supposed to be evidenced by a meekness of disposition, and a feebleness of soul which looked upon all men as pretty much the same, and was especially careful to use no strong or severe expression against any. Christian culture has thus thrown a veil over everything, obscuring all excellencies, toning down all defects; depressing the mountains, minimising the shadows. Now if this be culture that cuts down all the highest and grandest things in us, that takes away the sharpness of moral distinctions, and that will allow no scope for the display of a holy wrath, then perish culture, for it is not according to the mind of Christ. A true cultivation and refinement will emphasize these distinctions, will set them in their sharpest outlines, will grave an eternal chasm as deep as the bottomless pit between right and wrong, will dare to paint villainy in its awful blackness, will show 'virtue in her shape most lovely,' will speak with the authority and fearlessness of a prophet of God."

The second exhibits the same robust conception of the ideal Christian, and is found under the heading of the Moral Value of Intellectual Power:—

"The only test of a man's goodness that we can apply is:—What is the amount of pressure that he can and will exert in order to make other men good? We cannot recognise inward virtue unless it shows itself in outward actions; and clearly where this inward virtue exists in any strength, it must become aggressive. Righteousness is a conquering power, it can never be satisfied until all men are subject to its lord. Its claims are infinite, and every good man must feel them so to be—what then is any man prepared to do in order to satisfy those claims? The answer to that question determines the measure of his goodness." R. T.

## CORRESPONDENCE.

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

#### TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD

SIR,—It was with very great pleasure I read the account of the work done in Northern Queensland by the Bishop in the Inter-Diocesan News of your first issue, and it then struck me that a Church of England Bush Missionary Society ought to be formed. Its work is quite distinct from that of the Church Society, but yet it would prove a very valuable auxiliary to it.

There is at present in this city a society called the Bush Mission, and it is I believe principally managed by dissenters. Now, as we possess a Church Missionary Society, a Church of England Temperance Society, a Church Society, a Lay Readers' Association, and other societies in connection with our church, why not a Bush Mission? For in districts in which the inhabitants are so scattered as the interior of New South Wales, settlers and others have not the privileges of public worship, and seldom see a minister of religion; but gladly avail themselves when opportunity occurs of having religious meetings. Others would live and die in complete ignorance of God but for the missionary. With these facts before them, surely the members of the Church of England will give this matter their earnest consideration, and take such steps as will make the Church of England Bush Missionary Society an accomplished fact.—Yours, &c.,

CHURCHMAN

Enmore, August, 1880.

#### TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

MR. EDITOR.—The other day, as I was sitting in an easy chair, I fancied that the original table at which Christ reclined, when He instituted the sacrament of the Lord's Supper, was offered for sale, and it was a question in my mind who should bid for it; or rather, perhaps, who, according to their teaching and opinions, could conscientiously buy it. Would or could the members of the Roman or

Greek Church bid for it? Would they introduce it into any of their churches in the place of their so-called altars, ancient and sacred as that table must be, supposing it to be in existence? I think not. Would, also, what are called the very High Church party place it in their churches? Would it ever be valued? Might it not teach doctrine contrary to their teaching? Were there two Christs present at the time of institut on—one reclining at the table, and one in the consecrated bread and wine? The table would not, I think, be bought by them. Could the Nonconformists then bid for it? They might, but if they did, they would value the table, not for the sake of its intrinsic value, but for the sake of Christ, whose disciples they profess to be. But if so, how is it they read the body of Christ, the church, into so many parts; and that any Christian professedly following the teaching of Christ can justify, or at any rate countenance, so many divisions is a mystery. Could the Churches of England and Ireland then conscientiously buy it? I think they could, for it is at the Lord's table they celebrate the Lord's Supper, and the Churches of England and Ireland are truly apostolic churches. If, Mr. Editor, you are willing to give this fancy a place in your paper, you will oblige yours, &c.,

A MEMBER OF THE CHURCH OF ENGLAND.  
Queensland, August, 1880.

## POETRY.

#### HOW DOTH DEATH SPEAK OF OUR BELOVED?

"The rain that falls upon the height  
Too gently to be called delight  
In the dark valley reappears  
As a wild cataract of tears:  
And love in life should strive to see  
Sometimes what love in death would be."  
COVENTRY PATMORE'S "Angel in the House."

How doth death speak of our beloved,  
When it has laid them low?  
When it has set its hallowing touch  
On speechless lip and brow?

It clothes their every gift and grace  
With radiance from the holiest place,  
With light as from an angel's face.

Recalling with resistless force,  
And tracing to their hidden source:  
Deeds scarcely noticed in their course:

This little loving fond device,  
That daily eat of sacrifice,  
Of which, too late, we learn the price.

Opening our weeping eyes to trace  
Simple, unnoticed kindness,  
Forgotten tones of tenderness,

Which evermore to us must be  
Sacred as hymns of infancy,  
Learned listening at a mother's knee.

Thus doth death speak of our beloved,  
When it has laid them low;  
Then let love antedate the work of death,  
And do this now.

Author of "The Schönberg-Cotta Family."

#### CYPRIAN ON FOLLOWING CHRIST'S EXAMPLE IN THE ADMINISTRATION OF THE LORD'S SUPPER.

If in the sacrifice which Christ offered none is to be followed but Christ, assuredly it behoves us to obey and do that which Christ did, and what he commanded to be done, since He himself says in the gospel, "If ye do whatsoever I command you, this is to be heard the Father also testifies from heaven, saying, 'This is my beloved Son; in whom I am well pleased; hear ye Him.'" Wherefore, if Christ alone must be heard, we ought not to give heed to what another before us may have thought was to be done, but what Christ, who is before all, first did. Neither is it becoming to follow the practice of man but the truth of God; since God speaks by Isaiah the prophet, and says, "In vain do they worship me, teaching the commandments and doctrines of men." And again, the Lord in the gospel repeats this same saying, and says, "Ye reject the commandment of God, that ye may keep your own tradition." Moreover, in another place, he establishes it, saying, "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." But if we may not break even the least of the Lord's commandments, how much rather is it forbidden to infringe such important ones, so great, so pertaining to the very sacrament of our Lord's passion and our own redemption, or to change it by human tradition into anything else than what was divinely appointed. Ep. lxii.

SUNDAY-SCHOOLS first originated in Gloucester. On the occasion of their centenary, a statue of Robert Raikes was to be unveiled in that city.

Beware of two extremes that often cause divisions: captivity to custom, on the one hand, and affectation of novelty on the other.—Archbishop Leighton.

DR. GUTHRIE'S BELLS.

A benevolent old lady staying at Edinburgh, noticed a very lofty attic in High-street, near Dr. Guthrie's church. The thought struck her that there might be some poor lonely creature living in one of those upper stories whom no one visited, so lifting up her heart to God for His guidance and blessing, she began her investigation. After ascending the innumerable stairs of the house, she reached the top story, where the poorest people lived.

Knocking at one of the doors, she was answered by an old woman, who, opening it very cautiously, asked what the stranger wanted. "I want to see you," said the lady. "No one ever comes here, or wants to see me," replied the woman. "Well," rejoined the kind stranger, "that is just the reason why I wish to see you." Then the cautious old woman opened the door, and let the lady into her little room, which only contained enough furniture for the bare necessities of its aged inmate. The only seats were a rocking-chair and a stool, and Lady L., taking the stool, made the old woman rest herself over the fire in her rocking-chair.

After a few kind words, the lady said: "I am not going to ask you, my friend, if you know the Lord, but I should like to hear if you can tell me anything to show that the Lord knows you, and has found you out in your lonely room." The old woman's face brightened up at once. "Yes, I can," she replied; "and I will tell you all about it, though I have never told any one before. If He had not known and sought me, I should never have known Him, for I lived like a heathen in this room. I have had many troubles and lost my all; and not having a friend or any one to love me, I shut myself up in my own misery, and did not want to know any neighbours. Week days and Sundays were all alike and dark to me. I never went anywhere, I lived just as if I had no soul. And thus, I should have lived and died, had not the Lord had mercy upon me."

"And how did He awaken you from your state of spiritual death?"

"By Dr. Guthrie's bells," replied the old woman. "When they rung on Sundays I used to wish they would leave off—they troubled me. They seemed calling to me, till at last I could not bear it any longer: so one day I put on my shawl and went into the church, just to get peace, as it were from the bells."

"Well, and how did you like what you heard?"

"Not at all. I came home very angry with Dr. Guthrie, for, as I stood in the aisle, he preached all his sermon about me, and I determined never to go and hear him again. But when the next Sunday came, the bells tormented me more than ever. I was forced to go; and again I came home feeling what a great sinner I was; and thus I continued from week to week, and then I had a dream which cut down all my hopes. I seemed to be in a square place, whence a number of flowers in pots were standing, and in the middle of them I saw Dr. Guthrie with a water-pot. He went around and watered every plant until he came to one which I thought meant me; and then he stood still, and said in a solemn voice, 'It is no good watering this, for it has no roots,' and he passed me by. And when I awoke I felt what a dreadful state I was in."

And thus the arrow of conviction entered this poor woman's heart, till He who had wounded her in love was pleased to heal her wound with the atoning blood of Jesus Christ.

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On behalf of the Diocesan Council, MATHEW B. HALE, Bishop, President.

August 17, 1880.

A MEETING of Ministers and Teachers of all City and Suburban Sunday Schools will be held in the

PROTESTANT HALL, on MONDAY, 20TH SEPTEMBER.

J. H. GOODLETT, Esq., will take the chair at 7.30 p.m.

BUSINESS:—To receive Report of the Provisional Committee, and for the adoption of Rules drawn up by them.

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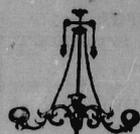
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PUBLISHED MONTHLY.

VOL. I.—No. 4.

SYDNEY, FRIDAY, OCTOBER 1st, 1880.

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## NOTICES TO CORRESPONDENTS, &c.

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

All clergymen sending the names of SIX subscribers to the RECORD  
will be placed on the FREE LIST.

As the first quarter is now ended, payments are expected.  
Any subscriber not receiving the paper when due is requested to  
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.  
All communications of a literary nature intended for insertion  
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
172, PITT-STREET. No correspondence will be published which does  
not furnish the Editor with the name and address of the writer,  
not necessarily for publication. The Editor cannot undertake to  
return manuscript in any case. Communications should be for-  
warded not later than the 21st of the month, to insure their insertion  
in the next issue.

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

## THE EIGHT DAYS' MISSION.

An event of so much importance, in connection with  
the Spiritual life of the church in Sydney, ought not to  
pass away without special notice at our hands. Else-  
where in our columns will be found interesting details of  
the work which has been carried on in different parishes.  
And they will be found encouraging and strengthening.  
In the main the hopes and expectations of those who have  
been engaged in them have not been disappointed. If  
there have not been many careless and ungodly livers  
brought to repentance, we understand there have been  
some remarkable instances. If the work has been of a  
quieter and less sensational character, we are led to  
believe that it has been deeper and more spiritual.

Unfortunately, it has not fallen to our lot to verify, by  
personal observation, the apparent results which we  
chronicle. But there are facts which are patent to all  
who choose to make enquiry. The congregations have  
been large and increasing, although the weather was  
unfavourable. The prayer meetings at seven o'clock  
every morning were more numerous attended. There  
was a devout and serious spirit visible in them. The two  
afternoon meetings in the Church Society House were  
very large, earnest, and evidently anxious for spiritual  
good. And the overflowing meeting in the Masonic Hall  
on Monday evening, was one of the most solemn, earnest,

and heart-united meetings, which we have ever witnessed  
in this city.

What the eventual gains may be to the church, in the  
increase of spiritual life, no one can at present safely  
affirm; there always are, and will be, at such times, hopes  
which are not realised; cases of apparent conversion  
which turn out to be unreal; and others of individuals  
who pass through many phases of religious experience  
before they finally settle down into stable Christians.  
Emotional feeling in some runs high, and under the  
excitement of the season, young people especially are not  
seldom led to think they have decided upon serving  
Christ, when, if they knew their own hearts, they would  
perceive that they only have inclinations to do so, which  
after a time will vanish away unless they are sustained  
and strengthened by prayer and watchfulness, and a care-  
ful use of the means of grace.

This every experienced minister of Christ understands.  
And it is only what is so clearly portrayed in that wonder-  
fully prophetic parable of the Sower. The scenes of that  
word-picture are enacted in every age in every country,  
and nation, and town, and congregation, in which the  
word of the gospel is sown. And we must, therefore,  
always deduct very considerably from the amount of  
seeming results to ascertain those which are likely to be  
real and lasting. Nevertheless, if only a few are benefited  
in the highest sense, by being turned from darkness to  
light, and brought to the saving knowledge of the  
Redeemer, there is abundant cause for thankfulness and  
praise. Each soul saved is so much gained from the  
domain of Satan, and becomes a ground of rejoicing in  
the kingdom of God—alike on earth and in Heaven.

It is not only, however, in the conversion of those who  
are living in sinful indifference that the benefit of such  
missions consists. They have tended, and may be made  
perhaps yet more to tend, to the quickening of the  
spiritual life of real Christians. Some instances of this  
have fallen within our own knowledge, and of many  
others we have been assured. If this be so, it is an end  
to be aimed at; and if it can be secured by such means,  
then we do not very well see how the conclusion can be  
resisted, that they ought to be applied to that purpose.

There is, however, after all a large portion of the  
population in our cities and more densely peopled towns  
who are not touched by any such efforts as these. And  
the problem has yet to be solved by what means the  
gospel can be brought home to them, so that they shall  
be without excuse, if they reject it, and those to whose  
spiritual oversight they are committed may be free from  
the guilt of neglecting them. We are not prepared in  
this article to deal fully with this solemn question: but  
we do suggest it for the serious and searching considera-  
tion of the church, both laity and clergy. We regard it  
as a question which ought not to be blinked or passed  
over any longer. It is quite as important as the question  
of Sunday-schools; if it is not even more so. For so long  
as our Sunday scholars are surrounded in their homes  
and neighbourhoods by irreligion and immorality—often  
of the very worst kind—how can we expect them to  
escape the contaminating influences in the midst of which  
they live, and to act upon the principles which are taught  
in the school?

It has long appeared to us that one of the means which  
the church ought to employ is a system of well-ordered  
out-door preaching. We have no sympathy with much