

As to the order of these events, whether the conversion of Israel will precede their restoration, or whether they will return in unbelief, very different opinions have been held. It appears most probable that the view taken by Mr. Molyneux, so clearly illustrated by Mr. Goodhart in the late Advent Conference at Midbury, is the correct one—that there will be a partial restoration of the Jews in a state of unbelief. Observe the description in Ezekiel xxii. 19, 20 of a partial restoration in unbelief and under punishment: "Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." This is the time of Jacob's trouble. (See Jer. xxx. 7.)

Now if we are Israelites, and expect Israel's earthly portion as a nation, we must look forward to going through this tribulation, which will be so severe, that two-thirds of the nation will perish in it. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people, and they shall say, The Lord is my God." (Zech. xiii. 8, 9.) Many Anglo-Saxons are unconverted, and if they could prove they were Israelites they would go and occupy the land. If so, all that return before Christ comes will be exposed to this terror and havoc. Many perish in the siege. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. xiv. 2.) Half go into captivity. Two-thirds "in all the land" are cut off; only the remnant, one-third, reserved for blessing. They see Him whom they have pierced by their rejection and insult.

To this corresponds Matthew xiii. 41, 42: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." So here you see there will be a terrible devastation in Jerusalem and among the Jews, as taught in Zechariah xii. xiii. and xiv. which troubles will fall very heavily on Judea. Then in Ezekiel xx. 38 we find again that the land will be purged of rebels, and here it is Israel is mentioned distinctly; so that whether we speak of the Jews or of Israel, they will, when restored, pass through terrible and fearful desolation and woe.

How then can we desire that the English people should become Anglo-Ephraimites? It would simply be ruin and utter destruction to the vast number of unconverted Englishmen. This appears one conclusive reason against believing that we are Israelites. Notice also in the chapter we have quoted that it is *after* the destruction of the confederation of nations against Jerusalem, headed by Antichrist, that the restoration of the Israelites to their own land will take place: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock accustomed to the yoke; I turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." (Jer. xxxi. 18-21.)

DIocese OF BATHURST.

THE BISHOP OF BATHURST'S RECENT TOUR.

At the annual meeting of the Bathurst Church Society, the Bishop gave the following interesting account of his recent visitation of this immense diocese. He said, When first he arrived, about ten years since, he had taken stock of the position, and was impressed with the idea that he had entered upon a work of greater magnitude than was possible for him to carry out either to his own satisfaction or the satisfaction of anyone concerned; and the longer he remained the more convinced he became that his first view was a correct one. Most of them knew that the interior was then without the advantage of religious services, and only occasionally had a visit from a clergyman; but he had succeeded in about doubling the number of clergymen; and he had founded fifteen churches in the diocese, but he was thankful to state that fifty-six new ones had been erected, and no less than seventeen new parsonage houses. He had a taste of the bad roads when he first came, for his buggy got stuck in the mud at Bowenfels, and he looked upon that event as emblematical of his course as Bishop of the diocese. His recent visit to the interior was one of difficulty, and as his visitations had all been arranged beforehand, he was compelled to leave one place in time to reach the other, notwithstanding any inconvenience or risk that might arise. He started on Easter Eve, and officiated at Orange, where he was much gratified at the large congregations which assembled in the handsome new church which had been erected. He was also pleased with the Sunday school, a better than which he was not acquainted with. Encouraged by Cobb and Co.'s coach he went on to Forbes, calling at Eugowra by the way, where the people welcomed him at a tea. In Forbes he found they had erected a handsome church and parsonage, under the admirable supervision of the Rev. Mr. Dunstan. Having confirmed 46 candidates at Forbes, he proceeded to Cundobolin, where he had the pleasure of opening a fine church building. Then proceeding

to Cudgellico, where he saw what he never expected to see in Australia—a real lake, eight miles long and three miles wide—and where he was entertained at a tea meeting, at which every living soul attended. The parish of Hillstone, one of considerable extent, and under the charge of Mr. Williams, was next visited, and he was surprised at the change which had been made there. When he came to the diocese the whole of the vast region there was waterless, and he thought it would never have been settled; but it had all been taken up by squatters, who had put down tanks and settled there, the Government also having put down wells where stock could be watered in dry seasons. After a journey thence of 256 miles, he arrived at Wilcannia, a place of some importance, where Mr. Steele officiated as a police magistrate. He noticed one remarkable thing here, namely, that the houses were built of stone having the appearance of white marble. There he found a handsome church in course of erection, and received a hearty welcome. He had not been in Wilcannia two minutes before a perfect deluge of rain came down, and for some time he was completely water-bound, the people saying that he could not possibly get away from there except by means of a balloon or a steamer. The balloon did not turn up, but the steamer did, and upon that steamer, which was a kind of floating store, he visited the stations along the river, which he could not have reached by land. As an illustration of the impassable nature of the country, he mentioned that one wagon containing four persons had not proceeded more than 100 yards from its starting point before it got into deep water, and the horses had to swim, the occupants of the vehicle having to put their watches into their hats for safety; one buggy had been lost altogether, as also had the mailman's horse. After great difficulty he managed to get across to Cobarr, one of the finest places in Australia, on one occasion having to walk three miles in front of the horses to find the road in the darkness. The people had built a church and a substantial parsonage, and were very pleased to see him, members of all denominations coming out to meet him on the road. Returning to Bourke, he thought he would be compelled to take steamer for Adelaide in order to get back to Bathurst, thus taking a journey of a couple of thousand miles to get to a place 300 miles distant; but the weather cleared and he started on the return journey, coming down to Warren, which was doing well under the care of the Rev. Mr. Price, and holding service at Gongolgan, Cannonbar, on the way. From Warren he proceeded to Dubbo, and after holding confirmation service there he proceeded on to Wellington, reaching that town in time to witness the arrival of the first train at the opening of the railway line. The church was indebted to the extension of the railway lines for power to more easily accomplish work at a distance. He had gone through all the parishes, and with one exception their condition gave him unfeigned satisfaction. He did not think that any other Bishop of an Australian diocese could say the same. However, the funds were inadequate in many places, and that was why they wanted the people to do more for the Church Society. He thought more was not done because the claims of the society were not brought forward sufficiently. They required funds to educate those who were entering the ranks of the clergy, so that they might be abreast of the age, and complete their secular education before going under the ecclesiastical tutors. He was satisfied with the clergy as a whole, and he could send a challenge to any diocese to show better work than was done here by the Clergy, with the co-operation of the people. He was pleased at the large attendance that evening, and he hoped the result would be, increased subscriptions towards that society, without which, he had no hesitation in saying, church work in many places would collapse.

"I . . . WITH THREE."

Isaiah x'i. 10.

I . . . with thee!"—Thy Father saith it,
In His loving tenderness;
With thee waking,
With thee sleeping,
With thee sewing, with thee reaping.

I . . . with thee!"—Thy Saviour saith it,
With a fellow sympathy;
With thee daily,
With thee hourly,
When dark doubts and foes distress thee.

I . . . with thee!"—The Spirit saith it,
With abiding faithfulness,
With thee working,
With thee resting,
With thee when in prayer thou'rt wrestling.

I . . . with thee!"—The Great Jehovah.
Father, Son, and Spirit—One,
With thee singing,
With thee sighing,
With thee living, with thee dying.

I . . . with thee!"—now trust and praise.

CECILIA HAVERGAL, in *Dicine Life*.

Printed and Published for the Proprietors, by Moss & BURROUGHS, King-street, next the Wesleyan Church, Newtown.

THE Church of England Record.

PUBLISHED MONTHLY.

VOL. I.—No. 2. SYDNEY, MONDAY, AUGUST 2ND, 1880.

6d. PER COPY or 5s. per annum in advance.

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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. 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 forwarded not later than the 21st of the month, to insure their insertion in the next issue.

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

J. T. H.—Thanks for your contribution. COOTAMUNDRA.—St. Andrew's.—Meetings of the C.E.T.S. Committee crowded out.

WHAT ARE WE DOING?

WE have often been told, in eloquent and impressive language, that Britain's colonial empire, including these southern lands, has been bestowed upon her, in the providence of the Most High, not for her own selfish aggrandisement, but for the extension of His kingdom on the earth. That to her to whom has been given, since she emerged from the darkness of mediæval ignorance and superstition, to possess the fullest light of gospel truth, the task has been committed of enlightening other nations, and diffusing that light throughout the world. We firmly believe this to be both her privilege and her responsibility.

But if it be so, may we not ask whether she, and her sons and daughters in the colonies, have yet realised, in any just degree, the duties which have devolved upon them. And in this colony, with which we are more immediately concerned, what are we doing to fulfil our part in the great and glorious enterprise?

We thankfully recognise what has been accomplished in laying the foundations of the Christian Church amongst us; and considering the difficulties which had to be surmounted, we admit that much has been done. We look back on the past history of the colony in this respect with feelings of deep thankfulness; and upon the labours of those who, in days which are gone, "bore the burden and heat of the day," as no slight evidence of the power of the gospel. And we mark, in the expansion and development of the church during the last quarter of a

century, a proof that *Christ* is with us of a truth. But we cannot shut our eyes to the work which still needs to be done, nor to the want of men and means for doing it. The building up of the church proceeds at a rate much too slow to satisfy our requirements, and we therefore put it to the members of the church to ask themselves—"What are we doing?"

We are not at all disposed to rest content with things as they are. We believe that not only is there need of much greater progress, but that there is a power in our congregations, and in the church generally, to produce it, if they can only be induced to feel its importance and to bestir themselves. Intelligence has just reached us from England of one of our great missionary societies (the C. M. S.) having received an accession of £25,000 to its income last year, by the self-denying efforts of its numerous friends. It was no doubt a special effort, made with the special object of meeting a deficiency which the large expenditure of two previous years had caused. But it proves this: That where Christian people have a good cause at heart, and are aroused to feel its importance, they will not rest without efforts, and will deny themselves and give liberally to carry it into effect.

This is the spirit which we want to see evoked amongst us at the present time. There are many good works in hand, and others waiting to be undertaken. But they languish for want of a deeper conviction in the minds of our people of their importance and necessity. They do not feel that necessity as they ought; and they therefore do not give as they would, if the immense interests at stake were vividly before their minds.

We take for illustration, the Church Society for the Diocese of Sydney. What are its objects? To supply all the destitute parts of the diocese with the means of grace. It proposes to help in providing clergymen, catechists, churches and parsonages, where they are needed, and so to surround our people with the ordinances of the gospel, with a view to their salvation. But it is at present straitened for want of funds. Not because less is contributed than formerly, but because the demands are continually increasing, and funds are not provided commensurate with those demands. The regular income was never larger than during the last year. But how is it possible, without an increased revenue, to meet ever-growing necessities? The thing that is wanted is that the momentousness of the work of the society to the spiritual welfare of the colony should be more fully realised; and the peril to the souls of men, if they are left unprovided with gospel preaching and gospel ordinances. But is it not too true that many of those who possess these privileges, and would think it a hard thing to be deprived of them, forget the needs of their brethren, without Churches, without Ministers, without Sunday-schools and other means of grace, and sit down contented with their own position? How very few of those who call themselves churchmen are found amongst the regular subscribers to the society, or show in any public or open manner their sympathy with it. Take in almost any congregation those who regularly frequent the house of God, as seatholders, or occupiers of sittings, and it is a question whether one in five will be found contributors to this great church extension society.

We look abroad into other colonies, and we find the church extension fund in the same plight, and sometimes worse. Men do not rise to the occasions which present

themselves, nor give in any degree adequate to their powers and responsibilities.

Suppose the old law, which was not exclusively Jewish, for it existed long before Judaism, and was found in other countries and nations than those that were Judaic, were brought into practice again—the law of giving the tenth to God—What an enormous increase there would be in the means for extending religion, and building up the church of Christ! We admit that no such law is laid down by our Lord, as binding upon his followers. And we can easily see that, considering all the vicissitudes which the church would have to pass through during its earthly pilgrimage, it would not have been applicable. But—other things being equal—ought not the higher motives of the gospel to be more powerful than those of the law? Ought not the love of Christ to produce in those who accept Him for their Saviour, to render them even larger givers than were the Jews of old, to objects connected with His glory? Some we know there have been who thus acted. Bishop Wilson, the good Bishop of Sodor and Man, began with giving a tenth, and increased his proportion till it reached one-fifth of his income for good works. And we are aware of some now, who adopt the same principle; who, if they are in one sense, poorer, are nevertheless no losers by what they give to God; and one day they will reap a rich reward, though they seek it not in return for what they do. We wish many more would follow their example. And then there would be no need for any of these spurious methods of extracting money from unwilling pockets which have come into such common use, and degrade the name of charity, while they deceive those who imagine they are giving to the cause of Christ. Judging by modern experience of the ways in which money is raised for religious and charitable objects, we are compelled to say that voluntarism is a very sluggish creature, and needs a large amount of stimulating to wake it up into necessary action. You have to ply it with something sensational, to arouse its energies with what is dazzling, brilliant, or startling, and then keep it alive with the amusements of fancy bazaars, sacred or secular concerts, lotteries, Bruce auctions, and things of that sort. And as soon as such stimulants are withdrawn, it returns to its normal condition, until another course of galvanic action is resorted to.

We are decidedly of opinion that these are very unhealthy symptoms in our present schemes of obtaining means for building up the church. They are too much like the world in that which is not good. And we strongly counsel our fellow Christians to resort to sounder principles, and let every member of Christ's body ask himself what he ought to do for his Master, bearing in mind what that Master has done for him. If he does so conscientiously, he will find that he has powers of usefulness, besides those of giving, far beyond what he has known of. He will discover that he has an influence which he can exert in the sphere he occupies, capacities for action in doing good and restraining evil, in his every day life, of which he never dreamt before; and that if he only sets himself to use this influence, and to develop these capacities, he will become one amongst many workers, who, like the coral insects under the mighty ocean, are building up, unobserved perhaps by human eyes, beautiful spots of spiritual verdure on which the eye of God dwells with delight.

Let us think of the mighty work before us in these lands. These colonies may well be regarded as incipient nations; and is it not the duty of the church to do her utmost that they shall be Christian and Protestant, and leavened with the truths of revelation? Their growth will probably be much more rapid in future. The older countries of the world are sending forth their teeming populations to find homes in the new. And as the triumphs of science and art have now brought us so much nearer to the old, we may expect that much larger numbers will find their way to these southern lands, to discover or to unfold the material wealth which in so many different forms they contain. Let us remember that it is incumbent upon us to provide that they shall find themselves surrounded, as they come and settle in our midst, with all those Christian influences and

principles which will guard them from the wild theories of materialism, from the miserable negations of infidelity, from the wretched superstitions of medievalism, and build them up in an intelligent, reasonable, manly faith—such as we hold in the Church of England.

In view of such responsibilities as these—let every member of the church ask himself—what am I doing?

WHERE AND WHAT IS ST. PAUL'S COLLEGE?

We are afraid that no inconsiderable number of the members of the Church of England in New South Wales might find themselves at a loss if asked to give a clear and accurate answer to the above questions. Perhaps they would have a hazy idea that the college is situated somewhere in the neighbourhood of the University of Sydney, and is tied to that institution by some sort of bond. They might know, from their daily newspaper, that this college is in receipt of an annual allowance from the public funds; and that in certain quarters a desire exists to relieve the State of this semi-religious obligation. But we doubt whether they know much about the true character of the college thus threatened; or whether their consciences give them much uneasiness on the score of neglecting an institution which is capable of doing valuable work in connection with the Church of England for generations to come.

If we are right in our surmise that Churchmen at large are very imperfectly acquainted with the condition and objects of St. Paul's College, we shall be more than justified in helping to disseminate information on the subject. The college is finely situated on a part of the University Reserve. Its existing buildings cost about £30,000. Of this sum one half was raised by private subscription, and the other half was contributed by Government. The portion of the original plan which has been completed consists of dining hall, lecture rooms, library, rooms for forty students, and ample offices for servants. The Chapel and Warden's Lodge have not been built. The room intended for the library is used as a Chapel; and a number of the rooms intended for students are occupied by the Warden. A sum of nearly £5000 could still be claimed from the Government towards completing the building, if an equal sum were raised for the same purpose by private subscription. The style and material of the college are well worthy of the high object which its promoters had in view.

The college is forbidden by law to receive any but students who matriculate and attend lectures at the University of Sydney. By its connection with the Church of England, it is of course further limited to undergraduates who belong to that church. Now it is a matter of common notoriety that, so far as numbers go, the University of Sydney has greatly disappointed the expectations of those who took an active part in setting it on foot. At the recent Commemoration of the Chancellor Sir William Manning, bemoaned the thin attendance of students at the University in past years, and reminded his hearers of the strong language of His Excellency Sir Hercules Robinson to the same effect. What follows then from this scantiness of students at the University? Obviously it follows that a college which was built on the expectation of the University being largely attended must have suffered severely from the non-fulfilment of this expectation. And why has not this expectation been fulfilled? Sir William Manning lays the chief blame at the door of the State. He maintains that the public endowment of the University has been too small to give it a fair chance of success. More funds from the State would have enabled the University to teach more subjects. The teaching of more subjects would have attracted more students. Then all would have been well with the University; and then, too, St. Paul's College would have stood a good chance of filling its rooms.

The number of students at the University is now somewhat on the increase; but at St. Paul's College the number is still only seven, and this in spite of the fact that much has been lately done to increase its attractiveness and utility to students. The reason of this is that many of the students who belong to the Church of England are now joining the Presbyterian College. In that college the "struggle for life" is carried on at a charge of £50 a year. Its students are, from a religious point of view, of a miscellaneous character. "They are of different denominations," says the *Presbyterian* in a leading article on St. Andrew's College, "barely a half being Presbyterians!" Truly a curious ad-

mission. Here is an ostensibly denominational college pluming itself on containing some nine or ten students of its own creed, and an equal number of recruits from other denominations at random. It may be that in the event of an attack on the college endowments, the managers of St. Andrew's are hoping to plead in their own behalf the highly unsectarian character of their so-called denominational college. But whatever may be said of their policy in admitting students for whom another college is already in existence, and assuming the legality of such a course, there is at least a flavour of unselfishness in these strenuous efforts to provide cheap accommodation at the University for the members of churches other than their own. We trust, however, that the friends of St. Paul's College will not desire to imitate their liberality. No reasonable person will regard an annual charge of £70 as being too high a price for the advantages which are offered at St. Paul's. If Churchmen prefer to shelter themselves beneath the mantle of a comprehensive Presbyterianism at a lower figure, it does not follow that the Fellows of St. Paul's should try and lure them back to their allegiance by any sacrifice of the standard of collegiate life at which they have hitherto been aiming. The great want of the college is a Sustainment Fund. Such a fund would enable the fees to be lowered, if that were thought desirable, without any lowering in other respects of the present standard of management. If we must despair of such a fund being raised, then too it may be doubted whether the college can long survive a victory on the part of those who are striving to withdraw its annual allowance from the State.

Perhaps we may remind our readers, in conclusion, that the college whose claims on their attention we are urging is not an institution intended for the professional training of future clergymen. It is meant for the use of Church of England students at the University, whatever may be their purposed work in life. The main object before each student is the attainment of a University degree. While he pursues this object, the college provides him with a convenient place of residence, under certain rules of discipline, together with assistance in his work, and the religious element of Service in the Chapel, and lectures on the Bible and Church History. Should it turn out that church feeling is too lax to bear the strain of supporting this college through its time of difficulty it is to be feared that a day will come, when its loss will be regretted, but when it cannot be restored.

THE MONTH.

THE Sunday-school has probably come more prominently before the minds of the people during the last month than ever before. The great work which has been done by this voluntary agency has been before the public more, perhaps, in the last few weeks than in all the hundred years of the existence of Sunday-schools. We have had two distinct commemorations—one of a united character, the other confined to the Church of England in connection with the Sunday-school Institute. Fortunately the two did not clash, as the one was held a week before the other. Great success attended all the gatherings. Sermons have been preached upon the subject in almost all the churches of Sydney; conferences of teachers, superintendents, and ministers have been held, which have proved most helpful and interesting, and which, we are sure, will tend to give an immense impetus to Sunday-school work, and raise the character of the teaching which is imparted. The most imposing demonstration in connection with the centenary movement was that of the united schools in the Garden Palace on Saturday, the 26th of June. Sixty schools formed in the procession from Hyde Park, where the children assembled, to the building. The whole of the space from the organ to the fountain was occupied by children and teachers. Well-known hymns were sung with great spirit and good effect. The sight is one which we shall probably never see again, and was calculated to inspire all who beheld it with a sense of the responsibility, privilege, and honour conferred upon the Sunday-school teachers. From those 11,000 children, in a few years, will come the fathers, mothers, the business men, the

mechanics, of our city. If the teachers of these children are faithful to their God and to the trust which he has committed to them, the next generation will breathe a different moral and spiritual atmosphere from that in which we live. God grant that it may be so—that the teachers in our Sunday-schools may not regard their work as a kind of Sunday pastime, but, as it really is, a ministry committed to them by the Lord Jesus; a ministry as solemn as that of the clergyman, and for the fulfilment of which they must give an account.

THE Synod closed an animated and not unprofitable session on Wednesday, the 30th of June. There was not much done in the way of actual legislation. The Superannuation Ordinance was amended, so as to admit any clergyman who wishes to avail himself of its provisions without the fee of £10. A resolution was passed affirming the desirability of the church availing itself, as far as possible, of the provision made in the Public Instruction Act for giving religious instruction to the children of the Church of England in the Public schools. The report of the Committee on Sunday-schools was adopted, and the various recommendations contained therein were accepted with some amendments. The service rendered by the Lay Readers' Association was warmly acknowledged. The Synod gave a decided opinion upon the question of evening communion, which was raised by one member, who moved that such a practice was contrary to "ancient custom," and to the "rubrics of the church." The attempt to prove his case quite failed, and the motion was negatived most distinctly, only two voting with the mover and seconder. Other attempts to decry evangelical religion and exalt sacramentalism signally failed. The Synod is to be congratulated upon the sound Protestant spirit which animated it all through its proceedings. We have nothing to fear from Ritualism while the present Synod lasts.

RECENT events have brought to light the fact that a branch of the English Church Union is in existence in this diocese. It has been duly established, with a president at its head. The membership, we are glad to say, is small, consisting principally of laymen without much influence. It is well that our readers should know what the character of this institution is, and we hope shortly to lay before them some facts connected with its past history. In the meantime we may inform them that its great object is to "unprotestantize the Church of England," and introduce the worst errors of the Church of Rome. Many of its members signed the celebrated petition in favour of the confessional. It is condemned by the Archbishop of Canterbury and the leading members of the episcopal bench in England. One prelate declared, in a charge delivered to his clergy, that the success of the E. C. U. meant the destruction of the Church of England, and that its very existence was a "menace to the legitimate government of the church"—"*Verbum sat sapienti.*"

THE condition of the neighbouring colony of Victoria has not been an enviable one for some years past. Its political disturbances are known to all, and the evil effects of misgovernment are manifest in the depression and discontent which prevail on all sides. It was thought that the tide had turned when the Berry Ministry was displaced and wiser and more honest men succeeded to office. But the new Government has been wrecked over the Reform Bill, and once more our neighbours are in the thick of political strife.

ANOTHER source of trouble has been the defiant attitude of the Kelly gang. For years they have set all authority at defiance, and were constrained by no consideration whatever in their deeds of plunder and bloodshed. But an end has come to their wretched career, and we have in it an illustration of the truth enunciated by the wise man, "the way of transgressors is hard."

MR. MATTHEW BURNETT, the successful temperance reformer, has been doing good work in South Australia. He has been labouring there for some months past, and great blessing has followed his efforts. We understand that he intends paying New South Wales a

visit. When he comes he may rely upon receiving a hearty welcome, and earnest co-operation in his great crusade. He was for some time in Victoria before going to South Australia, and testimony on all sides was borne to the genuineness of his work there.

THE present Session of Parliament closed on the 13th ultimo, with all the usual ceremonies. Measures affecting the most important interests have been passed. We trust that time may prove that these are calculated to promote the best welfare of the country. One of these, "The Suspensory Licensing Bill," we hail with unmingled satisfaction. No new licenses for public-houses will be granted in the county of Cumberland for 12 months.

THE Rev. J. D. Langley has entered earnestly upon his new work as organising secretary of the Church Society. He has placed himself in communication with the clergy of the diocese, with a view of obtaining information as to how he can best promote the cause of the society in each district. We trust that both clergy and laity in every parish will aid Mr. Langley in his effort to make more effective this useful institution.

THE Rev. J. Hargrave has entered upon his duties as *locum tenens* for the Rev. J. D. Langley, at St. David's, and the Rev. F. Elder has removed from the populous parish of St. Peters, Woolloomooloo, to the quiet district of Shoalhaven. The Rev. G. McIntosh has left St. Michael's curacy to take charge of Lane Cove. We pray that the blessing of the Lord may rest upon these brethren in their new spheres of labour.

THE University has again held its annual commemoration. The ceremony was of the usual character. There was a very large attendance of the leading residents of the city, who seemed to take a deep interest in the proceedings. We are rejoiced to find that the advantages of the University are being more largely embraced by our Australian youth, and also that the authorities are endeavouring in every way to popularise the institution and make it more useful. There is, however, a want of money, which certainly should not be the case. A large legacy has been left by a gentleman who recently died in England, and who was formerly a resident of Sydney. This, however, is not at present available, but when it does come it will be exceedingly useful, and will lessen considerably the difficulties of those who are now struggling to make the University efficient.

PREPARATIONS for the eight days' mission in September are going on with great spirit. Special tracts are being distributed, and every agency which can excite an interest in the approaching solemn season is being called into operation. A plan of exchange for the usual week day services has been arranged, so that a special preacher will every week speak upon the subject to those congregations interested in the work. We earnestly request our readers to make this mission a subject of daily prayer, both in private and in the family. God has already given the movement the stamp of his approval, and we confidently expect that large and abiding blessing will be the result of this effort to "bring in sheaves." Interesting letters have been received from some of the mission preachers, who are looking for the power and grace which can alone enable them to "fulfil their ministry."

THE Orient line of steamers is keeping up its reputation. The Orient has made an excellent run from Australia, and the Potosi has accomplished an extraordinary passage to our shores. This noble vessel has brought the Right Rev. Dr. Pearson, the Bishop of Newcastle.

THE Young Men's Christian Association has held its half-yearly meeting of members during the month. The meeting was of a social character, the business being preceded by a tea. We rejoice to know that this excellent association continues to prosper, and is daily increasing in public confidence. Testimony to its value is borne by many who have received benefit by their connection with it.

WE note with great satisfaction that popular lectures have been given in St. Andrew's schoolroom upon scientific subjects. A little more knowledge of the simple facts of science, and a better knowledge of God's Word, would be the surest remedy for the shallow infidelity which is so rife amongst us.

LOOKING abroad for a moment or two, we see trouble. Turkey is rebellious. She refuses to be bound by the decisions of the treaty of Berlin, and the Great Powers are taking steps to enforce compliance. It seems as if the "sick man's" days were numbered.

THE Afghanistan difficulty is not yet over. Recently a squadron of British cavalry encountered some Afghan insurgents, two hundred of whom were killed. It is much easier to talk and write about plans for the settlement of these questions than actually to accomplish such a desirable object.

RUSSIA and China, too, are at logger-heads. The representatives of these nations have come into conflict more than once, and, if report be true, the Russians have been worsted.

DEVOTIONAL READINGS.

THE CONFIDENCE OF THE CHURCH AMIDST ABOUNDING ERRORS.

(By THE DEAN OF SYDNEY.)

One of the pregnant utterances of Christ to his disciples, which is recorded in the first Gospel, was in the form of a reply which he made to his disciples when they told him that a word of his had offended the Pharisees. "Every plant which my Heavenly Father hath not planted shall be rooted up." There is immense consolation in these words. Consolation alike for the church of God in its struggle with evil and the evil one, and for the child of God in his daily warfare with sin and error, and in his endeavours to press forward the cause of truth and righteousness. They assure us that it shall not always be as it is now. Sin, falsehood, error, and superstition will have their day. Infidelity, irreligion, atheism, agnosticism, and every other form of unbelief are permitted for the present, and for a period limited in extent by God. But it is for a period only. The day is appointed when they shall no longer cast their dark shadows over this redeemed earth; nor exercise their baleful influence upon those who tread its surface. Rooted up they will be, and that for ever; and God's kingdom of truth and righteousness shall take their place.

The certainty of this pervades the Bible; and in reading the life of our Lord, as it is given in the Gospel, we find Him often falling back, as it were, upon it; sometimes for His own comfort, at others for the encouragement of His followers. He speaks as one who looked into all the future, knew the end of all things, foresaw the issues of his undertakings, and rested in the knowledge that no part of it would be a failure. "I came down from heaven," he said, "not to do mine own will, but the will of Him that sent me. And this the will of Him that sent me, that, of all that He hath given me, I should lose nothing, but should raise it up at the last day." And on another occasion he claimed for his words everlasting perpetuity—"Heaven and earth shall pass away, but my words shall not pass away."

When we look back upon the history of the church to the beginning, or turn our attention to the various systems of philosophy and religion which have prevailed in the world, we see that past ages have yielded a constant succession of beliefs and dogmas which have had no heavenly origin. They have been "of the earth, earthy." And how many of them have now passed away! We look around us and we find the same process going on. Reason, unwilling to submit to the teaching of Revelation—proud in its own imagined sufficiency—invents and devises, builds up and defends what it imagines to be truth; frames systems of error and propagates them with zeal and diligence for a time. But men with equal pretensions, and perhaps with greater power than the authors of these, come forward and expose their weak points, show them to be untenable and overthrow them. These things are matters of history and ex-

perience. And if we had these only to guide us, we might imagine that similar processes would continue for an indefinite period.

But no! Something better than uncertainty is in store for the church of God. Every plant that my Heavenly Father hath not planted shall be rooted up.

There were two great leading parties in the Jewish Church in Christ's day, the Pharisees and the Sadducees. The former were, in the people's estimation—the wisest, most learned, and most religious portion of the nation. They were the leaders of religious thought, they held the Scriptures as the Word of God, but made them void by human tradition. The Sadducees were of a wholly different mind. They discarded the trammels of tradition, and refused to be guided also by the light of the Revelation which God had vouchsafed to them. They were men of free thought, and discarded belief in angel or spirit, in the resurrection, and a future life.

We find the counterparts of these two classes in the Christian church. There are those who, like the Pharisees, consider the religious life to consist very much in visible observances, forms, and actions, and in painful fastings and deeds of charity. They hold much of God's truths in their creeds, but smother it with an abundance of traditional error. And there are those who, like the Sadducees, advocate a more liberal faith, and what they call liberal views in religion. They are even disposed to allow that all may be in the right, if their moral life is correct, and they are sincere in the faith they hold. These people take out of the Inspired Word of God only so much as suits their own tastes and judgment, while the rest they reject as of mere human origin. The grand and all-important doctrines of the Cross, the Resurrection, and the Ascension of our Blessed Lord they look upon as not necessary to salvation. They can work their way to heaven, they think, by their own virtuous lives and well doing.

Persons of such opinions are very numerous in the present day. And so are their writings, which find great favour with the world in general, and with those who do not care to look beneath the surface. They suit those who do not wish to cast off religion altogether, but do not like a religion which requires too much from them. All such doctrines are, however, plants which our Heavenly Father hath not planted, and they will be rooted up!

But if we pass beyond the boundaries of the Christian Church, we find many more of the same stamp. All, however, will be treated in the same way. The law of destruction will be applied to all. Every plant is included. New forms of unbelief are propounded; old errors are put forward in new forms; theories long ago scattered to the winds by the most conclusive arguments are brushed up and set off, as if they were new discoveries, as hucksters do with second-hand clothes; able and ingenious men also, guided by the light of reason only, or of science falsely so-called, promulgate doctrines at variance with the revelation of himself and his truth which God has given us in the Bible. But not one of these shall stand. "Rooted up" is the destiny which awaits them at the time appointed, while the trees of truth shall flourish in perpetual luxuriance, and a ransomed world shall eat their fruit and be satisfied.

The lesson which Christ intended his disciples to learn from this was, first a lesson of *patience*; and this is the lesson for us to-day.

When we see errors and false doctrines in possession of large masses of men, and the Church of God, instead of being the temple of truth alone, polluted with anti-Christian tenets and principles, it is natural for us to feel impatient, and to wonder why God allows it so to be. But He has wise reasons for this. There are purposes, unknown to us, why He permits them to continue. In the grand economy of His providence they answer important ends, which we shall probably understand by-and-by, when the final development is achieved. In the meantime it is for us to wait with patience, as *He does*; confident in the wisdom which governs the Universe, and in the goodness which is ever working in conjunction with it, to bring about everlasting blessings to those who love and serve Him.

And we ought to learn further to wait with confidence for the issue. It is written, "He that believeth shall not make haste." We need not be alarmed at the progress of error. We ought not to be shaken by any progress which we may

see it making. We have no reason to fear that it will overcome the truth of God. We may expect loud boastings, and great assumptions from the enemies of the gospel; and they may imagine that they can carry all before them. They will rise up and band themselves together, as they have done in the past, against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." It is the everlasting decree, "Every plant which my Heavenly Father hath not planted shall be rooted up."

In quietness and in confidence is the Church's strength.

CHURCH NEWS.

Diocesan Intelligence.

THE SUNDAY-SCHOOL CENTENARY.—The Church of England commemoration of the Raikes Centenary commenced with a special service at St. Andrew's Cathedral on Friday evening, the 2nd July, which was attended by about 400 teachers. The service was semi-choral, the hymns being from Bickersteth's Hymnal Companion—"Lord God the Holy Ghost" (No. 219), and "Go, labour on; spend, and be spent" (No. 109). Prayers were read by the Dean, and the lessons by Canon Stephen. A very appropriate and earnest sermon was preached by the Rev. Arthur W. Pain, of Narellan, Rural Dean of Camden, from Romans xvi. 3—"Great Priscilla and Aquila, my helpers in Christ Jesus." The preacher commenced by a reference to the late state of religion in England a hundred years ago, when there were no Sunday-schools. Yet there were men not without the light and the fire of godly earnestness. Robert Raikes was one of these, and his great work was the establishment of Sunday-schools. The incalculable benefits thence derived was dwelt upon, and a spirit of thankfulness enjoined. Great things had been done, although much remained to be done.

Once by the Severn's side

A little fountain rose;

Now, like the Severn's seaward tide,

Round the whole world it flows.

After noting that eighteen hundred years ago St. Paul gladly employed lay helpers in his work, the preacher seized upon the word "helpers," applying it to Sunday-school teachers, and cordially and lovingly offered greeting to all such who were present. He then proceeded to show that this term served to indicate the work of the Sunday-school teacher, the true position of the Sunday-school, and the relationship between the clergyman and the teacher. In doing this the work of the ministry was briefly alluded to as expressed by various texts quoted by the Rector at the end of the catechism. From this it was easily seen what the Sunday-school teacher's work was. It was a *ministry*; and it required that *instruction* should be given as to the character and will of God, as a God of love, and also that *influence* should be exercised. The preacher dwelt much on the value of the teacher's personal influence as the great engine of his success, and enjoined its exercise at the homes of the children during the week, not only to complain of absence or misconduct, but to show a loving interest in the children. Then, the greatness and the grand possibilities of the teacher's work were enlarged upon, "in all of which," said the preacher, "you are our helpers and we cannot do without you." The true position of the Sunday-school then became evident. It did not stand in the place of parental instruction, nor in the place of public catechising, but it was the helper of the clergyman in caring for the lambs of his flock who were thus prepared for public catechising. Then it was shown that whilst on the one hand the term "fellow helper" was suggestive of brotherly esteem and honour and affection, yet, on the other hand, it indicated a deference to authority, and a willingness to submit to counsel and direction. The "fellow helper" should be one truly converted, living a godly life, and wholly consecrated to God's service. He should be a diligent student of the Bible, self-denying, and full of love and faith, and constant in prayer. To such an one little of encouragement need be given. The work itself so undertaken would be full of encouragement. Let it be borne in mind that the work is "in Christ Jesus." It is to be done for Him. St. Paul, realising this, spoke of himself and his helpers as "workers together with God." But the work is to be done also by the strength of Christ Jesus. This will ensure success.

On Sunday afternoon there was a large gathering of the elder children, accompanied by their teachers, from the city Sunday-schools of our church, at the cathedral. Service (the shortened form) commenced at 3.15 p.m., and was intoned by the precentor, a special lesson being read by the Dean. A very impressive sermon, in terms both simple and affectionate, was preached by the Bishop from 2 Tim. iii. 15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Towards the conclusion of the sermon, lessons most appropriate to the youthful congregation were drawn from the consideration of the ants, the conies, the locusts, and the spiders, the "four things which are little upon the earth, but they are exceeding wise" (Proverbs xxx. 24). The hymns, which had been previously practised by a selection from the various schools, under the careful guidance of Mr. Sharp, organist of St. Philip's, and which were most heartily and correctly sung, were, "Fair waved the golden corn," "Hark, what glad hosannas children's voices raise," and "Guide us, O thou Great Jehovah," being hymns 426, 322, and 329 of the Hymnal Companion. There was a collection at the close of the service in aid of the pro-

tion. His next course of lectures will commence in October, and will be upon "Spiritual Life in the Period of the Judges."

We note that the formation of rural deaneries seems to be working well in this diocese, and that the meetings of the Rural-deanery Chapters are well attended, and made the opportunities for much profitable discussion of matters affecting the well-being of the church.

BALLARAT.—The Bishop has requested the attention of the clergy and others to the following resolution passed by the Lower House of Convocation of Canterbury on 19th February, 1879:—"Upon any Sunday for which no proper lesson is appointed, if the second lesson appointed in the calendar be part of a chapter, the minister may, if he see fit, read the whole chapter from which it is taken, instead of such appointed lesson; and if it consists of two parts of two chapters, he may read the whole of either chapter together with the appointed part of the other." In virtue of the powers vested in the Ordinary, the Bishop has authorised the adoption of the above resolution in his diocese. The Bishop also sees reason for directing special attention to Act of Church Assembly, which requires the written authority of the Bishop before using any church for any other purpose than divine service and for pointing out that the above provision applies to organ recitals.

ADELAIDE.—Canon Parr, formerly head-master of St. Peter's Collegiate School, Adelaide, has been appointed Archdeacon in charge of the outlying, or "Mission," districts of that diocese.

TASMANIA.—The Sunday-school Centenary Commemoration seems to have been well observed both in Hobart Town and in Launceston. In the former city there was a special service for half the children on Sunday afternoon, the 27th of June, at the cathedral. On the morning of St. Peter's Day, the 29th, their was early communion, at which, notwithstanding the early hour and very inclement weather, there was a goodly attendance of teachers. On the same evening the teachers attended divine service in large numbers, when Archdeacon Davenport, the Bishop's commissary, preached on the words, "He saith unto him, Follow me." On Thursday, the 1st of July, there was a tea meeting and conference in the cathedral schools, at which were present the clergy and many influential citizens. Papers were read by Messrs. C. Nowell, C. O. Abbott, and Rev. C. J. Brammall. Canons Baily, Smith, and Mason, the Rev. T. Jones, and Messrs. S. W. Westbrook, Dr. Crowther, and Albert Reed took part in the discussion which ensued on the reading of the papers. On Sunday afternoon, the 4th July, the other half of the city and suburban children attended service in the cathedral. The arrangements at Launceston were of a similar character.

NORTH AMERICA.—The Rev. Dr. Samuel Osgood, of New York, died in that city on the 14th of April, after a very short illness, in the sixty-eighth year of his age. Thirty years ago he was the acknowledged leader in the Unitarian body; but afterwards he left it and attached himself to the Protestant Episcopal Church.

Among 25,000 persons confirmed by the Bishop of Ontario since 1862, no less than 8,000 are stated to have come from the various denominations outside the church.

CAPE TOWN.—On Tuesday, the 30th of March, St. Paul's, Cape Town, was consecrated for Canon Lightfoot's coloured congregation. It is in the Early English style, and has cost £3,000. It will accommodate about 500 worshippers. The congregation was collected some years ago by the untiring exertions of Mr. Lightfoot, and has till now been lodged in a temporary chapel which would not seat more than 200 persons. Nevertheless, these few people have gradually saved up £1,000 towards their new church—indeed, Mr. Lightfoot would not suffer any appeal to be made to the outside public till his flock had afforded that remarkable guarantee for their earnestness.

COLOMBO.—Satisfactory terms of agreement have been arrived at between the Bishop (Dr. Coplestone), and missionaries of the C.M.S. labouring in Ceylon.

ST. HELENA.—The Society for the Propagation of the Gospel has placed a hundred pounds per annum at the disposal of the Bishop, in part of the stipend of a clergyman, to be placed in the Island of Tristan d'Acunha.

THE ENGLISH MAIL.

THINGS of great importance have now reached us. Without wasting valuable space by any prefatory remarks, we will at once acquaint our readers with the chief facts related in the budget of papers to hand by the last mail.

Mr. Gladstone has been hard driven to find suitable men willing to take office under him. This may in some measure account for his appointing the Earl of Kenmare as Her Majesty's Lord Chamberlain, and the Marquis of Ripon as Viceroy of India. Both these men are Romanists, the latter being a recent convert to that body. Mr. Gladstone published in 1874 a pamphlet, *Vatican Decrees*, in which he very forcibly proved "that Rome requires a convert, who now joins her, to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another." The *Protestant Alliance*, therefore, asks Mr. Gladstone, "How can he reconcile these appointments with the sense of his own loyalty and civil duty to the Sovereign and the State? Does not the Viceroy of India represent and uphold in his person the dignity of the Crown, and does not the appointment of a Roman Catholic to the Vice-royalty

indirectly aim at the subversion of the Protestant Constitution of the Empire? Nay, more, will not the celebration of the mass, and other rites of the Roman Church, in the Imperial residence of the Viceroy, and with the sanction of the Imperial authority, lead the people of India to believe that there is no essential difference between the two systems of religion, and that England is not sincere in the profession and support of its Protestant faith?"—*Monthly Letter of the Protestant Alliance*. Of course the new Viceroy has taken his Romish chaplain with him.

As for the newly-appointed Lord Chamberlain, Lord Kenmare, it is announced that his functions in connection with the Queen's chaplains will devolve on the Lord Steward. This seems a Box-and-Cox sort of arrangement: letting two men into one office at the same period.

It will be remembered that it is a part of the Lord Chamberlain's duties to appoint the Queen's chaplains and Lent preachers at Her Majesty's Chapel Royal. Lord Kenmare, being a Romanist, is to have these duties done for him by the Lord Steward. This is practically making the Lord Steward a semi-Lord Chamberlain. A new fashion of fulfilling duties to which a large salary is attached. The *Rock* says, "If this principle were carried out to its full extent, Cardinal Manning might be made Dean of the Chapel Royal, or the Lord Mayor of London commander-in-chief of Her Majesty's forces."

Perhaps the new Premier will say, with reference to his statements in *Vatican Decrees*, written just after he was put out of office six years ago, what he has just published to the world in his letter to the Austrian ambassador, dated London, May 4, 1880—"At the moment when I accepted from the Queen the duty of forming an Administration, I forthwith resolved that I would not, as a Minister, either repeat or even defend in argument polemical language in regard to more than one foreign power which I had used individually when in a position of greater freedom and less responsibility." If so, then we may expect before long to hear Mr. Gladstone denouncing his own actions as a Minister, when he once more becomes a mere man. His own words, commenting in his pamphlet of 1874 on the decrees of the Vatican Council of 1870, were, "No one can now become a convert to Romanism without renouncing his moral and mental freedom and placing his loyalty, civil and mental, at the mercy of another . . . and the spirit of a neophyte is expressed by the words . . . a Catholic first and an Englishman after." The British Reformation Society have incorporated these words into an address which they have presented to Mr. Gladstone through Lord Oranmore. Its subject is the appointment of two Roman Catholic Peers to the offices of Viceroy of India and Lord Chamberlain. They urge, among other things, that it has been so ably shown by the Right Hon. W. E. Gladstone, in certain pamphlets, especially since the decrees of the Vatican Council of 1870, that it is "unbecoming the dignity of the Empress of India and the well-being of her subjects," that a Roman Catholic should fill the very important position now assigned to the Marquis of Ripon. Mr. Gosley, private secretary to Mr. Gladstone, has written to Lord Oranmore, "The qualifications of Lord Ripon for the high office of Viceroy of India have been carefully considered by Her Majesty's Government; Her Majesty's Government repose a particular confidence in the honour, integrity, and impartiality of Lord Ripon, and they are convinced, from long experience of his personal qualities, that he would never allow his own religious leanings or profession to interfere with the perfect equity of his conduct in any case where religious interests might be concerned. The office of Viceroy is one detached in a remarkable degree from all direct contact with religious and ecclesiastical interests; and in the case of the Lord Chamberlain's office, Lord Kenmare, as has been publicly stated, has by a voluntary arrangement divested himself of all functions bearing upon ecclesiastical matters." The italics in this extract are our own, and indicate what seem to us the weak points in the Premier's defence. Time will show.

Mr. Godley adds—"The citation in your memorial from the work entitled *Rome and the Newest Fashions in Religion* is verbally accurate, but presents, when taken alone, an incomplete and misleading view of Mr. Gladstone's opinions, which are developed in the same book; for instance, at page. 19, 34, 35, and 14." As we do not happen to possess

the above book, we cannot answer for the opinions on the pages alluded to. Perhaps some of our readers will be able to enlighten us. But we do not at present understand how the Premier can reconcile his appointments with the following words, on p. 17 of his pamphlet *Vaticanism*:—"Nor must it be forgotten that the very best of all the declarations we have heard from those who have allowed themselves to be entangled in the meshes of the *Vatican Decrees*, are, every one of them, uttered subject to the condition that, upon orders from Rome, if such orders should issue, they should be qualified, or retracted, or reversed."

How can he reconcile them with what he adds on the very next page, "I now hold myself bound further to sustain and prove the assertion, 'That the Pope now claims, with plenary authority, from every convert and member of his church, that he shall place his loyalty and civil duty at the mercy of another; that other being himself.'" How can he reconcile them with his "Conclusion," on p. 109, where he affirms that "he has with ample proof justified the assertion 'that the claims asserted by the Pope are such as to place civil allegiance at his mercy.'"

It is, to say the least, improbable that the Marquis of Ripon will be altogether deficient in that renegade's bitterness against his former faith, which has now passed into a proverb. Even supposing it be useless zeal, it cannot be harmless in such a position, if what Mr. Gladstone has written be true. Nay, in this case we have more to dread from the man's virtues than his vices. The purer his character as a Romanist the more widely will his influence be felt. We have no reason to think him either a hypocrite or an ignoramus. It is tolerably well known that he is a fervent Romanist. As such, his position under Mr. Gladstone's Government in India will be baneful to Protestantism, and is a stain on the Ministry of a reformed country. *But is England still a reformed country?* On Wednesday afternoon, May 12, Cardinal Newman read a paper at Willis's Rooms on the *Conversion of England*. The Duke of Norfolk was in the chair. Dr. Newman told his distinguished and crowded audience that in praying for the conversion of England to Romanism they were still "not to expect anything out of keeping with the majestic march and slow but sure triumph of truth and right in this turbulent world." Ten Roman Catholic Peers were present at this meeting. Was there ever a religious meeting, even at Exeter Hall, at which as many as ten Protestant Peers were present? The Earl of Gainsborough moved a vote of thanks to Dr. Newman, which was seconded by Charles Langdale, supported by Canon Macmillan, and carried unanimously. At the conclusion of this Romish demonstration in the metropolis of our "reformed" country, a salver of Australian gold sent by the Catholics of Australia was presented to Dr. Newman by the Duke of Norfolk. No wonder the *Weekly Register* goes into an ecstasy. It says, referring to Dr. Newman's visit to London, "these last few days have been illustrating in a remarkable way the improved position of Catholics in this country since the setting up anew in our midst, thirty years ago, by the Holy See, of the Catholic Hierarchy."

"*Strange Doings in High Places.*" Such is the title of a letter printed in the *Rock* of May 14th. As it is a comprehensive statement of the feelings of a large body of thoughtful Christians, we subjoin an extract:—

"Sir,—Permit me to note that as many interpreters have applied the Apocalyptic letters to the Seven Churches as having a bearing upon the state of the church of 'Christ' in seven chronological stages, so, alas! we seem now to have arrived at the last—the Laodicean stage, supposed to precede the Second Advent of our Lord and Saviour. Abroad and at home our Government most sadly illustrates this fact. For to idolatrous India it sends forth a Governor-General who, if he acts out his assumed faith, bows before the crucifix; and in Parliament at home a committee is actually appointed to consider the form of affirmation required from a newly-appointed member, who will not even use the formula, 'So help me, God.' . . . As for myself, I desire not to be condemned as being 'neither cold nor hot.' . . . If the newly-appointed Governor-General acts up to his professed principles, he is a subject of the Pope first, and of our Queen afterwards—a Papist first, and then a politician. If the newly-elected member makes a solemn affirmation, wherein consists the solemnity? A Quaker

can make a solemn affirmation, for he is known to believe in 'God'; but an affirmation upon a man's honour has never yet obtained acceptance in a court of justice, still less should it do so in Her Majesty's High Court of Parliament.—I am, &c.,

"J SCOTT PHILLIPS;

Major, R.A., late Bengal Artillery."

It seems that the Northampton election has given rise to a newspaper fabrication about Mr. Spurgeon. Regarding Mr. Spurgeon as we do, in the light of a favoured servant and soldier of our Lord Jesus Christ, we are the less surprised that his character should have been again assailed. The *Dundee Advertiser* has this time been the medium for the attack in a recently published paragraph to the following effect:—"A doubtful voter in Northampton wrote to Mr. Spurgeon inquiring whether he could, 'as an evangelical Christian,' vote for Mr. Braßington. The reply of the pastor of the Tabernacle was frank and characteristic. He said, 'If the devil himself were a Liberal candidate I should vote for him.' Mr. Spurgeon's letter to the above paper says, 'I did not write to a Northampton voter anything of the sort imputed to me; in fact I wrote to no Northampton voter at all, except in answer to the question, had I said that I would vote for the devil? This story is an invention of the enemy.' 'The craft or subtlety of the devil or man' seems to have been almost equally busy with the Bishop of Liverpool. There are usually in every man's written or spoken remarks some passages which, if torn from their context and dissociated from the time or place in which they were spoken may bear an aspect quite different to that originally intended by their author. But when, in addition to this unfair trick of prejudicial criticism, we find that the alteration of two or three words only has artfully twisted the truth without actually appearing at first sight to have done so, we have sufficient basis for believing it to be the work of that enemy of our race whose historic form is serpentine. A letter has been written to the *Guardian*, 'hinting doubts,' and headed 'The new Bishop of Liverpool.' The writer makes two quotations from Dr. Ryle's speech at the annual meeting of the Church Missionary Society on May 4th. Those who have ever known anything about Bishop Ryle will be well aware how warm a place this society has had in his heart during the whole of his past life. They at any rate will not be surprised at his speaking thus:—"I thank God that the society for which I plead to-day has always, throughout its whole career, been a Protestant and evangelical society, and believing as I do that those principles are not the principles of a party, but the principles of the Church of England, the principles by which our excellent reformers, Cranmer, and Ridley, and Latimer, and Jewel, laid the foundations of our Church 300 years ago, cementing those foundations with their blood—I say I am not ashamed to support a society which is a downright genuine Church of England society."

These words seem to have given rise to some doubt in this correspondent's mind as to whether Dr. Ryle will do justly by that other Missionary Society, the Society for the Propagation of the Gospel. We trace his friendship for the latter society, in his criticism of Dr. Ryle's language in reference to the Reformers. He further attempts to show that Dr. Ryle meant that the foundations of our church were not laid till our Reformers first laid them. A reference to the Bidding Prayer which we assume that all churchmen are acquainted with will show, if it need any demonstration, that what Dr. Ryle did mean was that our English Reformers laid the foundations of that "pure and reformed branch of Christ's Holy Catholic Church established in this realm." As the very word "reformer" indicates, there must have been a church previously in existence; and it is mere quibbling to lay stress on the word "foundations," and entirely ignore the word "reformers" in the Bishop's speech. But it becomes more serious when we find him mis-quoting. Alluding to the head-quarters of this Protestant and Evangelical Missionary Society, the *Guardian* and the *Record* agree in reporting Dr. Ryle to have said "our hearts would indeed tremble for the Church of England if things went wrong in Salisbury-square." What does this become by the time it reaches this "linter of doubts." He represents "the worthy Canon," as he kindly calls him, to have said—"We should fear indeed for the safety of the ark of God if anything went wrong in Salisbury-square." This mis-

statement, more injurious practically than a bold lie, has probably, like most such tales, gone half round the world before there was time to contradict it. When we think of the offence that it may have caused to weaker brethren we cannot be surprised that "all liars shall have their part in the lake that burneth with fire and brimstone."

Re-Union of Christendom.—All those who are interested in the Reunion of Christendom are invited to attend a meeting to be held at the Westminster Palace Hotel, on Wednesday evening, May 12. The chair to be taken at 8 p.m. by the Hon C. L. Wood, *President of the English Church Union.*

The above advertisement in the *Guardian* of May 5th attracted our attention. We find from the *Guardian* of May 19 that at the above meeting a paper was read by the President which "apparently ignored all other communions than the Roman; endeavoured to minimise the differences between Rome and England, and refused to recognise the Vatican Council as anything worse than 'a great obstacle' which might be overcome; and then proceeded to dwell on 'the widening separation between Church and State, and the modern facilities for intercommunication, and the threatening aspect of the common foe, as reasons which should work for reunion, and compel 'even the Roman Church to reconsider her position.'" At the conclusion of this paper Dr. Lee, of Lambeth prominence, seems to have indulged in some wild talk about "the Pope and Lord Penzance," and to have lashed himself into a storm of fury against Dr. Littledale's book entitled "Plain Reasons against joining the Church of Rome." Dr. Lee denounced it "as a scandal and a disgrace to a Christian clergyman," having evidently borrowed a little from the Pope in his heartiness of anathematising. He then brought forward a motion to recognise, without reserve, the *Primacy of the Pope over Christendom*. This seems to have been very nearly carried. A correspondent to the *Rock*, however, who was present at the meeting, states that it was only composed of "about a hundred persons, the majority of whom were females; and that scarcely any of the leading clergy were there, although the Hon. C. L. Wood, the chairman of the English Church Union, presided." It is a matter of surprise to us how Dr. Lee can still profess to be a member of the Church of England. Such men as he are avowedly working for the disestablishment of the English Church, as a body supported by the State, under the infatuation that she may then be brought to totter into the arms of Rome, who will of course be ready to catch her. There is one "unknown quantity" that has yet to be eliminated before this equation can be solved. We allude to the main body of Englishmen, whose instincts are to-day as vehemently anti-Papal as ever. The *Loyal Orange Institution* at Lodge 77, has passed the following resolution:—

"That this lodge learns with profound regret of the consecration of St. Michael and All Angels', Chiswick, on April 17th, 1880, by the Lord Bishop of London, whilst a brass cross and vases of flowers were on the communion-table, and considers that so long as such compromises are made with the avowed enemies of the Protestant faith of the Church of England all endeavours to free that church of its *Papish excesses*, either by the force of moral or legal power, cannot be successful. Further, that a copy of this resolution be forwarded to the Archbishop of Canterbury, the Bishop of London, and to the *Rock* and *Record* newspapers."—*Rock*, May 14.

MR. MACKONCHIE.—Our readers will remember that Lord Penzance, when trying the new lawsuit against Mr. Mackonchie in the Court of Arches, questioned whether that gentleman was quite serious in his announcement at the last moment of intended appeal to the House of Lords on a judgment pronounced so long ago as June, 1879. There can be no longer any question about it. Mr. Charles, Q.C., and Dr. Phillimore presented the petition of appeal on the 4th of May last stating that "they conceived it was a proper case to be heard before their Lordships by way of appeal." The Lord Chancellor and Lords Hatherley and Blackburn were present. The respondents, Lord Penzance and Mr. Martin, were ordered to lodge cases in answer on or before June 15th. The solicitors and proctors for Mr. Mackonchie have deposited £200 in the Exchequer Fund of the House of Lords as security for costs in lieu of a bond. It must be remembered that the orders appealed from were dated 23th of June, 1879, and were both in reversion of the judgment

of the Court of Queen's Bench, which condemned Mr. Mackonchie in costs to Lord Penzance and Mr. Martin. It seems doubtful whether there will be sufficient time to hear the case before the Long Vacation. The appellant has six weeks allowed him, from the 4th of May, wherein to lodge his printed case. The respondents are called upon to file their printed cases. Besides the £200, a further sum of £500 will be shortly filed for costs. Where is Mr. Mackonchie to look for the funds requisite for this costly manœuvre? It is not difficult to form a tolerably shrewd guess as to who is to supply the sinews of this "war for an idea."

Notings from the Bush

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

I WILLINGLY accept an invitation to contribute to the pages of the *Church of England Record*, because it seems to me to be an approach to what I have for years been longing for—a Church newspaper for the people. Why should we not have one? When I go into the house of a Presbyterian clerk, or of a Wesleyan storekeeper, or of a Roman Catholic farmer, I find that each of these has his cheap weekly religious paper. Week by week he is made aware of what is being done by his denomination; he has his Sunday reading offered him, which interests as well as instructs; he reads articles which aim at his spiritual advancement, he is taught how to look at the events of the day from a religious point of view. This is what the weaker denominations accomplish, and who can deny that it is an enormous gain to Christ's cause? The ordinary newspaper informs and educates the mind, but does nothing for the soul; it gives the more noticeable items of denominational news, but with an impartiality that verges on indifference; it looks at the events of the day from a standpoint which, though not irreligious, is at least non-religious. And therefore, since the Church of England here has never had a cheap paper written with a special view to the people of its communion, I welcome any approach to such. We want a newspaper which shall circulate among the middle and lower classes who so largely compose our congregations. It ought to be readable and interesting to them; it should make them feel that they have a share in the sayings and doings of their church; it should endeavour to instil a heart-religion; it should shun narrow bigotry (and here I must own that I do not like the old associations of the name "Record") and soul-chilling controversy, and yet inculcate church principles as distinct from errors on the one side, and on the other; it should, in short, be a people's church paper. It is with the hope of seeing the *Record* tend towards such an ideal that I write these paragraphs. I, a "free lance," a member of the ever-growing division which is "sworn to no party," and intolerant only with the intolerant. I wish to aim at writing for the people, and I deal with topics that are treated in secular papers, because I believe that Christ's religion has an opinion to express on all the varied items that fill a news sheet.

The humours of the Synod do not often get into print. Take, for example, the definition of public opinion in this colony. A speaker told of an artisan who believed that a man need not read in order to form opinions on the topics of the day; "and if," continued the workman, "I am ever in doubt, I follow the *Sydney Morning Herald*." Guided by which remark, the speaker had come to the conclusion that what an editor wrote in the small hours of the night in the *Herald* sanctum is received by people at their breakfast tables next morning as the *vox populi* of all-powerful "public opinion"—in short, that public opinion is the *Sydney Morning Herald*. Another speaker made us laugh with a story of an Irish Bishop's reply to a denunciation of his clergy who requested that he would give them permission to hunt:—"By all means, gentlemen, I have no objection; provided, of course, that you wear your surplices." The tension of thought involved in a long and deep debate is broken delightfully by such illustrations. Yet another remark quoted by a speaker is worth recording for the sake of the moral attached. A lawyer declared that though he had heard thousands of sermons, he had never heard one preached against what his professional experience told him was the unpardonable (because unrepented-of) sin—the sin of leaving an unjust will.

Mr. Watson has fallen on evil days. Other Colonial Treasurers have had "rosy" times, and with increasing revenues and lessened taxation have gained praise from all quarters. He must be a very poor speaker who does not satisfy people when he has nothing but good news to tell. But Mr. Watson's tale, even if expressed with the silver-tongued eloquence of a Cicero, would not please us. It is a bitter pill, and however covered with sugar it causes us to make wry faces. We might have foreseen this long ago. It is a simple history. There was once a landlord who took it into his head to sell the best piece of his land to his tenants. Jones took the 20-acre field which was the best bit of his farm. Smith purchased his garden and orchard; and so on. Meanwhile the money from these sales increased the landlord's annual income gloriously. But instead of prudently paying his debts and laying by for a rainy day he entered on new expenditure in all directions, and he ever borrowed more cash from money-lenders, who, as may be guessed, were eager to oblige him. He thought that the morrow would be as to-day, and much more abundant. He forgot the maxim of Mr. Micawber—"A man whose income is £20 a year will be supremely happy if his expenses only amount to £19 19s. 6d. But if they increase to £20 0s. 6d., he will be supremely miserable." At last, when he had sold all the best parts of his property and his tenants no longer showed willingness to buy, he was agast at his foolishness. Is not this something like our attitude now? Too late we see how unwise we have been. But we had warnings. Just as it was the doom of Cassandra, that she should at the height of Troy's prosperity prophecy its ruin and be heeded by no one. So the *Herald* has for years never ceased to call attention to our recklessness. Unheeded, alas! and now the days of adversity are come, and it is poor Mr. Watson's unpleasant task to pay the piper.

Berryism is triumphant. Well, a country is in the hands of its own people, and if they wish to be deceived they will be deceived. Let us hope that their previous defeat has taught the present victors a lesson in moderation, uprightness, and consideration for others. A general election will soon be necessary in this colony. There was a fine old custom among the heathen Romans, which compelled every state officer who had to appoint subordinates to swear that he would promote the *fittest man he could find*. It would be well if we Christians, when the election comes, would remember that custom, and vote, not for the candidate who will give us a railway "right again our own door," not for a "roads and bridges member," not for the gentleman who shall be able to place our son in a snug little Government billet, but for the man whom we believe to be the *best*—for the one who will do his utmost to further, not our petty interests, but the interests of the whole country. If, as Christianity tells us, we are to act to the glory of God in everything that we do, the duty of voting is a thing to be viewed from a religious standpoint; not as a thing to be neglected, but as a right to be exercised calmly, deliberately, and with prayer. Yes, with prayer! For if we do not ask God to guide us in a thing like this, how can we say that we believe at all in the efficacy of prayer.

COLIN CLOUT.

THE MISSION FIELD.

The great Evangelical Societies held their annual meetings, a great in London during the month of May. We give the following from the reports of the *Guardian* and the *Record*.

THE CHURCH MISSIONARY SOCIETY.

Financial Statement.—The eighty-first anniversary of the Church Missionary Society was held yesterday, May 4, at Exeter Hall, the Earl of Chichester in the chair. The report stated that the receipts last year had reached £221,723; but the expenditure, in spite of careful economy, had amounted to £200,307. The deficiency of 1877 and 1878, £24,757 (£20,567 being borrowed from the capital fund, and £4,190 being an adverse balance brought over from last year), had been wiped off; the capital fund being restored to its original figure—viz., £68,281; and the year's expenses had been met by the year's income, with the exception of a small adverse balance of £3342. At the same time the regular income of the society was not equal to the expenditure of £200,000 per annum; and the committee did not consider themselves relieved from the obligation to adopt such measures of retrenchment as in the course of the next three years would more nearly equalise expenditure and income.

THE FRANCES RIDLEY HAVERGAL MEMORIAL FUND.

A sum of £2000 had been received during the year from some

12,000 contributors, for the formation of a Frances Ridley Havergal Memorial fund—a testimony of no mean value to the holy and widespread influence of the writings of that gifted lady. The interest of this fund will be expended on the training and employment of native Bible-women, and in the translation and circulation in India, and (should the fund allow) other mission-fields, of suitable and selected portions of Miss Havergal's books.

BISHOP RYLE AT THE ANNUAL MEETING OF THE CHURCH MISSIONARY SOCIETY.

Bishop Ryle, after thanking the meeting for its kind reception of him, and bespeaking their prayers, went on to observe:—"I have often said, and I never felt the truth of it more than now, that in these days an English Bishop occupies a most difficult position. He has so many knots to untie and perhaps to cut as would, in the words of Dean Alford, 'drive a man mad to think on.' (Laughter.) I hope, therefore, you will all give me your prayers that I may be enabled to do my duty as a Protestant and Evangelical Bishop. (Loud cheers.) I have tried to 'hold the fort' for Christ during the past thirty-five years in the comparative seclusion of Suffolk, and I hope by the grace of God to hold the same fort in the great city of Liverpool. (Cheers.) I am glad that my first public act since I was nominated to this new bishopric is to come forward on the platform of the Church Missionary Society—(loud cheers)—to declare my unabated confidence in this great institution, which I have written for, striven for, preached for, and spoken for on many platforms; and I never felt less ashamed of it than at the present day. I am not ashamed of its origin. There has been put forward a notion that a mission should be headed by a Bishop and his presbytery, and all the retinue attending them; but I have never held that doctrine. We do not read in the Acts of the Apostles that the first missionaries were sent out by Peter and James and John from Jerusalem, but by certain prophets and teachers at Antioch of whom little is known; and so this society did not originate at Lambeth Palace or in Convocation—for Convocation was then sound asleep—(cheers)—but with a few prophets and teachers such as Wilberforce, Scott, Cecil, and Venn. (Cheers.) I am not ashamed of the principles on which it has acted for the past eighty years. Some societies have altered their colours, some have lowered theirs; but ours have always been that of a Protestant and Evangelical society. (Cheers.) Our principles are not those of a party, but those of the Church of England; those of Cranmer, Ridley, and Latimer, who laid the foundations of our church, and cemented them with their blood. (Cheers.) This is a downright genuine Church of England society. (Cheers.) We are proud and full of joy for not being a church society, and not paying enough attention to the Bishops, and so forth; and a good deal has been said of the great island of Ceylon, and the Bishop of Colombo. (A laugh.) That is now a barred controversy, and one which I hope will never be dug up again; but I challenge any one to show that the society has not given a loyal obedience to every lawful command of the Bishops. There will always be difficulties—the devil is not dead. There is even now a rock ahead in the appointment of a Roman Catholic as the new Vicar of India. (Cheers.) I hope in that matter, as in all others, the committee will act with the wisdom, faithfulness, and decision which have hitherto enabled them to steer the ship of the society safely through all difficulties. We should, indeed, fear for the safety of the ark of God if anything went wrong in Salisbury-square. (Cheers.) I have no faith in schemes for fusing all missionary societies into one—it cannot be done. (Cheers.) Let this society stand on its own ground, and not listen to the siren voice of those who plead for an apparent peace and talk of all societies having the same object. They, no doubt, have the same object; but I trust this society will never join with any other." (Cheers.)

THE INFLUENCE OF THE NEW TESTAMENT ON A HEATHEN MIND.

Rev. A. E. Monie, missionary of the C. M. S. in China, in seconding a resolution moved by the Archbishop of Canterbury at the annual meeting of the Bible Society, related the following anecdote:—Just as I was leaving China only a year ago, the veteran missionary, Dr. Yates, a member of the American Baptist Mission in Shanghai, said to me, "What you have just been telling me reminds me of what happened to myself twenty years ago," and a wonderful story it was. A Chinese merchant came into his chapel one afternoon, and after talking to him a long time, Dr. Yates sold him a copy of the New Testament. He took it to his home, which was 200 or 300 miles away, and after about three months "the same man appeared in the chapel and said he had come back to say he was under the impression that that was not the complete book—that surely the book must have other parts. He had come back to get the Old Testament, having read and studied the New. And what had he done with the New Testament? He took it to his home he said, and showed it to the schoolmasters and reading people, and they said, 'Oh, this is a good book; Confucius must have had something to do with this.' (Laughter.) They took the book, and as there was only one copy they unstitched it, and those who could read took each a leaf home, and between them made twelve or fifteen copies of the New Testament, and they introduced it without any conscience clause into the heathen schools. (Cheers.) It was introduced as a class-book, as a reading-book throughout that district in the heathen schools. (Cheers.)

THE BISHOP OF COLOMBO AND THE CHURCH MISSIONARY SOCIETY.

The Bishop of Colombo, who has left England for his diocese, has addressed the following letter to the Archbishop of Canterbury:—"Brighton, April 26, 1880.—My dear Lord Archbishop,—I have deferred hitherto my formal acknowledgment of the document in which your Grace and the four prelates associated with you have embodied your advice on the matter about which you allowed me to confer with you; but, before I leave England, I desire to express my gratitude for the attention which your lordships, amid so many pressing calls upon your time, bestowed upon the question, and for the great kindness which all—your Grace in particular—have shown to

myself. It would not become me to comment on your lordships' conclusions, except in the way which I am sure would please you best, by assuring you that the object which you had in view in all your deliberations has been, by God's blessing, happily attained. Since the issue of your lordships' advice a long correspondence has taken place between the committee of the Church Missionary Society and myself, and I have twice had the privilege of meeting their representatives in conference. The result has been that we have arrived at satisfactory terms of agreement too minute and in part too provisional to be here detailed, but including most of the points touched on by your lordships, with some others, and bidding fair, in the opinion, I believe, of the committee as well as of my own, to secure for the future the harmonious and effective co-operation of the various elements which compose our church in Ceylon. If this be the case I venture to hope that our troubles of the last few years will not hereafter appear to have been an unmixt evil. They will have contributed something positive towards the solution of those great problems which lie before our church in her missionary work.—R. S. COLOMBO.

THE CHURCH MISSIONARY SOCIETY'S REPORT ON THE SAME SUBJECT.

CEYLON.—This mission has, through the good hand of God, enjoyed another year of prosperity and blessing. There are missions where heathen join themselves to the visible church in larger masses; but there is none where the native Christians show more vigour, and where the public preaching of the Gospel is more attentively listened to. One hundred and eighty-one adult converts have received baptism; and in connection with almost every station there is a large number of inquirers and catechumens. It is well known that in Ceylon, as in the Church of England at home, a contest has been for some time going on in defence of those Gospel truths which are to the committee dearer than life itself, and compared with which all questions of ecclesiastical organisation sink into insignificance. Difficulties connected with this cause have troubled the Ceylon mission during the last four years. The committee would again bear their cheerful testimony to the noble and forbearing, though firm, attitude maintained by the society's missionaries throughout that period. The position which the Bishop felt it his duty to take of refusing licence or ordination to any members of the Church Missionary Society, led the Archbishop of Canterbury to offer his kindly intervention. As is well known, the points at issue were carefully considered by the Archbishop of Canterbury and the four prelates—the Archbishop of York, the Bishops of London, of Durham, and of Winchester—who had kindly consented to be associated with him in the matter. They had long interviews with the Bishop of Colombo, who came from Ceylon for that purpose, as well as with the president and secretaries of the society. The result was a document for which the committee of this society were deeply thankful to God. It asserted in no doubtful terms the soundness of the principles which have guided the society in the past, and for which it has during the last four years been contending; and was one therefore upon which the committee had no difficulty in expressing their willingness to act. The committee are deeply thankful to be able to report that, without making any concession involving principles that might prove injurious to the work, arrangements have been made under which the Bishop is prepared to license and ordain the members of the society, and otherwise to supply episcopal oversight to the society's mission.

A LEARNED BRAHMIN'S OPINION OF THE BIBLE.

The Rev. Dr. Chamberlain, of the United States Presbyterian Mission at Aroet, India, states that after one of his Bible lectures an intelligent Brahmin asked permission to say a few words, and proceeded thus, as reported in the *Foreign Missionary*—"Behold that mango-tree yonder. Its fruit is approaching to ripeness. Bears it that fruit for itself? From the moment the fruit is ripe till the last mango is plucked off it is assailed with sticks and stones by its broken passer-by, till it stands bereft of leaves and bleeding from its broken branches. Is it discouraged? Does it say, if I am barren no one will pluck me! Not at all. Next season the buds and fruit appear again. That is a type of these missionaries. I have watched them well. What do they come here for? Not for gain; some of our clerks get more than they. Not for an easy life; see how they work! No! They seek, like the mango-tree, to bear fruit for others, and this, too, though treated with much abuse. Now, what makes them do all this for us? It is their Bible; and at the end of an eloquent defence of that book, he said: "Do what we will, it is the Christian's Bible that will sooner or later work the regeneration of this land."

NATIVES OF CENTRAL AFRICA IN LONDON.

A party of eight Africans has just arrived in London, in company with two missionaries of the Church Missionary Society, from Central Africa, the district through which Stanley recently carried his explorations. The party is composed of six men and two boys, one quite young, all of whom show considerable intelligence. They bring presents for the Queen, and are desirous of promoting commercial relations between Europe and the regions of Africa from which they have come.—*Christian*, April 29th.

DESIRE FOR THE SCRIPTURES BY THE BULGARIANS.

Mr. Marsh, an American missionary, of Philadelphia, gives the following account of the call for a Christian literature throughout Eastern Roumelia. Writing on February 5, he says:—"One of the encouraging items in our work the last year has been the large sales of the Scriptures and other books. During the Russian occupation here it was pleasant to see how many of the officers and soldiers bought Bibles and Testaments. On their withdrawal it was to be expected that the sales of books would decrease somewhat. Yet the Bulgarians are giving us renewed reasons to hope for their future prosperity and good by the way in which they are receiving and using the Scriptures. The common people are encouraged in this by their leaders to a degree which I have not known in the past; and it seems to me that the conviction is growing in the minds of many that the Word of God in the homes, heads, and lives of their people is essential to their best interests."

COLUMN FOR THE YOUNG.

MY SHIPWRECK.

I KNOW that most young people are very fond of tales of shipwreck and peril, so I will try and give an account of what happened to me many years ago.

It was in 18—, in the month of June, that my father, step-mother, and I, left the docks of L— in a fine steamer, bound for Scotland. Many were the pleasant plans we had formed for the summer, where we would go, and how much we would see, but "man proposes, and God disposes," and He saw fit for some wise purpose, to alter all that we had so happily arranged.

It was my first experience on the sea, and as we steamed along, up the British coast, I felt so very sick that I was thankful to retire below, and I got into my berth, which I thought the finest place I had ever seen; into a neat little watch-pocket at my head I placed my watch and chain, little dreaming that I should never wear them again.

Before I went below I had noticed some of the passengers, of whom there were a large number; one tall, fine-looking girl particularly attracted my attention, as she walked up and down with her little sister. I afterwards heard that she was a Miss M—N—. A dear little girl was dancing up and down, screaming in her joy at going home. "Hush, Maggie," I heard a lady say, no doubt her mother. Then a white-haired venerable old gentleman with gold-headed cane, I noticed walking up and down with his niece; he was a physician a G— was told. After asking God to bless and take care of me in this "floating ark," as I mentally termed it, I fell asleep. I was roused a little after one in the morning by a tremendous crash, and then a stoppage of the engines. My step-mother, who had not undressed, ran up on deck, and presently returning said, "Dear, they say there is no danger, but I think you had better dress and come upstairs;" so up I got, throwing on a few things in great bewilderment, for I found afterwards that I had put on my bonnet over my night-cap. By this time there was shouting and confusion on deck, "Give us an oar," I heard a voice say. Slowly I ascended the cabin stairs, for I could hardly yet realise the fact of danger or peril. I now joined my step-mother, and found many people assembled, but amongst them all we could not find my poor father, though we sought him most anxiously, and I never saw him again.

It was the time of perpetual twilight which prevails through the night at this time of year in our northern latitudes. Bright and still was the night, and calm the water under the moonlight. We appeared to be in a small bay, and far away we could see the semicircle of cottage lights around the shore. "Does it not seem hard to perish in sight of land?" was my exclamation. The fore part of the vessel appeared to be sinking, but in the face of this the captain jumped on a skylight, and shouted out, "Ladies and gentlemen, the ship is afloat, but if you abide by her you are safe!" Alas! he knew not the extent of the damage, nor the fearful net of ten feet through which the water was pouring. And now I must tell you, dear young people, of a wonderful thing; all through that terrible scene I had the feeling of a supernatural presence with me, guiding me, putting thoughts into my heart, and words into my mouth, so that I have always felt since as if it were not I who acted or spoke, and that I had no share in my wonderful preservation; to God alone be the glory!

By this time they were preparing to launch the boats, for it was evident that the vessel was sinking, as she was gradually heeling over. We went to the side and saw people crowding down. I drew my step-mother away, saying, "Don't let us get into that boat, it is sure to be swamped," and so it was a minute after we had turned away, and only two were saved out of all those who got in. The other boat got to shore by constant taling, full of sailors, not a woman in it.

The vessel now began to heel over more alarmingly, and we went to the stern of the vessel behind the wheel, and then clinging to some rope, and looking to the Saviour for help in our dying moments, we awaited the end, which we saw could not be far off, and never shall I forget the long low groan of agony, as the vessel went down. I remember thinking, as I sank under the water, "they say drowning is an easy death, but this is very dreadful, and I hope it will soon be over!" The gasping and suffocation were so trying, but then came the word to me, "don't struggle but try and raise your head above the water." I had no sooner done this than I rose to the surface, and throwing one arm round a spar near me, I let myself float, and then found that my step-mother was floating close to me, and I was able to hold converse with one another, which was great comfort; and as that delightful tale came to me, "Mighty to save," I repeated it, and we were mutually cheered and strengthened.

And now I must tell you of another of the Lord's most wonderful dealings, showing that "in wrath He remembereth mercy." A man in the village of P—, off which we were wrecked, was troubled this night with an unaccountable restlessness, which would not permit him to sleep, so he at last got up and paced his room. His window, like all the others, faced the shore, and as he approached and looked out he saw a large steamer passing the pier, so he openly that he knew she must presently strike on a terrible sunken rock, well known to the fishermen there; so he hurriedly dressed, and then ran out into the village, rousing all the sleeping people with the cry, "Oh, she'll strike, she'll strike!" They hurriedly assembled, and under the directions of an old naval captain living in —, twelve boats were launched and sent out two and two. Two were actually out to us before the vessel sank, but were obliged to keep away, for fear of being knocked down by the sinking ship. At last, as I was beginning to feel numb, and to fear that I could not hold on much longer, one of these boats came up, and first received my step-mother and then me. "Never fear, ma'am, you're safe," were the welcome words of the kind boatman as he dragged me over the side of the boat like a

log, for I was nearly exhausted, and I could not help myself; and there we sat shivering till they pulled us to land. We were then taken to a cottage at some little distance, and never can I forget the kindness of the good people, who turned out of their own bed, and first dressing us warmly in flannel put us there, giving us first whiskey and then hot tea, which last stopped the chattering teeth and shivering of our exhausted frames.

And now our minds turned towards my father and his fate; I was very sad, and believed that as I was saved he must be, as he was so much stronger. We described him to our kind hosts, and early in the morning came a diamond ring, which he always wore on his little finger, and then you may guess our grief at our bitter loss! My step-mother went to see him, but I felt too ill and weak, and when I heard that he was one of twenty-five laid out for identification I was thankful that I had not gone.

We were then taken to the manse, where we remained several days waiting for our luggage, as the divers were hard at work, and we then returned to our friends, but while there we were most kindly treated by the good Presbyterian clergyman and his wife. Their dear little girl, Jennie, afforded us much amusement one morning. She was asked to bring a towel, "A what," said she, "What you wipe your hands with," she was told, "Oh," she said, with great scorn, "a towel you mean; people that come frae London an' cross the sea, they do talk sue queer."

While we remained I heard many sad tales connected with the wreck. As we entered our room on the first night, I started back as I approached the looking-glass, for on it hung a bracelet of large coral beads, which I remembered having seen on the wrist of the fine girl I mentioned in my description of some of the passengers; and I learnt that out of her family of father, mother, two sons, and two daughters, only the two boys remained to tell the tale. The venerable physician and his niece were gone, and dear little Maggie had passed away to a better home than she had dreamed of in her childish glee. But of all the sad histories we heard not one was so heart-rending as that of an elderly man who walked about as one in a dream. He had purposed sailing for Australia by a G— ship, and had his wife and four daughters on board. He had also all his worldly wealth, as we heard that, in addition to some boxes of drapery, he had a bar of eight hundred sovereigns with him, and now all was lost.

Mr. P— told us that it made him weep to see the wretched man identifying his wife and two daughters, saying that he had "two more to find," just as if they were so many parcels, for he had lost all power of feeling. I heard that he afterwards died in a mad-house, and it was little wonder that his poor brain gave way under such a complication of misery.

The captain and second mate were afterwards brought up for manslaughter, and, oh, what a fearful indictment it must have been, as the names of the fifty drowned people were read out and they were summoned to answer to the charge. They were found guilty, and I believe that the second mate was sentenced to two years' imprisonment, as it was his watch, and the captain, I think, imprisoned a year.

And now my dear young readers I think that I have told you all that will interest you in this eventful passage in my life, and hoping that it will encourage you all to put your trust in God, especially in times of danger, for He is ever "near to those who call upon Him," I wish you all farewell.

The Sunday School.

Two valuable papers were read at the recent Conference held in the Masonic Hall, in connection with the Church of England Committee of the Balfour's Centenary. We are prevented, by want of space, from reporting more than a portion of the first paper in our present issue.

HOW TO RENDER OUR SUNDAY SCHOOLS MORE EFFECTIVE.

By the Rev. A. L. Williams, Principal of Moore College.

I feel very deeply the responsibility of opening our conference this evening, for although the subject is one in which I have long been interested, I cannot but remember that many of those to whom I am speaking have seen far more of the working of Sunday-schools than I have seen, and have given far more time and thought to the subject than I have yet been called upon to give.

In order not to waste any one of the valuable fifteen minutes allotted to me, I have chosen the narrative form for this paper; and, therefore, that we may most comprehensively see "How to render our Sunday-schools more effective," I shall ask you to kindly accompany me in imagination as I one day entered my ideal Sunday-school with my ideal Sunday-school teacher.

I. After we had knelt down for a few minutes, praying that God the Holy Spirit might bless the lesson, and while the boys were taking their seats in my friend's class, I had five or six minutes to spare before the hour struck. As I looked up I could not help noticing the room, for it was different from the usual run of Sunday-schools. It was an attractive room, well warmed and well ventilated, with its walls adorned with pictures and maps. One end was slightly raised for the use of the superintendent and his class, and on it I was glad to see not only the usual table, but also a good large black-board. I noticed, too, that every teacher had near his class a small black-board that he could use if he wished.

I was also struck with the seats on which the children sat. Some indeed sat on forms; and, by the way, the forms were not the narrow kind, for each one often sees perched upon his nearly three feet high, but broad, low, comfortable forms with backs; but most sat on chairs. The chairs indeed had one disadvantage—namely, that a boy could make a noise by moving them, but they had greater advantages, especially that they did not crowd the boys—every boy had his own chair—that they were very comfortable, and last, but not least, that they could be arranged in whatever manner the teacher preferred. I noticed that my friend made his boys sit in a semicircle, having all

about equally far from him, and none behind him. I saw also that he did not let the boys sit wherever they liked, but that he arranged them in such a way as was most conducive to discipline.

The clock began to strike the hour. At once a teacher walked to the door and shut it; and as the last stroke of the clock died away a bell was rung by the superintendent, a layman, though, the clergy of the parish took a deep interest in the school. At the bell there was instantly silence; even my friend the teacher stopped in the middle of a sentence that he was saying. Then came the hymn and prayer. In those positions of the children was unusual; for, whether they were standing or kneeling, they all had their faces turned, not to their own chairs, where it could not be seen what they were doing, and not to their teachers, each of whose devotions would have been disturbed, but to the superintendent, who from his raised position was able to see and check any misbehavior.

Immediately after prayers, while the late children were being admitted, there was a slight rustle in the room, and I saw curtains everywhere drawn, each class becoming so separated that it could not see its immediate neighbours; it could only see the class on the other side of the room, and my friend's class could not even see this without turning round, for he had taken the precaution to sit on the wall-side.

Then came the lesson. He first of all heard the repetition of a few verses. Then, when those were finished, he put a question on the lesson of the preceding Sunday, so that he might remind them of the point at which they had now arrived, and he then told them to read a passage. I noticed, though, that he was careful in two things—1st, not to let them read at once the whole passage he was going to explain. He excited their interest in it, and then let three or four verses of it be read. 2nd, he did not let all read round regularly, but only in the order that he chose. It was a good lesson. He had of course no story-book, nor had he any notes that I could see, though I believe he had one or two texts noted down in the end of his Bible in case he should need to refer to them. I was struck, however, by his presently bringing out a little box, in which it appeared that he had a locust, for he was teaching about John the Baptist, and as he told me afterwards he found that some used to bring in an insect or a flower gained the boy's attention, and impressed the lesson more upon their memory.

As he taught the boys I noticed several little things. He was always careful to see that they understood the meaning of every word they read, and he explained the force of every historical allusion. Indeed, he aimed at giving much instruction in his lesson. He said afterwards that the boys were learning something fresh every day in the Public school, and that unless we also gave them some new information they would not care for his lesson. But though he gave so much information, I was still more struck by his method of giving it. His lesson was a series of questions, one leading up to another and growing out of the boys' answers. This kept them all awake, and made each eager to answer as according as he received the signal; for my friend would not allow more than one boy to answer at a time. In his application of the passage, I noticed that he first pointed out the direct moral lessons, and then spoke of the more spiritual truths. I felt at the end that there was a unity in what he had said—an apex for which the whole lesson, question after question, had been gradually preparing us. He clearly wished all to go away with the impression that he had been teaching them one thing on that one morning.

He had barely come to the end of his lesson when the bell rang for marking. While this was going on, a teacher brought round the missionary box. Another bell rang, the curtains were drawn back, and the superintendent closed the school with prayer. Everything was orderly, everything was punctual.

(To be continued.)

TEMPERANCE,

HELPFUL MATERIAL; OR, PEEPS INTO OUR TEMPERANCE BOOKCASE.

No. 1.—INTRODUCTORY.

To thoughtful men, the Temperance question is becoming one of the leading topics of the day. It has taken hold of the popular mind, and comes to the forefront of other social subjects, more than it has ever done in the past. The evil of drunkenness is universally admitted, and various are the efforts now put forth to reclaim the inebriates, and to fortify the abstinent. Into this wide field of labour many workers, both clerical and lay, are pressing; there is room enough for all. But while there are numbers willing to engage in this great reformation, some feel that they are not equipped for the work. They have not handled the tools. They scarcely know the best to get, or even where they are to be procured. They would gladly fall back on the experience and help of others, and that assistance is chiefly to be obtained from books. These are the living records of other men's successes or failures. They impart information; they suggest methods; they propose what is best to be done, and how best to do it. But there are so many books in the world, that one gets bewildered among the multitude of helpers. They do not all assist to feed. Some are dry as bone and insipid as sawdust. They don't satisfy the appetite for infor-

mation; they do not build up mental fibre and muscle, and the seeker for help rises from their perusal, feeling that he has lost time, and is farther off than ever from success. This result is common to every department of literature—temperance books among the rest. Those who have long been engaged in temperance work look with regret at the long array of volumes on this subject, whose backs might be branded with a big U—"useless"—and which are relegated to the library lumber shelf to repose under dishonourable dust. They represent money which might have been invested in practical, thought-stimulating books; but the pounds and shillings which they cost, like the laureate's "Tender grace of a day that is past," "will never come back to me." If I can I want to be helpful in causing others to avoid similar expenditure. A few books, if really practical and well-chosen, go a long way in affording aid, and their cost is no more, and sometimes even less, than those of a useless character. But some will say, "Why purchase books without dipping in to them, and thereby ascertaining their literary value?" The answer is obvious. We cannot judge the quality of a book, any more than we can estimate the character of a man, by a glance. It is when you begin to assimilate the contents of a volume that you discover whether they will nourish or irritate. And not only so, but for every one who has the privilege and opportunity of scanning the pages of a bookseller's stock a hundred have to buy at a venture, trusting, from its title, that the book will suit their purpose. But how deceptive such titles are! The most disappointing works I have on my shelves are those with attractive names. Of books above all things it may be said, "What's in a name?" as the farmer found to his cost who bought the small religious work, "Rain on the new-mown grass," under the impression that it would assist him in raising a good hay-crop.

From one who has waded through some temperance literature a few "peeps into a temperance bookcase" may be helpful to other workers; hence this series of short papers. Various aid is required in different departments. First of all comes Bible testimony with regard to temperance. I rejoice to know that in this contest we take the Word of God as the foundation of our operations. Our feet are well placed when we regard the question from such a stand-point. Well, there are special commentaries which help to shed light on the spiritual aspect of this subject, and I purpose dipping into two or three of them, in my next paper. Then we have a rich field in temperance biography—the lives of earnest workers—men who have made their mark in the history of this great struggle. Next comes the pathological treatment of the question; the history and properties of alcohol and its influence on the body and the mind. We will then glance at books bearing on the social aspect of this vice of intemperance; its effects in producing destitution, ignorance, and crime. There are other works which furnish aids in the way of lecture material, and others again which assist the advocate on the platform. Books supplying suitable matter for readings and recitations will be dipped into, as well as those containing anecdotes and other illustrative aids. Fiction, as a help, will not be despised; the most practical and useful periodicals will be discussed. Library literature will receive a share of attention; and, finally the best leaflets, tracts, and handbills will be glanced at, under the head of "Material for Distribution." Temperance workers will thus see that the "toolbox" is well furnished, and that success in handling rests in a great measure with themselves.

F. S. W., Grenfell.

DIocese of Bathurst.

ORANGE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The second annual meeting of this society was held in Trinity schoolroom at 8 p.m. on Tuesday, 13th July. The chair was occupied by the Rev. F. B. Boyce, president. The report was read, of which we give the following extracts.

"The number of members has not increased during the year, owing chiefly to many having left the town. It is, however, gratifying to notice that the auxiliaries at the Canoblas and March, each four miles distant, have met with much success—at the former the number has reached 103. The juvenile division has held its regular monthly meetings, which have been largely attended, and it is

believed that it is doing a good work in helping to educate the rising generation to shun the evils of strong drink. Your committee have to announce that no associates have yet joined the society; all connected with it are pledged total abstainers for two years, five years, or for life. The delegates from our society have generally regularly attended the meetings of the Orange Temperance Alliance. It is gratifying to record the active opposition the alliance displayed to the Licensing Bill lately introduced into Parliament. A manifesto was drawn up and some thousands of copies circulated through the colony. Copies were sent to all members of Parliament, ministers of religion, and to the various lodges of the Good Templars, and divisions of the Sons of Temperance. It advocated local option pure and simple through the ballot box. Your committee cannot allow to pass unnoticed the victory achieved in the House of Commons on the 18th June by Sir Wilfred Lawson, by which a local option resolution was passed by a majority of 28 votes."

The report concluded with an exhortation to the members to be true to their principles. The adoption of the report was moved by W. T. Evans, Esq., C.P.S., in a lengthy and interesting speech. The motion having been seconded by Mr. W. Dunbar, was carried unanimously. The following officers were chosen for the ensuing term:—Rev. F. B. Boyce, president; W. T. Evans, Esq., vice-president; Mr. Eustace McDonald, secretary and treasurer. Committee: Miss Woof, Miss A. Markwell, Messrs. E. Tanner, E. Woodward, J. H. May, and Arthur Palmer. It was stated in the course of the evening that the total number of members in the district was about 400. The meeting was closed with a short address from the president, the singing of a hymn, followed by the benediction.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

On the 8th July a very interesting meeting was held under the auspices of the society. This event has now a historical interest, as it was first inaugurated in the time of Commodore Goodenough, and evoked the ever-ready sympathies of Mrs. Hoskins, the sailors' friend. A general invitation was issued to the officers and ship's companies of all H.M. ships now in port, viz., the Wolverine, Raleigh, Emerald, Renard, and Sandfly.

About 12 officers and 250 men responded to the invitation, and marched up to St. James' School-room under the charge of Captain Burgess Watson, of H.M.S. Wolverine; so that although omnibuses had been provided by the kind courtesy of several companies, they were not required. A capital tea had been prepared by Messrs. Cripps, and the guests were attended to by a number of ladies, several of whom wore the society's badge. The room was gaily decorated with flags and palms, the sailors' work, and looked extremely pretty, the tables being decked with flowers, each sailor receiving a fine bouquet, of which over 400 had been made up.

Among those present were the Dean of Sydney, Revs. Canon Moreton and Stephen, Captain Pascoe, Captain Watson, Judge Dowling, Judge Wilkinson, the Hon. W. J. Foster, and a number of clergymen, officers, and ladies. The commodore was unable to attend owing to illness, but expressed his sympathy, and sorrow at not being present. The chair was taken by the Bishop of Sydney at 6.30 p.m., and after tea the following programme was gone through:—

The hymn, "See our English Church arises," having been sung the Chairman recalled the name and memory of the lamented Commodore Goodenough, with whom he had been on the platform on the first occasion of this kind. He reminded them of the character of the Wolverine—telling them to imitate its one good quality, that it could never be caught in a trap—reminding them of the many traps for the sailor on shore, and recommending the Good-enough Home as a preventive against them. The next speaker was Captain Pascoe, late Harbour-master at Melbourne, whose father was flag-lieutenant on the Victory at the battle of Trafalgar, and whose sailor-like advice should be long remembered by those who heard him. Grog, he remarked, was an excellent thing to keep you warm, but you must use it externally; in arctic regions he was in the habit of rubbing his feet with his lot of rum, or pouring it into his boots, half in one and half in the other.

The hymn for those at sea was next sung, with a volume of sound and a hearty will that is not often heard. Then the Dean of Sydney and Mr. Foster addressed the men. Another hymn was followed by addresses from Rev. H. A. Barker (hon. sec.), who spoke of the work of the C. E. T. S. among sailors, saying that where the Queen went first no British officer or sailor should refuse to follow; by Mr. Shearston, who for so many years has carried on a voluntary mission to the B.N. seamen, and was received with loud applause; by Captain Burgess Watson, who in appropriate terms returned thanks to the society, and the ladies for their kindness; and by G. May, gunner's mate of the Raleigh, an earnest temperance worker.

The singing of "God Save the Queen" and the benediction concluded an evening in which pleasure and profit were equally present, and which it is hoped may lay a foundation for useful work, both Christian and social, among H.M. seamen. In obedience to the boatswain's whistle the men carried with them a store of good things for their messmates on board, and broke up soon after nine.

The sub-committee, to whom the credit of the arrangements was due, consisted of the Hon. W. J. Foster (invitations), Messrs. C. Lewis and J. A. Shearston (tea and programmes), and the secretary (general). The thanks of the committee are hereby tendered to the ladies and gentlemen who assisted in the decorations, tea, and music; to Mr. Lees and J. H. Davies, for printing the programmes; Bray Bros., for loan of vases; to the Sydney Omnibus Company, Waverley and Woollahra Company, and Messrs. Harrison, Free, McAlhau, and Stokes, for kindly providing omnibuses to bring up the men; Mr. J. Shoal, for oranges.

THE SUSPENSORY LICENSING ACT.

NOTHING could show more palpably the utter mistrust of the magistrates which has taken possession of the whole people than the passing of this Act. This Act, which passed through both Houses in less than a week, provides that during the next 12 months no new licenses shall be granted in the County of Cumberland. Now, what does this mean? Simply that the Parliament and people cannot trust the Justices of the Peace with the power to regulate licenses for a single day longer, and that they are determined to put a stop to the miserable scenes in the courts, where justice and right had to give way to greed and solicitation, or else to meet them with their own weapons. The crowning act of all took place at the Newtown police court, when half-a-dozen justices did their best to evade the spirit of the law, which, unfortunately for them, had already received vice-regal assent. We shall no longer have the pitiable sight of M. L. As' brow-beating witnesses in court, and then complaining in the Assembly of losing their cases. Unhappily the trade in transfers continues. Dimond's Family Hotel, only licensed by illegal means, has already changed hands, the entire argument of its supporters, namely, the respectability of the owner, thus falling to the ground. Surely a Parliament which deals so fiercely with educational "inconsistencies," might apply a powerful paragon to this social plague.

A second illustration of the licensing laws may be added to the case of Dimond's Hotel, showing how easily the Suspensory Act may be evaded. Ten times application has been made for a license for a new public-house on the Glebe. The application has been successfully resisted by the inhabitants in the neighbourhood, backed up by the late Sub-inspector Rush. On Tuesday application was made by a person already holding a publican's license to have it transferred to the house in question. The magistrates wisely refused this the obvious application. But the case may serve to show how necessary it is for the friends of temperance to keep on the alert. Unless they do, in spite of the Act, these moral pest-houses will certainly increase. It is easily done. Two simple moves accomplish it. One to transfer the license from one house to another, then to have it transferred from one person to another, this last being the tenant or proprietor of the new house thus added to the list of public-houses.

NOTICES OF BOOKS.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME. By Richard F. Littledale.

The first edition of this book was brought out in Advent, 1879. It sold very rapidly. A revised edition is now out, and can be obtained from the Society for Promoting Christian Knowledge. It seems a carefully written little book, and contains a wonderful amount of matter in its 224 pages. The quotations from Liguori's *Moral Theology*, which were a feature of the first edition, have been carefully verified. It has been rendered necessary by the attacks made upon their authenticity by the *Weekly Register*. We postpone, for the present, any further comment upon this work, other than to express our opinion that it is a somewhat rare instance of a book of that controversial character going into its third edition within eighteen months. The rapidity of its sale seems even to have surprised its author. Perhaps its low price has something to do with it. It is published in small post 8vo., cloth boards, 1s.

THE APPROACHING END OF THE AGE, VIEWED IN THE LIGHT OF HISTORY, PROPHECY, AND SCIENCE. By H. Gattaiu Guinness. Second edition. London, 1879.

This book has, we believe, already passed into one or two more editions. It was favourably reviewed by the *Rock* some six months ago, with an expression of regret that it had been unable to notice it sooner. The Earl of Shaftesbury also published in that paper an extraordinarily decisive commendation of it. To us this book is so intimately connected with our recollections of its talented author, the Principal of the Harley House Missionary College, situated in the east end of London, that it is somewhat difficult to bring ourselves to regard it purely on its own merits.

And yet it can well abide the test of being so regarded. The Bible is the only foundation for the deductions contained in it. Every page has been, as far as we can discover, the fruit of prayerful study, and careful revision. . . . There is one point about this book that is especially worthy of notice. The writer has verified to a remarkable degree the promise he makes in his preface that it shall "deal not with theories, but with facts." There have been so many "guesses at truth" in modern works on the prophetic revelations of God to man, that it is a relief to find a book dealing with this subject in a calm and scientific spirit. And this is especially the case when the main argument is one which has perhaps been more polluted by human fingering than any other. Clearing away all the rubbish that has been heaped upon it, Mr. Guinness exposes to our view the solid structure of accumulated proof from history, science, and Scripture, that this world of ours is very near to the end of its term of its existence, which will culminate in the pre-millennial advent of our Lord and Judge Jesus Christ.

The scientific accuracy with which the astronomical portion of this proof has been conducted will be at once recognised by any who read it. It may be asked, why should astronomy have been introduced into a book of this kind? The reply is that a certain discovery made by M. de Cheseaux, a Swiss astronomer, has thrown a whole floodlight of light upon the study of prophecy. It is now admitted as a fact in science that "the leading prophetic periods of Scripture are demonstrably celestial cycles," or in plain English, it is now discovered that the world has been living, not only by days and years, but by just as definite, though much longer periods of time called "cycles." This fact has been known to astronomers for some time. But it remained for M. de Cheseaux to ascertain, as he did, that these "cycles," as definitely marked off as days and years by revolutions of heavenly bodies, were the exact periods allotted by the Holy Ghost to certain prophecies contained in the Word of God.

The posthumous memoirs of M. de Cheseaux were first published by his sons in 1754. It is Mr. Guinness who has really brought them into public notice. They contain "Remarques historiques, chronologiques, et astronomiques, sur quelques endroits du livre de Daniel." The astronomical part was first submitted to Messrs. Mairan and Cassini, the well-known astronomers of the Royal Academy of Sciences at Paris. Neither of these gentlemen could find any error in M. de Cheseaux's results, nor inaccuracy in his principles of calculation. M. Mairan carefully read his essay, and said that "it was impossible to doubt the facts and discoveries it contained; but that he could not conceive how or why they had come to be embodied so distinctly in the Holy Scriptures." M. Cassini read the treatise, and worked out its problems himself. He then wrote that "the methods of calculating the solar and lunar positions and movements which M. de Cheseaux had deduced from the cycles of the Book of Daniel were most clear, and perfectly consistent with the most exact astronomy." He expressed a wish that the essay might be read before the Academy of Sciences.

The astronomic statements in Mr. Guinness' book have, together with M. Cheseaux's calculations, been submitted to the Professor of Astronomy at Cambridge, Mr. J. C. Adams, a man whose name can only be mentioned with the deepest respect. It will be remembered that he discovered the planet Neptune purely by mathematical calculation. He discovered a slight error in M. de Cheseaux's calculations, but none in his conclusions that the prophetic periods were definite cycles of time. Professor Adams writes:—"De Cheseaux's error appears to arise chiefly from his having supposed that the eccentricity of the earth's orbit was the same in the time of Daniel as in his own time, whereas it was very sensibly greater. . . . The fact is that the change of eccentricity and place of the axis of the orbit of any planet is a compound phenomenon, due to the combined action of all the other planets, and therefore the final result is got by compounding together several variable quantities, which have quite different and indeed incommensurable periods."

It must be remembered that Mr. Adams has very superior instruments at his disposal to any that De Cheseaux could have used 130 years ago. We must therefore express our surprise that Professor Adams has only been able to discover, even by the use of modern solar and lunar tables, some slight errors in De Cheseaux's calculations, "amounting to about an hour in the period of 1040 years," referred to on p. 408 of Mr. Guinness' book. And it must be in conclusion, distinctly understood that the keenest scientific scrutiny has stamped its "testament" on De Cheseaux's discovery that the period of 1040 years, over which certain prophecy extends, is a cycle, harmonising the lunar month with the solar year; as well as on the cyclical character of the two definite prophetic periods of 1260 and 2300 years, which are both connected with the first period, and of which it (i.e. the 1040 years) will be at once seen to be the exact difference. We would challenge all those who believe in the freedom of thought to exercise their mental faculties by an honest perusal of this new and startling book. At any rate they are hereby in a position to pronounce an unfavourable opinion on the subject until they have devoted some conscientious attention to it. Should they feel disposed to doubt, or yield a bit reluctant assent to Mr. Guinness' statements, they must begin by explaining how it has happened, firstly, that the prophetic periods of 1260 years and 2300 years, allotted by God Himself as the duration periods of certain events, predicted in the Book of Daniel, and in the Apocalypse, should be soli-lunar cycles of "remarkable perfection and accuracy." And, secondly, it will be necessary for any who may doubt the truth of Mr. Guinness' conclusions to explain how it has happened that the exact difference between the two above periods, i.e. 1040 years, should be, as it has now been demonstrated to be, the largest accurate soli-lunar cycle known. These two facts are of vital importance in this enquiry; and Mr. Guinness admits that they were "the means of leading him to the present investigation." It is with a view to their being more widely known that we here present them to the inspection of the Australian public. They need no protection but their own truth. As it is far from improbable that some of our lady-readers will be repelled by the scientific phraseology, we may perhaps be permitted to explain the meaning of some of the terms used in an enquiry of this kind. The word "cycle" is taken from the Greek word *kyklos*, which simply means "a ring," "a circle," "a round." So astronomers have taken this emblem of *harmony* to denote a period which lasts exactly long enough to be measured by a certain definite number of celestial revolutions, of different kinds, without leaving any remainder or fraction. This is what is called *harmonising* different celestial revolutions. Thus, when we speak of 1040 years as the largest accurate soli-lunar cycle known, we mean that that is the greatest period known, that is naturally measurable both by solar years and lunar months, without remainder.

Thus it will be seen that "cycles" are after all periods of exactly the same character as our more familiar divisions of time, the day, month, and year. And it is evident that all are equally of divine appointment. They are all nothing else than our terms for denoting the different lengths of time which we have discovered to be

invariably occupied by the progress of certain celestial movements. It is only because our lives do not, on this planet, in this form of existence, extend beyond a century, that we do not measure our own ages by "cycles" rather than by "years."

W. H. U.

Church Society.

During the past month the organizing secretary has been engaged in Sydney and the suburbs visiting many of the auxiliaries, and conferring with the clergy, committees, and lady collectors.

AT PYRMONT, a very interesting meeting was held on 19th July, and though the weather was unfavourable the attendance was excellent. The Rev. Alfred Yarnold presided, and an address was given by the organizing secretary, in which he dwelt upon the past history of the Church Society, its present necessities, and the way in which the members of the church should give it aid.

AT CHRISTCHURCH, North Shore, a public meeting was held on Tuesday, 20th July, and an auxiliary established. The meeting was presided over by the incumbent, the Rev. Edward Symonds, and addresses were given by the Rev. Alfred Yarnold and the organizing secretary.

AT RYDE, the annual meeting was held on Monday evening, the 26th, pre-ided over by the Bishop. There was an excellent attendance, and largely increased assistance was promised to the society. The Bishop gave a most interesting statement of the great work which the society had done in the past and its pressing necessities.

On Tuesday, the 27th, a public meeting was held at Penman Hills, presided over by the incumbent, the Rev. H. H. Britten. Addresses were delivered by the chairman, the Rev. J. H. Rowsell, the Rev. J. D. Langley, and R. B. Terry, Esq.

During the month sermons advocating the claims of the society have been preached at Christ-church, North Shore, on 18th; on the 25th, at Moore College, in the morning, and at Holdsworth in the afternoon. An auxiliary of the society has been formed at Holdsworth.

STRAY NOTES.

A WELCOME VISITOR.—Mr. Walter Hitchcock, nephew of the late Mr. Hitchcock, of St. Paul's Church-yard, and chairman of the Finance Committee of the Y.M.C.A., sails this week with his family for Australia, where he will remain perhaps two years or more. He was commended to the Lord at a valetictory breakfast meeting of the Y.M.C.A. on Monday. We are always grieved to lose our friends, but always rejoiced that links of Christian fellowship are thus formed between the mother country and her colonies.

THE LATE DR. ALEXANDER RALEIGH'S WORK, entitled "The Book of Esther: its Practical Lessons and Dramatic Scenes, has a melancholy interest attached to it for those who will so sadly miss him. It was published on the very day that its author died. Our personal recollections of this great man, who had not the moral courage to preach a bad sermon," enable us to sympathise with our Christian brethren who have had to surrender him "to be with Christ, which is far better."

THE NEW INDIAN VICEROY.—The Bowing Guardian thus announces his appointment:—"The Marquis of Ripon, whose reception into the Roman Catholic Church in 1874, excited so much attention at the time, and who subsequently led a band of English devotees to worship "Our Lady of Lourdes," has been appointed Viceroy of India, and is coming out immediately. This beginning of the new order of things does not look very promising, though we know not that the cause of true religion will lose anything more by such an appointment than by the appointment of a rationalistic or self-idolizing Protestant. The theory is that the heart of this dependency of the English Crown must be colourless in religion, as regards administrative measures. Our Danish Friends are of course delighted, and expect that a wide and effectual door will thus be opened to them."

THE DEATH OF THE EMPRESS OF RUSSIA, after 30 years of wedded life, has been felt throughout England. The Czarina was brought death to her father-in-law, and raised her husband to a somewhat insecure throne. Being herself the mother of six sons—one of whom died shortly after reaching maturity—and one daughter, she has known the joys and sorrows of married life. The Turkish war was a great harassment to her quiet and womanly nature. The Nilist

conspiracy and murderous designs against her husband's life must have made her own a very burdened one. Happily she was saved the shock of the Winter Palace explosion, as she was at the time sleeping in the remote wing of that vast building, and was not even aware of it at the time. The late Empress was related to our own Royal family in three ways. As daughter of the Grand Duke of Hesse Darmstadt, she was the aunt of the husband of our Princess Alice. She gave her only daughter to the Duke of Edinburgh. And her eldest son married Princess Dagmar, of Denmark, the sister of the Princess of Wales. The Emperor is now a lonely and troubled man. The abolition of serfdom and other internal reforms in his huge realm seem almost to have been cancelled by the war with his father's old antagonists, and those secret foes which every Romanoff has dreaded. It can scarcely come surprise that the Czarwiteh does not wish to follow in his father's course. The father's present difficulties are naturally intensified by this prospect. The Guardian of June 9 writes thus:—"With a gloomy prospect in the future, a country undermined with secret plots, himself the continued mark of relentless and invisible assassins, and left now solitary and uncheered by the death of the partner of his throne, and the sharer of his anxieties, the Czar of Russia is perhaps the man in all Europe that most deserves our pity."

CANON RYLE'S SUCCESSOR AT STRADBROKE, the Lord Chancellor's appointment, is the Rev. Dr. Tate, rector of Bradfield-cum-Lowdham and Potters.

THE DEAD-LETTER OFFICE IN LONDON has in charge over 1000 letters to the officers and men of the Atlanta, addressed to Portsmouth, awaiting the arrival of that missing vessel at Spithead.

THE MARQUIS OF RIPON arrived at Simla on the morning of June 8th. General Stuart, at Cabul, has orders to withdraw his troops.

BISHOP RYLE'S new examining chaplains are well chosen. They are the Rev. Handley C. G. Moulle (fellow of Trinity College, Cambridge), and the Rev. C. H. Waller, tutor, under Dr. Bonlbee, of the Highbury College of Divinity.

THE HYMNAL COMPANION was introduced on Sunday, 6th June, at Heaton Church, near Bradford, by the Rev. Charles Strong, in place of Hymns Ancient and Modern.

THE BISHOP-DESIGNATE OF LIVERPOOL was consecrated on the 11th of June, at York. His domestic chaplains are to be Rev. A. Stewart, rector of Liverpool; the Rev. W. L. Fildley, rector of Knowsley; the Rev. Canon Clarke, rector of Southport; and the Rev. J. W. Bardsley, vicar of St. Saviour's, Liverpool. The last-named gentleman, the Rev. J. W. Bardsley, M.A., is to be appointed archdeacon of the new archdeaconry of Warrington, consisting of the rural deaneries of Liverpool, South Prescot, and Winnick, and containing 97 benefices. The Archbishop of York was assisted in the consecration by the Bishops of Durham, Chester, and Manchester. The Bishop of Norwich was unable to present Canon Ryle, owing to engagements. The Dean of Chester could not get back from America in time to preach. Canon Garbet took his place. The Lord Mayor of York entertained a distinguished company at luncheon, having invited the six Mayors in the diocese to meet him at the Mansion House and accompany him to the cathedral.

LORD PENZANCE has refused to pronounce sentence of deprivation on the Rev. A. H. Mackonochie, on the ground that "as the spirit in which the litigation of the last 10 years had been conducted made it more than probable that whatever the decision of the Court of Arches might be, an appeal would have been inevitable, the promotor (Mr. Martin), will arrive at his end, if that end be justified by the circumstances, quite as soon as if the Dean had now granted the decree which he asks." The Guardian says, "It may be imagined that Mr. Mackonochie is disposed to smile if the majesty of the law is mentioned in his presence."

THE DUKE OF EDINBURGH has left London for St. Petersburg to attend the funeral of the late Empress of Russia. There has been a funeral-service at the little Russian Chapel in Welbeck-street, London, at which the Prince of Wales and the King of the Hellenes were present.

SIR STEPHEN CAVE, vice-president of the Board of Trade, died on Monday, June 7th, aged 60. He was despatched to Egypt in December, 1875, in response to a request of the Khedive to the British Government to provide him with some European financier, able to reform the finances of that country, which were then in a very critical condition. His haronometry was a recent creation. He leaves no family.

THE GRECO-TURKISH frontier question was to come before a conference of representatives of European powers to be held at Berlin on the 16th June.

THE EMIGRATION returns from Mersey during last May are striking. For the United States, 45 ships sailed with 25,127 passengers on board; for British North America, 13, with 3907; for Australia, two with 58. The total number during the month emigrating to different places was 29,292.

THE ATALANTA seems to have been anything but seaworthy in respect to "trimming," if the statements of seamen formerly serving on her be correct. One of them, in reply to questions, said:—"In a gale the Atlanta could not right herself readily. When struck by a sea she would go down on her side with a lurch, and remain there sometimes for five minutes, while the sea washed her decks. There was nothing gradual in the Atlanta's lurching: she went suddenly down."

It was impossible to sail under a better captain. He was always on deck. He seemed to feel the ship could not be trusted. The other officers tried to make the ship's company happy and comfortable. The gift that has been seen in it and think could have come from the Atlanta, as I think, from the character of the ship, she would have gone down too suddenly to give time to make such a raft as that described." Another man said:—"He would rather cross the ocean in a fishing-mack than such a ship as the Atlanta." The name of this training-ship will be forthwith removed from the Navy List.

AN ORIGINAL QUAKER.—There was once a certain Quaker, named "Friend Hopper." He had an incorrigible sweater, named Kane, brought before the magistrate and fined for blasphemy. Some time passed away before he saw this man again. But one day, as he was standing at his door, Kane passed by looking tired and haggard. "Friend Hopper" went up to him, and, shaking hands, said, "Dost thou remember me, and how I caused thee to be fined for swearing?" "Yes, indeed, I do," was the reply; "I remember how many dollars I paid as well as if it were but yesterday." "Did it do thee any good?" inquired the Friend. "Never a bit," answered the other. "It only made me mad to have my money taken from me." Kane was thereupon asked to walk into the house. A calculation was made of the interest on the fine, and every cent was paid back to him. "I meant it for thy good," said the Quaker, "and I am sorry that I only provoked thee." Kane's face showed strong emotion, and presently tears began to flow. He took the money thankfully, and from that time forth was never heard to swear.

ON Easter Thursday last the vicar of a densely thronged East-London parish fulfilled an annual practice of his own, which would astound all but those who know him and his co-workers. On that day the Rev. A. Styleman Herring baptised at his parish church of St. Paul's, Clerkenwell, 285 children and adults.

DIOCESAN CONFERENCE.—The Dioceses of London and Worcester are now the only English ones in which these gatherings are not held. Dr. Lightfoot has announced that he will hold one for Durham on September 21 and 22, and the Bishop of Hereford has also consented to hold one.

THE TAX BRIDGE DISASTER.—The remaining carriages and the engine of the train, which fell with the bridge into the Tay at Dundee, have now been raised. Forty-three bodies have been recovered. It appears from a careful examination that the brake was not applied.

LONDON UNIVERSITY.—The Pall Mall Gazette has heard that this University will ask Sir John Lubbock to represent it, in the event of Mr. Lowe being raised to the Upper House.

ON THE DEATH OF A PET DOG.

"Where are you now, little wandering Life, that so faithfully dwelt with us, Played with us, fed with us, felt with us, Years we grew fonder and fonder in ? "You, who but yesterday sprang to us, Are we for ever bereft of you? And is this all that is left of you? One little grave and a pang to us?"

W. H. MALLOCK.

SALVATION ARMY BULLETIN.—General Booth hears from Mr. Bailton, at Philadelphia.—"We hope immediately to occupy Germantown, 25,000 population, besides two districts of this city. We commence noon-day prayer-meetings to-morrow in large room close to head-quarters. Nineteen have already volunteered to go as officers."

REV. PAXTON HOOD.—The Fountain, Dr. Parker's paper, states that the Rev. Paxton Hood, who has resigned the pastorate of Camden Chapel, Manchester, is about to join the Church of England. Mr. Paxton Hood has long been regarded as one of the ablest ministers in the Congregationalist body.

EMIGRATION TO AMERICA.—During the month of March last, more than 13,000 emigrants left Liverpool, chiefly for the United States. This was an increase of 8000 on the number during February. During the first three months of this year the emigrants have numbered nearly 34,000. This is about double the number of the corresponding period last year.

SUNDAY EARLY MORNING LECTURES.—In London these are being carried on as usual this year. They commence at 6.30 a.m. The lecturers are Revs. Robert Maguire, D.D., and E. N. Wilson, A.K.C.

MR. ELLIOT STROCK is about to issue a pocket English Testament, with copious notes, references, and introductions, three maps and 24 illustrations, for a penny.

ELIZABETH FRY IN HER LAST ILLNESS.—"I can say one thing, since my heart was touched at 17 years old I believe, I never have awakened from sleep, in sickness or in health, by day or by night, without my first-waking thought being how best I might serve my Lord."

CONFIRMATION LIST FOR AUGUST, 1880

(The following notice came too late to be inserted in its proper place.) Woollahra, Watson's Bay, and St. Mark's, at All Saints', Woollahra—5th August, 11 a.m. Darlinghurst and St. Michael's, Surry Hills, at St. John's, Darlinghurst—6th August, 11 a.m. Pyrmont; St. Luke's, Sydney; Trinity, Sydney; Randwick, Waverley, and Paddington, at St. Andrew's Cathedral—10th August, 11 a.m. St. Paul's, Sydney, at St. Paul's—12th August, 11 a.m. St. Barnabas', Sydney, at St. Barnabas'—13th August, 3 p.m. Christ Church, Sydney, and St. John's, Bishopshorpe, at Christ Church—17th August, 11 a.m. The list for October will be published next month.

ST. ANDREW'S CATHEDRAL.

The following subscriptions towards a Bell or Bells, for St. Andrew's Cathedral, have been received, and are gratefully acknowledged:—

Table listing donors and amounts for St. Andrew's Cathedral. Includes names like Adam, J. S., Esq., and amounts in pounds and shillings.

Table listing donors and amounts for St. Andrew's Cathedral. Includes names like Moore, C., Esq., and amounts in pounds and shillings.

Further donations are earnestly solicited, and may be paid to the St. Andrew's Cathedral Bell Fund, Commercial Bank; or to Mrs. BARKER, Bishopscourt, Randwick. July 16, 1880.

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(Wholesale and Retail.) PURE INDIAN TEAS can be had Retail at the following rates:— Kangra & Day Orange Pekoe, 5s. per lb. Darjeeling Orange Pekoe, 4s. 6d. per lb. Assam Tea, 3s. 6d. per lb. ...

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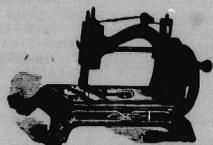
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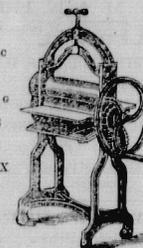
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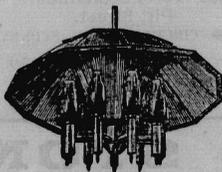
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PUBLISHED MONTHLY.

Vol. I.—No. 3, SYDNEY, WEDNESDAY, SEPTEMBER 1st, 1880.

6d. PER COPY or
2s. per annum in advance.

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