

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

The examinations are held somewhat in the following manner:—

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

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

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

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

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

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

THE DEAN OF MANCHESTER ON BETTING.

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

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

FOR OUR YOUNG READERS.

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

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

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

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

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

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

THE MANAGER acknowledges with thanks the following subscriptions:—

Mr. P. C. L. Shepherd, 7s. 6d.; Mr. E. A. Jones, 7s. 6d.; Mr. Searle, 6s.; Mrs. Griffin, 7s. 6d.; Mrs. Turner, 7s. 6d.; Mrs. F. Smith, 7s. 6d.; Mrs. Franklin, 7s. 6d.; Mrs. Parsons, 7s. 6d.; Mr. Hallett, 6s.; Mr. Moriarty, 7s. 6d.; Mr. R. Owen, 7s. 6d.; Mr. Wilcox, 7s. 6d.; Mr. Bate, 7s. 6d.; Mrs. Pinche, 7s. 6d.; Mrs. Lee, 7s. 6d.; Rev. Dean Ewing, 13s.; Mrs. Rathmill, 7s. 6d.; Mrs. Makin, 6s.; Mrs. Griffin, senr., 7s. 6d.; Mr. Farr, 7s. 6d.; Mr. J. A. Smith, 14s. 6d.; Mr. Warren, 7s. 6d.; Miss Lansdowne, 6s.; Mrs. Wood, 7s. 6d.; Taylor Bros., 3s. 9d.; Mrs. Lackay, 7s. 6d.; Mr. Brookwell, 13s.; Mr. J. H. Gain, 7s. 6d.; Mr. J. Johnston, 14s. 6d.; Mr. W. H. Shortland, 7s. 6d.; Mr. Lewis, 14s. 6d.; Mrs. Quinton, 3s. 6d.; Mr. W. Johnston, 7s. 6d.; Mr. J. Garsed, 7s. 6d.; Mr. H. E. Kent, 14s. 6d.; Mrs. Hillier, 14s. 6d.; Mrs. Francis, 14s. 6d.; Mrs. G. Steining, 14s. 6d.; Mrs. Harding, 14s. 6d.; Mr. A. Bord, 14s. 6d.; Mrs. Rogers, 14s. 6d.; Mr. J. Barlow, 7s. 6d.; J. Lee, Esq., 7s. 6d.; A. W. Vickery, 7s. 6d.; Mrs. Newton, 3s. 9d.; Mr. W. G. Clack, 7s. 6d.; Mrs. J. Cooper, 7s. 6d.; Mrs. R. N. King, 7s. 6d.; Mr. Zrater, 7s. 6d.; Mr. Houghes, 3s. 9d.; Mr. G. A. Smith, 6s.; Mr. J. S. Johnston, 7s. 6d.; Rev. T. Trivett, 7s. 6d.

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NOTICES TO CORRESPONDENTS, &c.

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

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

TO OUR CORRESPONDENTS.

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

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

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

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

Important Notice to Subscribers.

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

A. R. LITTLE, Manager.

172, PITT STREET, SYDNEY.

THE

POWER OF THE GOSPEL IN POLYNESIA.

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

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

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

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

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

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

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

mysteries, but also one of the mightiest moral levers for the regeneration and civilization of mankind.

A HINT OR TWO TO CHURCH-GOERS.

It is a sad pity that so many persons allow themselves to be always late in their attendance at Church. They seem to be so by rule; for it is their constant habit. There are two or three considerations which, if they were taken into account, ought to prevent this. First, the object of going to Church should be to worship God. Our mode of worship is framed upon certain principles, which are set aside by those who come in after the worship is begun. The first part of it is a prelude to what follows; confession, humiliation and absolution prepare the mind for praise, adoration, intercession and thanksgiving; and for the profitable hearing of the Word read and preached.

But all this is lost by those who do not enter the Assembly till the first part is over. They are not prepared for the worship which the devout are offering. Probably they are flurried, or disturbed in mind, or it may be their hearts are cold and indifferent. And their lateness helps to make them so.

We venture then to think and suggest that if they rose say a quarter of an hour earlier in the morning and breakfasted a quarter of an hour earlier, this might make all the difference. That quarter of an hour saved in the beginning of the day would enable them to prepare and set out for Church in good time. And then, when the holy service begins, they would be in their seats to hear the soul-stirring words with which it opens, and to be borne along with holy confessions and aspirations as it proceeds.

So much as regards themselves. But surely we are bound to think of others. What right have late comers to disturb the worship of their neighbours? Is it not selfish to do this? Does it not tend to interfere with and hinder the devotions of those who came in good time? And to prevent them deriving as much benefit as they ought from the solemn service?

It may occasionally happen that some special hindrance has arisen, which is the cause of the lateness. In such a case what is a man to do? That is altogether a different matter from what we are supposing. Enter of course, but as quietly and as reverently as possible; and be willing to take the lowest place, rather than to seek a higher—to avoid putting others to inconvenience.

We add a hint or two upon other points.

What a difference would be produced in our congregational worship, if the people did not leave it all to the minister and the choir, and remain mere listeners, instead of joining, as it is their privilege and right to do, in the service! This is one of the great beauties of our admirable Liturgy, that the people are to join *audibly* in the responses, and as a royal priesthood, to offer up their prayers and praises through the One Great Mediator to God. This would give life, reality, and power to the worship in our congregations; instead of that comparative listlessness and formality which are too often witnessed. There are, however, some congregations in which the responding is both hearty and general. Would that it were so in all!

Once more; a hint about leaving the House of God. What a rush there often is, as soon as the benediction is pronounced, to get out of the sacred building. Persons from England have been quite surprised at this, and grieved by it. Why is there

this unseemly haste? Why this apparent anxiety to be as quickly as possible outside. And why do our Organists encourage it by bursting forth within a few seconds after the last words of the blessing are heard, into the liveliest strains they can find, sometimes even into light airs, calculated to dispel the holy thoughts which have been kindled by the solemn words which have been spoken?

PRIZES TO CHILDREN RECEIVING RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

It is gratifying that, after much delay, the prize scheme of the Church of England to the children receiving Religious Instruction in Public Schools—so far as Sydney is concerned—has begun to be carried into effect. And those who proposed and carried it so far may well be congratulated on the event. It has not been without much labour on the part of some; (and it is only right to say it,) that what is done has been accomplished. The examination of so many schools; the recording of the results; the tabulating of these when ascertained; the determination and selection of suitable books as prizes, and the arrangements for the presentation of them; all this must have entailed an immense amount of trouble, and have involved no small expenditure of thought, time and judgment. But it was worth it all. Such facts as have been thus brought out before the public are the best proofs that the religious instruction in these schools has been a reality, and that the Church of England in the Sydney Diocese at least means what she has been talking about. The assemblage on Saturday last in the Church Society's House shewed also that the efforts made are appreciated by the Scholars and their Parents and Friends.

The Primate who presided and kindly presented each prize to the glad recipient of it, must have been happy in witnessing the results which have been already attained, under the system of instruction in which he has shown so deep an interest, and which he has been striving since his arrival to expand and improve.

What is now needed is that the members of our Church should come forward and take the matter up with the same warmth and earnestness which a few have shewn, and liberally and systematically contribute the means for making the work a more complete success.

There are two or three facts with regard to the prize-giving which should be known. First, that the examination was extended only to those schools in which an affirmative answer was sent to an inquiry whether the course of instruction was in accordance with the prize scheme. Secondly, that it had reference to the work done in the year ending June 30th of the present year.

The prizes given were in number 120, useful, instructive and amusing books, some of considerable value.

The following are the names of the Schools in which the Scholars were examined for prizes:—Double Bay, Ashfield, Glebe superior, Darlinghurst, Enfield, Drutt Town, Paddington, Glenmore-road, Petersham, Randwick, Coogee, Sussex-street, Darlington, Castlereagh-street, Crown-street, Cleveland-street, Redfern, Chippendale, William-street, Plunkett-street, Waterloo, Botany.

The Primate's address was very appropriate and valuable. A brief notice of the gathering will be found elsewhere.

Beginning with the next issue one of the original features of the RECORD will re-appear. We purpose the regular reservation of a column for the children and by the insertion of literature of a pure attractive character we hope to interest and even instruct the children of a larger growth. The Editor feels the importance—nay the necessity—of directly ministering to the intellectual requirements of the little ones. It is not enough that at set periods we make much of them, if in the interval we virtually neglect them. We are all too apt to forget the fact that once we ourselves were young, and thought the "Swiss Family Robinson" worth all the classics in university libraries, and Robinson Crusoe on his desert isle, a nobler character than the foremost philosopher of Greece in her palmy days. Merciless science has banished for us the philosopher's stone. Humboldt, and Cuvier, and De Chailu have left the unicorn it is true to figure in rampant fashion in the Royal Arms, and in servile imitations thereof, but have banished it for ever from the recesses of the forest. Dragons have no more formidable representatives than the crocodile or alligator, and the roc, whose egg is like some round peak of the Caucasus, seems to have entirely escaped the notice of the ornithologists. Nevertheless, despite Humboldt and Buffon, and the ponderous *psalm* of half-a-score generations of scientists, the wonderful legends of our childhood, the dragon, and the roc, and little grotesque fairies that wash their faces in a dew drop and wipe them on a moonbeam, live on in the infinite faith of our little ones. If a special literature, pure, imaginative, simple, attractive, be not prepared for them, they will inevitably seek to satisfy the God-given thirst for knowledge at the first fount which offers, however tainted and artificial. It is with the object of preventing this, as far as our influence extends, and instilling into the mind of young Australia a love for a chaste literature, that we take this step.

* CHURCH NEWS. *

SYDNEY.

Diocesan.

THE CHURCH SOCIETY.—The Committee met on the 1st inst. There was a large attendance under the presidency of the Lord Bishop. It was resolved to refer back to the Finance and Auxiliaries Committees for further consideration, their report on a proposal regarding the payment of stipends.

On a report that the subscribers to the Endowment Fund had met and elected a Committee of Management, the Secretaries were instructed to write to that committee, asking them to nominate trustees to whom the existing funds might be paid over.

The following grants were made:—
£90 towards a Mission Room at Windsor Road toll bar.
£10 towards a school-church at Colo Vale.
£50 towards rent of Mission Hall, Bourke-street, Woolloomooloo, and £20 towards the repairs of the same.
£25 additional grant for expenses of services between Ryde, Peat's Ferry and the Hawkesbury.

Applications for (1) grant towards stipend or as a loan to St. John's, Balmain; (2) increased grant towards a school-church at Riverstone; (3) Catechists salary at No. 2 section, Illawarra railway; (4) grant towards interest on church debt St. David's, Surry Hills, were referred to the Finance Committee for report.

The stipend grants for 1885 were then considered, and resulted in a sum of £4046 10s. being voted. A detailed statement of the grants will be found below.

CHURCH SOCIETY.—The following is a complete list of grants of stipend on account of 1885, voted by the Committee at their last meeting:—

FOR CLERGY—				£	s.	d.
Assistant Clergy for the Diocese	...	...	...	500	0	0
St. Luke's (for six months)	...	...	...	80	0	0
Infirmary—Chaplain	...	...	...	100	0	0

St. Saviour's, Redfern	...	...	...	...	£90	0	0
Macdonaldtown	...	...	...	...	50	0	0
St. Stephen's, Willoughby	...	...	...	...	100	0	0
Leichhardt	...	...	...	...	50	0	0
Petersham (for Marriekville)	...	...	...	...	50	0	0
Prince Alfred Hospital, Chaplain (1)	...	...	...	...	25	0	0
Botany	...	...	...	...	100	0	0
St. Peter's, Woolloomooloo	...	...	...	...	40	0	0
St. Luke's, Burwood, for Five Dock	...	...	...	...	75	0	0
St. John's, Balmain	...	...	...	...	50	0	0
S.S. Simon and Jude	...	...	...	...	75	0	0
St. George	...	...	...	...	45	0	0
Manly (for outlying districts) (2)	...	...	...	...	20	0	0
Croydon	...	...	...	...	45	0	0
Appin cum Wilton	...	...	...	...	100	0	0
Wingecaribee	...	...	...	...	81	0	0
Broughton Creek	...	...	...	...	72	0	0
Cobbitty	...	...	...	...	54	0	0
Dapto	...	...	...	...	100	0	0
Emu and Castlereagh	...	...	...	...	64	0	0
Hartley	...	...	...	...	72	0	0
Jamberoo	...	...	...	...	80	0	0
Mulgoa	...	...	...	...	75	0	0
Pieton	...	...	...	...	75	0	0
Shoalhaven	...	...	...	...	80	0	0
Ulladulla	...	...	...	...	81	0	0
Bulli	...	...	...	...	100	0	0
Wallerawang	...	...	...	...	100	0	0
Pitt Town	...	...	...	...	100	0	0
St. John's Parramatta (Curate for outlying districts)	...	...	...	...	64	0	0
Pennant Hills	...	...	...	...	100	0	0
Kurrajong	...	...	...	...	72	0	0
Enfield	...	...	...	...	50	0	0
Penrith (for St. Mary's, South Creek)	...	...	...	...	67	0	0
Mittagong	...	...	...	...	70	0	0
Berrima	...	...	...	...	50	0	0
Campbelltown	...	...	...	...	40	0	0
Mount Victoria	...	...	...	...	100	0	0
St. John's, Parramatta (for Curate)	...	...	...	...	50	0	0
Lithgow	...	...	...	...	100	0	0
Kangaroo Valley	...	...	...	...	72	0	0
Railway Works (Homebush to Peat's Ferry)	...	...	...	...	150	0	0
Warangesda Mission	...	...	...	...	50	0	0

FOR CATECHISTS.—

Christ Church	...	...	...	...	£40	0	0
Windsor (outlying districts)	...	...	...	...	67	10	0
Sydney Water Supply Works (if required)	...	...	...	...	150	0	0
Gordon and Hornsby	...	...	...	...	75	0	0

£9,714 0 0

£332 10 0

£4,046 10 0

- (1) Conditionally on £75 being the only other amount available.
(2) Conditionally on Offerings being made each Sunday, and Collections twice a year for the Society.

GIRLS' FRIENDLY SOCIETY.—The Sydney Diocesan Council of the Girls Friendly Society met for the last time in this year on Wednesday, December 3rd., at the Diocesan Registry at 3 p.m. Mrs. Barry presided in the chair and announced that 11 honorary and 13 working associates had joined the Society since Nov. 1st, viz. honorary: Lady Stephen for the Cathedral; Miss Campbell for Petersham; Mrs. Hanbury Davies, Diocesan; Mrs. Vanderwood, Mrs. Howes, Mrs. Schiell, for Holy Trinity; Mrs. Parker, Mrs. Jones, Mrs. Longfield, Mrs. All, Mrs. Tidswell, for Balmain. Working: Mrs. J. Lee, Mrs. W. Cliff, Mrs. J. Bowden, Mrs. R. Eames, Miss Hooper, Mrs. W. Merriman, Mrs. Lowe for Holy Trinity; Miss Phillips for Waverley. It was then signified to those present that each branch or parish should, if it had not already been done, elect its new secretary for 1885—as soon as possible and forward the name of this branch or parish secretary to the diocesan secretary not later than January 1st. Mrs. Barry then announced that it was the intention of the following parishes to become organised branches of the Girls Friendly Society in the commencement of 1885: Balmain, the Cathedral, Christ Church, Newtown, North Shore, Petersham, Woollahra, with the power of making their own bye-laws and reserving their associates' subscriptions for the benefit of their own branch. The rules of Balmain, Christchurch, and Petersham were then read and confirmed by the Council. The meeting then proceeded to the election for 1885, of I. diocesan president, II. Fifteen elected members of the diocesan council, III. Diocesan secretary and treasurer. Mrs. Barry was unanimously elected diocesan president. The following 15 associates were elected as Members of Council by the secretaries present; viz.: Mrs. Chadwick, Mrs. A. Cook, Mrs. Gibson, Mrs. J. D. Langley, Mrs. Riley, Mrs. Robinson, Mrs. Edwin Rouse, Mrs. Stiles, Mrs. S. Terry, Mrs. Willis, Mrs. Zollner, Miss Allwood, Miss French, Miss Hassall, Miss Salisbury. Mrs. Stiles was re-elected hon-secretary and treasurer for

1885. Attention was drawn to Mrs. Stiles' address being now St. Paul's Parsonage, Canterbury. The meeting closed with the benediction.

Parochial.

ST. ANDREW'S.—The Monthly Meeting of the Church of England Temperance Society was held in St. Andrew's School-room, Pitt-street, on Monday, 8th inst. The Rev. C. H. Gibson, B.A., presided. The Rev. F. B. Boyce, Incumbent of St. Paul's, Sydney, gave a very interesting address. During the evening some Christmas Hymns were sung by members of the Society.

SS. SIMON AND JUDE'S CHURCH.—A meeting of the members of SS. Simon and Jude's Church was held on Thursday evening to welcome the Rev. J. G. Southby, the new incumbent. The Rev. Canon King presided. Addresses were read and presented by Mr. W. E. Toose on behalf of the churchwardens and parishioners, Mr. J. Bennett for the Sunday School, Mr. L. Pengelly for the choir, Mr. J. Bennett, jun., for the Temperance Society, and Mr. Harris for the Young Men's Mutual Improvement Society. All the addresses were responded to by the incumbent. An address was also delivered by the Rev. G. Middleton. At the close a vote of thanks was accorded to the chairman as well as to those clergymen who so kindly have assisted (at great personal inconvenience) in carrying on the Sunday services of the church for the past two months.

ST. JOHN'S, SNAILS' BAY.—A sale of work towards the reduction of the church debt was held in the schools, Birchgrove Road, on December 4th, 5th, 6th. The room was prettily decorated with flags kindly lent by friends of the church or through their instrumentality. The articles for sale consisted principally of needlework done by the ladies of the St. John's work meeting. These ladies have been in the habit of attending the school every week for the past year in order to prepare for this sale. This is the second sale held as a result of their efforts. A few stalls however were devoted to other articles. Mention should be made of the generosity of Mr. Stedman, the well-known confectioner, who gave sweets for the sweet-stuff stall. This gift realised the sum of £2 12s. 6d. Mr. Quong Tart gave all the tea that was sold and also provided an urn and other appliances for making it. The Band of the *Vernon* played in the afternoon of the 4th and the Band of the Coldstreams in the evening of the 5th. The sale was fairly well attended and the sum taken amounted to upwards of £58. Perhaps this amount may seem small when compared with other sales of a like nature; but in the eyes of those connected with St. John's the pecuniary success was not the sole result of their efforts. For down-right hard work, cordial good feeling and thorough loyalty to the cause of Christ's church, St. John's sale of work this year will stand high in the remembrance of all who had to do with it. It was opened with prayer and the prayer was fully answered.

PARRAMATTA.—The annual meeting of the Cumberland Auxiliary to the British and Foreign Bible Society, was held at the Council Chambers, Parramatta, on Tuesday evening. There was a good attendance, and the President, Mr. R. Harper, J.P., presided. The Secretary, Rev. Canon Gunther, read the report. The receipts for the past year amounted to £113 4s. 6d. The following officers were appointed for the ensuing year:—President: Mr. R. Harper, J.P.; Secretary, Rev. Canon Gunther; Treasurer, Mr. Joseph Smith; Committee, all the ministers of religion who are members of the Society, together with Messrs. J. Smith, Byrnes, Burns, Henderson, J. Ardill, Booth, Hughes, Champion, W. Ardill, Hunt, and W. H. Neild.

MAITLAND.—The Primate lectured on Wednesday, 10th inst., in the School of Arts, to a very large audience, on "National Greatness, what is it and how is it to be obtained." The lecture was listened to with the deepest attention, and elicited hearty approval.

BATHURST.

HILL END.—The Rev. Palmer-Law left a short time since, and has proceeded to Parkes, as the new incumbent.

ST. BARNABAS' CHURCH, MILLTOWN.—A sale of plain and fancy needle-work was held in St. Barnabas' school-room last evening, the proceeds being devoted to the church fund. The room was tastefully decorated, and the display of needle-work, which was the labour of a number of the lady parishioners, included some very neat and excellently finished articles. Mrs. Pierce, of Milltown, had a flower-stand, on which were bouquets of the most choice flowers of the season, and which formed a striking feature in the display. Refreshments were provided at a table which was presided over by Miss Dalrymple and other lady assistants, and during the evening the proceedings were enlivened by songs, duets, recitations, and instrumental music, rendered by lady and gentleman visitors. On the whole the sale was a gratifying success, being patronised by many of the leading residents of Bathurst and Milltown.

BLAYNEY.—A sacred concert took place at King's Plains, on the 2nd inst. The school children, led by Rev. Canon Blacket, sang a variety of selections from the "Hymnal Companion," and songs of a suitable character were rendered by Mrs. Plumb, Miss Ervin, Miss Eulis, Mr. John Reed, and others. A vote of thanks to the Blayney friends who had afforded help was carried by acclamation, on the motion of Mr. E. Davis, jun.

The annual distribution of prizes was made to the children attending St. Matthew's Sunday-school, Grehamstown, on the 30th ult., by Mr. W. Everingham, catechist in the parochial district of Blayney.

RYLSTONE.—The Rylstone branch of the G.F.S. celebrated their first annual meeting on Monday, Nov. 3rd, at the Vicarage. There was an excellent attendance of members, and as each was allowed to invite a friend, there was a very good meeting.

The proceedings commenced by the Incumbent, the Rev. R. J. Read, opening the meeting with prayer, after which he gave a short address bearing upon the objects and benefits of the Society. The Associate, Mrs. Read, was then called upon to read the first annual report. This showed that 10 had been admitted as members. The meetings during the year have been held at the Vicarage, monthly, each being opened with prayer, a lesson afterwards being given by Mrs. Read, either upon English History or English Composition, and the rest of the time devoted to singing and parlour games. Mrs. V. J. Dowling, of Lue, is the other Associate and the secretary for the branch.

At the close of the reading of the report, a private vocal and instrumental concert was given by the members, Miss Stafford and Mrs. Read giving three or four pianoforte recitals, Mr. Rook a recitation, and the Rev. R. J. Read a song or two and a couple of amusing readings. The remainder of the evening was spent in various amusements.

On Monday, November 10th, kept as the Prince of Wales' birthday, a picnic and sports were held here in the Recreation Ground, in aid of the Vicarage debt. The day was all that could be desired, and a very large number of persons assembled. A large booth was erected on the end of the pavilion. In this two stalls of fancy work and other articles were presided over by Mesdames C. S. Cox, Bateman, Meyers and Read. Miss Walker, of O'Connell, presided over the stall of Christmas cards, and Mr. Henry Hawkins did a fair business with the galvanic battery. In the pavilion, Miss Stafford, assisted by Miss Lisson, presided over a tree of fancy articles, disposing of nearly everything. Mesdames Armstrong, Lisson, Gny, and Misses Highfield and Love took charge of the refreshment table. Altogether a good day's enjoyment was given, and the returns, £33 1s. 7d., far exceeded the expectations of the most sanguine.

NEWCASTLE.

WOLLUMBI.—The following particulars respecting the opening of the new Church at Laquana have been forwarded by our Newcastle correspondent:—The church is built of wood, and is one of the prettiest churches in the diocese. It is 60 feet by 28. The furniture was made by Mr. W. R. Norman, of West Maitland. The redwoods was presented by the Wiseman family, in memory of the late Mr. Wiseman. An eagle lectern was the gift of Mrs. Kilman, to commemorate her late husband. Mrs. Cameron, as a memorial of her son, gave a beautiful Communion service. The font of stone is the workmanship of Mr. Browne, of West Maitland. The church was opened free from debt, and the seats are free and unappropriated. Morning service was held at eleven o'clock. The clergymen present were the Rev. F. R. Newton, Incumbent; Rev. H. Porter, Curate; Rev. B. E. Shaw, formerly Incumbent; Rev. A. A. MacLaren; and the Rev. Mr. Longbottom, a clergyman just arrived from England. Mr. Browne, a candidate for Holy Orders, was also present. After morning service there was an administration of Holy Communion, at which there were seventy-six communicants. The offertory reached £10, and was for the Bishops' Fund. Evening service was held at 8 o'clock. The Preacher was the Rev. B. E. Shaw, B.A.

CESSNOCK.—An effort will probably be made to erect a new church here. It is much needed. One gentleman has promised £25, and others are likely to join him.

On Thursday evening, 11th inst., the Pro-Cathedral, Newcastle, was opened by the Primate. After the conclusion of the opening hymn his lordship the Bishop of Newcastle read an address of welcome from the Synod and Clergy of the Diocese.

The Primate took for his text Exodus xiv, 15, and preached a powerful sermon. The building was crowded in every part. It has cost about £2500, and the fittings etc. £500 more.

WESTERN AUSTRALIA.

We have received the following from the Right Rev. The Lord Bishop of Perth:—

NEW CATHEDRAL. DIOCESE OF PERTH, WESTERN AUSTRALIA.

The erection of a New Cathedral in this Diocese was commenced in October 1879, on plans furnished by E. T. Blacket, Esq.,

Architect, of Sydney. The foundations of the building having been completed in May 1880, a contract was entered into for carrying up the whole of the exterior walls, with the exception of the Chapter House, to the height of eighteen feet, the full height of the Aisle walls. Considerable delay occurred in carrying out this contract in consequence of the difficulty experienced in procuring good stone in sufficient quantity and in obtaining competent stonemasons, no similar work having been hitherto attempted in the Colony. It was at length, however, completed in May last; the whole cost of the building thus far having amounted to £5,106. A contract has since been accepted for carrying up the remaining portions of the walls with the Nave-Arch and Clerestory, and roofing in the whole building by the 31st of March, 1886, for the sum of £8,600; in addition to which another £1,500 will probably be required for the internal finishing and fittings of the building. Towards these amounts the Building Committee have in hand at the present time about £3000 including a donation promised by the S.P.C.K., together with a guarantee very generally signed by the leading members of the Cathedral congregation, that the sum needed to meet the present Contract shall be raised within three years by donations and subscriptions. Active steps are now being taken to obtain the regular monthly, quarterly, or yearly contributions of the Parishioners themselves. The sum required, however, is a large one for the members of one congregation, and that by no means a wealthy one, to raise in so short a time. The work too is one in which, as has already been indeed substantially acknowledged, the Diocese as a whole has an interest, and which may fairly claim the assistance of the members of the Church throughout the Diocese and elsewhere, in carrying it to full completion. I venture therefore to ask the Clergy and Vestries of our several Parishes to aid us in this matter by arranging for a collection once a year, for the next three years, in each of their Churches or other places of worship, on behalf of the Cathedral Building Fund; and the members of the Church generally by giving each one, whenever they can do so, besides their offering in Church, at least a small yearly contribution thereto. I would ask too the kindly assistance of our fellow Churchmen in the other Colonies, and in England, those of them especially who have friends or relations living in this Colony, or are otherwise interested in its progress and well-being, in accomplishing a work which is designed to the honour of God and the furtherance of true religion, by the construction of a building as our Cathedral Church which, if not all we could wish, will we trust serve as a lasting witness of our desire, though our Diocese be as yet comparatively small in its numbers and resources, to provide to the very best of our power for the maintenance of God's true worship amongst us.

H. H. PERTH.

Bishop's House, Perth, October 22nd, 1884.

⇒ NOTES ON PASSING EVENTS. ⇐

OWING to the New Year holidays interfering with the publication of the RECORD, our subscribers will please note that the next issue will appear on January 9th instead of January 2nd.

WE cheerfully call the attention of our readers, and especially our lady friends, to the advertisement of the "Young Women's Christian Association," which will be found elsewhere. The Association is well worthy the support of all. While its chief aim is the spiritual benefit of its members, it seeks to provide—at the Institute, Loma House, York-street—a comfortable Christian home for those who, coming as strangers to the city, are more particularly in their condition of friendlessness exposed to discomfort, and not seldom perilous temptation. At the present time there are upwards of one hundred members on the books, and the committee has printed for distribution amongst shop girls and others, a circular welcoming them to the recently opened rooms at the Haymarket. Classes for secular instruction will be held four nights in each week, and religious services on the remaining three. Those who do not care, or have no need, to join the classes, can spend the evening in conversation, or social games. We hope the appeal will serve its purpose, and result in the Association becoming more widely known and appreciated.

ADELAIDE is winning an unenviable notoriety for brutal and criminal assaults. Unless stringent measures be put into force, it will be absolutely dangerous for respectable females to cross the park after nightfall. Colonial juries have often very peculiar and oblique ideas,

and outrageous scoundrelism at times escapes with ridiculously inadequate punishment. In the interests of morality it is to be hoped stern justice will be meted out to all rascals who, taking mean advantage of an unprotected female, out Tarquin Tarquin, and bring discredit and disgrace upon a whole city. When newspapers published in British territory broadly suggests the advisability of belated females carrying revolvers, we may be sure something more than the mere usual average of crime is abroad.

SUMMER, after much coyness, has at length suddenly come upon us, and we are requested to be economical in the use of the city water. With the experience of last year fresh in our memory, we trust the public generally will acquiesce in this very reasonable request. During the sweltering heats we find how great a luxury a plentiful supply of water is. Those—and their name is legion—who indulge in their daily bath, should see that the tap is not left running ten minutes longer than is necessary for the purposes of ablution, otherwise it is not improbable we shall wake some morning to the disagreeable fact that it has been found necessary to limit the supply to some few hours per day. It is infinitely preferable to voluntarily practise economy, than by thoughtless waste to render it prudent that others should say how much or how little we are to use.

WE lament the action which has been taken by the Parliament of Victoria with reference to the running of Sunday trains. It has been decided to run trains on all the Victorian lines on Sundays, where the traffic justifies it. What a lamentable disregard of God's law! The regulating principle is to be Will it Pay? If this question is answered in the affirmative every other consideration is to be waved. It is right however to say that the course proposed found an earnest opponent in Colonel Smith who moved an amendment to the effect that "all trains should be stopped on Sundays." Thirty-one members joined in this protest against Sabbath desecration.

ACROWDED meeting was held in the Hall of St. Andrew's College for the purpose of witnessing the Annual Commemoration. The report was very satisfactory, the affairs of the College being apparently in a sound and healthy condition. It is pleasing to see that a fair proportion of the young men who are studying there are looking forward to the Service of God in the ministry of the Church. The fact that four are divinity and three Medical Students, shows that there is a charm in the Service of Christ which leads some of our young men to pass over the temporal advantages which other professions offer, and which induces them to devote their lives to the glory of God and the Salvation of their fellows.

THE address of Principal Kinross at the Annual Commemoration of St. Andrew's College, on Religious Instruction in Public Schools was a timely contribution to the discussion which has been lately carried on with much vigour and earnestness. It is valuable as coming from a leader of thought in an honoured branch of the Christian Church, and will give additional evidence, that the Protestant Churches of the Colony are prepared and determined to act together in the great question of the religious teaching of the young. The moderate tone of the address will also show to those who may be opposed to the system, or who may be afraid of the issue of such a scheme, that nothing unreasonable is demanded, but that all that is asked, is a fair interpretation and administration of the Act.

WE congratulate the Religious Instruction Committee upon the success which attended the first distribution of prizes given in connection with the scheme which has been adopted by the Church, with a view of imparting religious instruction to the children attending the Public Schools. The difficulties met in arranging for teaching and examining have been very great, and much remains to be done to make the plan complete, still there is every reason to be satisfied with the work so far as it has gone, and every encouragement to go forward. Additional funds

and the earnest sympathy of the members of the church, will enable the Committee to do much towards supplying the moral teaching which is essential to the proper training of the young. We confidently look for a great development during the year which approaches.

THERE is no sign of a cessation of hostilities between France and China. The attempt at mediation on the part of the British Government has failed and the war is to go on—one phase of it is very ominous, viz. that a number of Germans have taken service with the Chinese as drill sergeants. How far this may benefit the Chinese we are not able to predict—certain it is that it will not tend to improve the temper of the French. Mercy is an attribute which has not figured extensively upon the programme of France in her conflict with the Celestials. There will probably be much less of it, now that the force has accepted the aid of Germans.

THE REV. W. G. LAWES has received a warm welcome in Sydney. He is the hero of the hour. Doubtless he is pleased that the services which he has rendered in New Guinea are recognised and acknowledged. He would be more than man if he were not gratified by the references which have been made to himself and his work. But the true missionary spirit is so strong in him that, we are sure, his great joy is found in the fact that the Lord his God is glorified and many of his benighted fellow creatures have been blessed by the Gospel of Christ. The testimony of the Commodore, and his own simple record of work done in New Guinea, is a glorious tribute to the power of God and the influence of the Gospel. We thank God for the meeting held on the 11th instant, it was a powerful witness to the triumphs of Christianity.

COMPLAINTS have been made in England that the transmission of racing intelligence by differential telegraph rates in favour of the public journals is a direct encouragement of the betting vice. We think so too. Unfortunately Australian pressmen are no less eager to collect and publish turf news than British ones, and here as in the old country, large sums of money change hands on the issues of the various "events" of the sporting world. For our own part we think that betting is the worst of the evils connected with horse-racing, and we heartily deplore the extent to which aid is given by the popular press to this baneful practice. At the same time it is useless to expect that our telegraph tariff can be graduated according to the moral or immoral tendency of the items of information sent over the wires. Diminish the rage for betting and then the telegraphic "Racing Mems," "Turf Notes," "Nominations" and "Acceptances" will lessen too.

A QUESTION of Church law important as a matter of precedent has arisen in the remote township of Tumberumba. The Presbyterians of that district having no place of worship of their own applied for permission to use the Church. The application was referred to the Bishop of Goulburn, who declined to grant it. Some concession of the kind was alleged to obtain in the Diocese of Melbourne, and the Tumberumba Presbyterians cited this as a precedent in their favour. The Bishop's reply written to a Mr. R. McMicking, under date October 23, appears in the *Germanton Times* of December 5. His lordship "explains the state of the case in Victoria," by quoting the now well-known "opinion" of certain eminent barristers in England that persons, not episcopally ordained, have no right to preach in our churches, an "opinion" that had drawn from the Bishop of Melbourne a notice that he could not allow "any minister or member of any denomination other than the Church of England to preach in any church or chapel of the said Church of England." Applying this decision the Bishop of Goulburn adds: "The above principle has long been known and practised in New South Wales and in my Diocese. You will therefore see that it is not possible for me to grant what in our Church would be entirely unlawful. I regret that I cannot act otherwise. Other communions have not these rules; but we ought not to be expected to violate a law by which we are, and ought to be governed, merely because others possess more liberty in this respect."

ENGLISH CHURCH NEWS IN BRIEF.

Cheering reports are received in England of many projects being set on foot in Sydney church matters, and we note with pleasure the complimentary remarks of Bishop Barry that it is fuller development of existing agencies, and not the creation of new ones that is required; which speaks well for the wisdom and forethought of those who assisted to frame them.

The Bishop of Peterborough while referring to the subject of housing the poor, lately said it was idle to expect men to lead the lives of Christians when they had the houses of brutes.

A special course of lectures on "Christian Evidence" to be given in St. Mark's, West Hackney, was to be a special feature of the last mission in East London.

A son of the Rev. Burnan Cassim was run over and killed while attempting to cross the Old Kent-road on the evening of the 20th October.

In his late charge to the clergy of the Diocese of Liverpool, Bishop Ryle deprecated an "extended diaconate" and considered that "approved lay agents" were rather to be brought forward than an ill-educated order of deacons.

Father Ignotius has been inhibited from preaching in any building licensed for Divine Service in the parish of Llangollen. England spends according to the Archbishop of York 129 times more on drink than it does on missions.

Miss Ryland, of Barford, near Warwick, after building and endowing three Churches in Birmingham, has recently given £10,000 for Church extension in that town.

Mrs. Durnford, wife of the Bishop of Chichester, died on the 16th October, aged 71 years.

The Rev. F. Nevill, M.A., for five years Curate of Emmanuel Church, Maida-Hill, has been appointed principal of the Fourah Bay College.

The Rev. Donald Mackay, late priest of the Church of Rome, has been received into the Scotch Episcopal Church by the Bishop of St. Andrews, and licensed as a Curate.

Geikie's "Life and Words of Christ" is to be issued in monthly parts, illustrated with full page frontispieces.

The Bishop of Manchester has consecrated 125 Churches during an episcopate of 15 years.

The Bishop of Lichfield has issued a circular prohibiting deacons from preaching unless specially licensed to do so by himself.

Among the harvest decorations at St. Matthew's, Tipton, was a loaf over five feet high. It was afterwards distributed to the poor.

The Bishop of Rochester found during his American tour that the prohibition laws connected with the drink traffic were working satisfactorily.

Mr. W. H. Gladstone, M.P., eldest son of the Premier, read a paper on "Music and Worship" at the Carlisle Conference.

Canon Farrar has just completed an important work, the preparation of which has occupied him some 12 years. It is entitled "The early days of Christianity," and as might be expected is of great interest, both to general as well as theological students. The learned author has well studied the early days of Christianity, and his latest work will more than ever add to his fame as a powerful and graphic writer on sacred subjects.

The work is of considerable size—some 680 pages—and Cassell and Co. are the publishers.

The St. Giles Christian Mission, which is so well known by its praiseworthy labours on behalf of discharged prisoners, has just issued its annual record of preventive and rescue work. The agents of the mission lie in wait outside every one of the Metropolitan prisons, and the cases of rescue from among wrecked lives are numbered this year by hundreds. The net of the mission is spread widely, and includes open-air preaching, visiting, classes, bands of hope, popular lectures, savings banks, &c. Over 14,000 prisoners have been dealt with, and nearly 1,600 of these have been actually assisted to situations or in other ways. The work, however has absorbed the available funds, and at least £1,000 is needed for the autumn months. The value of the mission is proved by the hearty co-operation which the various prison authorities extend to the work. The report contains a highly appreciative letter from Mr. Howard Vincent, who has just retired from the post of Director of Criminal Investigations.

"Lewis's Shakespeare" is the title of the latest edition of our great dramatist. It is to be issued in penny numbers.

The Dean of Llandaff has nearly ready for publication the first four Epistles of St. Paul's first imprisonment at Rome.

"Touchstones" is the title of a new work dealing with the Christian life in a practical and helpful way, by Bishop Oxenden, late metropolitan of Canada.

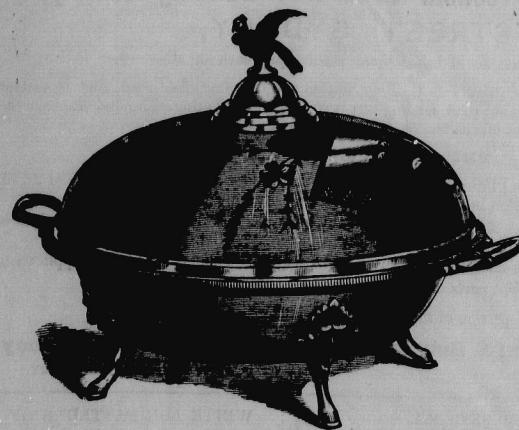
The *Academy* says that Professor Minto is writing the article on "Alexander Pope" for the new edition of the "Encyclopædia Britannica." He has been led to adopt a view of Pope's character generally much more favourable than that taken by Mr. Elwin, and will have something new to say about the relations between Pope and Addison.

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Preached in April and May, 1884,

BY

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TAILORING HOUSE, 478, GEORGE STREET. Opposite the Markets.

JOTTINGS+FROM+THE+BUSH.

I have heard of a wealthy churchman in Sydney, who, when being applied to for aid to some Church purpose, replied, "No! I will not give anything: some time ago a circular was sent to the clergy of every denomination asking them to preach against cruelty to animals, but so few replies were received that I determined not to help on church work." I allude to this not to comment on it (although I think the clergy can plead that omission to answer does not imply omission to comply with the request), but to remark that if any clergyman's conscience pricks him on this matter there is now a way of salving the wound effectually. The habit of cruelty to animals is nearly always learnt in youth: the child is father to the man. If then kindness to the animal creation can be taught to children the work of the Society for the Prevention of Cruelty to Animals will be helped on greatly. Now, this is being done in England and America—why not in Australia, where, in the bush districts it is needed even more than in the older countries? The work was begun in Sydney at the beginning of this year by Miss Levy of Cambridge Terrace, Victoria Park; she formed a children's "Band of Mercy", with 15 members who made this promise "I promise to protect all animals from ill-treatment with all my power: When I am compelled to take the life of any creature, I will spare all needless pain." (The last half of the promise is peculiar to Australia, where the most mercifully disposed man cannot promise to be kind to snakes, "bulldog" ants or mosquitoes. It is soothing to one's conscience to remember how very seldom one has prolonged the dying pain of a mosquito: I know of no creature that is more speedily put to death even by the most cruel.) The movement has, as the phrase goes "met a felt want" and by October there were 15 Bands of Mercy, and in Sydney alone the members numbered nearly 1400. These numbers are probably much increased now. Each Band makes its own rules and carries on its work in its own way. I notice that the idea was first started by Mrs. Smithies (wife of the late editor of the *British Workman*) and is now carried on by the Ladies' Committee of the English Society for the Prevention of Cruelty to Animals.

Now, surely each clergyman could get some kind hearted Sunday-school teacher to start such a band, where there is a juvenile branch of the C.E.T.S. No extra labour would be involved, for the two could be incorporated. The work is not difficult: all children are interested in stories about animals and very little is required to make them feel the desire to protect them. A brave boy at once sees the cowardice of tormenting weaker creatures while a girl's tenderness naturally revolts at the thought of the creature's pain. Yet these feelings need to be aroused, for no persons are guilty of more cruelty than children. Much of it, however, arises from curiosity or thoughtlessness: the child does not think of the pain he is giving. The infant that pulls off the wings of a fly or cuts a worm in two is but a juvenile scientist studying for amusement. The scientist thinks the end justifies the means; so does the child, although the end is simply his own amusement. One can hardly bring under the category of curiosity the action of the young fiend of 10 years old who the other day in Sydney poured kerosene on a goat and then set fire to it. After all he is but following in the steps of our ancestors, who looked upon animals as simply made for our amusement much as Tennyson's curate Edward Bull looked upon woman as made simply for the man.

About a year ago I advocated what I called "guerilla warfare" against the "larrikinism" of the young people of Sydney: I suggested that ladies and gentlemen should endeavour to attract young men (or young women) to spend their evenings quietly together in games and in reading, till, when they came to know their host or hostess more, moral and religious teaching might be introduced. Whether the plan has been tried I know not, but at all events work is going on for God among such people. The Mission Room in Bourke-street and the work of the Guild of St. Lawrence are both efforts in this direction and I trust such efforts may be multiplied. Among the communicants of each church there must be an immense amount of energy capable of being utilised. We can learn a lesson from the practical method of Mr. Squeers:—"Spell Botany." "B-o-t-a-n-i-c-a-y, the science of plants." "Very well, now go and weed the garden." So let the communicants be asked "What is in your opinion the pressing duty of the Church?" "To evangelize the larrikins." "Very well, now help to do it!"

"Of that day and that hour knoweth no man"—that lesson ought to have been taught to Advent preachers of late years. One modern prophet after another who fixed the date of the second Advent of Christ—or of some startling event to precede it—has been proved wrong by time: in fact those years which were prophesied to be most notable have usually been least eventful. So, although the warning "Be ye ready" is as

applicable as ever, we cannot predict that this coming year will bring our Master. In His own good time He will come—we must hope that it will be soon. One reason for so hoping has been in my mind the last few days. It would be an answer to that wish put by Tennyson into the form "Pray, Alice, pray my darling wife that we may die the self same day," and uttered by Princess Alice's little son "When I die, you must die too, and all the others: why can't all die together? I don't like to die alone like Frittie." Who has not wished the same? The only sting of death to the Christian is parting from one's dear ones, and though it is but for "a little while" yet it rends the heart sorely.

COLIN CLOUT.

→ ENGLISH MAIL. ←

(From our own Correspondent.)

Parliament is again in session, to the great disgust of all right minded persons. It is a remarkable phenomenon to mark how the House of Commons has sunk in the scale of public estimation. At one time it was the model institution in dignity, manners, and self-restraint, as well as in material power of the whole country. Now the leading daily journals affect and actually attain a considerably higher standard. The *Times* and the *Standard* not seldom lecture the House upon its shortcomings in these respects; and do their best to allay the party bitterness and the personal squabbling which now seems the most attractive pabulum to the mass of the members. For a Cabinet minister at the very opening of Parliament to be bandying words like "jackal," and "badger," with irresponsible young bloods of the Opposition is not merely foolish, it is disgusting. The hopes that the Government entertained of devoting the session to the Franchise Bill are not likely to be fulfilled: their dogged refusal to say a word about the Redistribution Bill has not conciliated their opponents. However, their Bill, by some unexplained method, fell into the hands of the publishers of the *Standard*, and has been given to the world. There is a certain convenience to the Government in thus having their secret told, that gives colour to an impression that they were themselves actors in the comedy. Such a draft can only have passed through some four or five hands besides those of Ministers, so it should not be difficult to trace them. As one of the audacities of the modern Press, it has, however, created an extraordinary impression. The attempts of the Government to excite the country against the Lords has not sufficed to cover their failures and discomforts in other directions. Farmers and business men with ever dwindling incomes will not view with complacency the inevitable 2d in the pound income-tax which the new Egyptian expedition will bring ere long. That for which £300,000 was asked will cost from eight to ten millions. Lord Wolsely is a good general, but terribly expensive. What a contrast—between the equipment which is to rescue Gordon and the equipment of Gordon himself. Well might he ask in the latest letters—"Was it right to send me here with only seven followers, and then take no notice of me until communications were stopped." If Gordon had had 1000 British soldiers he would have pacified the Soudan long ago. Now we are sending 6000 men not to pacify the Soudan but to rescue Gordon—and retire. But whether Gordon will come alive out of the storm is gravely to be doubted. Meanwhile we are enjoying the reports of how our brave soldiers and sailors are overcoming the dangers of the famous cataraacts of the Nile. Lord Northbrook has been and seen and returned; but whether he has conquered the difficulties of Egyptian finance has still to be proved. Let us hope he may be ready to cut a knot which every delay draws into more inextricable confusion. In South Africa our rulers, with the general election looming near, have condescended to take notice of the deliberate and cold-blooded murder of an English official by the Boers, and a general (whether with troops or not we are not informed), is to be despatched.

The appointment of Lord Dufferin to the Viceroyalty of India has given wide satisfaction, in the assurance that we shall not have a repetition of the follies of the present regime. The name of Dufferin inspires trust, and if all the Liberal leaders were of his stamp we should gladly rest under their rule. Common sense, and an eye to things outside the "parish," is by no means so often allied to genius and intellect as one could wish.

Our versatile Premier out of the hurly-burly of the Franchise agitation in which he took no small part addressing excited parties of sympathisers at almost every large station in the North, has directed a most interesting letter. Instead of attending the Conference of St. Asaph—his own Diocese, he has written a letter on the burning question (at least in Wales) of disestablishment. Not one word however as to the political question—only the advice of a devout son of the Church such as he is known to be. Disestablishment will only be disgraceful, he says, if it be brought about either by want of life, or by diversities and contentions, within the Church—and adds some beautiful words on the maxim in omnibus caritas—"that the great charity which is a bounden duty everywhere in these

matters should here be accompanied and upheld by two ever-striving maidens, a great Reverence and a great Patience. Quite so, but we all know that Disestablishment if it come at all will come in answer to pressure from without, not from difficulties within. And I think we may fairly ask for Time for the present tendencies and growth of the Church to develop themselves, ere an adverse judgment shall destroy the National Church of England.

Many other Conferences have been held: at Lincoln the aged Bishop contributed a long learned paper on 'Wyclif,' the object being in part at least to prevent anything like her workshop at the coming Centenary. But after all what men see is not his foibles but his forces; not his weakness but his work. They care for him because he sounded the reformation trumpet in no uncertain manner and showed how men chafed under the fetters if Rome even when her power was the greatest and her pretensions most blasphemous. Talking of Rome we have accounts to hand of the landing in great pomp of Archbishop Moran. It reminds me strongly of a remark I heard from Irishmen when Dr. Barker was taking his last leave of his Clergy at the Circular Quay in Sydney. 'What a way of doing things' he remarked, 'four Archbishops was going' home wouldn't we have bands of music and steamers and flags and grand doings.' No doubt they would and much good may it do them: but what miserable reading is the 'homily' which the new prelate 'read' in his Cathedral—the first words to his flock:—'containing little but a falseness and from our point of view a distinctly blasphemous eulogy upon the Virgin whom the Angel declared to be blessed 'among women' but whom they declared to be blessed among a Pantheon of petty divinities distinguished by the titles of Apostles and Saints.

October 31st.

THE CHURCH CONGRESS, CARLISLE.—We regret to learn that the Church Congress accounts show a deficit of £1,230, which will have to be made up by the guarantors. The entire expenses amounted to £2,165, the chief items being £1,549, for building and hire of halls, &c., and £330 for printing and advertising. The total receipts amounted to £935, of which £737 was from 1,969 members' tickets at 7s. 6d., and £99 from 793 day tickets at 2s. 6d. The *National Church* says:—In consequence of the Bishop of St. Alban's advanced age and for other reasons, the Church Congress will not visit Hertford next year. It is almost equally certain that Portsmouth will be the place selected, with the Bishop of Winchester as president. While there was a prospect of the Congress going to Richmond, in Surrey, the President of the Wesleyan College there with prompt courtesy intimated that he would be prepared to place all available accommodation in the college at the disposal of the committee.

ORDINATION STATISTICS.—The Rev. H. T. Arnfield in a letter to the *Guardian*, giving particulars of the candidates of the September ordination, says:—There were 264 men ordained in all, of whom 145 were ordained deacons and 119 priests. It appears that 135 of the candidates, or upwards of 51 per cent., were graduates of Oxford or Cambridge. The present return is noticeable for the smallness of this percentage, the recent figures at the present season of the year having been about 54 or 55 per cent. The numbers ordained at the corresponding season of 1879-1883 were 231, 243, 222, 259, and 263 respectively. The present figures accordingly denote no material change in the numbers of the clergy.

THE PILGRIM'S PROGRESS.—A clean and perfect copy of John Bunyan's 'Pilgrim's Progress,' 1678, has just been added to the British Museum library. Only three other copies are known, and but two of these are perfect.—*St. James' Gazette*.

A PRECIOUS RELIC.—A very interesting fact connected with the Queen is the singular liking, one had almost said passion, Her Majesty has for relics or mementoes of the battle-field. The other day a strange query was put as to the whereabouts of the musket ball which ended the life of the most illustrious of British admirals, and it was elicited that after having for many years been treasured by Captain Hardy, who received Nelson's last sigh, it was mounted in crystal and silver as a locket, and so passed into the possession of the Sovereign, a worthy resting-place indeed.

THE BAPTISTS AND THE CHURCH.—The Baptist Freeman writes:—The Rev. P. Bailhache, of Melbourne, has left us, and been ordained into the Church of England in Australia by the Bishop of Melbourne. We read with sorrow that it is the old excuse, 'weary with the discouragements and meanness of some.' When will pastors learn that their work is to make ill-conditioned men better, and not allow themselves to be made worse by them? It is painful enough to see these defections, but so it ever has been. Mr. Bailhache writes to a friend:—'In resigning I made up my mind I would not run the risk of similar treatment and pain again, and so I leave the denomination,' and on September 21 the Bishop of Melbourne will accept me into the Church of England, which is the only fold here where a man can have liberty and protection.' Surely 'liberty and protection' is not a higher consideration than principle.

It is true that the Episcopal Church of England in Victoria has not all the objectionable features of the Established Church here. Still, it retains the Catechism and infant sprinkling:—

Has he, too, gone? Let not the love be bore
Be shattered as it falls to cutting speech;
He, too, deserted—left us evermore,
Leave him to God, who knows the strength of each.
Perhaps our God, as in old Gideon's day,
Wills that a smaller band shall gain the crown.
The day is ours, desert our ranks who may,
Fighting for God we may not be cast down.

MISSION LITERATURE.

In continuation of our notices of mission literature, we gladly draw attention to the fact that Messrs. Hunt and Co. have issued a list of Bishop Ryle's well-known tracts, and offer them for missions on specially favourable terms. These tracts require no commendation from us.

Three manuals on Missions have reached us from the same publishers. Canon Money's little book bears the date of 1873. Subsequent experience has confirmed the wisdom of its recommendations, but the last ten years have greatly enlarged the knowledge of missionaries, and widened the bounds of liberty in the matter of management of extra services and after meetings. The smallest of the manuals is perhaps the most useful; it is called 'Hints for Conducting a Mission,' by the Rev. S. C. Morgan, D.D. It answers exactly to its title. It is not a 'manual,' but it gives useful and sensible advice, and shows in a compact and plain way what are the points to be kept in mind. Mr. Henry Denning's 'Missing Link,' or the 'Need of Parochial Missions,' is rough and racy, and will be most useful where people are least fastidious.

From a batch of tracts by the Rev. F. Whitfield, we select for special approval 'Jesus Said,' as an excellent tract for those who are really in earnest, and yet have not found peace in believing. The same clear teaching is to be found in a dialogue tract by the same author called the 'Chief of Sinners,' but the first is far the best. 'How Ministers of Christ ruin Souls' is the title of a solemn warning against ministerial levity. It is, however, not quite free from exaggeration. 'The Two Mission Preachers, a Dream,' published by William Poole, is worth reading as a reminder of the eternal connection between the moral and the spiritual laws of the Kingdom of Christ.

The S.P.C.K. has published a series of addresses delivered in the Trophy-room of St. Paul's Cathedral to the London Lay Workers Association, in preparation for the approaching mission. They are all well worth reading, and as a token of earnest life-stirring in the Church they are very comforting. The first is by Canon Mason, on 'What is the Object of the Mission,' to which his reply is, the conversion of the greatest possible number of souls. This paper is earnest, stimulating, but somewhat immature. But time and experience will do much for the author, as we hope he will do much for East London. The second paper, by Canon Body, on Self-preparation, is an address which no one can read without profit. Within the limits of the subject he speaks with clearness, soundness and fervour. There is not a word with a false ring in it. It is full of Christ and Christ only. We can speak in high praise of the address which was given by the Bishop of Bedford. No sincere and earnest clergyman or layman could read it without being the wiser and the humbler and the better for it. Canon Curteis contributes a paper on 'Dealing with the Difficulties of Belief,' which hardly comes up to the level of its companions. On this point we would earnestly recommend a perusal of Mr. Footman's 'Reassuring Hints,' a cheap edition of which is published by Messrs. Field and Tuer. The series of addresses is closed by Mr. E. H. Bickersteth, whose subject, 'After the Mission,' affords him the opportunity which he uses with spiritual skill, of linking the extraordinary work of the mission with the ordinary life of the Church. We can sum it up in a short sentence of his own, 'fresh life in old means of grace.' The Trophy-room of St. Paul's has indeed been applied to a worthy use.—*London Record*.

AGGRESSIVE EVANGELIZATION.

The Rev. R. H. Hammond, of the Liverpool Diocesan Conference, opened a discussion on the question of 'Aggressive evangelization with special reference to recent efforts.' He quoted the experience of clergymen in various parts of the country in favour of the Church Army, and asked might they not believe the Church Army to be one of the evangelizing 'missing links they were in search of? (Applause.) It was only in its infancy, and they could not anticipate what would be the end of it. If ordinary means failed, why should they shrink from using extraordinary agencies, and using every class of men and women who were willing to be used, for winning souls to Christ? (Applause.)

The Rev. J. Sheepslands, speaking on the same subject, said that for the sake of perspicuity he would range his remarks under three heads—aggressive evangelization in (1) preaching, (2) teaching the young, and (3) visiting. On the first point he said he alluded to 'subsidiary preachments,' preaching in mission-rooms and in the houses of the people themselves. He maintained that as a matter of principle it was in no way con-

trary to the principles of the Church that laymen should preach—as indeed laymen had preached in all ages from the time of Origen downwards—only for the sake of Church order, to ensure a sufficiency of knowledge, and to prevent the possibility of schism, the preachers must have a licence for preaching from the ecclesiastical authority. With regard to the second point, he would advocate for a mission service in the evening, additional to their Sunday-school and afternoon catechism. On the third point—taking the Gospel into the homes of the people—he entirely endorsed the words of the Bishop in his charge as to the importance of house-to-house visitation. He did not see how they could carry on aggressive evangelization without it, and for his own part he would say that it must be done by the clergymen themselves. It would be seen that there were two chief desiderata for the carrying out of aggressive evangelization—(1) a sufficient staff of clergy, and (2) a good band of believing, earnest-hearted laymen. This was an absolute requisite. Indeed he should say that the very first step for a clergyman to take towards the evangelization of his parish should be to try, by the grace of God, to surround himself with a band of converted people, who not only wished to save their own souls, but desired also to promote the salvation of others. (Applause.)

Canon Fergie, in continuing the discussion, gave his experience of a Church Army Mission in his own parish. It had, he said, been the means of bringing in among them a very large number of the vilest, most degraded, the most reprobate of humanity. (Applause.) In the subsequent discussion the opinion was strongly expressed that there was a large number of laymen who would willingly engage in evangelistic work if they were requested to do so by the clergy, and if the clergy displayed a greater readiness to enlist their co-operation. Mr. H. Clark moved a resolution in favour of 'the free and unrestricted use of the parish or district church,' but on the advice of the Bishop no division was taken. The Benediction was then pronounced by the Bishop and the Conference adjourned.

✻ CORRESPONDENCE. ✻

THE NEED OF EVANGELISTIC WORK AMONG THE MASSES.

To the Editor of the Church of England Record.

SIR,—The thought sometimes occurs to us, 'Do these respectable, well-dressed people, who go to Church regularly every Sunday, realize the fact that there are thousands of men and women in Sydney who never see the inside of a place of worship, who never hear the name of God save in blasphemy, to whom the blessed day of rest is merely a day in which they can drink as much as they please without fear of losing their situations by it; who care for nothing higher than mere animal enjoyment, and selfish gratification? Yet for these very people the Lord of glory left His Father's throne, and came to earth and lived and died; and shall we leave them, careless, debased, scoffing, sinful though they may be, without an effort to bring these our erring brothers and sisters to a knowledge of the Saviour who has done so much for us? God forbid that we of the Church of England should wrap ourselves up in our own salvation, and leave to others the blessed work of proclaiming to the lost the tidings of salvation through faith in a crucified, a risen Saviour.

We rejoice in the work which for upwards of two years has been carried on in Woolloomooloo, and which has recently been more fully developed by the opening of a Mission Hall in the very centre of a district where scenes of vice and misery abound. It has been our happy privilege to be connected with this labour of love from the beginning, and gladly do we bear witness to the blessing that has attended the efforts put forth by the Clergy of St. Peter's, and by those associated with them. We have frequently seen crowds of rough men awed into silence by an earnest appeal made to them in the lanes and streets of Woolloomooloo; and we have seen some—yes, many—of these men brought out of darkness into God's marvellous light, and continuing faithful in the midst of temptation. All is not success however. Ours is truly a work of faith, and faith is often tried, but we find our strength as our days, and continually receive encouragement.

Why should not Evangelistic work among the masses be the rule, and not the exception, in the Church of England? Why should not every clergyman put into practice the admonition given by the Bishop at his ordination—'to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever?' The Church has waited long enough for the people to go to her; is it not time she should lay aside her dignity and go to them? Never will she show herself more truly dignified—more worthy of honour, than in thus following the footsteps of her Lord—'condescending to men of low estate.'

Are we in earnest? Are death and eternity, heaven and hell, realities? Do we behave as if they were realities? or do we—respectable, amiable churchgoing people—habitually shut our eyes to these tremendous facts, and placidly saunter through life with no serious thought about the men and women who form the larger portion of the community; of their position in the present—of their prospects in the future? Is it the old story repeated now in the 19th century—'Where is thy brother?' 'I know not; am I my brother's keeper?' God grant that we may rouse ourselves from our self-shame, and, acknowledging the claim these people have upon our help—our sympathy—our Christian love—go to them, since they will not come to us, with the good tidings which are to us the abiding joy of our hearts.

'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest.'

Yours, &c.,

A WORKER.

ADMINISTRATION OF THE SACRAMENT.

To the Editor of the Church of England Record.

SIR,—In your issue of November 21st, while noticing passing events, you draw special attention to an authoritative condemnation of the habit of administering the Sacrament to a railful of Communicants; the words accompanying such administration being used but once.

There is so much to be said in favour of this abbreviated form, that I think it not unwise, with your permission, to give voice to same.

Many years ago, I recollect hearing the Rev. Hugh McNeill of Liverpool, asserting his preference for the individual mode of administration. He qualified his remarks thereon, however, by admitting that, where the number of Communicants was great, it would be a physical impossibility to adhere to such a mode of delivery. Every zealous minister will naturally endeavour to bring as many as he can to the Lord's Table: should he succeed to any large extent, he is brought face to face with this difficulty.

In this extensive but thinly populated country, many clergymen have to travel far, every Sabbath, to perform two or more Church Services, with, perhaps, Communion Services comprehended therein. It seems hard, under circumstances of this kind, to exact from them a mode of delivery, that may ultimately prove too laborious to be conscientiously, or at all events, profitably performed.

Speaking generally, there has often appeared to me a strange love for repetition on the part of those who from time to time preside over the affairs of the Anglican branch of the Christian Church. In my younger days, the Lord's Prayer was seldom recited less than four times in each Service; the prayer for the Queen twice; the Collect for the day twice; and so on to a more limited extent—of other portions. Many a time and oft, when listening to this, have I thought of the Great Master's Words: 'Use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking.' Times have changed; a loud call has been made for shortened Services. Our rulers respond, by sanctioning sundry abbreviations and omissions; the prayer for the Governor may disappear; the Scripture lessons may sometimes be partially omitted; rain and weather may look after themselves; but the Minister, clerks, and people must continue to repeat almost as of old.

These things may doubtless all be in accordance with the express order of the Prayer Book, but I think a more excellent way would be shown, were things so ordered, as to enable us to truly quote the words of that book, and say: 'It hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it.'

I am, Sir,

Your obedient Servant,

J. L. KEALEY.

Bathurst, November 27th, 1884.

Dr. Hermes, member of the Evangelical High Consistory in Germany, has issued a decree directing that all criticisms and propositions for the correction of the revised Old and New Testaments now published under the name of 'Probe-Bibel,' are to be sent in before the 10th of November next, in order that such propositions may be taken into consideration before the final reading. In preparation for this third reading at the conference of Halle Revision Commission, to take place in 1886, it has been arranged that the whole of the Old Testament is to be divided among three sections or sub-commissions, the first of which will deal with the historical books, and the third with the prophetic books.

Dr. Macaulay's little monograph, for the 'Centenary Series,' on 'Doctor Johnson: His Life, Works, and Table Talk,' will be ready for publication in a few days.

HOW CHRISTMAS COMES IN YORKSHIRE.

BY THE EDITOR.

It is only in the sequestered hamlets and villages of the mother country, where the railway has not penetrated, and the roar of modern civilization is heard in confused murmurs afar off, that some of the quaint customs of old times—the original significance of which perhaps has altogether vanished from the mind of the rustics—still prolong a feeble and eclipsed existence.

To the antiquarian, the interpretation of these customs, and the investigation into the causes which, in the shadowy times of yore, led to their institution becomes a fascinating study. To the man whose career commenced in the sparsely populated nooks and corners of the land: who heard year by year, as the crisp air, and the hoar frost silencing the dismantled boughs, and the nodding bullrushes in the brook tipped with miniature icicles, proclaimed the approach of Christmas-tide the discordant gibberish, and grotesque antics of the bedizened "plough boys," and the nightly rehearsal of the Waits, in the little parish church—to this man, antiquarian though he may not be—they possess a peculiar, an irresistible attraction. They are invested with an almost sacred character in his memory. They naturally associate themselves with the pleasing recollection of the long evenings by the roaring fire, when the curtains are closely drawn, and the kettle fumes and frets on the hob—with the delicate mists that lingering all day long over the deserted fields, are nightly congealed by the frosts into sparkling crystals—with all the joyous hilarity, that drowns the hissing gales outside as they sweep in fierce gusts across the undulating commons, and pile the flying snow a fathom deep in every hollow.

They are part and parcel of his ideal Christmas, and are inseparable from it, quite as much as the sweet chimings, whose rustic music pealing faintly from the far-off ivied church, on the quiet midnight air, are inseparable from his earliest memories of the New Year.

"Christmas comes but once a year, and when it comes it brings good cheer"—is a couplet which Yorkshire Hodge—as far as his very limited finances will permit—is determined to realize. The huge yule-log—without which he would consider the festival in a measure desecrated—has been seasoning in the dark closet beneath the stairs since midsummer. By the judicious expenditure of microscopic surpluses, he has amassed the necessary ingredients for the plum pudding, and it is not unlikely his master will give him the choice of a fat duck, or a couple of fowls to complete his feast.

With the exception of Sunday (and that reservation does not always hold) Hodge cannot with any degree of certainty lay his finger on a whole holiday in the calendar. (I am here, and throughout this sketch, referring solely to the day labourer, in contradistinction to the ordinary hired hand, who is engaged by the year, and who has his week's holiday at Martinmas). Only on Christmas Day is he entirely free. This freedom is so novel, so unlike the every-day experience of life, that as a rule, he must needs show his appreciation of the boon by recreations of so arduous and perplexing and fatiguing a nature, that the old year vanishes, and the new is welcomed with jubilant clangour of bells, before the effects leave his stiffened joints.

Yorkshire is notably a musical country—not perhaps so strongly or universally marked as in the neighbouring county of Lancashire, and not so much so in its eastern, as in the north and west ridings. No social gathering or festival of any kind is considered complete without being plentifully enlivened with singing, consequently the Waits are a necessary institution with the Tykes, let the snow be never so blinding, or the east winds never so keen-edged. When the traditional yule-log has passed through its first stage of roaring flame and flying sparks, and—like a man who has outlived his wild youth and settles into seclude manhood—glows with a ruddy cheerful warmth in the grate: after the huge smoking bowl of *furnety* has imported an aldermanic rotundity to Hodge's paunch, and the genial greasiness of good nature to his face, away he hies to the church, to meet his fellow-singers humming snatches of rustic roundelays as he goes.

By and by they sally forth to image in simple manner, the exalted anthem, which eighteen hundred years ago pealed from angel-lips to the humble watchers on Judah's plains.

On the thin sharp air—every harsh, untutored, rustic voice mellowed by distance, every individual peculiarity of tone blending with, and losing itself amongst the rest, indistinct as it sways and swells on the faint icy winds, rises the inartistic melody. In the quiet, solemn midnight hour, with only the starry canopy of Heaven above, the song—Hodge's simple song—seems the song of angels, and he unwittingly touches many a sympathetic chord in the heart of the listener, that throbs in unison with the angel minstrelsy—

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down
And glory shone around."

Not always in tune—not always, or even often, with any special regard to tune or expression, but always with a genuine heartiness that redeems it from the commonplace, and makes us respect the cheery goodwill of the singer, even while we smile at

the sensational rendering of the song. So on their merry way go the singers, and the patter of their feet on the crisp snow, and their subdued conversation is heard long after the eye has lost the last straggler in the circumambient shadows.

The singers, not content with a mere perambulation of the village, generally visit the outlying farms, and often, if the friendly offices of the frost have hardened the tenacious mud of the by-lanes, do they tramp round the circumference of an irregular circle whose diameter may be half-a-dozen miles. Towards breakfast-time they make their appearance jovial as ever, but with voices hoarse and harsh as the frogs in the summer marshes. Some time during the day, the houses musically visited during the night are called upon, and anything the inmates may be disposed to give is thankfully received, not—to Hodge's credit be it spoken—for himself, but almost invariably for some religious or other praiseworthy object in the parish.

Christmas day with young Hodge is also a red letter day. Long before the belated sun has given faint promise of its rising, out into the raw air, with one hand deeply thrust into his pocket, and the other clasping a bunch of holly, or box-tree, he hies. Of all the mornings of the long year, this dark, cheerless morning of the twenty-fifth of December belongs especially to him. It is his harvest—the consummation of 365 days of expectancy—morning back with promise. If the Fates be propitious, and he be early afield, he may chance to be the "lucky boy" to half the village, and carry home with him a precious freight of coppers. Fired with the thought he hurries on, but ere the first door is gained, a lusty voice in the distance is heard ringing out that curious medley of rhyme and reason, which he knows better than he knows his prayers. The sound is enough for young Hodge, his fancied monopoly is broken through, competitors are already abroad, and breaking into a gallop he reaches a door, and panting from excitement and shortness of breath, jerkingly bawls out in the broadest vernacular the following—

Ah wish ya merry chresmas,
A happy new year,
A poss (purse) full o' money,
An a cellar full o' beere;
An a good fat pig
At'll sarve yo all t'years,
Please will you give us a chres mas box.

If no response be made to this time-honoured appeal, he repeats it in a higher key, and with redoubled emphasis. By and by a window opens, a hand is thrust out, and a penny drops with musical jingle on the frost-bound pavement. "Thankee Sir—a merry Chris'mas, an here's a lump o' 'olly." The penny found by dint of a lucifer match, the proceeding is repeated from door to door with varying success, until the morning is far spent.

A local supporter of total abstinence, and an original character in many ways, annoyed with the persistent re-iteration of this anti-temperance solo, outdugged his brains for something more befitting the age of Permissive Bills, and Local Option Leagues. The coy muse appeared in answer to his invocation, and on this Christmas day of 1884, in my little native village nestling under the shadow of the Yorkshire Wolds, this new version of the juvenile appeal will be piped in shrill treble:—

I wish you a merry Christmas,
A happy new year,
A purse full of money
And a pantry full of cheer;
A little bit of spice bread,
A little bit of cheese,
A glass of cold water
And a penny if you please.

With the intuitive deceit of boyhood, young Hodge earns his penny by vociferously bawling out the revised version at the door of the reviser, but jubilantly reverts to the familiar vernacular as soon as his busy feet have carried him out of ear-shot. Long may the jocund reviser live to promulgate his ideas, and to gladden the impulsive hearts of Yorkshire lads by the annual "bit of spice bread" and the little wedge of cheese, and the big new penny.

At ten the village chimers summon the worshippers to the sanctuary, and by twos and threes, in their neat and inexpensive attire, the simple villagers thitherward vent their way. Around these old walls of the church, where the ivy of a dozen generations clings in a confused network of greenery, "each in his narrow cell for ever laid, the rude forefathers of the hamlet sleep." Gray might have written his imperishable elegy in the quiet Yorkshire churchyard, which is so vividly pictured in my mind as I write. Around its time and tempest worn buttresses, close besides its foundations, within, without, the dust of departed worshippers lies thickly spread. Far removed from the hurry and din of fevered commercial life, the hoary structure stands, an emblem of eternal quietude. Calmly stands in the midst of those who week after week as the holy Sabbath dawned, reverently trod its aisles, and sent the lofty *Tu Domine* ringing round the arched roof, till one by one their voices were hushed for ever, and themselves silently borne for the last time within its sacred precincts.

Poor Hodge—ill-fed, hard-toiling Hodge—with the furrows of Time deeply cut in his features, and his broad shoulders bent

PREPARATION OF SALVATION FOR THE WORLD.

BY THE REV. MERVYN ARCHDALL, M.A.

(Continued.)

(3). After Jehovah had actually established His covenant with, and had taken up His abode in Israel, it was necessary that Israel should also dwell with Him. But how could it do so when conscious of its sin? Here the mediatorial and sacrificial system of the law comes into view. As Israel, the exceptional nation, had a mediatorial character in relation to the nations, and as Moses was himself a mediator, so also there were various circles of mediation—the tribe of Levi, the family of Aaron, the High Priest Aaron himself, he being the highest type of the future Messiah—within the nation. The existence, however, of this priestly, mediatorial, ritual system as part of the original law, has in recent times been called in question. But the critical grounds for this denial of its existence in the Mosaic age are wholly insufficient. The difficulty which lies at the root of the modern theories, viz., that the Mosaic legislation was never thoroughly put into practice in the times of the judges or of the kings, is one which admits of a perfectly natural explanation from the political and social condition of Israel during those times. Anarchy and disintegration prevailed in the times of the judges. And the survival of local superstitions, worships, sanctuaries, and high places, so that even good men were content to try to graft a purer worship upon old Canaanite practices rather than entirely abolish them, was only to be expected, on account of the large number of the original inhabitants of the land which remained in it, on account of the "mixed multitude," or rabble, which came forth with Israel out of Egypt, and on account of the debased condition of the people themselves. But non-observance is not the same as non-existence. And (1) "at no subsequent period to that of Moses" could the Levites have been so separated from the rest, as we find them in the Pentateuch. "And at no subsequent time could the Pentateuch have been written. Not under the kings, or it would have put more favourably the merits of a form of government which had rescued Israel from the depths of internal weakness and decay, and given it strength and empire. Not by Samuel, or it would have been made more suited to his times, and given more direct aid to his reformation. Not under the anarchy of the judges. For the ideal state contemplated in the Pentateuch of a people strong in faith and pure in morality, living under the direct protection of Jehovah, was the very reverse of the miserable reality." Moreover, while (2) "there can be no doubt that the law which was in Ezra's hands was practically identical with our present Hebrew Pentateuch," Ezra came from Babylon to Judea with the law of God in his hand (Ezra vii. 14), and so far from its having been produced by him in Babylon, it was, as we see from the book of Ezra (ix. 1, 2: cf. Ex. xxxiv. 16. Deut. vii. 4; vii. 18: cf. Num. iii. iv., and viii.), known to the people at Jerusalem before he read it to them. In like manner, its existence can be traced back through the history of the Kings (2 Kings xii. 16 [Heb. 17] compared with Lev. v. 15, 16, and Num. v. 8; 1 Kings xvii. compared with Ex. xxxix. 1 Kings xii. 32, 33, viii.). At times indeed (see for example 2 Kings xii. and xvi.) the laws of Moses were not only set at naught, but the temple of Jehovah was profaned, and idolatry made an institution of state. Thus, the idolatrous innovations of Ahaz and the sinful compliance of Urijah are recorded. Reforming kings, too, carried on their reformation but in part. Thus Jehoash (2 Kings xlii.), Amaziah (2 Kings xiv.), and Azariah (2 Kings xv.) are represented as having stopped short of the abolition of the local sanctuaries. And it is precisely the "but" in "but the high places were not taken away" which implies the existence of a law against them. In this connection the history of Azariah is specially instructive, as proving that none but "the sons of Aaron, who were consecrated to burn incense" might with impunity venture to set aside the priestly ordinance of the Levitical Law. But "it has," in short, "been shown in a convincing manner that the Levitical Law underlies the whole of the Old Testament," and that in the short compass of the books of Hosea, Joel, and Amos, all of them prophets to the ten tribes, a very large number of minute precepts of the Mosaic law are incidentally referred to as then observed in the kingdom of Samaria." The historical and literary proof of the Mosaic authorship of the Levitical system remains intact.

This question of authorship, however, is only the outcome of a deeper question—a (1) theological question, which relates to the forgiveness of sins, and to the approach of man to God. (2) "It is" truly "more important to understand the method of God's grace in Israel than to settle when a particular book was written."

There are more ways of spelling Wyclif's name than Shakespeare's. Indeed, upwards of fifty ways are found in old authorities, from *Wyclif* to *Guyecolious*. No autograph signature of the pioneer reformer has been found.

Dr. J. A. Langford, of Birmingham, we learn from the *Athenæum*, has a volume in the press entitled "Child-life as Learned from Children." It consists of between 50 and 60 short poems, each one founded on an incident in the life of a child.

The British and Foreign Bible Society's most recent achievement is a penny New Testament—excellent in paper and printing, and neatly and serviceably bound. It has had a large sale in Leeds and other towns in Yorkshire.

1. Mosaic authorship and credibility of the Pentateuch. By Very Rev. R. Payne-Smith, D.D.
2. "The Old Testament in the Jewish Church" (p. 56). By Professor R. Smith.
3. "Mosaic Authorship and Credibility of Pentateuch." By Dr. Payne-Smith.

1. "Old Testament in Jewish Church."
2. "The results of our investigation up to this point are not critical but historical, and if you will, theological." (p. 305.)

And it is because of misconception, and confusion of thought as to love, justice, and forgiveness, that "the way of salvation" in the New Testament itself is misunderstood; and this misunderstanding renders it necessary to relegate all that is inconsistent with it in the Old Testament, to post-exilic times, or to unsanctioned "Natural religion." It is practically supposed that even in the New Testament salvation is not mediate but immediate. At least, it is assumed that it is not by Christ's (3) meritorious cross and passion we obtain remission of our sins. It is not allowed that, even according to the New Testament, (4) we be justified by God's free mercy, and the merits of our Saviour Christ only, Christ Himself only being the cause meritorious thereof. With much confusion of things that differ, this negation of the Scriptural "way of salvation" is applied to "the prophetic theory of religion," in the following passages from a representative work by one of the advocates of the post-exilic origin of the Levitical law. "The prophetic theory of religion," says (5) Professor R. Smith, *has nothing to do with the law of works.* Religion, they teach, is the personal fellowship of Jehovah with Israel, in which He shapes His people to His own ends, impresses His own likeness upon them by a continual moral guidance. Such a religion cannot exist under a bare law of works. Jehovah did not find Israel a holy and righteous people; He has to make it so by wise discipline and loving guidance, which refuses to be frustrated by the people's shortcomings and sins. *The continuance of Jehovah's love in spite of Israel's transgressions, which is set forth with so much force in the opening chapters of Hosea, is the forgiveness of sin.*

Under the Old Testament the forgiveness of sins is not an abstract doctrine but a thing of actual experience. The proof, nay the substance, of forgiveness is the continued enjoyment of those practical marks of Jehovah's favour which are experienced in peaceful possession of Canaan and deliverance from all trouble. The proof that Jehovah is a forgiving God, is that He does not retain His anger for ever, but turns and has compassion on His people (Micah vii. 18, 32.; Is. xii. 1.). There is no metaphysic in this conception, it simply accepts the analogy of anger and forgiveness in human life. *Jehovah's anger is not caprice but a just indignation, a necessary side of His moral kingship in Israel. He chastises to work penitence, and it is only to the penitent that He can extend forgiveness. By returning to obedience the people regain the marks of Jehovah's love, and again experience His goodness in deliverance from calamity and happy possession of a fruitful land.* According to the prophets, *this law of chastisement and forgiveness works directly without the intervention of any ritual sacrament.* Jehovah's love is never withdrawn from His people, even in their deepest sin and in His sternest chastisements. How can I cast thee away, Ephraim? How can I cast thee away, Israel? My heart burns within me, my compassion is all kindled. I will not execute the fierceness of my wrath; I will not turn to destroy thee; for I am God and not man, the Holy One in the midst of thee. (Hos. xi. 8.) This indelible divine love, the sovereignty of God's own redeeming purpose, is the ground of forgiveness. 'I, even I, am He that blot out all thine iniquity for mine own sake.' (Is. xl. iii. 25.) "The true basis of forgiveness, in the Old Testament as in the New, lies, not in man's offering, but in a work of sovereign grace. It is Jehovah, for His own name's sake who blots out Israel's transgressions and will not remember his sin. But the atoning ritual ever held before the people's eyes the mysterious connection of forgiving love with awful justice, and pointed by its very inadequacy to the need for a better atonement of Jehovah's own providing." Before attempting to disentangle the truth and error mixed together in these extracts it may be well to have before us a passage from a distinguished author, in which is found much the same confusion of thought with special and direct reference to our Lord's atonement. "The first demand," says Mr. Campbell, "which the gospel makes upon us in relation to the atonement, is, that we believe that there is forgiveness with God. Forgiveness, that is love to an enemy surviving his enmity, and which, notwithstanding his enmity, can act towards him for his good,—this we must be able to believe to be in God towards us, in order that we may be able to believe in the atonement." "This is a faith which, in the order of things, must precede the faith of an atonement. If we could ourselves make an atonement for our sins, as by sacrifice the heathen attempt to do, and as, in their self-righteous endeavour to make their peace with God, men are in fact daily attempting, then such an atonement might be thought of as preceding forgiveness and the cause of it. But if God provides the atonement, then forgiveness must precede atonement, and the atonement must be the form of the manifestation of the forgiving love of God, not its cause."

Now, in the first place, Professor Smith fails to understand the relation of the prophets to the law, for there never was "a bare law of works." As we have already seen, the law was induced on the covenant of promise made to Abraham. It

never was intended to give life, but to be the standard by which the sinner, and the "Righteous Servant of Jehovah," the Messiah, the sinner's substitute, were to be judged—for rejection or for approval. And it was merely to add to the moral weight of the law, and to deepen its hold on the conscience, that after being proclaimed from Sinai, it was solemnly ratified as a covenant. And the very circumstance of its being ratified as a covenant, having God in the relation of a Redeemer for one of the contracting parties, was fraught with comfort and encouragement; since an assurance was thus virtually given, that what God in the one covenant of law required His people to do, He stood pledged in the other covenant of promise with His divine help to aid them in performing. The blood of the covenant as much involved a divine obligation to confer the grace to obey, as it bound them to render the obedience. There is therefore no ground for saying that "the prophetic religion," as "the personal fellowship of Jehovah with Israel" "had nothing to do with the law of works," if only that law be rightly understood.

When it is said that "the continuance of Jehovah's love is the forgiveness of sin" we have confusion between different senses of the word "love," which constantly re-appears. Love is used in the sense of compassion, pity, mercy, or in that of complaisance, good pleasure, satisfied delight. Jehovah's love in the latter sense is, of course equivalent to, or at least involves forgiveness. But the continuance of His love in the former sense is perfectly compatible with the co-existence of anger towards the person so loved. The same person is the object of God's love in the sense of compassion, so far as that person is His creature, who is the object of His displeasure so far as he is a rebel against His authority. It is absurd absolutely to identify forgiveness and its proof. Forgiveness is the remission of punishment, which would otherwise be inflicted, and the non-infliction of the punishment is the proof of the forgiveness. But here comes into view the confusion between chastisement and punishment strictly so called, which obscures the meaning of forgiveness. It is supposed that there is only a "law of chastisement and forgiveness." There doubtless is such a law; Jehovah's love, in the sense of His "Compassion" (cf. Hos. xi. 8 quoted above) is doubtless "never withdrawn" in consequence of sin. This love is "inalienable." But God's love in the sense of His favour, or good pleasure, is forfeited by sin. It is as true that He "hath all the workers of iniquity," i.e. as workers of iniquity, as that He "loveth the righteous." And hence there is a law of punishment and forgiveness, according to which, not by caprice, but because God in Himself unchangeable is necessarily displeased or pleased, punishes or forgives, as according to the condition and conduct of the moral creature presented to Him. And while it is perfectly true that God forgives for His own sake, He does not do so without providing a propitiation and offering which renders propitious or favourable, typically under the Old Covenant, really in Christ—which puts Him on a new relation to those whose sins had incurred His anger. "Herein was the love of God manifested in us that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10). Thus were manifested at once "the sovereignty of God's own redeeming purpose," and the Sovereignty of His own inalienable justice. And the "propitiation" thus provided by the compassionate love of God is the true basis of forgiveness of the remission of that just recompense of reward which must else have been ours, and of the love in the sense of satisfied delight, or good pleasure, which we now enjoy. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John ii. 1, 2.) This "propitiation" is not of course "man's offering," in the sense of being provided by man. And even its symbolical representation, under the Old Testament, was only presented by man, by God's gracious appointment as typical of it. But it is "man's offering" in the sense of being offered by man's representation, and in the sense of being in faith appropriated by man. The "love to an enemy surviving his enmity," which we must believe to be in God, is, thus, not forgiveness, but mercy, compassion. And the atonement is "the form of the manifestation of" this pitying love "of God, not its cause." This pitying love "it is which must precede the atonement." But the atonement which in the exercise of this love God provides for us, whether viewed as a propitiation, or as a reconciliation, necessarily precedes forgiveness, and is just as much the meritorious cause of it, as sin is the meritorious cause of the guilt forgiven.

If the righteous and the unrighteous were equally the objects of God's love in the sense of His good pleasure, His satisfied delight, the distinction between moral good and evil would come to an end. Right is right since God is God. Punishment is the re-establishment of right. When man acts against God he comes to have a glory in the world antagonistic to God. By punishment this glory is destroyed, and the sinner's antagonism is put down." So long as God is God, that is the Good, He must by

1 See Muller's "Christian Doctrine of Sin," Vol. i. pp. 244-247.

THE MELANESIAN MISSION.

We are permitted to publish the following extracts from a letter written by Bishop Selwyn to the Dean of Sydney dated 25th September last. He was then at Meralava, one of the Banks Islands:—

"Maewo is advancing rapidly and the whole northern end is nearly Christian, and certainly under the influence of Christianity even where some of the people have not received baptism. They have just built a new church, which is very nicely finished, but will, I fear, prove too small for their numbers.

The south end of the Island is as yet almost untouched: and Mr. Bue has been hindered in reaching them by an almost chronic feud and jealousy which obtain between them and our people. However last Christmas they broke through this, and came in great numbers to the Christmas festivities, which have acted as they have done elsewhere, as a bond of peace between the people.

I add a few words about our general work, which I am happy to say is most satisfactory. We had upwards of 500 scholars in our schools in Florida this year, and Mr. Penny's list of Baptisms was over 200. An era of Church buildings has also set in; and the different places are vying with each other in building really capital buildings, which show their earnestness by the amount of thought and down-right hard work which they have put into them. Some of them have their walls of stone bound together with lime, and another party carried the planks of an abandoned ship at least 7 miles over a hilly road to build theirs. I have ordained a new native Clergyman in Florida, who had won his "good report" by faithful work as a teacher for some years.

Mr. Kaye is doing wonderfully well at Santa Cruz, and you will be glad to hear that we have now got a boy from the village which supplied the party that killed Commodore Goodenough; and also have renewed our intercourse with Nakapu. When I go next month, I hope to put up a memorial cross to Bishop Patteson; the people were delighted that I should do this. I abode in the little house where he was murdered, and we prayed that we might be able to help these poor people.

Pray give my very best thanks to your people for their continued support, and

Believe me, dear Mr. Dean,

Yours very truly,

J. R. SELWYN, Bishop.

MISSION FIELD.

MISSIONARY WORK IN MANY LANDS.

The S.P.C.K. has granted £50 to provide a printing-press, types, &c., for the C.M.S. Mission at Masulipatam, at the request of the Rev. E. N. Hodges.

The statistics of the Yoruba Mission show that the total number of Christian adherents there is 7010, of whom 3710 are in Lagos and the Coast District, and 3300 at the interior stations, Abeokuta, Ibadan, &c. The communicants are 1890, and 1022 respectively. There were 395 baptisms last year, of which 147 were of adults.

The new premises of the Church Missionary Society in Salisbury-square, Fleet-street, London, are now all but completed, and the inauguration will take place next May, during the anniversary of the institution. The cost of the new building, or rather the extension of the old one, has been about £15,000, bringing the total expense of the society's head-quarters up to something like £40,000.

The Rev. Dr. Imad-ud-din has added to his literary productions an Urdu translation of the *Apology of Al Kindy*, the important Arabic defence of Christianity discovered two or three years ago, and introduced to the English public by Sir W. Muir. Dr. Imad-ud-din says, "It is a very interesting work, and likely to be useful both to Mohammedans and Christians, particularly to those who are seeking after the truth, and thoughtfully studying the real substance of Islamism."

The Bishop of Madras, in addressing the committee of the C.M.S. in London recently, referred to an important Conference at Masulipatam on the employment of a larger number of educated natives, and the obtaining from amongst them of more candidates for ordination. His lordship read several extracts from a memorial which he had received from native Christians in Palamcottia, which dwell amongst other matters on caste, Zenana missions, the opinions of educated Hindus regarding Christianity, and on education, the evangelizing value of which they considered to be greatly injured by its connection with the University system. The memorialists asked for the organization of a mission to the higher classes.

The Church Missionary Society has received the noble anonymous donation of £7740 15s. Od. It is entered as "A Silent Offering, W. Y. J."

punishment express His antagonism to evil. "Snare, fire, and brimstone, and a horrible tempest shall He reign upon the wicked; this shall be the portion of their cup, for the righteous Lord loveth righteousness." He loveth not the punishment as such, nor the suffering which arises from its infliction. But he loveth, approves, finds delight in the moral relation, the congruity there is between the sin and its reward. Punitive justice is an amiable attribute. "It is a righteous thing with God" (2 Thess. i. 6) to punish out of regard to the claims of that equity which is essential to moral excellence.

And every expression of God's antagonism to moral evil must make an impression somewhere. Where, then, does the expression of God's feeling with regard to the world's sin make its impression? "While we were enemies," opposed to God, "we were reconciled to God through the death of His Son"; the death of Christ removed all impediments on God's side, so that His just anger was turned away and His free favour turned towards us. Hence "we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. v. 8-12). And by our reception of the reconciliation wrought for us, comes the experience of the reconciliation which should be wrought in us (cf. 1 Cor. v. 19-21). "The reconciliation" is therefore an objective reality. Moreover the sacrifice of the death of the Christ was what Paul calls a declaration of God's righteousness in His relation to the pre-Christian world (Rom. iii. 25, 26). God's patience with the world had its ground in Christ. It received its justification—its all-sufficient justification—in His sacrifice (Rom. iii. 25; Heb. ix. 15). Now, "there is no discordance between the religious and the scholarly methods of study" rightly conducted, because the Church has lived in the Bible and the Bible in the Church. And, therefore, a theory of the development of the economy of redemption, according to which the redemptive, sacrificial, expiatory element, which is of the very essence of the economy—an element without which there could be no remission of sin, or deliverance from its bondage—was not to be found in it for the first three thousand years, is self-condemned, as introducing the very discordance repudiated. If it be admitted that by the will and appointment of God atonement, reconciliation, propitiation is the meritorious cause of forgiveness now, there is no reason for setting aside the positive evidence which exists that the same principle began to be exhibited immediately upon the entrance of sin, and has been exhibited ever since. During even the freer patriarchal age there was no other mode of public worship sanctioned by God than "worship by sacrifice." Isaac was evidently accustomed to the provision of "the lamb for a burnt offering" and Abraham offered up the ram "for a burnt offering in the stead of his son" (Gen. xxi. 7, 13). Already even before the law, nay from the beginning and therefore also assuredly in the law, God had introduced the principle of substitution into His Courts. There ever since He sits as judge, just and justifying; acting on the principle of transference or representation; maintaining law and yet manifesting grace: in effect it is not in words declaring that, all have sinned and come short of the glory of God" (Rom. iii. 23.) Yet presenting symbolically, or actually a Surety as a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past. (Rom. iii. 25).

To the antitypical sacrifice of the New Covenant answers the typical sacrifice of the Old Covenant. It is "Christ our Passover" that "is sacrificed for us;" and we "keep the feast" upon this sacrifice. So the Egyptian Passover (1) "was stamped as a sacrifice, through the separation of the lamb for the purpose of a divine service; through the application of the blood with the stalk of hyssop; through the following religious meal. The blood, as in all animal sacrifices, aimed at a mediatorial expiation. An innocent life is presented to God, behind which Israel seeks covering for its own life, burdened with guilt." But "it was not the blood of the animal which changed the divine wrath into mercy which spared their firstborn, but the antitypical redemption stood behind it, as yet a dumb, unrevealed secret, for all the types spring from the invisible root of their antitype." The Passover sacrifice, by reason of its connection with the true Paschal sacrifice of "Christ and Passover," was the meritorious cause of the deliverance of Israel from the guilt and bondage of its state in Egypt. The Passover confessedly inaugurated the entire economy which followed. And it, therefore, being itself the fundamental sacrifice of the Old Covenant, gave that economy the very sacrificial and ritual character, of which it is now attempted to deprive it.

I. Old Testament History of Redemption by Delitzsch (pp. 60, 61)
(To be Continued.)

The Oxford University Press have in preparation rather a novel annual for the use of worshippers in the Established Church. It is an "Annual Sunday Service Book of the Church of England," in which the Morning and Evening Services will be given without omission or alteration of any kind in the precise order in which they are used in our churches Sunday by Sunday throughout the year; so that they can henceforward be readily and intelligently followed, even by persons wholly unaccustomed to them.

3. Prayer Book.

4. Homilies.

5. Old Testament in Jewish Church (p. 301.)

1 "The Nature of the Atonement," (pp. 17, 18.)

The King of Siam has declared himself for free toleration of all religions which tend to the advancement of his people, and are not in conflict with the laws of the realm. There is now no let or hindrance to Christian missionaries in Siam.

A nine days' "Missionary Mission" has been held at Matlock Bath, under the auspices of the Rev. C. Baker. The "Mission" was conducted by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, the Rev. J. Hamilton, Association Secretary, and Mr. Hugh Macanlay, grandson of Bishop Crowther.

At the missionary conference in Natal last month Rev. Joseph Tyler read a paper on the similarity of Jewish and Zulu customs. *Baba* in the Zulu language probably represents *Abba*. The lapping of water is one of several coincidences; and there is a custom which resembles the sprinkling of blood and the eating of the Passover with bitter herbs. Mr. Dolne has traced resemblance between the words and grammatical forms of Zulu and Hebrew. Some believe that these customs and words may have reached the Zulus through communication with the Arabs.

The Bishop of Rangoon (Rev. Dr. Strachan), the first Anglican who has received a bishopric, has presented to St. Augustine's College, Canterbury, a massive silver bowl, weighing 87 oz., which took the first prize for Burmese workmanship in silver at the Calcutta Exhibition.

An experienced missionary in India says that, although he had been actively at work in that country for twenty-five years, it was not till a few weeks ago that he ever witnessed the spectacle of a number of genuine and even ardent Mohammedans boldly proposing to become Christians. All the cases of conversion hitherto have been isolated.

The infant church at Livingstonia of nine members, two of whom are young women, are employed as teachers, carpenters, &c. One is a stoker on board the steamer. When this man asked baptism, Dr. Laws inquired of the engineer whether he thought he was really a Christian. The answer was: "He does his work better and gives us less trouble than any of the others. The other morning I told him to kindle the boiler fire at four o'clock, and soon after I went to see if he had done so. The fire was burning brightly, and Kurri-Kurri was on his knees asking that God's blessing might rest upon them throughout the day." His Christianity taught him to do his work well.

Among the fisher-folk of Newfoundland a devotedness is shown which might be imitated by richer communities elsewhere. The Rev. A. Waghorn, during six years in the mission of New Harbour, has compassed the erection of three churches, four schools, a parsonage, and a reader's dwelling-house, while two other churches and schools are half complete. He writes to the S.P.C.K. of some of these works: "Not a man out of the thirty families living in the place but gave at least three days' free labour; some, as many as twenty and thirty days. Further, they gave up all the money they earned by working on the roads last fall, nearly £10, in order to buy boards for their church, and I believe they will do the same this year; yet scarcely a spring comes but several families are in great distress for want of food."

The Bishop of Sierra Leone, speaking recently before the Committee of the C.M.S., said he felt that the discouragements in connection with his work should be faced and grappled with. If he moved slowly it was because he feared to take a false step and desired to go forward on right lines. The anniversary meetings of the Sierra Leone Church had been very encouraging. A considerable increase was reported in the class-payments, while several small bequests to the native Church, following in the wake of Mr. Sawyer's gift, indicated a desire on the part of individual native churchmen to recognize their responsibility towards a Church on which they justly prided themselves, as "their own." The system of class-meetings introduced by the early missionaries he regarded as admirable, as bringing pastor and people into close and profitable relationship.

Dr. Caspari, one of the theological professors in the University of Christiania, is a converted Israelite, and eminent as a Hebrew scholar. He enjoys a European reputation as an independent investigator of the history of baptismal creeds, on which he has written four volumes. He has also done good work in other departments of ancient Church history. He is at present travelling in Germany in pursuit of his favourite studies.

MARRIAGE REGULATIONS.

The following has been forwarded to the Clergy throughout the Colony.

Resolutions of the Bishops of New South Wales, with regard to the celebration of Marriages, passed at Sydney, October 8th, 1884.

1. That the time within which Marriages are celebrated be from Sun-rise to 8 p.m. (the Bishop of Goulburn dissenting.)
2. That no Marriage be celebrated otherwise than in a Church or accustomed place of public worship, except when the parties concerned reside more than four miles from such Church or place of public worship, or when special permission shall have been granted by the Bishop of the Diocese; provided that in

urgent cases when reference to the Bishop is practically impossible, the Clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

3. That no Marriage be celebrated by the Clergy otherwise than after the publication of Banns or by a license issued or sanctioned by the Bishop, and that no more than a moderate fee should be charged for Marriage Licenses.

4. That it is desirable that the Clergy of the several dioceses be informed—

(i.) That the law of the Church of England prohibits marriage with a deceased wife's sister.

(ii.) That, although such marriages are recognised by the law of the Colony, this law imposes no duty or obligation upon the Clergy with regard thereto, each denomination being left free to observe its own discipline in this matter.

(iii.) That the Bishops are accordingly of opinion that no such marriages should be celebrated by the Clergy.

5. That it is desirable that the Clergy be informed of the unanimous opinion of the Bishops, that, after a divorce has been pronounced, the party who has been pronounced guilty of infidelity to the marriage vow by the Court shall not be permitted to be re-married according to the rites of the Church of England.

THE CHURCH OF ENGLAND, AND RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

There was a large attendance on Saturday afternoon last in the Church Society's Room, at the first distribution of prizes in connection with the scheme propounded, and carried into effect by the Church of England, for imparting religious instruction to children in public schools. The Primate presided, and amongst those present were: the Dean of Sydney, Archdeacon King, and the Revs. Charles Baber, Dr. Corlette, A. W. Pain, A. L. Williams, C. F. Gamsey, S. Hungerford, W. Whitcombe, C. F. Gibson, E. G. Cranswick, S. S. Tovey and the Hon. A. Gordon.

Examinations have been held at the following schools: Double Bay, Ashfield, Glebe Superior School, Darlinghurst, Enfield, Fruit Town, Paddington, Glenmore-road, Petersham, Randwick, Coogee, Sussex-street, Darlington, Castlereagh-street, Crown-street, Cleveland-street, Redfern, Chippendale, William-street, Plunkett-street, Waterloo, Botany. Upwards of 120 prizes were distributed. Hearty votes of thanks were accorded to the Bishop for presiding, and to the Rev. A. W. Pain for the successful manner in which he had carried out the ideas of the committee.

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