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NOTICES TO CORRESPONDENTS, &c.

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

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

As the first quarter is now ended, payments are expected.

Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.

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

Re: Communications should be forwarded not later than the 21st
of the month, to insure their insertion in the next issue.

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

MOLONG.—Eight Days' Mission crowded out. Should have been
sent earlier.

THE SUNDAY QUESTION.

This is really a most important subject, in whatever light
it may be regarded—whether as connected with the
religious welfare of the country, or the temporal happiness
of the people. It is easy to throw it off with a sneer, or
to pass it by with indifference: but it will confront us
again and again, and demand a candid and thoughtful
hearing. The French Atheists thought they had got rid
of it in the revolution of 1789; but that nation was com-
pelled to restore it to its place in the calendar, after a
vain attempt to cast it into oblivion.

Sunday is necessary for man. It was made for him,
and he must have it, if he is to be preserved in health;
if his mental powers are to be refreshed and invigorated
for the six days' work imposed upon them; if his religious
nature is to receive its proper culture; and if he is to
render to his Creator and Redeemer that worship which
is His due.

We therefore rejoice that a society, which was estab-
lished four and twenty years ago for promoting the
observance of this sacred day, has been resuscitated and
reorganised, and is about to put forth new efforts similar,
or supplementary to those which were made before, and
which were then productive of valuable results.

The success of the society will depend very greatly,
subject of course to the Divine blessing, upon the manner

in which its designs are worked out, and the energy and
wisdom which may be displayed by its committee and
officers. We hope they will wisely view the situation,
and consider the work which is required; and then prove,
by the resolute and judicious manner in which they pro-
ceed, that they know how to do it. A reference, perhaps,
to some of the early proceedings of the society may supply
hints, while other methods may be devised better adapted
to present circumstances.

We believe that the committee have done well in basing
their proceedings upon the Divine authority and the
perpetual obligation of the Lord's day. Very loose
opinions upon this subject prevail, and are advocated by
influential persons. Some ask—Is there a Sabbath day
now? While others tell us that it is optional whether we
keep one or not. One of the aims of such a society should
be to enlighten the public mind upon this point, and to
diffuse sound views with regard to it.

We see great danger to public morals in the laxity with
which His holy day is observed. We believe that those
morals have degenerated and will degenerate yet more, if
the views which we have seen advocated by the Press
should prevail. And if this is denied or questioned, we
appeal to history in support of our opinions, which we
contend are founded upon reason and experience.

What was the state of public morality in England
when Sunday-schools were first established by Robert
Raikes and others 100 years ago? Surely the story is
not forgotten which Raikes and biographers have told us:
nor the pictures of coarse and savage conduct which
marked the young people in the streets of Gloucester—
which were but a sample of what went on throughout the
country. "The streets full of noise and disturbance every
Sunday, the churches totally unfrequented by the poorer
sort of children and very ill-attended by their parents."
"Riotous, impudent, and regardless of all authority."
"Quarrelling and fighting, lying, swearing, and all kinds
of profligacy," these were the pictures which met the eye.
In 1786 the Bishop of Chester said; "Our houses cannot
secure us from outrage, nor can we rest with safety in our
beds. The number of criminals increases so rapidly that
our goals are unable to contain them, and the magistrates
are at a loss how to dispose of them." But with the
better observance of the holy day there came a change,
a vast and blessed change, patent to all the world, of
better morals, of order, peace, quietness, sobriety, and of
respect for the rights of man as well as God.

We believe then that the right observance of the Lord's
day is intimately connected with pure morality and good
order in society. The more carefully the day is observed
according to the Divine Commandment, the purer will
be the morals of the country. The greater the laxity
with which it is observed, the more disordered and
unsatisfactory will morality be. We need not attempt
the proof of this, though that were easy. The evidences
lie all around, and before our eyes.

The truth is that the force of every moral obligation is
strengthened and confirmed by the right observance of
the Sabbath. They are brought before us in varied light,
urged by the strongest motives, and pressed upon us by
the weightiest and most solemn arguments. And while
this is done regularly and systematically in public worship,
the highest sanctions of religion are invoked to bind them
more firmly upon the conscience. But where the holy
day is profaned and secularised by business, or pleasure,

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or sensual indulgence, the case is reversed. The sense of moral obligation grows weaker, conscience speaks with less power, and the claims of God and man are alike forgotten or disregarded.

If we want pure morals let us take care that we have holy and rightly kept Sabbaths.

We do not in this article think it necessary to prove the Divine obligation of the Lord's day by Scriptural arguments. These are very clear and convincing, in our judgment, to any candid mind. But there is a fact to which we would invite attention, which has been proved by the testimony of physicians, philanthropists, and others, which tends to the confirmation of the Scriptural argument. It is that the health and strength of the human system are far better maintained and preserved by the observance of the seventh day rest than where it is neglected.

Seven days' continuous toil of mind and body is more than man can stand without injury. It breaks him down. It wears him out prematurely. It brings him to an early grave. "He requires not only," says Dr. Farre, "the nightly rest, but that of the seventh day also, to restore the pulsation to its proper condition, and to keep it so." And this has been endorsed by thousands of English physicians who have given attention to the question: not looking at it in its religious aspect, but physiologically. Man's nature demands what the Creator has ordained for him. And looked at aright, a weekly recurring Sabbath day, to be kept holy and used for sacred purposes, is one of the manifold evidences of the love and care which God has for man.

Let all those then who wish to uphold the Divine law, to promote the social and moral welfare of the people, and the true dignity of man, unite to preserve this blessed day from desecration, and to promote, by all lawful means, its dedication to the uses for which it was designed.

LIBERTY OF THE PRESS A BLESSING OR A CURSE.

"RECORD" Office, October 22nd.

A DECISION in a recent Contempt of Court case has given rise to considerable discussion. On the 24th of September last the Chief Justice delivered a judgment in the Supreme Court, ordering Alfred and Frank Bennett, publishers of the *Evening News*, to pay to Her Majesty a fine of £250. His Honour's argument, a masterpiece of thoughtful treatment of a very delicate question, may be broadly summed up under two headings. On the one hand the Court considered that a certain publication in the journal in question, was of a character to necessitate the exercise of such powers as every court is vested with to enable it to promote that preservation of public order and decency which is the special object for which it was called into existence. On the other hand the liberty of the Press, in the truest sense of that expression, could hardly be considered to be exposed to danger by such a fine upon such a publication. It was furthermore decided that no right of appeal to the Privy Council should be allowed. In consequence of this decision a meeting was held at the Masonic Hall, on the 4th of October, with a view to ventilating the ideas of any persons who wished to pronounce an opinion on the judgment of the Supreme Court. Mr. D. O'Connor, M.P., spoke at some length in criticism of the said judgment, but did not satisfy those of his hearers who would have liked to hear a more particular analysis of the merits or demerits of the article, the publication of which had been the cause of the fine. A proposal to reimburse the Messrs. Bennett has not elicited public support to the extent that the warmth of its first acceptance might have caused its promoters to expect.

The broad question of the Liberty of the Press is likely to be more misunderstood, perhaps, than many persons would imagine. It is indeed a matter for thankfulness that a book no longer need obtain the "Imprimatur" of some august personage before it can make the acquaintance of the printing-press. We have lying before us at the present moment, a token that the goodly heritage of a free press is a blessing that was denied our forefathers of even the last century. On the back of the title-page of

a book on our table we read the mysterious words, "Imprimatur, Guil. Delaune, Vice-Can. Oxon. Dec. 4, 1705." No one can have read Milton's noble defence of a free press, entitled, "Areopagitica," without feeling a thrill of satisfaction that the "step-dame of error" has now *carte blanche* to prove herself the "mother of truth." Few people are aware how keenly the struggle of the pens was waged in the war of the Great Rebellion. It was perhaps then that the Press first asserted its position as the "fourth estate of the realm." In the Wars of the Roses no pamphlets fought on either side, simply because no one as yet cared to look within the cover of a book. But a couple of hundred years makes a difference in the progress of a nation, and in the increase of its intelligence. It may be questioned whether the pikes of Cromwell's halberdiers did as much towards saving England from Stuart misrule as did the various writers who, at that time, espoused the cause of truth. One of them, writing in the heat of the struggle, says: "The shop of war hath not there more anvils and hammers waking to fashion out the plates and instruments of armed justice in defence of beleaguer'd truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching Reformation." It may fairly be assumed that all persons are agreed as to the advantages of an open appeal to the public by means of an unfettered Press. The only question is as to how far this liberty may be exercised beneficially. All printing is lawful, but all printing may not be expedient. There are few persons who will be disposed to deny this. At the root of all liberty lies patriotism. It is possible to imagine a country inhabited by such a mixed population that patriotism, in the sense of love for the land in which they live, has become a cold abstraction. We are often being told that no Frenchman ever makes a good colonist. France or Paris is to him the one centre on which all his thoughts revolve, and he is an unsettled man until he returns there. It is impossible for him to feel real patriotism for any other country, though circumstances may induce him to take up his abode there for a time. This condition of mind may apply in some degree to other nationalities. The Franco-German war caused Germans to return to the "Fatherland" from all quarters of the globe. It is questionable whether such persons as then returned to Germany had any real unselfish devotion to the best interests of those countries in which they were residing, and from which their patriotism for the land of their birth caused them at such a crisis to return. This then may be regarded as an indication of one of the causes which tend to render patriotism, the root of all civil liberty, little less than a cold unreality in the minds of some of our population. In the second place there are many persons who have nothing at stake in the community of which they nevertheless form an appreciable section. A man who has nothing to lose may possibly care little for the preservation of the rights of property. His present condition is perhaps such as to lead him to believe that no revolution could make it worse. He is too obscure, as an individual, to dread the lash of public censure. At the same time he is unable to understand how it is that others occupy a higher, and perhaps more remunerative station in life than his own. Brain-labour is regarded by those who are incapable of it, as either no labour at all, or else not worth the higher tariff of remuneration which it commands in all civilised countries, especially in cases where moral integrity must be its unvarying concomitant. An incapacity to understand such distinctions, coupled with the recklessness of those who fear nothing because they have nothing to lose, either in character or in purse, constitutes an unpatriotic element in every State. And thus we have two distinct elements, unnaturalised inhabitants and reckless citizens, who would compose, if there were no other elements to resist them, a body politic in which true unselfish patriotism would be conspicuous by its absence. They would revert to that dark time, "ere human statute purged the gentle weal," when it was said of the people of an ancient land that "each man did what seemed right in his own eyes." Such license is the murderer of real liberty. It becomes

simply the rule of the stronger, in which might is the only right. The liberty of the Press is based on the assumption that the Press will be or become the champion of whatsoever things make for the highest welfare of the realm. "Ne quid detrimenti respublica capiat" should be printed on every printing-machine. A journal that neglects this responsibility acts the part of an unruly child to the government to which it owes its own preservation from the horrors of anarchy. If its publications become inimical to government of any kind, they begin to gnaw at the very roots of the tree of liberty, under the branches of which each honest man may pursue his daily toil in peaceful possession of its fruits.

THE MOTHER COUNTRY AND HER DAUGHTER.

THE mother country has not yet succeeded in viewing some Australian matters without haze. In that generally reliable hand-book "Outlines of English History," by Ince and Gilbert (the 410th thousand, corrected to March 1872), the following occurs in the list of foreign British possessions:—"North Australia, chief town, Bathurst," whilst there does not occur any mention whatever of "Queensland, chief town, Brisbane," if the inhabitants of Rockhampton will allow one to speak of Brisbane as the chief town. During a recent visit to England, I found that many English people have very vague ideas upon Australian subjects, and of subjects of which one might reasonably expect to find a knowledge. For instance, a bank-clerk remarked that he could not have known me from an Englishman by my speech; whilst a niece from New Zealand, on entering a school in Somersetshire a year or two ago, was most indignant at the young ladies expecting to find her *black*. A student-acquaintance in London inquired if I could show him a copy of a Sydney Book of Common Prayer: I assured him that the Prayer-book as used in Sydney did not differ from that with which he was familiar. We had been speaking of the prayer offered in the N. S. Wales churches for the Governor of the colony, and he apparently thought that variations must pervade the whole volume. But the most extraordinary case of ignorance was that of the son of a professional gentleman in London; he was about 17 years of age, shrewd and quickwitted, so far as natural abilities were concerned. Australia and America were confused together in a remarkable manner within his mind. As I came from the former land he imagined that I must, of course, be acquainted with San Francisco, not as a traveller via America, but as one resident at no great distance from the Californian capital. It is not to be expected that the whereabouts of Lane Cove, Bondi Bay, or even of the junction-town of Granville, should be known beyond the colony. The leading facts, however, of the social life of Australia, and its general topography, should by this time be tolerably well known.

A. F. F.

DEVOTIONAL READINGS.

COMFORT FOR THE AFFLICTED.

WE were much struck a few days ago in reading the xxxi. Psalm with the following words, v. 7.—"Thou hast considered my trouble; Thou hast known my soul in adversity."

1. The thought that God considers our trouble is remarkable. It suggests the ideas of kindly care and attention, of reflection, of sympathy, and compassion. It points to the tender regard which He has for His children in their troubles, and for His anxiety, so to speak, to do the best He can to relieve, or strengthen, or otherwise provide for them.

We imagine the child of an earthly father in trouble and distress: mental, bodily, or circumstantial. It comes to the knowledge of his father; and he is wise and loving. Love stirs his heart and moves his deep anxieties for that child. He makes every enquiry, and ascertains what he can about the trouble; whence it arose; how it was brought about; what can be done wisely and well to comfort or relieve him. He forecasts what will be the best course to take, so as to secure the greatest good in the end. These things occupy his attention and engage his thoughts.

No doubt these are the processes to which a finite mind is subject; and we cannot really apply them to the Infinite, who sees and knows all things, present, past, and future, and needs no such deliberation as we do.

But, speaking after the manner of men, God has regard to, and is solicitous for, His children's best interests in every trouble which befalls them. His eye is upon everyone of them; His heart is moved

with pitying love, and His wisdom forecasts and provides for their welfare.

Let the child of God who is afflicted take this home to himself or herself. Your Father sees your trouble; all its circumstances; every ingredient in the bitter cup; every pain of mind or body; every disquieting fear; every ounce of the burden which oppresses your heart. And if you could hear His voice speaking to you, it would be in such tones and words as these:—

Mine eyes are watching by thy bed,
 Mine arms are underneath thee spread,
 My blessing is around thee shed;
 Thy I: be not afraid.

But it may not be bodily ailment or temporal trouble which afflicts you. It is perhaps trouble of soul. You may be distressed by the thought of a wasted life; sins of past days may be rising up before you, or ghostly spectres, threatening you with death, and giving you no rest. Or you may have fallen away into some sin which is now avenging itself upon your guilty soul, by the upbraidings of conscience. Do not suppose that any of this mental trouble is unregarded by Him who made you. He then visits you in His mercy, and is drawing you to Himself. He has your whole case under His consideration, and will take care that these soul throbbings shall cease in due time, when their end is accomplished, and shall give way to quietness and peace.

All this is very wonderful, and marks the infinite condescension and loving kindness of the Lord our God. It may well excite our adoration, thanksgiving, and praise, and win our confidence. "Who is like unto the Lord our God, who hath His dwelling so high, and yet humbleth Himself to behold the things which are in heaven and earth?"

2. Another thought presented by the passage is the peculiar favour which God shows to His people in their adversities.

It is said with truth that it is the sick child in the family which receives the mother's greatest care and affection. And the trials and afflictions of God's children seem to draw Him to them in an especial manner, and with tenderer regard. How sweet and encouraging are those words: "He that toucheth you toucheth the apple of His eye" (Zechariah ii. 8), and "I know their sorrows."

Not only does he know what they are, but he regards them with watchful care and solicitude, lest they should be too heavy and overwhelming. "I know their sorrows" was said by Him of His ancient people when in the fiery furnace of Egyptian bondage, and it is no less true now.

Our Heavenly Father does not stand and view them *afar off*, as an unconcerned spectator looks upon a distant conflagration, in which he has no interest personally. He draws near, and is one, as it were, with His people; in all their affliction He is afflicted; in all their adversities He has a part, and treats them as one with Himself.

Ought not these thoughts to cheer the people of God, and every individual among them, in all times of their troubles and adversities? Ought they not to make us more anxious to live so that when trouble and adversities befall us, we may experience these consolations, and be able to rejoice in tribulation.

SCRIPTURE MISUNDERSTOOD.

A FRUITFUL source of erroneous doctrine amongst Christians is the misquotation of passages of Holy Scripture. Another is the misunderstanding of the meaning of words.

With reference to misquotation of texts, it is not uncommon for persons to take sentences without any reference to the context, or to the subject spoken about by the writer, and so to affix to them meanings quite foreign to the matter in hand, and which a little consideration would have shown them could not be the true one. Take, for example, this, which is in the prophecy of Habakkuk, chap. ii. v. 2, "Write the vision, and make it plain upon tables, that he may run that readeth it." How often do we hear it quoted, as if the words were "That he who runs may read it." And the idea is supposed to be that it was to be made so clear by the largeness of the writing that a person might be able to read it as he ran. The true and simple meaning however can be seen by any one, if he only pay attention to the words themselves. It is that he who reads it may run to tell the good news announced by the prophet. Another example may be taken from the New Testament, Rom. xi. 29, "For the gifts and calling of God are without repentance." We have heard this quoted as proving that the gifts and calling of God are bestowed, irrespective of any repentance in those to whom they are given. That is, of God's sovereign pleasure and grace.

But what is the meaning of the word "for," which introduces and connects the assertion? Does it not give what follows as the reason why Israel was "still beloved for the fathers' sakes?" Because God changes not, does not alter His purpose, but continues ever faithful. The repentance spoken of is His, not ours.

These may serve as specimens of the mis-conception which sometimes prevails from not carefully observing the *sequence and connection* of the words employed by the sacred writers.

Let us take another of the misunderstandings of the meaning of words. "Take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?"

Here a difficulty arises about the meaning of the word "thought," and the phrase, "Take no thought." When our Bible was translated, the word "thought" was often used in the sense of anxiety, moody reflection, and despondency. Examples there are in Shakespeare and Bacon. The latter says: "Havels, an alderman of London, was put in trouble, and dyed with thought and anguish before his business came to an end.—Hen. viii. p. 230. And Shakespeare has, "Take thought, and die for Caesar."

We should be sure then that we have the right meaning of the words themselves. Otherwise we may miss the true sense of the whole. What our Lord meant to forbid in this passage is anxious and corroding care. What He designed to teach was confiding trust in God.

This is the believer's privilege, his happiness, and his safety.

THE MONTH.

THE "Lord's Day Observance Society" has resumed operations after a rest of about twenty years. Meetings were called by circular, and the proposal to resuscitate the society was fully discussed. The decision was unanimously arrived at that it is most desirable that such an institution should be in existence, and a committee was formed to take all needful steps in the matter. The first outcome of these deliberations was that a large and influential public meeting was held in the Protestant Hall on Monday, the 11th prox. The subject of Sabbath observance was ably and clearly opened up by the various speakers who addressed the meeting. We trust that this will at once be followed by the appointment of earnest, zealous, office-bearers who will endeavour to carry out to the fullest possible extent the objects of the society. We do trust that those who have this matter in hand, and at heart, will not allow the interest which has been excited to wane. The movement is one which we conceive to be necessary at this time, and, if wisely controlled, will, we are sure, contribute greatly to the comfort and happiness of the people. We counsel our readers to join in this work, and, without delay, become members of the society.

NINE PARISHES are to join the "Eight Days' Mission" at Advent. We could wish that a great many more had entered upon this important work. The blessings resulting from the September Mission are so marked and manifold, that we desire every parish to partake of a like blessing. We have no doubt that Country Missions will soon follow, and that the movement will become general throughout the diocese. Active preparations are being made for the approaching Missions, and we ask that the prayers of all believers may be made in their behalf.

DURING THE MONTH we have had the privilege of a visit to the country. We have passed through the beautiful district of Illawarra. The effects of the late drought are visible still, though recent rains have changed the dry aspect which the fields have so long worn into the verdant meadows upon which the eye loves to rest. The cattle seem lean and ill-favoured. Another month, however, will probably change this, as the grass is rapidly growing, and feed will soon be abundant. We are glad to find that the members of our church are so well supplied in this district. The churches in almost every locality are substantial and comfortable, and the ministrations carried on with earnestness and regularity. The attendance, too, is exceedingly satisfactory, and considerable interest seems to be taken by the people in the various works which are being prosecuted.

A NEW church is being built at Dapto, which will be a great improvement upon the structure which at present claims the title of church. This is a Memorial Church, which is being erected at the expense of one family in the district. We could wish that the building had been less "Anglican" in its design, but we hope that the wisdom and piety of incumbents and people will ensure immunity from those objectionable practices which are often induced by an elaborate church with ornamental or sentimental appendages.

THE BISHOP has been engaged in holding Confirmations during the past month. A large number of young persons have been received into the membership of the church. It is our earnest prayer and devout longing that they may be found true and consistent members of the church to which they have now allied themselves by their own act and deed. The great weakness of the church is found in cold, half-hearted, insincere, worldly members. It would be better far for the church if all such would withdraw from nominal membership, until they truly know Him without whom "nothing is strong—nothing is holy." The most solemn profession is made at Confirmation. We are sorry to say that in some cases this is not lived out. If the eye of any of the late confirmands should rest upon these pages we ask them to "pay that which they have vowed." Remember that the Lord Jesus is your present help, and that "by faith in Him we stand."

THE interests of the Church Society have been well looked after during the past month. The Rev. Canon Moreton has been settling forth its claims in one part of the diocese, and the organising Secretary has been busy in other parts. Meetings have been held at Hunter's Hill and in the Parramatta district, the results of which give good promise for the future.

MELBOURNE is just now the attractive spot in Australia. Its great fair is open, and many strangers are there and many more are intending to go. From all parts visitors are pouring in, and we hope that the patronage bestowed upon it will be commensurate with the care, energy, and money expended. The Sydney Exhibition was an unqualified success—and we sincerely trust that our neighbours may, at the close of theirs, be as well-satisfied as the people of New South Wales were when the "Garden Palace" was closed. The opportunity for spiritual work has not been overlooked, and arrangements have been made whereby the Gospel of the Lord Jesus may be presented to the crowds that such occasions bedeck as itself in its fairest forms and lays its most subtle snares—that as the devil is busy at such a time in the work of soul-destruction—the Church of God should see that the spiritual wants of men are supplied.

NOT a few will rejoice to hear that the Gospel tent belonging to the Young Men's Christian Association has been pitched again. It has been erected on the old site in Sussex-street. The work which was carried on in it before the winter set in was so manifestly owned of God that many have been eagerly looking forward to the time when the weather would admit of its use again. It was opened

for meetings in the beginning of last month, and the results which already have been granted are cheering to those who engage in the work. Many of the lowest of the inhabitants of that part of Sydney have been induced to attend, and some of the most degraded have been rescued from their degradation and sin. One of the great attractions is the singing of Gospel hymns, and it is pleasing to notice that many members of our choirs are willing to join in this great undertaking. The good that may be done in this way is incalculable. The tent services reach a class which would never, we are sure, enter a church, and supply a want which Christian people have long felt. But instead of one Gospel Tent, we think that at least a dozen are wanted. We are glad to testify that the promoters of this movement in no way mean it to be antagonistic, but supplementary to church work; and they are anxious that those who may be reached at any of the meetings should at once be placed under the care of a minister of the church to which they profess to belong.

THE MID-DAY PRAYER MEETING is an institution which is not patronised as it should be by Christian people. We think that there are many who are unconscious of the fact that every day, from 1 to 1.50 p.m., an opportunity is afforded all who desire it of coming together to "make known their requests to God." But though the meetings are not large, those who attend them value them much as a means of grace to themselves and as a mighty influence in the community. We notice that the meeting is composed largely of men who take a part of their dinner hour to spend it in obtaining nourishment for the soul. Could not our readers in the city and suburbs of Sydney make a point of attending the meeting at least once a week? They would find such a habit good for themselves, and good for the city in which they live.

WE record with pleasure the fact that the church is still further extending itself. The increasing suburb of Leichhardt is now attending to its spiritual wants, and a meeting has recently been held in that locality for the purpose of initiating a movement for the erection of a church. The matter was taken up with spirit, and we shall probably soon hear of the opening of a church for the use of the church people in that part. At Summer Hill, too, steps are being taken to provide the ordinances of religion for those who are moving in that direction. A site for a church has been given by three gentlemen, and we understand that it is contemplated to build a church and form a new parish. 'St. Saviour's, Redfern, will soon be ready for use. There have been unavoidable delays in the erection of this building, but now it is in a fair way of completion. Two of our suburban churches, St. Thomas, North Shore, and All Saints', Petersham, have had considerable additions made to them, by which suitable accommodation is afforded the members of the church living in these important suburbs.

THE goodness and faithfulness of God have been witnessed in the weather which has prevailed during the last month. We were threatened with a severe drought. Many in the suburbs of Sydney were put to great expense and inconvenience on account of the want of water. Matters were becoming most serious. But some of God's people drew near to their covenant-keeping God, and asked for the needful rain; and prayer was heard and answered. Our wants have been supplied abundantly, and the whole country rejoices in the blessing so graciously vouchsafed. It becomes us to be thankful, and to recognise the "good hand of our God." Too often we are like the ungrateful lepers, and forget to "return and give glory to God."

EVERY one who acknowledges the Word of God will admit the importance of the regular and systematic reading of Scripture. This has been much promoted of late years by the establishment of Bible and Prayer Unions. Large numbers have joined these, and by so doing have pledged themselves to read regularly through the Bible. One union alone now numbers over 100,000 members. The principle has been extended to the young, so that now we have a children's union with objects similar to those of adults. This, we think, is most important, as the value of the habitual reading of Scripture to young people is very great indeed. An Australian branch of the Children's Union is in operation now in Melbourne and Sydney, and have been found most valuable in connection with Sunday-school work. The card for next year is being prepared, and we recommend the clergy and parents to bring this matter under the notice of the young people in the Sunday-school or in the house. Miss Hassall, of North Shore, is the secretary of the Sydney branch, and may be communicated with by any who desire information upon the subject.

CHURCH NEWS.

Diocesan Intelligence.

CHURCH SOCIETY.—The Rev. Canon Moreton has visited during the month Picton, the Oaks, Appin, Wilton, and Campbelltown, holding meetings for the Church Society. These, on the whole, were well attended, and interest shown in the operations of the Great Home Missionary Society of this diocese. In the ecclesiastical district of Campbelltown and Picton progress has been made in church restoration. The former unsightly buildings have been so much altered and improved in appearance as to render it not easy to recognise them. The expense of the work, and the taste displayed in carrying it out, reflect much credit on the incumbents and their parishioners. The district of Appin will, for the next three or four years, have an increase in its population by the men, and their families, engaged in the cuttings for the water supply. In order to take the Gospel to them they should be visited at suitable times at the works, and open

air services conducted among them. One such was held at Broughton's Pass on the afternoon of Saturday, 16th ult.

CONFIRMATION LIST.

Confirmations were held during the month of October at the following dates and places:—
At the Cathedral for—
St. Andrew's, Sydney, October 5—Males, 9; females, 22; total, 31.
St. Philip's, Sydney, October 5—Males, 15; females, 31; total, 46.
St. James', Sydney, October 5—Males, 13; females, 22; total, 35.
St. Michael's, October 5—Total, 2.
At St. David's for—
St. David's, Sydney, October 6—Males, 15; females, 29; total, 44.
S. S. Simon and Jude, October 6—Males, 5; females, 7; total, 12.
At St. Peter's, Sydney, October 7—Males, 34; females, 46; total, 80.
At St. Stephen's for—
St. Stephen's, Newtown, October 8—Males, 20; females, 32; total, 52.
Christ Church, Enmore, October 8—Males, 3; females, 7; total, 10.
Trinity, McDonaldtown, October 8.
At St. Mary's for—
St. Mary's, Balmain, October 12—Males, 33; females, 42; total, 75.
St. Thomas', Balmain West, October 12—Males, 9; females, 26; total, 35.
At Seven Hills, October 13.
At All Saints' for—
All Saints', Petersham, October 14—Males, 5; females, 15; total, 20.
St. Paul's, Canterbury, October 14—Female, 1.
At St. Paul's for—
St. Paul's, Burwood Heights, October 15—Males, 3; females, 15; total, 18.
St. Thomas, Enfield, October 15—Males, 6; females, 10; total, 16.
At St. Silas' for—
St. Silas', Waterloo, October 20.
St. Matthew's, Botany, October 20.
At St. John's, Parramatta, for—
St. John's, October 21—Total, 74.
All Saints', October 21—Total, 30.
King's School, October 21—Total, 21.
At St. Matthew's, Manly, October 26.

Parochial Intelligence.

NEWTOWN.—During the past month the meetings in connection with our Young Men's Institute have been well attended, and the business transacted has been of a very instructive and enjoyable character. The debates excite great discussion, and the subjects are well spoken to by members, and a decided improvement can be noticed in the debating powers of our younger members. The evening set apart for readings, essays, recitations, public speaking, &c., are well attended. A chess and draught tournament has been progressing during the past eight or nine Monday evenings, and the winners will be announced early this month. The Bible-class held on Saturday evenings is well attended, and a pleasant and profitable hour is spent in studying the Word. We understand that an entertainment will shortly be held to raise funds for the library. Thanks to the kindness of the Churchwardens, the Institute room has lately been entirely renovated, and the members now possess a room not excelled—if it is equalled—by any kindred society in Sydney. We wish that the young men of Newtown would more thoroughly appreciate the means thus offered for their spiritual, moral, and physical good.—A confirmation service was held in St. Stephen's on Friday, October 8th, for the three parishes of Newtown, Enmore, and Macdonaldtown, when between 70 and 80 candidates were presented to the Bishop. His Lordship was assisted in the service by the Revs. R. Taylor, W. H. Ullmann, and J. Dark, and a fair congregation assembled to witness the administration of the rite. After the imposition of hands the Bishop addressed a few words of exhortation to those present from Eph. iv. 30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." The collection after the service was devoted to the Church Society.—The annual excursion of the children attending St. Stephen's schools took place on Wednesday, October 13, to Orchardleigh. The children assembled in the church, where a short service was held before commencing the pleasures of the day. Upon leaving the church those present formed into line, and marched in procession to the railway station; the happy faces of the children, and the gay appearance of the banners, presenting quite a pleasing sight. Arrived at the platform, no time was lost in placing the children in the carriages, and with their friends and teachers they were soon conveyed to the scene of the day's pleasure. The weather was all that could be desired for out-door sport, and the youngsters were soon busily engaged in the various games, races, &c., improvised by their teachers. A large number of visitors were present, considering that no less than three picnics left Newtown on the same day. Everything passed off very satisfactorily, the arrangements being under the supervision of the incumbent and the teachers. Owing to the prevalence of the measles, the children of the Deaf, Dumb, and Blind Asylum were unable to join the excursion as usual. The pleasure-seekers returned to Newtown shortly after 5 o'clock, all being satisfied with having spent an enjoyable day.—*Communicated.*

ST. MICHAEL'S, SURRY HILLS.—On Thursday evening, October 7th, a complimentary concert was given in the schoolroom by the members and friends of St. Michael's Young Men's Mutual Improvement Society. The Rev. Canon King occupied the chair, and those present were highly pleased with the evening's entertainment

provided for them. A vote of thanks was accorded at the close to the friends who had so kindly rendered their assistance.—On Thursday evening, October 21st, a lecture was delivered in the schoolroom by the Rev. J. N. Manning, of Waterloo. The lecture was in aid of St. Michael's Ladies' Visiting and Poor Relief Society; and the Rev. Canon King presided. The subject, "Castles in the Air," was ably treated by the reverend lecturer, and the descriptions of various castles in the air, and the castle builders themselves, created great amusement among those present. A hearty vote of thanks was passed to the lecturer at the close.

ST. DAVID'S, SURRY HILLS.—An excursion to celebrate the anniversary of the above took place on Tuesday, October 19th, at Clontarf. The attendance was very large, and the weather all that could be desired. At an early hour steamers were engaged in conveying the pleasure-seekers from the Circular Quay and Woolloomooloo Bay to the picnic-ing grounds. Various amusements were indulged in, and the excursionists returned in the evening, having spent a pleasant day. All the arrangements were very satisfactorily carried out.—A sale of useful and ornamental articles was held on the new church ground at St. David's, Surry Hills, on October 7, 8, 9, during the hours of the afternoon and evening. A very creditable display of useful articles, Chinese curiosities, and children's clothes was noticeable. The tables were tastefully decorated, and were given by (1) Mrs. Langley and Miss Brown, (2) Mrs. Hargrave and Miss Hart, (3) Mesdames F. Phillips, Webber, and Jno. Phillips, (4) Mrs. Riley, (5) Mrs. Rose and Mrs. Hart, (6) Mrs. Ward; the refreshment stall being under the care of Mrs. Chapman. The proceeds of the sale were devoted towards a parsonage so much needed in this parish, and the sum realized was £140. The weather, which was unsettled throughout, prevented many attending, and a great number of things remained on hand. We noticed an absence of raffling and other questionable modes of disposing of goods so often resorted to at bazaars.

ST. BARNABAS', SYDNEY.—The people of this parish are daily expecting their new organ. Judging from statements which have reached the churchwardens, it is a splendid instrument. It was built by Messrs. Hill and Son, of London, at a cost of £750. It was used at a grand organ recital in London before a select audience of about 500 persons, mostly professionals, and the judgment pronounced was most favourable. The parishioners are making preparations, and are anxiously looking for the arrival of the good ship Trafalgar, on board of which the cases were placed, under the personal direction of that worthy colonist, Mr. F. H. Dwyer.—The annual excursion in connection with the Sunday-school took place on Wednesday, October 13th, at Clontarf. Although the weather was threatening, the children, to the number of 1300, assembled at the school, and marched in procession through George-street, to the Market Wharf, headed by the Glebe band. During the day two steamers were engaged in conveying the parents and friends to the scene of enjoyment. As usual at the outings, sports of various kinds were entered into with great zest, the children especially devoting themselves without reserve to the amusements provided for them. A selection of sacred music was rendered by the band during the day in a pleasing style. A very enjoyable day was spent, and the children and parents were safely landed in Sydney.

ST. JOHN'S, PARRAMATTA.—A very agreeable entertainment was given by the teachers and scholars of the Sunday-school of the above church, on Monday, October 18th, in the schoolroom. The room was filled, many not being able to gain admission. The Revs. Canon Gunther, M.A. (incumbent), A. W. Phillips, and Taylor gave short and interesting addresses. Various recitations were rendered by Messrs. J. Byrnes, C. E. Fuller, and Schwartzoff, and altogether an enjoyable evening was spent by those present.

ST. ANDREWS, SEVEN HILLS.—On Wednesday, October 13th, the Lord Bishop of Sydney opened the above church for public worship. The building has been erected to meet the wants of the rapidly increasing population of the district. The church has been built within a year, the foundation stone having been laid by the Bishop on the 22nd October, 1879. The church has cost over £1000, of which £800 has been subscribed by members of the church who reside in the locality, and Mr. P. Pearce gave an acre of land for the site of the church. The building itself is of brick, with galvanised iron roof, the interior being neatly plastered, well fitted up, and provides sitting accommodation for 150 persons. At the east end is a three-light window given to the church in memory of the late Mr. and Mrs. W. Pearce, and Mr. Knaggs. The opening service commenced at 2.30 p.m., by which time about 250 people had collected in and about the building. The usual evening service was conducted by the Revs. R. R. Eva (incumbent), Canon Gunther, of Parramatta, and Rev. J. D. Langley, of Surry Hills. Before the service commenced, a petition for the opening of the church was read by Mr. Eva, on behalf of himself and parishioners; and the assent and license granted by the Bishop were read by the Rev. Canon Gunther. The Bishop took as his text Acts viii. 35-39, the account of the conversion of the Ethiopian eunuch by St. Philip. From this sketch he drew the lesson that true happiness was only to be found in Christian faith, and eloquently applied the deduction to the circumstances under which St. Andrews had been built, and the influence it would exercise over Seven Hills. A collection was made in aid of the church fund. A soirée was held in the schoolroom in the evening, when the guests were entertained with music and congratulatory addresses.

HUNTER'S HILL.—On Sunday, 10th ult., sermons were preached at All Saints' Church on behalf of the church society, by the Rev. J. D. Langley. The offertories amounted to nearly £10. On Monday evening, the 11th, a public meeting of the parishioners was held at the Council Chambers, for the purpose of re-organising the Church Society's auxiliary. The Bishop of Sydney presided, and gave an interesting account of the early history of the Society, and its successful efforts to provide for the spiritual wants of the rapidly increasing population. He described the wonderful development of

the church during the last 25 years, and urged upon his hearers the necessity for largely increased aid towards carrying on the work which still had to be accomplished. The Rev. H. H. Britten moved the first resolution, expressing sympathy with the society, and pledging the meeting to put forth earnest efforts on its behalf. The resolution was seconded by Mr. A. C. Garrick. The second resolution was moved by Rev. J. D. Langley, and seconded by Rev. J. H. Rowsell, appointing a committee with Mr. Arthur as treasurer, and Mr. H. S. Jeanneret as secretary. A number of ladies and gentlemen present lauded in their names as subscribers. During the day the Bishop and the Rev. J. D. Langley waited upon a number of the leading members of the church, on behalf of the Church Building Loan Fund and met with much encouragement.

ST. JAMES.—The annual festival in connection with St. James' Parochial Schools, which was to have come off at an earlier date, had the weather permitted, took place at Chowder Bay on Friday, the 22nd October, and was very numerous attended, though the elements were not altogether propitious. About 600 adults, with about as many children, adventured on the voyage, and the young ones enjoyed themselves heartily throughout the trip. The band of the No. 2 Fire Brigade, as well as the Ede and Drum Band in connection with St. James's, played some good selections, consisting of marches and sacred music. Though a few showers fell, the weather kept up pretty well on the whole.

ST. JOHN'S, DARLINGHURST.—The annual meeting of the Church Society in this parish was held on Monday evening, 18th ultimo. The Bishop was to have presided, but was prevented through illness. The chair was taken by the Incumbent, the Rev. Thomas Hayden, who, in his opening remarks, dwelt upon what had been done for the Society in the past, and made special reference to the comparatively small number of subscribers. He suggested that by increased effort on the part of the ladies, together with some assistance from the Sunday-school, another £100 a year might be raised in the parish. Mr. H. E. A. Allan, the treasurer, made a financial statement, showing that £459 8s. had been contributed by the parish towards the general operations of the Society. The first resolution was moved by Rev. Thomas Hayden, and seconded by Mr. Alexander Gordon, as follows:—"That this meeting pledges itself that a strenuous effort shall be made to induce all the members of the church in this parish to become subscribers to the parent society." The Rev. Canon King then moved:—"That the following be the officers and committee for the current year:—President, the Rev. Thomas Hayden, M.A.; secretary and treasurer, Mr. H. Edward A. Allan; representatives, Mr. Robert Hills and Mr. P. B. Walker. Committee: Dr. Kingdon, Messrs. M. H. Stephen, F. H. Dangar, Robert Hills, P. B. Walker, H. Prince, A. R. Docker, P. N. Trebeck, H. Edward A. Allan, R. Jones, J. R. Street, J. Scroggie, W. Speer, J. F. Holle, G. Lee Lord. Ladies' Committee: Mrs. Scroggie, Mrs. Eldred, Mrs. A. R. Docker, Miss Docker, Miss Hayden, Miss C. Hayden, Miss Anderson, Miss M. Anderson, Miss Brady, Miss E. Brady, Miss Agnes Macarthur, Miss Stuart, Miss Gall, Miss West, Miss Emil Macarthur." This resolution was seconded by Mr. P. B. Walker, supported by Mr. A. R. Docker and carried unanimously. The meeting closed with the Benediction.

ST. PETER'S, WOOLLOOMOOLOO.—A very pleasant Sunday-school picnic to Pearl Bay took place on the 26th ult. The children, teachers, and visitors all enjoyed themselves. Not a murmur was heard, or a disorderly sight witnessed during the day. The entire party had reached Sydney by seven in the evening. The weather was all which could be wished.

PENRITH.—The annual festival of St. Stephen's Sunday-school, Penrith, was held on the 13th October, and passed off with great éclat. Soon after 9 a.m. some 270 children assembled at the schoolroom, where a short service was conducted by the Rev. John Vaughan. They then marched, singing and cheering, to the parsonage grounds, where the incumbent and teachers had a remarkably busy time until sundown, in amusing and interesting them, and distributing the abundant provision of sandwiches, tarts, cakes, lollies, dolls, and toys. In the afternoon the grounds presented a very gay and animated appearance—school banners and flags floated in the breeze; upwards of 100 more children from the district around had joined the company, and some two or three hundred parents and friends were looking on with evident pleasure or joining in the boys and girls in their childish diversions. As showing the pleasing interest taken by the townspeople in this school picnic, it may be mentioned that the principal stores and shops, were, by agreement, closed at noon, so as to enable the proprietors and assistants to join the festive throng. About 6 p.m. the doxology was sung, and cheers having been given for the Queen, the incumbent and Mrs. Vaughan, the teachers, parents, and visitors, the assembly dispersed, well tired, but extremely gratified with the day's proceedings. An encouraging feature in connection with this Sunday-school was referred to by the incumbent in his discourse on Sunday last—viz., that 15 out of his devoted band of 24 teachers had been scholars in the same school during his ministry in this parish.

WATERLOO.—A most pleasant and well-attended concert has taken place at St. Silas's schoolroom, connected with the above church. Very great praise is due to Mr. Sparks, the conductor, for the manner in which he trained the little ones, whose sweet voices delighted the audience. The Rev. Mr. Manning, incumbent, presided.

BURRAWANG.—On Tuesday, the 19th ultimo, a tea-meeting and sale of work was held at the School of Arts, Burrawang (on behalf of the Parsonage debt), which was very successful. Mrs. Smith, aided by a number of her lady friends, disposed of a quantity of useful and ornamental articles at their stall, and large numbers sat down to the tea meeting. After the tea had been disposed of, a public meeting was held, and the Rev. D. I. Smith presided. He explained that the debt upon the parsonage amounted to £100, of which they that day had raised about £60. Addresses were delivered by Revs. R. E. Kemp, Bogo McMichael, and J. D. Langley. In the evening some selections of vocal and instrumental music were excellently rendered,

and a beautiful workbox was presented to Mrs. Smith by Mr. Miller, on behalf of the members of her young women's Bible-class.

WINDSOR.—The Rev. F. W. Stretton, who has been unwell for some little time, has gone to Melbourne for a few weeks' change and rest. On 3rd October the Rev. H. A. Langley visited his old parish and preached in the morning and evening. On Monday evening he delivered an eloquent lecture on "George Whitefield," to a large audience. The proceeds of the lecture were devoted to the fund for furnishing the new school-room.

WEST KANGALON.—The opening of the church at West Kangaloon was postponed from the 29th of September to October the 5th on account of the heavy rain during the first part of the week. The weather, however, continued unsettled and showery, and very cold for the time of year. The people of Kangaloon seem to be proof against wet and cold, and with smiles and words of welcome received each party of visitors as they rode and drove up. The church presented a neat and well-finished appearance, and the fittings are more complete than is the usual custom in Wingeacree. The material of which the seats are made is Lally or Hickory, and they, together with the pulpit and Communion table, presented an appearance somewhat similar to walnut furniture. The space inside the Communion rails is covered with a black and crimson carpet, the cloth on the Table is of crimson, and the same is also the colour of the pulpit canopy. The Vestry is a space in the right hand corner of the church, concealed by means of a blue curtain. The American Organ is a sweet toned little instrument, with ten stops of the usual Mason and Hamlin pattern. Service was conducted by the Incumbent, suitable lessons and psalms read, and appropriate hymns sung by the choir; the offertory was £22. After service tea was provided, and the attendance being over 300 it was necessary to attack the tea in detachments, reversing the usual order of battle, for the reserve attacks first, and at a tea fight the forlorn hope is at the rear. After tea a public meeting was held. The Secretary to the Executive Committee read a statement of accounts showing that the money expended was £266 4s. This amount did not include the large amount of work done gratuitously, which, if included, would make the cost of the church nearly £300. Two earnest and spirited addresses were delivered by Messrs. Bennett and McMichael. Mr. Bennett, in his address, promised to help us, as a lay-reader, to the utmost extent of his power, and we have accordingly asked the Rev. S. Howard to try and arrange with Mr. Bennett so that he may take a service once a month in St. Mark's Church, West Kangaloon. A collection was taken which realised £7. This amount, added to the proceeds of the tea party and offertory, reached the sum of £32. The debt now remaining on the church is about £75. The meeting passed a vote of thanks to all the friends who had contributed by labour, money, gift of land, or donation of thought and time to the erection of the church and the success of the opening, and with the dew falling fast, and the grey light fading from the sky, we departed on our several ways.

RICHMOND.—On Sunday, the 3rd ult., the annual examination of the Church of England Richmond Sunday-school children, took place in the parochial schoolroom of that town in the presence of a large number of their parents and friends. There were about 180 children present, and the Rev. E. G. Hodgson, M.A., and Mr. C. J. Pitt, master of the Public-school, assisted the Incumbent in the examination. Two of the older classes had prepared the Apostles' Creed with Scriptural proofs, whilst the junior classes had learned for the occasion various portions of Holy Scripture and Hymns. Miss Long presided at the harmonium, and suitable hymns were sung at intervals during the afternoon. At the conclusion, the Rev. E. G. Hodgson addressed the children and their parents, expressing himself highly pleased with the general intelligence and orderly conduct of the scholars, and then the Rev. Dr. Woods, assisted by the teachers, distributed rewards amongst the respective classes. It has been the custom for many years past in Richmond to collect money for books and give one to each child, but as the number of pupils increases it is found difficult to carry out an arrangement which was originally designed for a smaller school, so that, in all probability, the teachers will be compelled ere long to devise a more economical plan. On the Thursday following, the annual feast was given on the parsonage grounds, and as adequate provision had been made by the friends for the children and the visitors, they seemed to feel happy in celebrating once more the anniversary of the foundation of the school. The Rev. F. W. Stretton, and many friends from the neighbourhood, were present, and amongst them Mr. Abraham Cornwell and his wife, who for many years past had been in the habit of attending the annual festivities, and of supporting the late Incumbent, the Rev. John Elder, in his endeavours to promote the moral improvement of the rising generation. Mr. Cornwell, as churchwarden and trustee, used to take an active part in church affairs, but being now past the period of life usually allotted to man, it was hardly expected that he would be present. As the weather proved very favourable, the young people continued their games until sundown.

The young contending as the old surveyed;

and then dispersed, bearing with them the recollection of a day spent in innocent enjoyment, and marred by no untoward circumstance.

Inter-Diocesan News.

ADAMINABY, October 14.—The Bishop of Goulburn arrived to-day from Gogedzerick. Thirty persons were confirmed in St. John's Church. A meeting was held afterwards, in which the affairs of the church were heartily discussed, and money raised to remove the Gogedzerick debt. The Rev. G. Soares accompanied the Bishop, who was entertained at dinner by the members of the church, who were very cordial and united in their welcome. The Bishop will call at Wambook and Coolringdon, on his way to Cooma.

COOMA, October 20.—The Bishop of Goulburn arrived from Coolringdon on Saturday, being escorted by Canon Drutt, Mr.

Dawson, the Police Magistrate, and others. On Sunday, the Bishop preached to a large congregation on behalf of the Church Society, and confirmed 64 persons on Monday. He laid the corner-stone of St. Paul's Church schoolroom yesterday, and addressed a meeting in the evening. The proceeds placed on the stone and subscribed at the meeting amounted to £100. The Bishop left this morning with Canon Drutt, for Bingera.

BATHURST.—We are glad to find that steps are being taken to provide an Episcopal residence for this See. On Wednesday, the 13th ultimo, a lecture was delivered by the Rev. T. Curwen Campbell, giving an account of his visit to England last year and his return. The Bishop of Bathurst occupied the chair and introduced Mr. Campbell. At the close of the lecture, which was well received by the audience, and deservedly so, the business of the evening was entered upon. The Bishop said it was not so much on his own account as for the future that he desired a Bishop's residence should be secured. The following resolution was moved by Mr. Benjamin Lee:—"That this meeting desires to express its thanks to the Rev. Mr. Campbell for his very interesting lecture, and in order to show its appreciation of it, pledges itself to use its utmost endeavours to raise the amount required for the Episcopal Residence fund, to secure the £250 so kindly promised by the Colonial Bishops' trustees." He said Bathurst would not be expected to do all, but it should do something, and the sooner a good beginning was made the better. Mr. James Rutherford, said he had been requested to second this resolution. Some time ago His Lordship had offered to sell the residence which he had erected at a cost of £3500, for the sum of £2500. It was then considered a most favourable opportunity of securing a suitable episcopal residence for the diocese, and an offer was made to effect the purchase, but the plan then devised had not since been carried out. He was of opinion that they should begin *de novo*, and start at once for £6000. Mr. W. C. Greville moved, "That a working committee be appointed to canvass the city for contributions towards the above object, composed of the following gentlemen, namely—Rev. T. H. Curwen Campbell, and James Rutherford, Esq." The motion was seconded by Mr. George Hancock, and passed. The collection which was now made, together with promises given in the room, amounted to £162 4s. Thanks were tendered to the choir and chairman, and the meeting broke up.

MELBOURNE.—The Church Assembly met on the 19th October in the Assembly Hall, at 4 p.m.; the Holy Communion having been previously administered in St. Paul's Church, Swanston-street. The Bishop's address was able and earnest; dwelling, amongst other topics, upon the Education Question, and stating again some of the views which he had given utterance to in his address at the Social Service Congress. The following notices of motion were given by Mr. T. T. A. Beckett, registrar of the diocese, which indicate the proposed course of legislation:—1. Of a Bill to alter the boundary line between the Dioceses of Melbourne and Ballarat. 2. Of a Bill to amend a section of the Trustees and Vestries Act of 1878. 3. Of a Bill to amend sections 41 and 42 of the Patronage Act of 1878. 4. Of a Bill to increase the efficiency of Sunday-schools belonging to the Church of England in the Diocese of Melbourne, and to promote the establishment thereof. 5. Of a Bill to alter the trusts of St. Saviour's Church, Collingwood.

THE ENGLISH MAIL.

OUR Brindisi budget of from thirty to forty English newspapers has arrived, bringing information from the old country up to September 6th. The first thing to catch my eye is the second portion of a visitation charge by the Archbishop of Canterbury, delivered on Friday, September 3rd, at the parish church of Tonbridge, for the Rural Deaneries of North and South Malling and Shoreham. The Vicar of Tonbridge, the Rev. J. T. Manley, together with the churchwardens of the parish, Dr. Fleming, and Mr. W. Morgan received the Archbishop. After the celebration of Holy Communion the charge was delivered. It is so full of interest to all thoughtful men that it is a matter for regret to us that our limited space will only permit us to present a portion of it to our readers. We would especially commend it to the honest scrutiny of all so-called "free-thinkers."

A PORTION OF THE ARCHBISHOP OF CANTERBURY'S CHARGE.—It is a peculiarity of our time that in every household in England which cultivates an acquaintance with the literature of the day we find lying everywhere for the use of our sons and daughters, and have placed in our hands at all the railway stations, magazines, in the pages of which the doctrines both of natural and revealed religion are assailed. No doubt it is urged in defence of these publications that they are open to both sides—that if they convey the poison they also convey the antidote, and that good results from this system to the cause of orthodoxy, because many persons who might otherwise never read any literature which was not of a sceptical character will find within the pages of such books sound treatises advocating old truths, and will thus have good thoughts forced on their attention. Obviously there are two sides to this argument, and it may be that the system of which we are speaking has a tendency to lead the uninformed to regard all questions as open, and truth as very doubtful. It cannot, I think, be allowed that this peculiarity of our periodical literature is a symptom of dangerous influences at work even if it does not foster them. What shall we say, then, is the form

which this evil influence most commonly assumes? Is it simply sceptical, throwing doubt on all things? Or does it under a specious show of having proved the doubtfulness of things spiritual, proceed to dogmatise respecting things material as the sole, real, and valuable inheritance of man? First, agnosticism. What is it? Its name appears to tell us that it knows nothing. Would that its professions of ignorance were accompanied by their logical result of a philosophical humility! An agnostic, I take it, is one who says, "I know nothing of things spiritual and metaphysical. You tell me that there is a world beyond the grave, and that there is something within me which is destined to live in that world, when all the material objects of whose existence alone I can be certain have crumbled into dust; you tell me old stories of men believing that they had intercourse in time past with a spiritual being, who dwells somewhere above the clouds. I know nothing which is capable of corroborating such fancies. Why am I not to regard them as the dreams of a heated imagination? I want something certain, and I find this certainty only in the physical phenomena around me, and in the unchanging laws of outward nature. It is just possible that there may be some truth in your vague imaginings, but I cannot ascertain it, and, therefore, for all practical purposes I shall consider them to be but vain. Life, they say, with its enjoyments and pursuits as I see and feel them, is full of interest; but what I was before I came into this world concerns me not, and as little am I concerned respecting anything that can befall the particles of which I am composed hereafter. You say there is a Supreme Intelligence, animated by a Father's love, which regulates all things. I see no proof of it. The laws of nature roll on with iron uniformity. Whoever tries to act against them is crushed by their irresistible advance." I do not say that they argue like some Epicureans—"Let us eat and drink for to-morrow we die"—but I do say that they say, "Let us confine our thoughts to what we are certain of." Such is the reasoning of this false philosophy. "Let us conform ourselves," they say, "to the irresistible course of this all-pervading machinery of which we find ourselves a part. Let us make the most of our present material existence. We can do no better; and attempts to act as if we knew more than we do will only make things worse. Priests, these men argue, and so-called theological philosophers, all the world over, have only been misleading us. They might, perhaps, have their place in the world's childhood, when men were incapable of a training in the rules and operations of an exact and positive philosophy; but the world has come to its manhood now, or is fast approaching it. "I know," says this modern philosopher, "nothing but what I can observe and classify, and I take no interest in your theologies and vain philosophies." The better feelings of man contradict these sophisms. An eminent Protestant pastor told me lately, in Paris, that, being called to conduct funeral rites in most of the cemeteries of that capital, he had made a point of inquiring of the custodians of these grounds as to the relative number of religious and of civil, that is, non-religious, funerals, and that he was assured that the civil funerals reached a scarcely appreciable percentage. France has usually been regarded as the stronghold of an atheistical philosophy. Perhaps the claim to this pre-eminence may be disputed now by some other continental countries, but the fact of which I was thus assured is worth dwelling on. It seems to show one of two things, either that theories of atheistic scepticism, though they may satisfy some minds and make them altogether indifferent in life, are rudely shaken when the great and undeniable fact of death casts its shadow over the human soul; that lingering hopes and fears against which the so-called philosopher had striven assert themselves irresistibly in the presence of this great emergency; or that at least it proves, that in every family those who are influenced by such hopes and fears, though they may be but the frailties of its members, assert their power in times of mourning, strong in the promptings of nature, and determined not to be overcome by the pratings of a cold-hearted so-called philosophical few. I think we may take some encouragement from these remarks, that this atheistical scepticism is neither so widely spread nor so powerful as some fear. And secondly, if the world is not about to become agnostic, certainly there is little fear of its falling under the dominion of a dogmatic atheism. Practical atheists we have everywhere, if atheism be the denial of God. But surely the boasted enlightenment of this century will never tolerate the gross ignorance and arrogant self-conceit which presumes to dogmatise as to things confessedly beyond its ken, and boldly asserts because it cannot see God that therefore He is not. A coarse materialism which tells a man, because he is not conscious in himself of any stirring of spiritual life within him, that he may boldly deny the existence of all spirits, and professes to know that which its very theory proclaims to be unknowable, will surely never make progress amongst any but the most debased and ignorant in an age which prides itself on testing everything by experiment, and on not stirring one step beyond the calm convictions which an inquiring reason sanctions. But if we do not fear either of these antagonists, this is no reason why we should not call to mind sound arguments, many of them very old and very commonplace, but not therefore the less forcible, and whereby we may withstand their baneful influence, and thus hope to avert the ruin which they may bring on the unwary. Ask the objector, Do you believe nothing which is not capable of being tested by the ordinary rules which govern experiment in things material? How then do you know that you yourself exist? How do you know that the perceptions of your senses are not mere delusions, and that there is anything without you answering to what your mind conceives? Have you a mind? and if you have not, what is it that enables you to think and reason, and fear, and hope? Are these conditions of your being the mere results of your material organism like the head-ache which springs from indigestion, or the high spirits engendered by too much wine? Are you something better than a vegetable highly cultivated, or than your brothers of the lower animals? And if so, what is it that differentiates your superiority? Why do things without you obey your will? Have you a will? and, if so, what is it? I think you must allow that intellect is a thing almost divine, if there be anything divine; and I think also

* Our readers will please remember that this is only an extract from the second portion of the Archbishop's charge. The first portion was delivered at Croydon on August 31. It is a Triennial Charge, and there are to be in all six portions.—[Ed.]

you must allow that it is not a thing to be propagated as we propagate well-made and high-bred cattle. Whence came Alexander the Great? whence Charlemagne? and whence the first Napoleon? Was it through mere progress of spontaneous generation that they sprung up to alter by their genius and overwhelming will the destinies of the world? Whence came Homer, Shakspeare, Bacon? Whence came all the great historians? Whence came Plato and all the bright lights of divine philosophy, of anatomy, of poetry? Their influence after all you must allow to be quite as wide and as enduring as any produced by the masters of those positive material sciences which you worship. Do you think that all these great minds—for they are minds, and their work was not the product of a merely highly organised material frame—were the outcome of some system of material generation, which you would subject to rule, and teach men how to produce by growth as they grow vegetables? Nay, will you venture to deny that in the lives and teaching of the great men who have swayed the world there has been proof of some divine intuition calling them into being, preserving them amid the accidents and difficulties of life till they had accomplished the purposes for which that divine intelligence had shaped them? We challenge these reasoners to look at facts, which they pride themselves as taking for their guide, the fact that you live, the fact that you trust the perception of your senses, the facts of the world's history and of the way in which mind, and not body, has dominated it, the fact that no knowledge of the wisest among you can ever approach to the solution of this mystery of the power of mind; and I call upon you on your own principles to abandon your materialistic theories and worship an intelligence higher than your own which pervades all things and regulates all things, and has stamped upon your very nature the acceptance of certain principles which you could not gain for yourselves and cannot test by experience. Or if we may descend to the harder ground of strictest logical argumentation, we challenge these men to give any intelligible account of how this bright world and all that lives in it came into existence without the action of a great first cause, that is God. Do you say it was evolved in the lapse of countless ages? I ask you, evolved from what, and how? If human life be the refined product of a thousand evolutions from the original protoplasm, how was the protoplasm endowed with this power of an almost endless fecundity? You gain nothing by driving your hypothesis back through the dark mists of an unknown antiquity—at last you must come to something which could not generate itself and endow itself with marvellous powers. You may mount your world upon an elephant, and your elephant upon a tortoise, and invent as many inferior animals as you please for the tortoise to ride upon; but at last you must come to something which has in itself the power of supporting itself, and that something must be God. No one has ever yet been able to refute the argument necessitating a great First Cause. And if there be such a Cause it is the Author of our being, and it must be by the will of this Cause that through whatever length of time, and amidst whatever changes, the world and all that inhabit it and the whole material universe has sprung into being. If there be such a Cause it is possible to divest yourself of the conviction that this First Cause is something not akin to the mere material frame, the development of which has sprung from a power imparted by it? You may object to the phrase as too figurative, that God breathed into man's nostrils the breath of life, and he became a living soul; but you cannot, I think, on your own principles, escape from the inference logically deduced that in some one or other of its forms, however long ago, this whole material system, in whatever primitive and undeveloped form it then existed, was, if we may not say breathed upon, at least influenced and directed and endowed with new powers by an eternal and self-existing mind. And if such a mind was in existence at the first, do you suppose it died or fell asleep when it had fashioned and wound up the material machine? A self-existing and eternal mind; how can it know death, or anything akin to death? The Lord from whom creation springs at first must be its Lord ever. He may or may not put forth His powers in the direct regulation of its processes, but these powers, almighty and omnipresent, if eternal, must exist for ever; and God, being the Creator of the universe once, must, if there is any meaning in the terms by which we strive to express His existence, be ever Lord of it. If in all sincerity the man of science, who is guided by real facts, must allow that in man there is a mind as well as a body, this mind, at however vast a distance it may be placed from its original, and however faint its resemblance, must have something within it akin to that mind by which it was generated. It must be more like the eternal mind than the body is, for it has this in common with the eternal mind—that it thinks and wills. May I not believe that you will grant so much as this? Will your experimental philosophers refuse to take cognisance of their almost universal experiences of the human mind—its hopes, its fears, its bright imaginings, its sense of right and wrong, feeble at first, but proved by experience to be capable of development and therefore even in its rudimentary state existing even where inactive? Man has something within him which speaks of God, of something above this fleshly world; and rules of right and wrong have their foundation elsewhere than in man's opinion. Do not tell me that in the savage these powers are scarcely perceptible—no more perceptible is his power of understanding the propositions of Euclid; yet if he had not the power latent not all your education could ever make him understand them. The savage has a mind, even when it is least instructed, and he has a conscience, too, even when it knows least of God and of right and wrong. Let the experimental philosopher, then, look to the nature of man, not the undeveloped nature of the child or the savage, but that matured nature which Bishop Butler considers the model of the real man, and therefore the specimen of what he is in truth. Let him observe the facts of nature and listen to its utterances, and he will find all things proclaiming that there is an immutable eternal distinction between right and wrong; that there is a God who is on the side of right, that man is not a mere material body, but is animated by a spirit within; that this spirit has in it longings and

capacities which cannot be satisfied in the brief space of 70 years—that he is made for immortality, and is assured that he is immortal. Are these very old arguments? Well, they are the answers to very old errors, and old errors do not become new by being expressed here and there in new language and having collected a few new facts on the misinterpretation of which they strive to ground their claims to be believed as truths. I take it that the old writers, heathen, Jewish, and Christian, have, in truth, exhausted the arguments which can be used on this very old subject, and that they are not wrong in their conclusion that it is not the wise man or the true philosopher and man of science, but his reverse, who says in his heart there is no God.

MR. MACKONCHIE IN AMERICA.—The Rev. A. H. Mackonchie, Vicar of St. Alban's, Holborn, arrived in Toronto on August 18, and took part in the service of Holy Trinity, in that city, on the following Sunday. He is going to visit the United States, and it is thought may be present at the opening of the General Convention in October.

LAND AGITATION IN IRELAND.—More than a dozen Irish members of Parliament have undertaken to assist Mr. Parnell, M.P., in conducting his Land agitation in Ireland during the recess.—*Record*, Sept. 6.

OBITUARY.—Two of God's servants in London have entered into the joy of that Lord whom while yet unseen they loved and followed. We have to announce the death, by drowning, of the Rev. Henry Wright, Prebendary of St. Paul's, and Honorary Clerical Secretary of the Church Missionary Society. Another son was born at Coniston, in Cumberland, the day after the father's death. On Friday, August 13th, Mr. Wright, who was spending a well-earned holiday with his wife and eleven children among the Lakes, went with four of his sons to bathe. The Rev. Walter Abbott, the Bishop of London's son-in-law, who was spending his holiday at Ambleside, gives the following account of what happened:—"The facts are these. On Friday morning Mr. Wright, accompanied by his four sons, went to the lake to bathe. He and the two elder boys, all good swimmers, took a boat and rowed out about a quarter of a mile, leaving the two younger in the shallow water by the shore. The elder boys leaped from the boat and struck out for the shore, their father following, when suddenly it is supposed, he was seized with cramp. His dangerous position was perceived by two gentlemen on the bank, who called out to the boys to return to their father's assistance. This the poor fellows at once did, one in time to seize his father, already under water, and for some moments to support him, until he too began to sink. He then made for the boat, while the elder brother, arriving and seeing his father sink, dived in the vain hope of saving him. They were noble efforts, but alas! in vain. Every possible means has since been taken to recover the body, but up to the present time without success. It is a terrible and mysterious trial. There are some men whose death might cause a deeper sensation, but it may be doubted whether the loss of any man would be so widely and keenly felt as a personal bereavement. The shadow cast upon his widow and children will lengthen and deepen, until it racks and clouds the hearts of men labouring for their Lord in every part of the world, who ever received from Henry Wright the most loving sympathy whilst abroad and a brotherly welcome on their return home." Those of our readers who have met Henry Wright at the headquarters of the Church Missionary Society in Salisbury Square will need no words of ours to remind them how indefatigable this holy man was in the fulfilment of the arduous secretarial and other duties which have devolved upon him during the last eight years.—We have also to announce the death of the Rev. Edward Auriol, Prebendary of St. Paul's, which took place on the 10th of August. The funeral service was held in his own church, the well-known St. Dunstan's, Fleet-street. The body was buried in Highgate Cemetery, in square 12, grave No. 13,457. The Rev. W. Cadman, who officiated at the funeral, has written the following interesting letter to the *Record* from St. James' Rectory, Dover:—"I have reason to think that your readers will be interested in some account of my last interview with dear Mr. Auriol. Although he had resigned his living into younger hands, he clung to the hope, during a great part of his illness, that his strength might be renewed to carry on by counsel and influence the work of his beloved Master, in which he had been so long engaged. But on my entering his room on Tuesday last, after some kind inquiries he said, 'I think it seems to be the will of God to call me. I feel my strength failing.' 'But,' said I, 'how thankful you may be to know that Almighty strength never fails; that Infinite wisdom never errs; that everlasting love is unchangeable.' 'Yes,' said he, 'Jesus Christ, the same yesterday, to-day, and for ever. My strength is failing, but I feel happy. I am simply waiting.' I quoted the text, 'Wait on the Lord and He shall strengthen thine heart. Wait, I say, on the Lord.' 'Wait,' he replied; but it must be in the true scriptural sense of the term. Waiting not idly, but as a servant on his Master.' 'How,' he added, 'about the brethren?' alluding to those who were associated with him in a solemn trust. After assuring him of his love and kind interest in his state, he said, 'Is there any business?' I then spoke with him on some matters connected with the trust, and with the greatest possible clearness he gave me his opinion and advice. On calling for me again after I had left his room with the apostolic prayer, 'The grace of our Lord Jesus Christ,' &c., I at once knelt down and prayed with him, especially dwelling on a text which I knew he loved, 'Lead me to the Rock that is higher than I.' After every petition he added his earnest amen, and I then commended him to the Lord's gracious mercy and protection. Then, taking my hand, he said, with uplifted eyes, and in a strain of fervour which I can never forget, 'What we must seek for is more power in the consciousness of Christ's redeeming love, more simple dependence upon His merits for the pardon of all our sins, more conformity to Him, that we may be dead with Him, that we may rise with Him, that we may sit with Him in heavenly places, that we may be with Him when He comes again in his glory.' These, I believe, were well nigh his last conscious utterances. With a full heart I thanked him. He bade me good-bye, and within less than an hour his spirit rose to the call of his Heavenly Master, and he departed

painlessly and peacefully. If you think that these particulars of the last end of a wise and faithful and good minister of Jesus Christ may tend to the Saviour's honour you are at liberty to use them. The Rev. R. C. Billing, Rector of Spitalfields, also writes to us from Martinhoe, North Devon:—"Away from home with my family for the holidays, I am able quietly to meditate on the great loss the Church has sustained in the removal from our midst of the Rev. Prebendary Auriol. His ripe judgment and kind sympathy will be missed by many of the younger clergy, to whom he was always accessible, and ever ready to afford advice and counsel. I and many others have benefited by his wise counsels, and loved the man who was so patient and who so lovingly drew us out and encouraged us to tell him all our difficulties, and then in the most fatherly spirit gave us his advice and helped us as only such a man could. I have never known one who could so thoroughly sympathise with another in his perplexities, and make him realise that he felt it to be a great pleasure to aid and assist him. It is a little more than twenty years ago that Henry Venn introduced me to him, and I had not met with him for five minutes over the fire in the secretary's room, in the old house in Salisbury-square, before all reserve was banished, and I felt I was with one to whom a young man could open his mind. He did not require immediate acquiescence in his own views and opinions, even on matters of primary importance, but dealt with you as one who had passed through what you then felt and experienced himself, and was able to feel with you. Who could but repose confidence in the man who evidently understood your case? And then there was no assumption of superior wisdom and goodness, which is so calculated to repel rather than to attract and win, but the gentleness of his spirit and the humility of his heart gave to his words a force and influence which led to powerful communion with your own heart, and a diligent teaching of that Word which was his own sheet anchor, and had enabled him to weather many a storm, and to rest in peace and confidence. For these twenty years have I been wont to consult that good man, and have never taken one important step without first taking his advice. It is not many weeks ago that I sat by his bedside, and found him in his pain and weakness the same he always had been to me. He seemed never to think of sparing himself, and to the very last he was employed in the Master's work in his own quiet, unobtrusive, and kindly way. His retirement from the work of the ministry in its more public functions does not forbid us to say of him that "he died in harness," for he was diligent to the very last, and as anxious as ever to do all the good he could. I am fully conscious of how his loss will be felt in Salisbury-square, and in the councils of Evangelical men in the present crisis of our Church and nation; but I cannot but mostly mourn the loss of the father and counsellor, who was wont in the private chamber to exercise a wide and beneficial influence. Would to God we had among us more like him, ready to take their younger brethren by the hand, to win their confidence, to mould their character, and help them to solve the many perplexing problems that beset them in their early ministerial life. Questions often arise they had never calculated upon, and the enemy is very busy with them. It is then they need the help and assistance their more experienced brethren can afford them, if they will. I often hear the elder speak of the younger clergy as self-opinionated and resentful of control and counsel. I seldom hear the younger tell of how they have been taken by the hand and helped and advised and comforted. My heart is often grieved when I think of many who have gone astray and erred from what we believe to be the more scriptural and better way into the vagaries of Liturgical and Latitudinarianism, and who might, perhaps, have been preserved therefrom if only they had the happiness to come within the kindly influence of such a man as was Edward Auriol. God give us more men like him—strong and gentle—firm and conciliatory—bold for the truth of God, and kind and patient in their bearing towards and treatment of their younger brethren."

FUNERAL SERMON. from Henry Wright's pulpit in St. John's Episcopal Chapel, Hampstead. At St. John's Episcopal Chapel, August 15, the Rev. W. Chapman, assistant minister to the late Mr. Wright, preached from the words, "Enoch walked with God: and he was not; for God took him." After observing that they met that day a bereaved and sorrowing congregation, the preacher referred to the grief brought to a united, happy family, to that congregation, and to many friends, not only in England but in every part of the world, by Friday's occurrence. He also spoke of the character, the life, and the ministry of the deceased gentleman, and in referring to his missionary zeal, stated that his last sermon, preached last Sunday evening at Kewick, was on behalf of the Church Missionary Society. At the close of the service the "Dead March in Saul" was played on the organ.

At the service at St. Paul's Cathedral yesterday, August 15, references were made to the distressing death of the Rev. Prebendary Wright. In the course of his sermon yesterday afternoon the Rev. Dr. Liddon, the canon in residence, alluded to the sad event. He said that the clergy and other authorities at that cathedral had had within the last two days special cause for mourning. Since Sunday last two of the prebendaries connected with the cathedral had been called to their last account. One of them, in the fulness of age, had been removed in the course of nature from amongst them. The other, in the prime of life and manhood, had been suddenly and sadly swept away beneath the waters of one of their northern lakes—prematurely removed from his ministerial work in this world, and, in a moment, taken away from his numerous and bereaved family.—*Record*, August 16.

(Extract from Letter of a Private Correspondent.)

Now good Barsley is gone to Bradford, the Evangelicals stand but a poor chance. Even Government professors broad men like Lambert now at Greenwich. There is more elbow room, more ability to pluck, courage, and endurance in the colony than in the Metropolitan Church. . . . Major Whittle, an American, is hold-

ing forth most effectively. . . . There is a sound of an abundance of a good harvest and a cheap loaf. Our Church of England is evidently not very popular with either party in the House. We expect strong attacks next year. If we were but united we could carry the day against all odds. Our parish church flourishes. The Bishop, visited us four and three-quarters years after this consecration, during which time 1868 baptisms, 1164 marriages, 203 burials, 245 banns took place; 300 different communicants received the Lord's Supper, and 66 preachers proclaimed the message of salvation within our walls. . . . We finished up our open-air services last Sunday. I find, in 18 years of open-air work, we held 403 services, and distributed 100,000 gospels, books, hymns, tracts, etc. . . . Our outing in July found 600 in Epping Forest. Alas! we came home like "drowned rats. . . . "Them Irish" will stir up a row this autumn and winter. So I expect John Ball will pull on his boots and kick the ungrateful non-paying "riot" disturbers out of his premises. . . . I am just going to compose my monthly letter for our parish magazine.—Yours very faithfully,

A LONDON EAST-END VICAR.

THE INDEPENDENT IRISH CATHOLIC CHURCH.

No doubt many of our readers will be glad to learn something of a movement, which, during the past year, has attracted much attention in the city of New York, and has now assumed, under the above title, a definite and permanent shape. It proposes to the Irish Roman Catholics in America to go back to the pure and ancient faith of the Irish Church, and throw off all the corruptions which Rome has added. Like the Reformed Catholic Church in Mexico, and the Old Catholics in Germany, it is a movement from within, the leaders having all been Roman Catholic Priests, and the people amongst whom they labour apparently ripe for some such movement. There is no doubt that many members of the Romish Church are dissatisfied with her teachings, and are losing all faith in her doctrines; but the last state is frequently worse than the first, and therefore any organisation which brings the Gospel to men, who in discarding superstition, too often renounce all faith in Christianity as a divine revelation, deserves our sympathy and prayers.

The movement which has resulted in the formation of the Independent Irish Catholic Church originated in this way. About two years ago the present Roman Catholic Archbishop of Baltimore, then the bishop of North Carolina, had a personal misunderstanding with one of his priests, the Rev. J. V. McNamara, against whom he exercised an arbitrary authority, which was resented, and in opposing the self-assumed power of the bishop, Mr. McNamara soon became convinced that the pretensions of Rome were untenable, and he boldly preached against and exposed them. He established a chapel of his own in Water-street, New York, where for some months he continued to say mass, administer the sacraments, and preach to crowded congregations against the usurpations of Rome, dwelling particularly on the fact that, until the twelfth century, the Church of Ireland was not subject to Rome. The doctrine of Irish independence was most attractive to the Irish Roman Catholics who flocked in crowds to hear him. As yet, however, he knew not the truth; his whole energies were spent in attacking Rome and Romanism, destroying the faith of the people, but giving them nothing better. A crisis came, however, and, in the Providence of God, he was brought to know the Saviour, and henceforth he determined (we quote from one of his handbills which lies before us) "to preach Salvation to the Irish people through Christ alone."

His followers were not prepared for this. As long as he continued simply to abuse Rome they were delighted, but they cared little for the doctrine, new to them, that Christ alone could save. Many left him and attached themselves to two other ex-priests, Mr. Wood and Mr. Quinn, who still continue to deliver in Bleecker-street chapel anti-Roman lectures to crowded audiences.

Mr. McNamara, however, continued to preach salvation through Christ alone, and gradually collected around him so many Roman Catholic followers that he was obliged to seek for additional accommodation, and a grant from the American Foreign Church Union, enabled him to secure Clarendon Hall, which, since 1st December, has been in charge of the Rev. J. A. O'Connor, a man of learning and piety, who for eight years had tried to do his duty faithfully as a priest; but finding no peace, and shocked by the conduct and unbelief of many of those priests with whom he was associated, gradually lost faith in the Roman Catholic Church and voluntarily resigned the position of influence, in which he enjoyed the respect and esteem of all who knew him. He is, we believe, a native of Ireland, was educated in the Diocesan Seminary in Killarney, and is nephew to the Rev. Barth. O'Connor, the present parish priest of Milltown, Co. Kerry. Mr. O'Connor is a good organiser, and under him the work is rapidly progressing and taking shape. The Rev. Felix O'Hare, an ex-priest, educated at the Propaganda in Rome, is his able assistant. Mr. McNamara has removed to Boston, and is working there with equal success. Already the numbers can be computed by thousands who have been converted from Romanism since the beginning of the movement, scarcely a night passes in which some do not come out from Rome, held fast by old and women on whom the Roman Church has lost all hold, and who were becoming careless and indifferent. The *New York Weekly Witness*, of May 6th, says, "Fathers McNamara, O'Connor, and O'Hare, and the young students Kavanagh, Walsh, and Greedy, who have come to them out of the Church of Rome, held five services last Sabbath, which were attended by 3,000 persons, a majority of whom were Irish Roman Catholics. Father O'Connor received the names of five Roman Catholics, after the evening service, to add to the large lists of his converts for that church." The above outline will give some idea of a movement which we trust will be productive of much spiritual blessing to many Irish Roman Catholics.

J. MACRETH, L.L.D.

Notings from the Rush.

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

"AND all they wanted to ride in the *Family Coach*," cries the leader of the English christians game. And at those eagerly-expected words the boys and girls rush, and scramble for seats, each trying to avoid being that unlucky wight who fails to obtain one and has to pay a forfeit. Before long, the writs issued for the new Assembly will have a similar magical effect. There will be a scamp of candidates, each to his own highly-favoured electorate—"oh, then and there was hurrying to and fro"—and a deluge of persuasive oratory will be poured forth. Many of the ambitious ones will turn an anxious eye to the clause about the £40 penalty. Although a deal of virtuous indignation has been showered upon that clause, it is one which I firmly believe in. Hitherto, many a contest at an election has been caused by half-a-dozen men who have been interested in getting up an excitement—usually with an eye to the well-known fact that excitement creates thirstiness. I am glad that this clause will keep away, to a great extent, the sanguine candidate who is quite confident that the discriminating appreciation of the independent electors will return him triumphantly at the head of the poll, and who was never more astonished in his life than when he finds that those electors, deaf to the voice of patriotism, and to the claims of disinterested genius, have only given him 50 or 100 votes. That £40 will cause him to take a less confiding and more correct view of public opinion! Already the pages of the press record scores of meetings and floods of spouting, and contain long addresses and columns of signatures to requisitions. Query, are those requisitions always genuine? I cannot help shrewdly suspecting that there is often a previous request from an agent of Woodbee Empee, Esq., to those who (apparently of their own accord, from pure admiration of his talents) ask to be candidates. Shame is pretty general, alas! Many of the candidates have already taken the measure of their constituencies and are cutting out their patterns in the most approved style. Is it a selectors' district? "The most important task of the new Parliament, gentlemen, is to relieve the free selectors of the heavy burden of paying interest on their debts, and let us hope that our paternal government will soon remit those debts altogether." (The liberality with which some are ready to sacrifice the just debts of the nation is in strong contrast to the vehement opposition which they direct against any and every scheme for replenishing the treasury. I am reminded of Jack Cade's ideas—"the first thing to do is to kill all the lawyers"—and "let the conduit run nothing but claret wine—at the city's cost.") Is it a suburban constituency?—"The railway into the city is the one thing needed." A town where Orangemen is strong!—"I will strenuously resist any attempt to touch the Public Instruction Act—the bulwark of the nation's liberties, the firm barrier against the arrogant assaults of an intolerant hierarchy." According to the demand, so they give the supply. Now, we do not want that style of man in Parliament. We need men who have at heart the good of the country, not the advancement of "number one." Let us hope that a few windbags will collapse; otherwise there will be a pretty little proportion sum to solve:—If 72 members can talk much and do little, and take nine months over the business, how much talk and how little work will be done when the numbers are half as much again, and how much time will they need for a session? Well, after all, our Assembly will be what we make it, and if we act as wise Christians and patriotic citizens we shall have a first-rate Parliament. Here is a specimen of what has come to pass in Victoria:—Ex-Minister makes certain charges; Minister cries, "Absolutely false!" Ex-Minister repeats his assertion. Minister gives the lie direct, (that is the usual Parliamentary etiquette; to linger over Retort Courteous and Reply Churchill seems waste of time to busy legislators); the acting-Speaker interposes—the ex-Minister, he says, must accept the denial. Whereupon ex-Minister says that in deference to the authority of the chair he accepts the denial, but must nevertheless affirm that his assertion is absolutely true! And these are leading statesmen and Christian gentlemen! It is a pity that the new Electoral Act does not insist on the closing of every public house on the polling day, as is done in Canada. But then, you see, the revenue would be decreased by the duties on the strong liquors consumed, and our economical politicians could not consent to such a loss for the country! As one of them says, "No calling contributors more to the sustenance of the State than that of the publican." That gentleman will get the support of the licensed victuallers at the election.

Our Australian cricketers will soon be welcomed home, and before another issue of the *Record* the boatrace between Hanlan and Trickett will have been rowed; our thoughts, therefore, this month, will turn a good deal towards athletic sports. Our cricketers will deserve their reception: they went tarnished with a blot on their name in the minds of the English, and they have "lived it down" and turned the disapprobation into admiration—even in Lord Harris. It is a lesson for us all, for we most of us in the course of our lives have to live down some slander. With regard to the boatrace, while we hope that our man will win, there will be, in any case, the satisfaction of feeling trust in him. He will do his best, and on his side, at all events, there will be no cheating. And in these days it is sure to be thus confident, for the wretched habit of betting is spoiling all sorts of athletic contests. The saving sinner of his boat stopped the American sculler Courtney from rowing one race against Hanlan; another race he apparently did not try to win. Betting was at the bottom of it. And the knavery in racing is fifty times worse. The other day an owner of horses withdrew his horse from a race from the avowed reason that he could not get sufficient bets on it at his own price; a few days after, a jockey was disqualified for falsely charging a betting man with bribery; a few days after, another was disqualified for purposely pulling back his horse to the

last position in a race; a few days after, a horse was poisoned with strychnine to prevent his winning. This is what betting produces within a few days! And yet it is on the increase, and will, I fear, end by giving all sorts of sports and athletics into the hands of the lowest class of men. Of the character of the average "betting man" any physiognomist can judge who will study the faces outside "fattersall's" during a race week. Amid the dangers that will beset many a young man to exalt athletic sports, during this next month, above their true position it may be useful to recall a late speech of the Bishop of St. Andrew's at the annual dinner of Winchester College:—What would England be now, he said, if the same prominence had been given to athletic sports that is now given? He spoke as an athlete and as an advocate for athletics, for no one could have enjoyed them or got more benefit from them than he: he was three years in the Harrow eleven against Eton, twice in the Oxford eleven against Cambridge; he was the principal promoter of the first inter-University boat race, and he rowed in it, cricket first made him acquainted with Bishop Moberly, rowing with Bishop Selwyn. And yet he protested against the ranking of athlete—as is so often done now—on a level with or even above study; he protested against their disproportionate encouragement and inordinate popularity. And he ended by quoting a Greek maxim, preserved by Aristotle, which he rendered in the far-famed Winchester slang "play in order that you may *sleep*."

Charles Bradlaugh, Esq., M.P. (alias the Northampton Smasher), Jew-melanchol, Atheist, Republican, Reformer (?) has become moderated since he entered Parliament. To be made M.P. is the first step towards rendering an orator's language moderate, to raise him to office is the next; by that time the lion will roar as gently as any sucking dove. Mr. Ninian Melville no longer harangued as of old. Mr. Gausson is comparatively demure; Chairman of Committees; the Right Hon. John Bright is calmer than of yore. And thus it is that Mr. Bradlaugh has not yet brought in a bill to do away with the Hanoverian dynasty, to suppress the Christian religion or to abolish the absurd old custom of marriage—all of which he inveighed against as a private citizen. How long will it be, I wonder, before the Nonconformists of Northampton find out their mistake—find out that it is not the part of a Christian man to vote for one who cries, "Down with it, down with it" at everything. I am thankful to think that our own church is more loyal in such matters. Not only in England but in New South Wales there is a tendency among Nonconformists to ally themselves to any one, whether religious or not, who will assail those other denominations which they persist in treating as enemies. They do evil that good may come. With their eyes open they have returned to the English Parliament a declared enemy to Christ and to Christian morality because he is a staunch advocate of Disestablishment. That is surely not the way that our Lord would have us act. Mr. Bradlaugh is not only an enemy to the Church of England but also an enemy to Nonconformity—and yet they support him. And so with the "Free thinkers" of Sydney. Mr. Charles Bright declares himself to be a Spiritualist and a Deist, which of course is the very opposite to a materialist and an atheist. Yet Mr. Bright lauds Mr. Bradlaugh because he is opposed to Christian orthodoxy just as the Nonconformists vote for him because he is in favour of Disestablishment. And Mr. Bright calls him a "Reformer." Pray, does he mean to support Mr. Bradlaugh's ideas of social reform? If so, let him declare himself in favour of them, and he will soon find that the lowest scum of Sydney will be his only followers: he would lose all those who had any self-respect or regard for morality. Mr. Bradlaugh's "reform" is simply revolution—atheism, republicanism, immorality. Iconoclasm like his is the "reform" of a bull in a china shop; what should we think of the art tastes of a man who should cry "Go on, bull, and prosper; this is the first stage towards the new ceramic art: Reform is now begun! Go on and smash it all!"

COLIN CLOUT.

THE MISSION FIELD.

EAST AFRICA.

In the early part of the present century Wilberforce and other good men were raised up to battle with the slave trade on the West Coast of Africa. After many years of self-denying labour England put a stop to the traffic, and liberated the slaves in the West Indian Colonies. In the meantime a traffic, not less cruel and extensive, was carried on in Eastern Africa by the Portuguese and Arabs. Again the attention of England was called to the wrongs of the black man, and she has accorded to him the same liberty as she had to his brothers and sisters on the West of the Continent.

The Church has conveyed a more priceless liberty—the gospel of peace. The Church Missionary Society sent out their first Missionaries to Eastern Africa in 1844. Nearly 20 years after the "Oxford and Cambridge Mission" sent out Bp. Mackenzie and his Missionary Band, whose efforts, sufferings, and we fear it must be added, failure have been graphically told by Rowley, one of the number. In 1875, after the stoppage of the slave trade, the Church Missionary Society recommenced their operations, and in their report for the past year they were able to record "steady progress."

In the present number of the *Church Record* we give an interesting letter of Mrs. Birns, the wife of one of the Missionaries. It is dated from Kisulitini, near Zanzibar, Eastern Africa.

Dear Children,—Two years ago, when I taught in Sunday-schools in England and Ireland, whenever I spoke to my scholars about Missionary work, I noticed their faces brighten, and they always appeared anxious to hear something about the heathen.

When they understood that I was coming to the black man's country, they earnestly asked me to send them letters, and give them an account of the land and its people.

As the Green Book is read in most Sunday-schools, will not other children, besides those I taught, feel interested in what I have to say? Oh, yes, I am sure they will; I can fancy I see their eager looks as they bend a little nearer their teacher so as to hear every word.

Kisulitini is about fourteen miles from Zanzibar. We live in the old Mission-house, which was built by the first Missionary, Mr. Behmann, who lived and laboured here for thirty years. His wife was spared to work with him for fourteen years; her grave, and that of her little child, is close by.

I have been here for more than a year now, and ought to be able to give you a true account of your black brothers and sisters.

Nearly three hundred people live in this village, but not many of them are children, only sixty, of these thirty are old enough to attend school, the rest being infants.

You ask, Why are there not more children? The reason is, that most of these people have been poor slaves, and their little ones have been taken from them and sold. Their masters do this cruel thing when they want money or cattle.

I teach the children on Sunday. I read a verse from the Bible over many times to them in their own language, until they know it quite well. I then explain it in English to a native teacher, who understands our language, and he tells the children all I say and questions them for me. I speak in their language a little, and they are so pleased to hear me, and to know that I understand what they have to say.

Most of our children have a very fair knowledge of the Bible, my husband gives them lessons on week-days, so that helps them.

I will tell you what they look like in Sunday-school. First, a row of neatly-dressed, clean-faced little boys, sitting quietly, and looking at their teacher very attentively. Next, a row of girls, also nicely dressed and attentive. Then those who lately came to the village, some five or six. They have nothing on their little bodies but a dirty calico cloth about their waists; the girls wearing besides coils of rusty steel or brass chains round their necks, from which drops unpleasant smelling oil; and their faces, legs, and arms are covered with dust. Would you be inclined to turn such children out of school? We do all we can to encourage them to attend, and very soon we observe a change in them—the chains are put away, the hair neatly cut, the dust and oil washed off and clean English-made clothes put on.

The girls who are old enough, some fourteen or fifteen, come to me twice a week sewing; they are getting quite clever at it now, and just before Christmas they finished a patchwork quilt, to give to a companion for a wedding present.

Polly, the catechist's wife, and I are now teaching them how to make babies' frocks, for which there is a great demand, as the parents love their little ones, and like to dress them well.

Our children know several hymns, which they sing very well. My husband has translated many of your well-known hymns into Kisulitini, and it pleases us very much to hear the familiar tunes sung heartily by the little black children. May the good words sink deep into their hearts, that they may become little wells overflowing with living water!

On New Year's Day we had all the children racing for prizes; we gave them pieces of copper, as there are no toys here. Next year I hope to have some to see them run, their little bare feet seem scarcely to touch the ground, and they hold themselves very erect.

When we visit the villages round about here, we are surprised at the number of children we see. They crowd around us to stare at our white faces, but not all are bold enough, for we notice some shy ones peeping at us from behind their huts, and if we go near them away they will run, crying out from fear. These poor children have never been taught anything, such as reading or sewing, they don't even know how to pray to God; for if the people are truly in want of rain, they beat drums and dance, and paint themselves, saying that if they do this, they will drive away the evil spirit that keeps the rain away. They do the same when one of their number is ill. Is it not sad that they don't put their trust in God, who alone is able to make well and to send rain?

But, thanks be to God, for these people have lately shown a desire to learn what the Bible teaches, and have asked us to send some one to live with them and teach them.

One visit, whenever we can, a large town called Finbani, whose people were the first to ask for a teacher. Now this is what I observe there: huts, like beehives, built close together, with no regular streets between them; hundreds of children, all sizes, naked and dirty, the bigger girls carrying a baby brother or a sister upon their backs, slung in a cloth, the boys knocking up the dust when not ascending cocoa-nut-trees for their fathers.

I see but very few women, because they are nearly all out working in their shambas (gardens), or busy preparing for the evening meal. The men, I am sorry to say, appear very idle, for we often see them asleep on mats outside their doors. You see they require to sleep in the daytime, for their nights are spent in drinking tembo (palm wine) with their friends, or dancing to the tem-ton-ton to drive away evil spirits. When our visit is over, the children escort us part of the way home, and amuse and please us by the way they show, because they have heard that there is to be a church built in their town, and this they shout at the top of their voices for a long time. The building for prayer and classes they call "church," but it will be a long time before they have one the same as you have.

It makes our hearts full of prayer to see who is able to make each of these dear children members of His own glorious Church. Do

you also pray for them in faith, and do what you can to send them a teacher, one after God's own heart!

On Monday, from two o'clock to four, I have a Mother's Meeting; this has been very well attended from the first.

Polly and I teach the women how to sew, cut out, and mend; many of them have improved very much lately, so I gave them a thimble each, and it is amusing to see them try and use it.

While they are busy sewing, we ask them questions on the sermons they heard the day before; they find it difficult to remember them, but we are encouraged by several answering very well; and if we persevere with our questioning, I am sure they all will try to listen better, so that they will not forget the "glad tidings."

We then teach them a verse of a hymn, and sing it, and after prayer they go.

I have another very interesting class, one which I enjoy more than any, the women's Bible class, on Friday evenings, which is also very well attended.

Attacks of fever have prevented me having these classes very regularly; but now, thank God, I have much better health. Every day there is plenty of work to do—sometimes pleasant, sometimes otherwise. We feel very thankful that our Master has given us something to do for Him in this corner of His "harvest field," and may we do all with a single eye to His honour and glory!

TEMPERANCE.

HELPFUL MATERIAL; OR PEEPS INTO OUR TEMPERANCE BOOKCASE.

NO. 3.—TEMPERANCE BIOGRAPHIES.

AN acquaintance with the written lives of eminent labourers in the total-abstinence field, is of very great practical use to the temperance worker, and those among whom he labours. Few things arouse us more to honest active continuous effort to do good, than the recorded life-struggles of those who have gone before us, working in the same department of usefulness. Most men whose hearts are earnest in any cause are nerved to attempt what others have achieved, for it is an inherent belief of the human mind that "What man has done man may do." Hence the encouraging, stimulating effect, produced by reading the biographies of the great and good. If the temperance reformer would increase his effectiveness, he would do well to study the lives of those who pushed forward the cause with a will in the face of much difficulty and unpopularity. Such biographies will furnish many hints as to methods of working, even in these days when the facilities are so much more plentiful, and the sympathy with the movement so much greater. Without further prelude, I would refer to a few helpful books connected with this phase of the temperance question, easily procured, and at a trifling cost.

There is a small work published by the Scottish Temperance League, called "The Gleaning of Life." It is a memoir of James Stirling, the first "agent" of the above society. Born in 1774, when the reforming influence of temperance organisations had not begun to be felt, he grew up a devotee to the drinking usages of society, and remained by overlooking the simple remark as to his eternal future made by one of his own children, he became a pledged member of one of the very earliest total societies, and for thirty years helped, mightily to build up the temperance reformation. He finished a life whose latter portion was honoured and useful at the age of 80. The book takes its title from Stirling's own regretful remark, "Alas! that I should have but the 'gleaning' of my life to devote to my Maker, and to the helping on of a good cause." This little volume abounds with stirring passages, amusing anecdotes, and dry Scotch humour. I have used it myself as the groundwork of a sketchy lecture, and found it effective. It can be obtained in paper covers for the small outlay of sixpence, at George Robertson's, George-street, or at Fuller's, and will be found a profitable "sixpenny-worth." The same League issues two temperance autobiographies (and it is pleasant sometimes to hear a man recount the story of his own life). Taking these two lives in the order in which the men were born, the first is that of George Easton, another worker under the auspices of the Scottish League, and the second that of the man who is still labouring a veteran in the noble cause—John B. Gough. Either of these volumes will well repay the investment of a shilling (that is their price) and will be exceedingly helpful in furnishing material for lectures, or for extractive readings. Both of these men knew by unhappy experience what it was to pass through the fire. The first part of Gough's life is indeed a melancholy record, but he came out victorious, if not unscarred, and his influence since his reformation is being felt almost wherever human feet hath trod. Sunshine and shadow rapidly alternate throughout the pages of his work, and hold the interest of the reader to the close. Another useful volume of 249 pages, is that entitled "Early Heroes of the Temperance Reformation." It contains the biographies, or rather sketchy notices, of fifteen eminent temperance workers in America, England, Ireland, and Scotland, including Dr. Lyman Beecher, Father Matthew and others. Of course the information is more compressed than in the case of the books I have already referred to, but such a work is useful where a wide field of biography has to be gleaned, instead of a special corner thoroughly reaped. This book will also cost you a shilling. Of a somewhat similar character, but still more condensed, and perhaps more helpful for platform work, is the volume entitled "Hustings Abstinence," by Frederick Sherlock. I have written "volume," but I am not quite certain whether this really is a full series of biographical sketches has yet been published in book form. To the best of my memory I have seen the work advertised, but at all events the papers are now being published in "The Band of Hope Chronicle," a monthly periodical which I can heartily recommend to the notice of all temperance

workers, as being the most practically helpful journal of its kind which has yet come under my notice. The special articles to which I refer consist of brief outline notices of eminent abstainers in all ranks and departments of life.

Those who desire more extended information with regard to men who have done good service in the temperance cause will find it in the life of Dr. Guthrie and of "Father Matthew," the Irish apostle of temperance. An edition of these books can be obtained at two and sixpence each. Not wishing to trespass on space, I will here conclude. In my next I intend referring to a few books on my shelves, treating of the properties of Alcohol, and the physiological and pathological aspects of Drunkenness.

F. S. W., Grenfell.

NOTICES OF BOOKS.

REVIEW.

THE FOUNDATIONS OF FAITH, Considered in Eight Sermons Preached before the University of Oxford in the year 1879, at the Lecture founded by John Bampton, M.A., by Henry Wace, M.A., Chaplain of Lincoln's Inn, Professor of Ecclesiastical History in the King's College, London. Pickering and Co., London. Price, 18s.

The work of the Christian apologist at the present day lies with principles rather than with details, with methods rather than with results. The point at issue between the assailants and the adherents of the Christian Faith is not now the authenticity or canonicity of certain Books of Scripture, or the compatibility of certain results, real or supposed, of scientific research with the teaching, or supposed teaching, of certain passages in the Bible, but the reasonableness, or otherwise, of the principle of faith. It is to this question that Professor Wace addresses himself in the Bampton Lectures for 1879.

The first lecture treats of "The Office of Faith." This Mr. Wace describes as being to give a substantial reality to the objects of hope, and to verify the invisible. He shews that, in discharging this office, faith has played an important part in governing and organising, and so advancing, mankind. He traces the operation of faith in the governing forces of the various polities and civilizations with which, in their world-wide mission, Englishmen are brought into contact—Mahometanism, Brahmanism, Buddhism, and Confucianism. He enters a protest against the tendency observable in much of our modern theology to throw into the background all in Christianity which appeals to the principle of faith, and he disposes of the objection to that principle which may be urged from "the conflict of creeds" by shewing that faith, no more than any other faculty or function of man's nature, can be expected to operate independently of man's weakness and sin, to strengthen otherwise than with his moral strength, or to fail to be enfeebled and perverted in proportion to his moral unfaithfulness.

The second lecture is devoted to "The Faith of the Conscience." Mr. Wace shews that the primary dictates of the conscience afford imperious reasons for believing in a living God—righteous, almighty, and personal in His relations to us. If the demands of our moral nature are to be satisfied, if they are to receive a complete sanction in particular, as well as in general, in respect to the individual as well as to the main course of affairs, we need not merely a Power, but a Person, who, by virtue of His personal qualities, will be able to judge us individually, alike with justice and with mercy, according to our works, our words, and our thoughts; who, by virtue of His omniscience, will be acquainted with all our ways; and, by virtue of His omnipotence, will be able to execute His judgment completely, either here or hereafter. As a matter of fact, every people, of whatever race, whether ancient or modern, who have acquiesced in Pantheism, or Positivism, or in any form of Agnosticism, have also become, to say the very least, deficient in moral vigour. A broad survey of history and philosophy leads to the conclusion that morality and a belief in God rise or fall together. The secret of this remarkable connection is to be found in those recesses of the conscience in which the perennial spring of moral life resides. But the conscience requires an act of faith as distinct from reason. Conscience is not simply a sense of duty. It is a sense and a conviction that there exists a sanction for that duty, and that a violation of it will be avenged in the way of judgment not

merely of natural consequences. This conviction is antecedent to all experience, and often in conflict with visible experience. For this conviction in early ages, in which the Scriptures, even if we only regard them as very ancient records, bear witness that it existed in great intensity, no natural cause can account. In clinging to this conviction, as, in spite of experience, men do cling, they are acting, even if unconsciously, on the principle of faith. Conscience may well be regarded, as Tertullian describes it, *Testimonium animæ naturaliter Christianæ*.

The third lecture treats of "The Witness to Revelation." The belief which the deepest convictions of the conscience dictate, that there is a God of all righteousness and power, with whom we have to do, constrains us to believe that He has given us a positive revelation. In this connexion Mr. Wace exhibits the ignorance and carelessness implied in the dictum of the author of "Supernatural Religion," that "it is singular how little there is in the supposed revelation of alleged information, however incredible, regarding that which is beyond the limit of human thought;" by pointing out that for the most vital and precious articles in our creed—such articles as the belief that the Lord Jesus Christ will be the personal Judge of every soul of man, or the belief in the forgiveness of sins—we are dependent upon express supernatural revelation. But our faith, though it rests ultimately upon an authority which is higher than that of any human witness, starts from the testimony of prophets and apostles. In estimating the value of their testimony, great weight must be assigned to the conviction under which it was delivered. They were Jews who had the third commandment continually before their eyes, for whom the very name of God possessed an awful and almost unutterable solemnity; to whom, therefore, the idea of a communication from God would have been far more overpowering than it is to a modern sceptic.

Having in his second and third lectures vindicated the two principles which lie at the foundation of Christian faith, Mr. Wace devotes the five remaining lectures to the consideration of the successive developments of faith. His fourth lecture is occupied with the character of the revelation vouchsafed to the Jews, and the nature of the faith which it elicited. The people of Israel lived in the firm belief, handed down from generation to generation, that they were in actual covenant with the God of their fathers. For a conviction of this kind it is very difficult to account by any other explanation than the simple and natural one that it was founded on fact. The constituent elements in the faith embodied in this conviction were—first, the belief in a God who made the heavens and the earth; and secondly, the belief that if we submit ourselves to His will, He graciously exerts His might, wisdom, and righteousness, for our salvation, and that He lifts us up into fellowship with Himself. The third chapter of the Book of Genesis, when combined with the first chapter, reveals God in His character as a God of righteousness, no less than as a God of power. This conception, in proportion as it was realised, rendered indispensable some means of mediation and reconciliation between Him and His frail and sinful people. Accordingly, step by step, as the apprehension of the divine character deepened, the revelation of the necessity of an atonement, and of its method, advanced.

The fifth lecture is occupied with "Our Lord's demand for Faith." From the very outset of His ministry our Lord "assumed a position which made an immense claim on faith. He not only announced, like his forerunner, that the kingdom of Heaven was at hand, but He preached the gospel of the kingdom; He spoke and acted as its ruler; and He promised all blessings and deliverances to those who trusted and obeyed Him." Even the teaching of the Sermon on the Mount, which rationalising writers bid us regard as purely moral, has a theological side which makes a demand upon faith. That teaching is dependent, at every step, upon revelations of the character and the will of God, and this is only a single instance of that which is the distinguishing feature of our Lord's life. In every act and word He is revealing God, and bringing that revelation to bear upon the hearts of men.

The subject of the sixth lecture is "The Faith of the Early Church." The apostles and first preachers of the gospel, and in a yet higher degree the Christian preachers of the second and third centuries, made a heavier claim

upon the faith of those whom they addressed than our Lord made upon the faith of the Jews. The faith of the early church and its victory over the world remain the most conspicuous miracles of Christianity, and the most vivid evidence of the operation of the Holy Spirit. The differences observable between the teaching of our Lord as recorded in the Gospels, and that of the apostles as recorded in the Book of the Acts and in the Epistles—differences upon which unbelievers have not been slow to insist,—are in reality conspicuous instances of the harmony of Christian truth. For, between the ministry of our Lord and the teaching of the apostles had occurred the most momentous of all events in the history of mankind, the crucifixion and the Pentecostal outpouring of the Holy Spirit; and the whole teaching of the Christian church is founded on the supposition that a special revelation was entrusted to the apostles respecting our Lord's mediatorial work, and that new spiritual powers were bestowed upon those who believed in Him. The intense joy, hope, and enthusiasm which animated the Christian life of the early church is an evidence that a new spiritual power had been introduced into the world. This characteristic is the more noticeable because of the contrast which it presents to the world by which it was surrounded—a world of disappointed valour, disappointed justice, disappointed virtue; a world in which suicide had come to be looked upon as a natural and reasonable resource. The creeds of the church, when placed in the light of this feature of early Christian life, lose all appearance of mere speculative dogmatism. It was not the Christian intellect, so much as the Christian heart, that hereby revolted.

The seventh lecture deals with "The Faith of the Reformation." Faith was the cardinal word of the Reformation. While the Reformed Confessions differ in the manner in which they applied the truths which they reasserted, they are unanimous respecting the main points which they were intended to vindicate. The primary principles of the Reformation may be distinguished from the special forms which they assumed, whether in Lutheranism, or Calvinism, or in our own church, and possessed a unity and vitality which are independent of such forms. The Reformation met the corruption of the middle ages in a twofold manner. It intensified the sense of sin by bringing the soul in its inmost recesses into direct relation with God. At the same time it gave men a new confidence and peace, by assuring them of an equally direct relation to their Saviour, and of their right to trust themselves absolutely, and without any human intervention, to His promises of forgiveness and deliverance.

The eighth lecture is entitled "The Faith of the Church of England. Modern Christendom is divided upon questions which can be debated without ostensibly impugning the facts and doctrines asserted in the Apostle's Creed. Of the problems presented by these divisions, the Roman Catholic Church offers a solution by asserting that she—or rather, as the claim now stands, the Pope—is endued with an infallible authority to decide all uncertainties, and that it is our duty to submit ourselves to his judgment, abjuring reliance in the ultimate resort upon our own reason or upon the dictates of our own conscience. Rationalism denies that there is any supernatural authority or supernatural revelation whatever. The Church of England asserts that there are supernatural authorities, but that no supernatural authority can require us to silence the voice of reason and of conscience in applying the revelation which has been committed to the church, and which is recorded in the Scriptures. Though we cannot in this matter appeal to any visible and infallible authority, we do possess an unerring guidance in the voice of the Divine Spirit ever present with the members of the body of Christ.

We quote *in extenso* the concluding paragraph of this lecture, as at once affording a sample of Mr. Wace's style, and containing a brief summary of the contents of the whole volume:—

"Such is the comprehensive, but at the same time modest, creed which a Bampton Lecturer upon the subject of Faith is concerned to defend. It is summed up in the motto of this University, *Dominus Illuminatio mea*—God the light of the soul in the conscience; the light of man in His Son Jesus Christ, who lived and died and rose

again for us, and ascended into Heaven; the light of His church in holy men of old, who speak as they were moved by His Spirit; the light of reason in history and science, and in all the manifestations of His wondrous works; and, finally, the light of all who put their trust in Him, by the blessed assistance of that Spirit who was bestowed on us to guide us to a right judgment in all things. Such are the principles it has been the object of these lectures to vindicate. That neither Faith may be sacrificed to Science as by Rationalism, nor Science and Reason to Faith as by Roman Catholicism, nor both to a system as in sectarian schemes; but that Faith and Science, Conscience and Reason, may each have their own, and that God in Jesus Christ may be all in all—such is the design of the Christian culture of this venerable University, and such the spirit which it is its mission to revive in this perilous but noble age."

By far the larger number of the passages contained in these lectures possess an intrinsic value apart from their relation to the main argument of the author. Among the most valuable of these we may mention the protest against the minimising tendency of modern theology (pp. 14, 15); the examination of Hume's argument as recently revived by Professor Huxley (pp. 41-44); the explanation of the term "Person" as applied to God (pp. 132, 133); the *reductio ad absurdum* of the claim to infallibility of the Church of Rome (pp. 201, 202); and the exposure of the fallacy involved in the attempt to promote unity by disparaging the importance of our points of difference (pp. 191-196). Of the 399 pages of which Mr. Wace's lectures consist, 177 are occupied with Notes. Under this modest designation will be found what are in fact three elaborate, though concise essays—the first, a criticism on Professor Clifford's "Ethics of Belief;" the second, a dissertation upon the condition of morality detached from Christian influences; the third, a review of the principal expositions of the early chapters in Genesis. English translations of the more important passages in the early Fathers, to which reference is made, are printed side by side with the original text.

E. G. H.

CORRESPONDENCE.

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Will you kindly permit a constant subscriber to your paper to say a few words in reply to "Jottings from the Bish," which appeared in your last issue.

Your correspondent, "Colin Clont," in this article, which, by the way, I think five minutes' serious consideration would have induced him to consign to the flames instead of the press, makes an onslaught on American writers. Are these all so bad? Have their writings the baleful effect "Colin" says? If so, strange that most of the religious and moral works I find around me are American productions. Strange that on looking back to the history of my country, I can find so many fine characters in all ranks formed under the constant influence of these writings. Strange that Americans take such an active part in all good works at home and abroad. Strange that most of our temperance societies are American institutions. Strange that an American is not necessarily a profane man.

"Colin Clont," on the strength of the "faciæ of newspapers," denounces Americans as infidels. Surely a reliable source of information! Does he not know that Yankee, Paddy, and Jack Tar are standing pegs for penny-advertisers to levy their bad jokes upon? But these jokes credited to Americans "spoil passages of the Bible" for "Colin." Beware, "Colin," I am afraid the infidels are very nearly having another convert; for they, British, American, Australian, or of any other nationality can crack your jokes enough to spoil the whole Bible in this way, passage by passage. "Colin Clont" is luckier than most men if neither friend nor foe has ever practiced their wit upon him, and yet I am fully convinced they have never lessened his feeling of self-importance. Let him treat everything he deems important in the same way. At any rate the "faciæ of newspapers" are a bad commentary for the World of the true and living God. As to our pronouncements, does "Colin" wish us to go to Yorkshire, Sussex, &c., or even to far-famed Cockney Town to learn to speak the mother tongue in the "way we love to hear it." If so, I fear we shall be sorely puzzled in choosing our model. I fear "Colin Clont" either knows very little about America or his own country; or else he is strongly imbued with the old country antipathy to everything which smacks of colonialism instead of the boasted British love of fair play.

AMERICAN, BUT NOT FOR THAT REASON INFIDEL.

[Through the kindness of the Editor I have had the opportunity of reading the letter of "American, but not for that reason Infidel." I cannot conceive how he could possibly have so misapprehended my remarks. I did not "denounce Americans as infidels." I should be mad if I did. The word infidel was not mentioned nor the idea implied, for I do not believe the writers of whom I complain are infidels. His letter needs little reply. I retract nothing that I have said; it was not written hastily or without thought, and I can safely leave the matter to the decision of the readers of the *Record*. If anyone will turn to the last number they will see that my accusation

was directed against those humorous American writers who try to raise a laugh in improper ways. All that he says of America is doubtless true; but that does not prove that these books are not doing harm. The colonial imitation (as I could prove by examples) is doing harm here; and where harm is being done there is need for rebuke. I do not think I am biased against my adopted country; the word colonial was not used in depreciation, and I shall be willing in the future to shew my impartiality by "making an onslaught" on those "society papers" which are doing such harm to the English upper classes.—COLIN CLOUT]

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

DEAR SIR,—Will you kindly draw the attention of your readers to the "Lighthouse Mission" which has been in existence three and a half years? Its work consists in sending to each lighthouse-keeper on the whole of the Australian coast from Queensland to Western Australia, together with New Zealand and Tasmania, a monthly packet of purely unsectarian religious literature. The kindness of the several Governments in distributing the packets free, reduces the annual expenditure to within £60. At present, however, the balance is £14 on the wrong side. As the object embraces so large a field, and aims at enlightening the solitude, and relieving the monotony of the isolated light-keeper while pointing to that blessed rock that has no shoals to prevent our approach, doubtless its claims only need to be more generally known to commend it to the heart and sympathy of many who desire to consecrate their money to "the Master's use."

In 1877 there were only 93 lighthouses on these shores. They now number 111, and with increasing settlement and coasting trade these also will gradually increase. I shall be happy to receive contributions either in stamps or post office orders, so that the work may not only hold its own, but be made by Divine Power increasingly useful.

JAMES BULSTRODE, Hon. Secretary,
43, High-street, Prahran, Victoria.

October, 1880.

STRAY NOTES.

SIGNS OF OUR TIMES.—EARTHQUAKES.

THE EARTHQUAKES AT SMYRNA.—A correspondent of the *Journal de Genève* gives some particulars concerning the terrible earthquakes which occurred at Smyrna on the 29th and 30th of last month:—"This morning" (July 29), he writes, "at seven minutes to five, we had here a terrible earthquake shock. The oscillations lasted twelve seconds, and ran from north to south. Had they lasted a few seconds longer we should have had to deplore a catastrophe as frightful as that of 1776, when 25,000 people were buried under the ruins of the city. A Turk was killed in his oratory while saying his morning prayers. In St. George's-street, a young girl and a boy were buried beneath the ruins of a house. They were taken out with great difficulty, and, though much hurt, are still alive. A list of the wounded has been published, but it is so evidently untrustworthy that I hesitate to repeat the figures which it gives. The damage to public monuments and private buildings is incalculable; it must amount to several million piastres. All the houses in the city are injured, and the traces of the shock are to be seen everywhere. In the absence of trustworthy official information, I give you the results of some of my own observations. Two large houses and three shops in Franque-street are partially destroyed. The same fate has befallen two great kiosks and twenty warehouses of the bazaar. A part of the Turkish quarter of the city has suffered so much that it has to be abandoned by its inhabitants. The Governor-General's palace, the basilica of St. John, the Aidin railway station, the new post and telegraph offices, are seriously damaged. The shocks have continued during the day. More than twenty shocks have been felt since yesterday, and people are in a state of panic. Many inhabitants have fled from the city and taken refuge in the neighbouring villages, some of which, however, have suffered even more than Smyrna. At Bornabat, a small town about fifteen minutes by railway from Smyrna, ten houses and the minaret of a mosque have fallen, killing three persons. At Menemen (three hours from Smyrna) the whole of the bazaar, all the churches and mosques, and many houses have been thrown down. Up to last night, twelve dead had been disinterred from the ruins, and a fire which broke out shortly after the earthquake completed the destruction of the unfortunate town. The river Hermus, which passes near Menemen on its way to the Gulf of Smyrna—a part of its bank having fallen in—has inundated the surrounding country. Now springs have burst forth on a mountain near Magnesia. In Magnesia itself twenty-eight buildings, among which are two large mosques, have been destroyed. At Horokuc, an orthodox Greek resort of pilgrims, ten houses, five cafés, several shops, and the beautiful mosque of the Greek church, are in ruins, and fourteen persons have perished. There is a rumour that the village of Yamanlar has disappeared, but this requires confirmation."—*Record*, August 11.

EARTHQUAKE IN SPAIN AND PORTUGAL.—MADRID, October 21.—A shock of an earthquake has been felt in many parts of Spain and Portugal; but, though considerable alarm was caused by the phenomenon, no serious harm was done.

EARTHQUAKE AT MANILA.—A violent shock of earthquake occurred at Manila on Sunday, totally destroying several Government buildings and other houses. Some of the inhabitants were killed, but no Europeans suffered any injury. An official despatch from Manila states that the consequences of the earthquake were as disastrous in the provinces of the island of Luzon as in the town of Manila. The inhabitants of the latter place are panic-stricken, but

the authorities are doing all in their power to alleviate the distress.—*Guardian*, July 21.

TERRIBLE EARTHQUAKE.—VALPARAISO, September 24.—One of the most severe earthquakes that ever visited South America took place yesterday, and was more or less felt all over Chili. The visitation has been accompanied by great loss of life. It is already ascertained that at least 2000 persons have perished.

EARTHQUAKE IN THE TYROL.—PARIS, August 19.—At Judicarian and Riva, in the Tyrol, a rather smart shock of earthquake was felt on the 12th inst.

PROPHECY of "earthquakes in divers places" seems more plainly fulfilled than it has been before. Read Matthew xxiv, 7, Mark xiii, 8, Luke xxi, 2.

FENIANISM.—At Roscommon, two men, Weldon and M'Hugh, charged with the assassination of Mr. Young, a deputy-lieutenant of the county, about three years ago, on his own lawn, have been, after two days' trial, acquitted. This case attracted unusual attention from some of the evidence given, on which the *Express* comments thus:—"The most startling narrative which has been made public during the assizes is that of the witness Clark at the trial of the supposed murderers of Mr. Young at Castlereagh. The jury in that case acquitted the prisoner, to whom they were bound to give the benefit of the doubt; but it by no means follows that Clark's story was wholly devoid of foundation. If that witness was speaking even partial truth, a Fenian conspiracy has existed in the county of Roscommon and some of the adjacent counties for several years past—he having himself attended several meetings of the Brotherhood. . . . Though Clark admitted that he was not present at the meeting where the murder of Mr. Young was resolved on, he gave a very circumstantial account of it on information which he said he had received from one of the Fenians, naming a large number of persons as present who he must have known would probably be called to contradict him. Lots are stated to have been drawn, and the lot having fallen on M'Hugh, he shot Mr. Young with Weldon's revolver. Weldon seems to have had more arms than a man in his position required, and harboured some illwill to Mr. Young, but the jury were undoubtedly justified in declining to convict either him or M'Hugh. . . . The really important question is, Does the Fenian conspiracy really exist? And that is a question to which the Government are bound, if possible, to return a satisfactory answer."

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAINWARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC., ETC.

CHAPTER I.

BROTHERS AND SISTERS.

JOANNA CONINGHAM will be here to-morrow at this time; can you fancy it? I know she will be stuck up and prim, and give herself airs. However, there are six of us to act as an antidote, and she will find that won't answer here! Come, Cecil, I wish you would speak, and not sit there so mild and meek, but draw to the fire and let us be cosy, and toast our cheeks till they are quite red. Two rhymes impromptu, ah! how will you feel when I dedicate a volume of poems to you? or perhaps to the Honourable Joanna Coningham: that will be the thing; Honourable indeed! If I had a bundle I would at least be Lady Gertrude. Cecil, if you don't speak—here goes."

And presently a shower of five sand fell upon the dark head which was bowed over the German dictionary, and liberally sprinkled the book, and powdered the glossy raven hair which Cecil Prendergast always prided herself was neatly coiled round her head.

"Truda, how shameful it is of you to disturb me every day in this way! How can I possibly get my lessons ready? how can I do anything with such a provoking creature always bothering me?"

"Come now, Cecil, I have blown it all off, it will only dry the ink of your exercise; fine sand on your head is like water on a duck's back. Now if it had been on mine it would be different. Don't be cross, old Cecil, but let us relieve our minds about Joanna. Such a hideous name, such a frightful name!"

"I rather like it," said Cecil, "it reminds me of one of the most beautiful characters in history."

"Stop now; don't rush off to history. Joan d'Arc you mean, a sentimental young woman who heard voices, and chose to dress up in men's armour, and—"

"Died a glorious death," said Cecil, her dark eyes kindling; "but it is useless to talk to you, Truda, you make fun of everything."

"I! my dear Cecil. I am a poet; did I not tell you so, five minutes ago? But put away your books, and let us talk over Joanna before the boys come in from school. Charlie has an imposition to finish, so he will be here directly. How short the days are getting!"

Truda exclaimed, as she stirred the fire vigorously, and seated herself on a low stool, her elbows on her knees, and her round cheeks resting on two very fair, white little hands.

"It is so unlike papa to bring this girl here," Gertrude began; "as to old Lady Beaulere being a patient, fifty old ladies are his patients."

"But they may not die and leave their grandchildren alone and friendless in the world. I think it is just like papa to take this girl and be kind to her; besides, Lady Beaulere begged him to do so."

"Yes, but to be so secret about it, never to tell us till the day before yesterday, and to make such a fuss about our being kind to her, and to order us not to gossip about her, just as if we should gossip."

Cecil smiled. Although the autumn twilight was deepening she was not idle like Gertrude; but having put her books neatly away, she was knitting vigorously, as she leaned back in the well-worn arm

chair which had borne the rough treatment of many years in the Priory schoolroom.

"I don't think we are above gossip, Gertrude, in this house."

"Oh! I know what you mean. We all talk at once, at least I and the boys and Aunt Helen do; and we like to discuss things with each other. But that is not gossip. To-day when Lottie and Mary Cutbush came with cars wide open to the German class, and were sweeter than they have been for ages, and wanted to know all about this plan of having Lady Beaulere's granddaughter here, didn't I shut them up? Don't I know how they will kiss her, and tell her she is lovely, and make all of fuss with her, just because of that stupid Honourable before her ugly name! No, Cecil, no one can say I gossip; to talk to you is quite another thing. But to go back to Joanna. Dear me! Every time I say the name I think it is more frightful. Aunt Helen has been flitting about the spare bedroom all day and papa says Joanna is to have the dressing-room too, and put her books and possessions there. I know we shall find her a dreadful nuisance, and I am determined to keep her at a distance."

"You will be her dear friend before this day week, Truda; but I think it is not right for us to set ourselves against papa's wishes, and from what he says I do not think he could do otherwise than take Joanna till she comes of age and can be her own mistress."

"Will she be enormously rich I wonder?" Truda said.

"Well, of course not so rich as if she had been a boy. The estates and money go with the title, but she is to have Ashton Court, which she inherits from her grandmother, and money also. But really, as papa said he did not wish us to talk to her about all this, of course we must not do so. We will make up our minds to like Joanna, and I hope you won't tease her out of her life, Gertrude."

"Oh, she will fare no better than you do," said Gertrude, "don't expect it. Here are the boys, and now there is an end of peace."

The sound of heavy boyish feet upon the stairs was followed by the bursting open of the schoolroom door, and a loud voice exclaimed:—"All in the dark, why can't you light the gas? where's a match? Look sharp, Gertrude; and Charlie Prendergast, seizing a piece of paper, twisted it up, and thrusting it into the fire held a blazing torch up to the chandelier which he pulled towards him with a rough hand."

"Take care, Charlie; there, only look!" and as the chandelier swung back with violence, one of the glass shades, the screw of which had been loosened, quivered and toppled off with a loud crash.

"There!" said Charlie, and he drew a chair to the table with his foot, and began to write upon a sheet of foolscap paper, dipping his pen into the inkstand at every other word, and inking his first and second fingers till each had a black cap on it.

Cecil meantime had rung the bell that the fragments of glass might be swept up, but Gertrude took no notice of the accident; such breakages were, I fear, too common in the Prendergast family to excite much astonishment.

"How many lines, Charlie?" Gertrude asked presently.

"Two hundred more; do hold your tongue."

(To be continued.)

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THE FIFTH ANNUAL MEETING of the above will be held in the CHURCH SOCIETY'S HOUSE, Philip Street, on THURSDAY EVENING, November 17th, at 7.30 p.m. The LORD BISHOP OF SYDNEY will preside. All persons interested in the work of this Association are respectfully invited to attend. JOSEPH COOK, Hon. Sec.

ENGLISH CHURCH UNION.

THE ANNUAL GENERAL MEETING of the Sydney Branch will be held at the "COFFEE PALACE No. 1," 391 GEORGE STREET, on TUESDAY, NOVEMBER 2nd, at 8 p.m. Members and Friends of the E. C. U. are invited to attend. A. W. G. RUSDEN, SECRETARY.

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APPENDIX TO ENGLISH MAIL.

"THE IMPENDING CRISIS IN TURKEY."—Such is the title of an article in the September issue of the *Contemporary Review*. It is written by "Eastern Statesman," who wrote the article in a recent number dealing with the question as to what the English Liberal Government can do for Turkey. He commences thus:—"We are approaching a crisis in the affairs of the East, the importance of which seems to be but feebly apprehended in Europe. The Great Powers have made certain formal demands upon Turkey, based upon the Treaty of Berlin. They have demanded, in the strongest terms known to diplomacy, the cession of certain territory to Montenegro, the rectification of the Greek frontier, the establishment of a reformed and autonomous government in Macedonia and Armenia." Turkey in Europe is on the eve of becoming either subdivided into a larger Greece, and Turkey proper (i.e., Macedonia and Armenia), or else a blood-stained scene of contest between Mohammedans and Christians. The "Eastern Statesman" continues, "There is no question now of the wisdom or the opportuneness of these demands. They have been made by United Europe, under the lead of England. Europe and Turkey stand face to face. No compromise is possible. One party or the other must retreat and submit. Any form of compromise would be a victory for Turkey, and would demonstrate her ability to resist and defy the power of Europe."

With the Sultan it is a question of the *recital or the destruction of the power and glory of the Caliph* (of Islam). This is a fact which seems to be so little understood in Europe that the obstinacy of the Porte appears inexplicable; but it is a fact which ought to be fully apprehended in England, and probably it has already attracted the attention of the Ministry in its relations to India and Central Asia.

"If the Sultan (as 'Caliph of the Mussulman world') can prove that he still has power to resist and humiliate England and Europe, he will accomplish his purpose and restore the prestige of the Caliphate. It is not easy to write calmly of the inevitable results of such a triumph. They will be written in blood only too soon, and it is but a poor consolation to reflect that they will in the end rouse Europe to assert its power, and put a summary end to the Caliph and Sultan together."

If Greece and Turkey are allowed to go to war, Servia, Montenegro, Albania, Macedonia, and Bulgaria will be inevitably drawn into the conflict, and such scenes of horror will follow as Europe has not seen for 50 years. If Austria were less afraid of Russia, the "European concert" of powers might be still effectual. Austria and Germany say they did not pledge themselves to use force against Turkey. But as soon as they find England alone, or England and Russia determined to keep the Turk to the terms of that European agreement—the Berlin Treaty—we question whether they will not feel compelled to take their share of the work.

The sad part of the question is that all this while the Asiatic subjects of the Sultan are exposed to anarchy, and distress that is in some cases actual starvation. Austria's theory, therefore, that it is better to let Turkey die a natural death is a diabolically grand one. As "Eastern Statesman" says, "Every man who favours this theory ought to be condemned to spend the rest of his life in Asia Minor as a subject of the Sultan."

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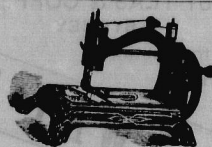
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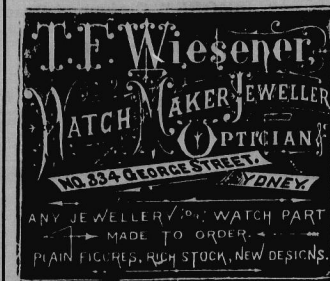
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PUBLISHED MONTHLY.

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NOTICES TO CORRESPONDENTS, &c.

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

Subscriptions for the current year are now due.
Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

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

Communications should be forwarded not later than the 25th
of the month, to insure their insertion in the next issue.

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

THE ENGLISH CHURCH UNION.

We have been requested to supply our readers with some
information about this institution, upon the ground that,
as appeared by an advertisement in our last issue, a branch
of it has been established in this colony, and its nature
and objects are not understood. We will comply with the
request in this article, so far as our limits will allow.

We gather from the authorised documents of the society
that it was formed in the year 1859, "for the purpose of
uniting clergymen, laymen, and churchmen in defence
of the doctrine and discipline of the Church of England,
and of the rights and liberties of its members." "A very
laudable object"—many of our readers will exclaim—"and
we are glad of the existence of such a society." Very
laudable—we say too—if these words were intended to
convey the meaning which they appear to do; and if, in
working out the design, it had been found that the real
purpose had been thus fairly and unequivocally
expressed.

But what were the circumstances which led to the
foundation of the union? We find them summarised by
the president, the Hon. C. L. Wood, in his address on the
20th anniversary, on the 9th June, in the present year.
And it is well to allow him to give them, as they will not

be disputed by those who may be friendly to the institu-
tion. He says, "The Catholic revival" (by which he
means the spread of Tractarian principles and practices),
"on which, at first, the sun had shone so brightly, had
fallen in with storms." "There had been much opposition
outside the pale of the English communion; and
more painful still, inside the church, principles and
practices, which men knew to be essential to the church's
life and well-being, seemed to be discouraged, if not con-
demned, by the authorities of the church itself. In the
sphere of doctrine, decisions had been given in courts of
law which were thought by many to represent the church
contrary to the Catholic faith, as in the Gorham case.
Prosecutions of the clergy had been set on foot, as in the
case of Archdeacon Denison. . . . The doctrine
of the Real Presence in one case; in another, that of Mr.
Poole, the practice of confession had been made the sub-
ject of legal proceedings; while, in regard to the Ritual
of the church, the troubles at St. Barnabas, and the action
of Mr. Westerton, the churchwarden of St. Paul's, Knight-
bridge, had set the example of those organised assaults
upon the ritual of the church, as prescribed by the Book
of Common Prayer, of which we have had so many
examples since. Opposition to the church then, as now,
had no scruple about a recourse to violence, if such
violence seemed likely to advance its own ends. Mobs
had been stirred up to attack even women. The nursing
sisters of St. Margaret's, East Grinstead, had been insulted
for wearing their habit, and on one occasion, placed in
actual danger of their lives. Attempts had been made
to drive the clergy from their work, as in the case of St.
George's in the East, where, on the pretext of putting
down what are the commonest accessories of Divine Wor-
ship all over England, every possible outrage had been
offered to Mr. Bryan King, and the clergy who had come
to help him in his trouble. Moved by such circumstances
and drawn together by a common danger, it was but the
common instinct of self-preservation, that churchmen
should unite on behalf of the doctrine and discipline of
the church, so rudely attacked, in defence of their own
rights and liberties, and in support of principles upon the
maintenance of which they well know the whole fabric of
the church depended." Such, according to Mr. Wood,
were the circumstances out of which the union arose.

But it is admitted that the principles and practices
which were upheld by those who thought such a union
required were discouraged, if not condemned, "by the
authorities of the church herself." And that they had
also been condemned by the courts of law. And when it
is quietly assumed and asserted that those principles were
"regarded as essential to the church's life and well being,"
it must be borne in mind that this was by men of
extreme views, which had been forced into the church by
what was known as the Oxford or Tractarian Party.
That party, however, no more represented the Church of
England than the three tailors in Tooley-street repre-
sented the people of England.

Amongst the rules of the E. C. U. the 2nd reads thus:
"The objects of the 'English Church Union' are—(1.)
To defend and maintain, unimpaired, the doctrine and
discipline of the Church of England. (2.) To afford
counsel, protection, and assistance to all persons, lay and
clerical, suffering under unjust aggression or hindrance
in spiritual matters; and (3.) in general so to promote
the interests of religion as to be, by God's help, a lasting