

north of the island, from whence messengers came to the English missionaries with the names of more than 700 families desirous of being taught the Gospel. A great number of these, on examination, have proved to be actuated by inadequate motives; still there were among them a certain number of sincere inquirers, and the city of Fukuoka (larger than Nagasaki) already furnishes congregations of hundreds of hearers.

CHINA.

A NATIVE newspaper at Shanghai is affirming that the religion of Confucius is the future religion of the world.

AUSTRALIA.

THE Sydney papers are still full of Bishop Barry's doings on his arrival. He has been presented with an *ad eundem* D.C.L. by the University of Sydney, that body giving no D.D. degree on account of its 'neutral' character. One only of the three affiliated colleges, St. Paul's, is connected with the Anglican Church: this was founded in 1856, and has made rather slow progress hitherto, comprising at present sixteen undergraduates, but a change is expected from Bishop Barry's characteristic energy. The see-town of Goulburn is about 130 miles north of Sydney, and enjoys a cooler climate. Bishop Thomas came here in 1863, and his toils are now encouraged by two events—the opening of his cathedral for worship, and the consecration of Bishop Sydney Linton to take charge of the western portion of his diocese under the title of Bishop of Riverina.

INDIA.

COLONEL OLCOTT, the 'Theosophist,' is about to visit Burmah, on invitation of the king, with a view, says the *Statesman*, of reviving and purifying Buddhism. He will then visit Siam, China, and Thibet.

THE Bishop of Madras ordained in his Cathedral in March seven native deacons, all S. P. G. men; the preacher was the Rev. W. T. Sathianadhan, the well-known C. M. S. pastor.

KAFIRISTAN has given its first fruits to the Church. A lad of its race—supposed by some to be relics of the Greek element brought in by Alexander and his successors—has been baptized at Peshawur by the Rev. T. P. Hughes.

In the Santhal Mission there are now over 2200 Native Christians, of whom 820 are communicants, while the day schools have 1800 children in attendance.

EAST AFRICA.

BISHOP HANNINGTON, who was lately consecrated for the superintendence of the C. M. S. Missions 'in Eastern Equatorial Africa,' will have his headquarters at Mombasa; the *Henry Wright* Mission steamer will take him to and fro between that place and Saadani and Zanzibar.

From the region of the Nyanza Lakes it is announced that there are now sixty-three baptized Christians in U-ganda; the communicants on Christmas Day numbered forty natives.

PALESTINE.

THE strange German settlement called 'The Society of the New Temple,' half colony and half mission, which has existed in the Holy Land for twenty years, was founded by Hoffman, the author of a book called *Orient and Occident*, a Protestant of Wurtemberg, who thus attempts to give effect to Bengel's interpretations of the Apocalypse—the weakest point, perhaps, in that eminent divine's commentary. Hoffman, however, well-nigh discards all dogma, while economical and social reforms hold a prominent place in his scheme. Palestine, according to Hoffman, must still be the centre of good for all lands; he and his disciple Hardegg have, in spite of the obstacles interposed by the Turkish Government, induced fresh settlers from Germany to join them. These now amount to about a thousand persons, at four places besides Jerusalem itself. They are all picked men, moral and industrious, and though they have not induced many natives to join them they have had marked effects on their neighbourhoods. They have introduced European methods in agriculture and vine-growing, and good inns and conveyances, and they have set up good schools, their 'Lyceum' at Jerusalem numbering fifty students. The religious cement, however, which has been holding these colonists together seems to be giving way, in consequence of a split between Hoffman and his old colleague Hardegg.

GERMANY.

UNTIL late years the Lutheran Communion presented a striking contrast to the disintegrating tendency of the Ultra-Reformed. Now, however, its state is in this respect less satisfactory. Even the Hermannsburg Mission in Africa has parted company with its Hanoverian mother-church. The change does not seem to have helped the work, for the Board itself laments that many of the missionaries have engaged in farming and cattle-dealing instead of keeping to their religious duties.

THE Prussian Protestants lament the decease of Dr. Dörner; he will be chiefly remembered for his admirable and profound *Christology*, or history of the Doctrine of the Incarnation.

SCANDINAVIA.

THE *Berlin Evangelisch Kirchlicher Anzeiger* says of the forthcoming International meeting of the Evangelical Alliance at Copenhagen that, 'as was to be expected, the sympathy shown in Denmark for the Alliance is but limited.' The meeting will continue from August 30th to September 7th. There are to be thirty *Vorträge*; of these only six are to be delivered by Scandinavians, while England will be represented by eleven addresses, the names being mentioned of 'Pastors' William Arthur and Patterson, and Professor MacVicar. Dr. Schaff, we also observe, is expected from New York, and Dr. Chustliel from Bonn. Danish Churchmen of both the Lutheran and the Grundtvigian schools will, it seems, hold aloof.

BELLS AND BELL-RINGING.

Bob Major.

5040						5040					
2	3	4	5	6	w. m. n.	2	3	4	5	6	w. m. n.
5	2	4	3	6	—	5	2	4	3	6	—
3	5	4	2	6	—	4	5	6	2	3	—
4	3	6	5	2	—	2	4	6	5	3	—
6	4	2	3	5	—	6	2	3	4	5	—
3	6	2	4	5	—	4	6	3	2	5	—
4	3	2	6	5	—	2	4	3	6	5	—
2	4	5	3	6	—	3	2	5	4	6	—
5	2	6	4	3	—	5	3	6	2	4	—
4	5	6	2	3	—	6	5	4	3	2	—
6	4	3	5	2	—	3	6	4	5	2	—
5	6	3	4	2	—	4	5	3	6	2	—
2	3	5	6	4	—	2	3	5	6	4	—
5	2	3	6	4	—	5	2	3	6	4	—
3	5	2	6	4	—	3	5	4	6	2	—
4	2	3	5	6	—	4	2	3	5	6	—

Twice repeated.

The 6 twelve times wrong and right.

Twice repeated.

EDWARD FRANCIS, *Diss.*

Salisbury Cathedral.

THE new chimes to the Cathedral clock were started on Tuesday, the 15th inst.

Meeting of the Salisbury Diocesan Guild at Wimborne Minster.

A MEETING of the above Guild took place at Wimborne Minster on the 16th inst. The bells were raised at about 11 a.m., and three six-scores of Grandsire Doubles, with 7, 6, 8, behind, were rung. Rev. A. D. Hill, 1; E. Parker, 2; J. R. Jerram, 3; W. Gifford, 4; T. Blackburne (conductor), 5; W. Coffin, 6; H. C. Flower, 7; T. Hart, 8. The dinner took place at the 'Crown Inn,' Rev. A. D. Hill (Master) occupied the chair; Mr. H. Moore (Churchwarden), Vice-Chairman. Cattistock, Cranbourne, Salisbury, and Wimborne ringers were present; Rev. H. J. Huysh (Vicar) was also present. In the afternoon the bells at Wimborne were handed over to the round-ringers, and some of the party went on to Poole, where one or two short touches of Grandsire Triples were rung.

Worcestershire Diocesan Association.

THE Annual Meeting of the above Association was held in All Saints' Schoolroom, Worcester, on Monday, the 14th inst. The Rev. Canon Melvill, D.D., occupied the chair, in the absence of the President, the Dean of Worcester. The Chairman was supported by the Revs. J. P. Hastings, W. R. Carr, B. Arthure, G. Munn, and G. D. P. Davies; T. Brown, churchwarden of St. Helen's; H. Baker, Esq., &c. Many members were present from the Societies in union, viz., Worcester, Malvern, Bromsgrove, Netherton, Stourbridge, Kidderminster, Brierley Hill, Hanbury, &c. The Chairman, in opening the meeting, said it gave him very great pleasure to preside over so large a meeting, and trusted that the business would be carried out in a good spirit, and that the objects of the Association would be attained, viz., belfry reform and the cultivation of the art and science of change-ringing. The minutes of the quarterly meeting held at Dudley, on April 14th, were read and confirmed. The Revs. Canon Melvill (Witley), G. S. Munn (Madresfield), C. W. N. Ogilvy (Hanbury), E. Robinson (Grimley), were elected hon. members, Mr. J. T. Horton (Colwall) and the Rev. C. D. P. Davies performing members of the Association.

The Committee for the ensuing year are: President, the Very Rev. the Dean of Worcester, Lord Alwyne Compton, D.D.; Vice-Presidents, the Revs. Canon Cattley, W. R. Carr (vicar of St. John's, Worcester); and Messrs. T. Brown (Worcester) and W. W. Frost (Netherton), lay Vice-Presidents. The Revs. Dr. Cosens (vicar of Dudley), S. J. Marriott (Netherton), J. P. Hastings (Worcester), E. W. Isaac (Upton), T. Rooke (Feckenham), from the clergy, and one member from each company in union. A resolution was passed that the Association agree to join the National Association of Bellringers. A balance-sheet was presented, which showed the Association to be in a good financial position. At the conclusion of the business the Rev. J. P. Hastings, in proposing a vote of thanks to the Chairman, spoke in good terms of the benefits which must be derived from the Association. The Chairman responded. Votes of thanks were given to the officers, all of whom were re-elected, and to the Rev. B. Arthure, rector of All Saints', for the use of the schoolroom.

Several touches were rung during the day at the different churches in the city, among them being some Grandsire Caters, a course of Treble Ten, and a quarter-peal of Grandsire Trebles, by the following: F. Jelf, 1; R. Wale, 2; S. Cleal, 3; J. Hill, 4; G. Hobs, 5; J. Reynolds, 6; J. Wathen (conductor), 7; T. Malin, 8. Messrs. Cleal, Wathen, and Hill, hail from Tewkesbury, Jelf from Malvern.

The Cathedral bells were raised by the kind permission of the Dean, and several attempts were made to ring Grandsire Caters, but nothing could be attained.

The Bromsgrove company arrived at the city at an early hour, and there met Mr. J. Perks (Malvern), having made arrangements with our Worcester friends for a peal of Grandsire Caters on All Saints' (ten), but they found the ropes in a bad condition and the clapper out of the tenor bell. About mid-day, however, ropes were obtained from other churches, and put on All Saints' bells, and the clapper placed in the tenor again, when several touches

were rung. Touches also were performed on the handbells, which brought the meeting to a close.

Surrey Association.

THE Annual Meeting of this Association was held at Leatherhead, by the kind permission of the Rev. F. E. Utterton, on Monday, July 21st. Ringing began about 4.30 p.m. with touches of Grandsire Caters and Triples. At six o'clock the business meeting was held in the schoolroom, the Vicar presiding. The Secretary announced that during the past year the members of the Association had rung nine peals,—five of Grandsire Triples, two of Grandsire Caters, two of Treble Bob Major, and one of Union Triples. Although seven members had retired from the Association, there were ten more ringing members on the books than at the corresponding meeting last year. The Treasurer had sent in his balance-sheet for the year, showing a balance in hand of 11l. 2s. 6d. Three new members were elected. After a vote of thanks to the chairman, the members retired to the church and attended Divine service, followed by an earnest address to the ringers by the Vicar. After service the bells were set going again, touches being rung in the following methods: Grandsire Triples and Caters, Stedman's Triples and Caters, and Treble Bob Major. About thirty members of the Association and some visitors were present, ringers attending from Ashted, Beddington, Benhilton, Blethingley, Croydon, Epsom, Reigate, Streatham, and Wimbledon. The meeting terminated at about 9.30 p.m.—ARTHUR B. CARPENTER, *Hon. Sec.*

Muffled Peal.—St. Andrew's, Holborn, London.

THE ringers of the above church met on Friday evening, the 11th inst., and rang a muffled peal as a mark of respect to their late member, John Richard Sutton, junr., who was accidentally drowned in the River Thames on Tuesday evening, the 1st inst. In life he was much respected, and his sudden death was deeply lamented by all who knew him. J. T. Knight, 1; E. T. Ricketts, 2; W. Thornhill, 3; E. March, 4; G. J. Mehrtens, 5; J. Looker, 6; T. Essen, 7; J. P. Rayner, 8. Tenor, 28 cwt.

CHANGE-RINGING.

At Elstree, Herts.

ON Wednesday, the 9th inst., the St. Albans Cathedral Society rang a peal of 720 Grandsire Doubles in 34 mins., being six 120's, each called differently. T. Grant, 1; R. A. Fowler, 2; E. A. Hulks, 3; G. W. Cartmel, 4; N. N. Hills (conductor), 5; H. L. Waddington, 6. Tenor, 7½ cwt. The bells were put up about four years ago by Messrs. Warner & Co., and go very nicely, everything being in good order. The above is the longest touch yet accomplished by the Society.

At South Onston, Yorkshire.

ON Sunday, the 20th inst., the Society of Ringers of SS. Peter and Paul, Eekington, Derbyshire, rang for Divine service a peal of 720 each of New London Pleasure, Oxford Treble Bob, and Violet, in 1 hr. 14½ mins. G. Smith, 1; W. Price, 2; E. James, 3; J. Shaw, 4; G. Marsden (conductor), 5; T. Lunn, 6. Tenor, 12 cwt.

CORRESPONDENCE.

The Christian Evidence Society.

SIR,—There was a letter in *Church Bells* a few weeks back from the Secretary to the above-named Society, asking for further support to it.

No one can be more in favour of its professed objects than I am, and the best advice that I can give it is to dissolve itself, and for its members to join themselves to the Victoria Institute, which has the same ends in view, and is true to its colours, as well as much more able to advance the former.

Some time last year I wrote a note in the *Zoophilist*, strongly recommending the uniting in one of the Victoria Street Society and the International Association for the Prevention of Experiments on Living Animals; and the very next month it was announced in that excellent magazine that it was then an accomplished fact, the union having been made even while I was writing. I recommended it on the ground that 'Union is strength,' and also on account of the saving of the expense of two establishments, both as to premises and persons, as so much gained. The like reason applies to what I have said above.

I do not write without the book. About a couple of years ago I was able, through the kindness of Lord Shaftesbury, to offer to the former Society a considerable number of the third edition of my pamphlet, *All the Articles of the Darwin Faith*, for as wide distribution as might be; but the Secretary wrote, with all due civility, that he was not able to accept the offer, as the Committee were divided in opinion about Darwinism! some of them being in favour of it! I forthwith offered those pamphlets to the Victoria Institute, by which they were at once and thankfully accepted for distribution. This same Mr. Engström was reported, in the account of the Church Congress at Reading, as delivering himself of the opinion that there was 'some proof'—he did not say what—that there was no discordance between Scientific Evolution and Christianity! Against this empty assertion of his I will thank you, in defence of Sacred Scripture, to allow me to give the two or three following brief quotations:—

Doctor J. M. Winn, M.D., F.R.S.P., recently wrote in an able pamphlet that these 'subtle sophistries have done far more mischief than the outspoken blasphemies of Bradlaugh;' and, secondly, only last October, Doctor Lionel S. Beale, F.R.S., wrote in a London weekly contemporary of yours, of Darwinism, as 'one of the most cruel and mischievous misrepresentations of

scientific evidence that has ever been pressed into popularity and presented for the acceptance of the credulous and ignorant.' *This witness is true*, and well might Carlyle call it 'a Gospel of Dirt.'

The Duke of Argyll's new book, *The Unity of Nature*, demolishes that farrago of fancies, and in a still more recent article in *Good Words*, for January 1884, he concludes with the following words:—'I believe we shall always have substantially to rest in that magnificent and sublime account which has been given us by the great Prophet and Lawgiver of the Jews.'

Thus also wrote Heine on his death-bed, after a lifetime of Infidelity:—'In these last moments I go back to the simple faith of my childhood, where alone I find a resting-place for my weary soul.'

As to Darwin himself, it always seems to me that to a Christian believer it matters little or nothing whether one who is not such is an Atheist or an Infidel; but be that as it may, inasmuch as some have seemed anxious to whitewash Darwin, let him be judged out of his own mouth, and here is what he wrote himself, given on good authority, that of Miss Katharine Macmillan, in the *Pall Mall Gazette*, September 23, 1882:—

'SIR,—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any Revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities.—Wishing you well, I remain, your obedient servant, CHARLES DARWIN. *Down*, June 5, 1879.'

I published last year a penny pamphlet called *Opinions of Men of Light and Leading on the Darwin Craze* (London, Poole); and in it I gave the following of such adverse to that wild notion, which has not, literally and truly, one single fact to prove it:—Lord Selborne, Lord Chancellor of England; Professor Max Muller: Professor Virchow (5); Dr. Stokes, Professor of Mathematics in the University of Cambridge; Frank Buckland; the (then) Archbishop of Canterbury; D'Israeli; Charles Kingsley; Dr. Lancaster; Thomas Carlyle; Dugald Stewart; Bacon; the Duke of Argyll; Davidson; Dr. Carruthers; the Bishop of Gloucester and Bristol; Sir Isaac Newton; Agassiz; Dr. J. Winn; the Rev. Dr. Sinclair Paterson; Dr. Carpenter, President of the British Association; Ruskin; *Astronomicus* in the *Times*; *John Bull*; the *Quarterly Review*; the *Edinburgh Review* (7); the *Pall Mall Gazette*; the *Times* (19); and the *New York Observer*. To these I have various others ready to add in any future edition.

F. O. MORRIS.

The Prayer-book Made Easy.

SIR,—I am truly thankful, after many years' labour in vain, as it appeared, that any friends of the Church have begun to take up this subject. I believe that the difficulty of quickly finding the required places in the Prayer-book has kept many thousands of people from church. There is no book of importance in the world for which so little has been done to popularise it as this book. The Roman Missal in English is far easier to 'find the places' in than it. Shakspeare and most great writers have had their productions rendered easy to find by many methods. The books of God's Holy Word have been divided into chapters and verses. There is not the slightest difficulty in turning to the hymn, or verse of any hymn, of any Book of Praise; but the moment one comes to prayer, every obstacle to finding the part required remains. Very little experience can they have had who oppose any remedy. The most successful opposition which I have heard of is a little bit of funny ridicule which was thrown out about shouting or bawling out a number before every prayer in a church. I believe it was successful in hindering an edition being printed. Well, far better to do this bawling, than drive thousands to dissent, or render them cold and indifferent. Every word of every prayer we put up to God in church is uttered for us; where then, or what then, is the wrongdoing, even if the number of every such prayer were to be first openly declared by the minister who is about to read it? However, I never contemplated the constant repetition of the numbers of the prayers or parts of the Common Prayer-book, but that the minister should just possess the means, *whenever it was needful*, of enabling any of the congregation instantly (giving, of course, a moment's pause) to find the required place in the Prayer-book. Of all the people who shall be in church next Sunday, probably not more than one third will join in the responses, chiefly because it is not the habit to do it; and this want of a good habit has arisen from the difficulty which any one of our publishers could remedy, *for ever, completely*, at a cost not worth reckoning, in an edition of the Prayer-book. I have offered again and again to conduct an edition through the press, so far as my part is concerned, free of any charge, fee, or reward. I offered this to the Queen's printer, to the Oxford University printer, and to S. P. C. K., and I am willing (though almost unable to write for a time through an accident) to do so now. My plan, adopted by me many years ago, is all ready, and is quite simple and easy. I merely treat the prayers and paragraphs as we treat most other books. Every prayer, &c., is consecutively and clearly numbered. The beginning of the Communion is numbered 341, the conclusion is 348. Let clear, plain figures be attached, and let no portion be omitted.

The same plan of numbering must, of course, be adopted if the plan is to be universally successful. The ways of using it are diverse. If I were amidst a thousand folk who had never seen or used a Prayer-book, I will undertake to get far better responding with my book at the very first service than is heard in our 'fashionable' churches, or in many churches which are not fashionable. But in another place it would suffice now and then to quote a number, perhaps once or twice in a service; in another church, possibly, one quotation of one number once in a month would be all that is needed; while in a mission-room it would be wise to announce every num-