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THE

Church of England Record.

VOL. VI.—No. 102.

SYDNEY, FRIDAY, MARCH 19, 1886.

4s. PER COPY or
7s. 6d. per annum in advance.**DEATH.**

GRIBBLE.—On 24th February, at Perth, of congestion of the
 brain, Livingstone, fourth son of the Rev. J. B. Gribble, aged
 three years.

**THE PRESENT SEASON OF LENT AND
 'FIRST LOVE.'**

The sacred season of Lent on which the Church
 has just entered is one that may call for a few words
 at our hands. It is the most solemn of all the seasons
 as it is the longest, beginning with the call of the
 Church to Repentance on Ash Wednesday and
 ending, after several weeks of self and carnal
 mortification, with the Crucifixion and the Resur-
 rection of our Lord. It is eminently the season of
 Repentance for the Church. Let us observe here
 that there are two kinds of calls to Repentance—
 one referring to those who have not turned to Christ,
 who are yet without a living personal relationship
 with Him; and the other to those who have been
 brought to Christ and are in some sort of a living
 personal relationship with Him. The call to
 Repentance at this season is of the Church itself—
 of the christian members themselves,—though the
 example is one not without its bearing on those who
 have not yet felt "the influences of the world to
 come,"—and as such—as a call of Christians them-
 selves to Repent—we have to view it.

That Christian Churches and Christians them-
 selves although they "have been washed" already
 (John xiii., 10) still stand in need of Repentance
 may be inferred from our Lord's repeated call to
 Repent in the Epistles to the Seven Churches—even
 of such as "have not been weary" and had other-
 wise "stood steadfast."

The call to Repentance of Christians themselves,
 as at this season, is one,—as also shown in those
 Seven Epistles of our Lord,—of the nature of an
 examination of sins and failings and a return to the
 state of "First Love." Lent thus calls us back to
 our "First Love"—to the Cross of Calvary, and
 the succeeding Resurrection of Life and Light, and
 Joy in Life Eternal. As Christians we have known
 "First Love," and we are now to go back to it if in
 any way we have fallen from it.

Let us conclude these brief observations by noting
 the course and the memories of "First Love" in
 order that this season may fulfil its end in such as
 need it—and who will say he does not? The guilty
 soul waking to a consciousness of rebellion and sin
 and assured condemnation to death, fleeing for
 Refuge to the Sacrifice on Calvary. The Blood
 applied. The Sorrow, Repentance and Faith,
 all working together to "creating" the "new man
 in Christ Jesus." The pledge of Pardon; the gift
 of Peace; the Holy Spirit's Sanctification; the
 measureless Gratitude, and whole self-devotion of
 the soul. Christ "all, and in all" in all created
 nature and every incident of life. The cup of
 humiliation and joy in the mysterious union of the

Believer with the Lord. The earnest daily, hourly,
 examination of self, and striving to be perfect and
 approved before the loving Saviour and Lord. The
 horror of all shadow of sin and infidelity. Daily
 progress in grace. The "dwelling under His
 shadow with delight"—"His banner held over
 being Love." Such in brief and in necessarily
 imperfect terms is "First Love." Happy is he
 who abides in it. Our Lord calls on His members
 to seek it; and He gives power for it. Without it
 there is only the shell of the Divine Life which has
 departed. Let us pray and trust that our readers
 will, if needing it, seek the reattainment of their
 "First Love."

**THE ADDRESS OF THE MODERATOR OF
 THE PRESBYTERIAN ASSEMBLY.**

Few things would work more adversely to the cause
 of Christ's kingdom on earth than a habit of criticising
 severely the sayings and doings of Synods and
 assemblies by members of other sections of the church.
 It would tend to turn honourable emulation into
 bitter antagonism, and therefore we would rather
 abstain from anything which might lead in that
 direction. But the address of the Moderator of the
 Presbyterian General Assembly has compelled us to
 take some notice of it. He thought fit to bring up
 again a newspaper correspondence of some months
 ago on Apostolic Succession and the validity of orders
 in the Presbyterian Church. Without assuming the
 office of censors we think that, if he felt it necessary
 to bring this topic before his brethren, it would have
 better befitted his high office to have done so without
 reference to the letters of gentlemen whose private
 opinions were simply their own and entirely destitute
 of any official authority. The notice taken of them
 by the Moderator certainly gives them an importance
 not fairly belonging to them. The rashness of two
 or three blundering volunteers is a small foundation
 for a heavy charge of unchristian bigotry against the
 whole church. The serious mistake in overvaluing a
 newspaper correspondence led the Moderator on to
 express something like surprise that Dr. Barry had
 not seen fit to join the controversy and stop it by
 some decisive utterance. Truly the Bishop will
 have a lively time of it if he interposes every time
 some heady churchman rushes into print to enlighten
 other churches on the error of their ways, and make
 extravagant assertions about his own.

But would such controversies be so easily settled?
 Would a decisive utterance even from the Modera-
 tor's chair silence every disputant on a knotty point
 of doctrine even in his own communion? There are
 extreme men in every Church to whom no final word
 on any subject can ever be spoken, and if editors
 think the matter of sufficient importance to make
 room for the letters, then, in spite of Bishop or
 Moderator, into the newspaper war they will plunge.
 If the Rev. Andrew Gardiner had set forth a
 dignified declaration of the claims of his co-

presbyters, however highly he rated them, or however strongly he urged them, we should have been silent; it would not have concerned us; only the fiercer spirits who delight in ecclesiastical warfare could have found fault with him for doing so. To them the strife would have been safely left. We fancy that an older divine in the Moderator's chair would have abstained from challenging the head of another Church, and this without backing an inch from his defence of the position held by the disputant on his own side.

The threat of reprisals in the shape of withdrawal from schemes of piety or charity where co-operation of the Churches is possible, is most unfortunate and unworthy of the high place from whence it came. Meaner souls will delight in the sanction thus given to their exclusiveness, and if their evil example was to spread, the cause of true religion would suffer. There would be a gain to denominationalism but at the expense of Christianity. Bigots would rejoice to see the lines of the sects growing sharper while the hearts of the godly would be made sad. But we believe the Rev. Andrew Gardiner does not desire this state of things. There is too much common to all the Churches, and too much work to be done which can be best done by the co-operation of the whole Church to permit any thoughtful person to further deliberately the cause of a narrow and exclusive sectarianism.

SOUTHERN SYDNEY.

The state of the Southern portion of Sydney should receive the earnest consideration of the church authorities. The population has been largely driven from the water-side parishes and has been located elsewhere. The bulk—the poorer classes—have settled principally in the parishes of Christ Church, St. Paul's, St. Barnabas', and St. David's, while a lesser number—the richer classes—have migrated to the suburbs. Southern Sydney is somewhat analogous to East London. Some of the parishes have as many as 20,000 souls. That the clergy have been overworked for years is notorious. It is not long since that three of the Incumbents of the parishes named were all laid aside together. The Rev. Canon Stephen was so prostrated that he never recovered, while the Revs. J. Barnier and C. F. Garsey had to obtain rest by visiting England. That those parishes are among the poorest and contain the largest proportion of lapsed masses is confirmed by a recent report of the Benevolent Asylum. The population is not only dense, but from a church point of view, most difficult to reach.

What step is the church taking to meet the case—to reach the people? Not one of those enormous parishes has at the present time a curate. The Incumbents are left almost single-handed to fight the battle for the church. The people are never regularly visited, and even the sick are with difficulty ministered to. As to aggressive work it is nearly out of the question. To hold the ground already secured needs every effort of which the Incumbents are capable. If in England how many helpers would there be? how many curates would each of these parishes have? At least three or four.

We are sure that this question should not be lost sight of. We can conceive no nobler work than that of reaching the lapsed masses. We should like to see at least one or two curates in each of these overgrown parishes. In addition there should be a band of Church city missionaries to assist in the house to house visitation, and who could hold open air services when required. It is a question of both men and money. The Church Society should come forward

with generous help. The work to be done is great; lost time has to be redeemed; and there should be no delay in making a vigorous effort to set matters on a better footing.

CHURCH NEWS.

SYDNEY.

Bigoosan.

THE RUMDECANAL Chapter of East Sydney met on Tuesday, the 9th instant, at the Parsonage, St. John's, Darlinghurst. Holy Communion was administered at 11 a.m., and the Chapter had a morning sitting afterwards till 1:30. After luncheon, provided by the Rural Dean, Rev. A. W. Pain, B.A., the Chapter sat again at 4 p.m. On the question submitted to the different Chapters from the Bishop, with the advice of the Standing Committee, viz., whether it is desirable to restrict the number of Clerical members and Lay Representatives of Synod, the Chapter decided in the negative. There seemed to be nearly a unanimous feeling that for the present, at least, every clergyman with a separate cure of souls should have a vote in the Synod.

REV. ARTHUR ST. JOHN ELMEDALE GRAY has been appointed to succeed the Rev. G. F. Macarthur as Head Master of King's School, Parramatta. Mr. Gray was late Deputy at Magdalen College, Oxford. He obtained a 1st class mod. in 1881; and B.A. (2nd class Lit. Hum.) in 1883. He held the position of assistant master in the King Edward School, Bromsgrove, in 1883.

THE energetic travelling Secretary of the British and Foreign Bible Society has been lately attending at the annual meetings of several of the suburban Branches. The last meeting was at Darlinghurst, in St. John's schoolroom. The chair was occupied by Mr. M. H. Stephen, Q.C., and there were present the Revs. A. W. Pain, T. E. Owens Mell, R. T. Hills, and others. A substantial contribution was announced.

CHURCH AND STAGE, AND THE SOCIAL PURITY QUESTION.—Last Sunday evening, pursuant to notice, the Rev. Joseph Barnier preached on the above subject at St. Philip's, Church Hill, during the Evening Service. The church was crowded. The Rev. gentleman preached, as is his wont, a very eloquent and telling discourse, taking up and fully meeting the new reasons in favor of the Stage that have been advanced by a few writers since the Rev. G. North Ash's notorious attack on the Church. We are assured that Mr. Barnier's sermon has not been without much resulting good. As a wealthy gentleman engaged in engrossing lay pursuits observed subsequently—"Mr. Ash has not a leg to stand upon. If the actresses of the theatre—I refer to the 'anatomical models'—were to go about in the public streets as they go dressed (undressed) in theatres, would they not be taken up by the Police for indecency? And is not a theatre a 'public place,' say as much as a street or lane?" This gives a very plain, matter-of-fact view of the question, and Mr. North Ash may answer it as he best may. The same lay gentleman added such other details of the carryings-on of the Social Evil on the streets in the vicinity of the theatres as would certainly surprise even Mr. Fosbery himself, whose attention we draw herewith to them. We cannot detail them. Our Social Purity Society must be asleep.

Parochial.

ST. JOHN'S, DARLINGHURST.—On Tuesday evening St. John's Schoolroom was filled by a representative audience assembled to make presentations to the Rev. Edward G. Cranwick, late Curate of the Parish, but now appointed to the Incumbency of Springwood, on the Blue Mountains. The Chair was occupied by the Incumbent of the Parish, Rev. A. W. Pain, B.A. The meeting was opened by singing "All hail the power of Jesus' name," and then prayer. The Rev. A. W. Pain in greeting Mr. Cranwick, who had only just arrived by train, spoke of the seal of his fellow-worker, and expressed the personal loss he felt in being deprived of Mr. Cranwick's assistance and loyalty to him and his parish duties. He would, at present, say no more as Mr. Edward Stephen had something to say and also show that the people of St. John's appreciated Mr. Cranwick. Mr. Edward Stephen said—"Dear Mr. Cranwick, it has fallen to my lot, before presenting to you a tangible proof of the esteem and value we set upon the work you had done here, to offer a few remarks, and to testify our appreciation of the labor of yourself and your good wife. From my connection with the Parochial school I know how steadily you have, in conjunction with our worthy Incumbent, attended to the religious instruction of the children. Nor must I forget to mention your interest in the C.E.T.S., especially the juvenile branch, which by your musical knowledge you have at all times greatly assisted. We are aware how you have labored amongst the poor and fallen in the Parish, and how that Mrs. Cranwick, though she might fairly have remained away from scenes not pleasant, has visited those who have become dissipated, and with her own hands ministered to their wants. We believe you have striven earnestly to do your Master's work. In these days when testimonials are given to carmen for their prowess and batmen for their skill, we are not why we should not tender you proof that we

appreciate your untiring labor. Nor must it be forgotten that ever since our mission held in November last, you have conducted Sabbath evening open air services in the outskirts of the Parish to those who never enter a church, with the result that some of your hearers are now worshippers in St. John's church. We trust that with the removal to the healthier atmosphere of Springwood your dear wife may regain her health, and that you may long be spared to labor in your Master's service." I have only now to ask Mr. Cranwick to present you with a cheque for £150. Mr. E. Knapp handed the money and a list of the subscribers to Mr. Cranwick on behalf of the friends who had contributed thereto. Rev. A. W. Pain said, on the part of the Sunday School Teachers, he asked Mr. Cranwick to accept a Victoria Reading Lamp, 6 vols. of Critical and Explanatory Commentary, Christ and Christianity by Philip Schaff, Dr. Westcott on St. John and Gesta Christi, as a testimony of their appreciation of his work amongst them, and though Mr. Cranwick had left them for his mountain Parish, he trusted that occasionally he would be seen amongst them. For his part a friendship had been cemented which he felt sure would be of life long.

The Rev. E. G. Cranwick said—"My dear friends, I am embarrassed by your kindness and the words spoken by my good friend Mr. Stephen. I confess I did not think that I was such a good fellow, and knowing myself better than you do, I must say I cannot recognise the portrait. From circumstances I regret that Mrs. Cranwick could not be present to-night, and I take it that to her good influence in no small degree must I attribute your generosity. I can in her absence say it is a blessing to have so good a wife to help me with my work. I cannot say I am altogether unprepared for these presentations for the proverbial little bird gave me some whisperings of what you were doing. I knew this, that whatever was done at St. John's would be well done. In presenting me with 'hard cash' you have chosen the best channel, for money to a clergyman is always acceptable to help him with his work. Not that I place value undue upon the cash, though I know its worth, and is one of the stimulants (I hope Mr. Knapp will not think I have deserted the C.E.T.S.) we need. I value the handsome presents from the Sunday school teachers with whom it was my privilege to co-operate in their noble work, nor must they think I estimate their donations the less because I have spoken so plainly about money. I assure the donors nothing will induce me to turn the books into hard cash. That I am pleased with the kindness of such kind friends I hope my face does indicate, for I feel unable adequately to express my sentiments on this occasion." The doxology was then sung.

A large number of friends remained to bid good-bye to Mr. Cranwick, amongst them being many children belonging to the Sunday school. Amongst those present were—Messrs. Richard Jones, Robert Hills, H. S. S. Bond, J. F. Holle, J. Hole, — Uhr and many influential ladies of the parish.

ST. PAUL'S, BURWOOD.—The Rev. Canon Bartlett, lately appointed to this parish, spoke as follows in the School-room of the Congregational Church there, previous to the public meeting to welcome the new Congregational minister—"He wished to inform his brother, the Rev. George Littlemore, that it gave him the greatest pleasure in the world to be present that evening in order to greet him, and to give him a hearty welcome to the important suburb of Burwood. (Hear, hear.) He (Canon Bartlett) claimed to be a liberal-minded churchman, and he thought that in these days those who adhered to different creeds should join hand-in-hand in order to fight, not for party, but against the hydra-headed dragon of infidelity. He thought they should lay aside and forget all party feelings, and fight together as one man in the common cause of Christianity. (Hear, hear.) He knew Mr. Littlemore would be ready to join heart and hand in the work. That gentleman and himself had arrived in Burwood at the same time, and he believed that they had preached their first sermons on the same day. He (Canon Bartlett) had every respect for their new minister, and he wished him every success in his new sphere of labour. (Hear, hear.) One of the great problems which ministers had to deal with in these times was how to fill their churches; but he felt sure of this, that whether they were churchmen or whether they were members of any other denomination, if they all worked together for the common cause of Christ and His everlasting truth they would lead the people, and their churches would be well attended. In conclusion, he wished Mr. Littlemore the greatest happiness and the greatest success that he could possibly have amongst them, and finished by giving the rev. gentleman the right hand of fellowship." (Applause.)

GRANVILLE.—On Thursday afternoon an exhibition of fruit and flowers was opened in a temporary structure erected on the grounds attached to St. Mark's Church, Granville, the object being to raise funds to liquidate the debt on the church. The display of fruit was exceptionally good.

NEWCASTLE.

ST. PETER'S, EAST MAITLAND.—The new parish now approaching completion is a grand example of what a zealous and a united parish can do. In May 1884 the building committee with £4,000 in hand accepted a contract to erect the stonework less the tower for the sum of £4,460 but after the expiration of six months the contractor abandoned the work; the committee thereupon decided to carry out the work by day labour under their clerk of works, Mr. Sellers. The ladies of the parish instituted a bazaar from which the munificent sum of £800 was raised and on the memorial stone which was laid by the Right Rev. Dr. Barry, Primate of Australia in December 1884 offerings to the extent of £660 were placed. A contract for the roof, floors and doors was let to Mr. H. Wood, builder, of this town, in June 1885 for £1,680, the timber to be of Kauri pine which was immediately ordered from New Zealand cut to the various shapes and sizes, and as a

consequence it will be placed in position well seasoned, and it must be gratifying to the committee the faithful manner in which the contract is being carried out the timber being all dressed, moulded and pointed with that degree of nicety not always observed. The church stands due east and west, its extreme length is 115 feet by a width of 57 feet, side walls 16 feet from floor to plate, clerestory walls 32 feet, and its extreme height 50 feet from floor to ridge. The tower estimated to cost £5,000 as per plan is 180 feet high but it is contemplated to reduce the height to 160 feet, this portion of the work will not be proceeded with just now although the foundation was laid at the same time as the remainder. The situation was not decided on without some difficulty the lower ground had its admirers, but it was ultimately decided to build the church on the south east corner property being the much higher land and a better foundation being assured but there is still the disadvantage of being too close to the boundary and a large bank of earth which will have to be secured by a retaining wall and the drainage from the hill will also have to be provided for. From a distance the church will be a striking object, but viewed from its immediate neighbourhood the schoolhouse and parsonage somewhat obscures it. The style adopted is the 15th century, and on entering the building one is much impressed by its symmetrical proportions—light and elegant with a due regard to strength. The stone was obtained in the vicinity of East Maitland, Sandstone of an uniform light warm grey color, the columns supporting the clerestory being of grey Moruya granite with Melbourne blue stone capitals and basis. The stone carving denotes taste and skill in its execution, the chancel and sacristy are to be paved with encaustic tiles, and the reredos is to be of Caen stone; the furniture and fittings will be provided principally by free gifts. The pulpit of marble and stone valued at £250, Communion Table and Chairs, £150, Brass Eagle Lectern, £50, Font, £120, 3 Apse Windows, £150, Baptistery Window provided by the children, 6 Painted Windows are also promised. It is expected that the Church will be ready for occupation in June next.—(Communicated.)

GOULBURN.

THE Bishop of Goulburn has been journeying to Yass, Murrumbidgee, and Cootamundra; and afterwards came on to Sydney.

BINALONG.—The brickwork of the new church is well advanced; and great credit is due to the persevering efforts of the Rev. Thomas Watson to get it forward.

BATHURST.

THE united parishes of Sofala and Windyey, including the extensive districts of the Turon, Meroo, and Louisa Goldfields are about to loose the valued services of the Rev. J. P. Oldis who is removing to Hamilton, in the Diocese of Newcastle, which takes effect on the 31st instant, after labouring among us over seven years assiduously and successfully. We grieve to part with a true Christian and a warm friend.

MELBOURNE.

On Monday week last the principal farewell ceremonies in connection with the approaching departure of Dr. Moorhouse from the colony took place to-day at the Town Hall. In the afternoon he received addresses from the clergy of the diocese, which were presented by the Dean of Melbourne, and from the rural deaneries of Sandhurst, Kyneton, and Wangaratta, presented by Archdeacon McCullagh; from the clergy and laity of the rural deanery of Echuca, presented by the Rev. J. Carlisle; from the rural deanery of South Gippsland, presented by Canon Walton. Dr. Moorhouse also received addresses from the lay readers of the diocese, and an address from the laity generally of the diocese, the latter being presented by Mr. F. R. Godfrey; and from the Young Men's Christian Association, presented by Mr. Balfour, M.L.C. Dr. Moorhouse replied suitably to each, and afterwards held a parting levee. In the evening a great crowd assembled to witness the presentation of the citizens' address. His Excellency the Governor was in the chair. The Mayor of Melbourne explained that £1200 had been subscribed in small sums for a gift to Dr. Moorhouse, on the distinct understanding that it should be expended on some personal object. The list is being kept open a few days longer. Bishop Moorhouse made an affecting farewell address, explaining why he had taken the bishopric of Manchester.

On Wednesday the Bishop of Ballarat presented an address to Bishop Moorhouse signed by all the Anglican Bishops in Australia and Tasmania, viz., the Primate, Bishops of Goulburn, Grafton, and Armidale, Ballarat, Perth, Newcastle, North Queensland, Adelaide, Tasmania, Riverina, and Brisbane. The address stated that during Dr. Moorhouse's nine years episcopate in Melbourne he had exercised by virtue of his great gifts a potent influence for good not only in own diocese, but throughout Australia and Tasmania. Bishop Moorhouse replied that he would not forget the address, and he stated what the past nine years had taught him of the needs and claims of the Church in this part of the Empire. He would not fail to cherish an interest in the field of work he was leaving.

The arrangements for the anniversary of the C.E.T.S. in the diocese of London have been completed. Sunday, May 9th, is to be observed as Temperance Sunday, and on the following day the Council will hold their annual meeting. On the Monday evening the annual festival evening service will be held in St. Paul's Cathedral. The annual general meeting of the Society takes place on Tuesday, the 11th, at three in the afternoon, and the evening meeting of the Total Abstinence section—perhaps the most popular meeting of all—will be held in Exeter Hall on Wednesday, under the presidency of the Bishop of the diocese. Could not our N.S.W. Branch follow suit and have our anniversary services held at the same time.

NOTES ON PASSING EVENTS.

THE LIBERAL ASSOCIATION has doubtless been stirred up by the arrival of Mr. Collins. This body is displaying signs of activity which must not be unmarked by the Christian church. One great point which it is endeavouring to work just now, is the opening of institutions on the Sunday all through the country. It has been attempting this in Newcastle and Bathurst, but we rejoice to know that in both cases it has failed—may it be so everywhere.

WE are surprised that some very estimable gentlemen are hoodwinked by the freethinkers, and become their catspaw in the effort to open public libraries &c., on the Lord's day. Would that they understood that this step is but the first along a path the end of which they would shrink from with abhorrence. We solemnly warn them against the devices of the great adversary whose emissaries—consciously or unconsciously—freethinkers are.

THE MODERATOR of the Presbyterian Assembly was not wise in alluding to the controversy which occurred some time ago with reference to the validity of non-episcopal orders. He must know that the great body of churchmen fully recognize such orders and rejoice to work shoulder to shoulder with persons of all denominations. He should have remembered that clergymen of the Church argued as strongly in favor of it as did non-episcopalians. He might have considered that contention to the contrary was the unenviable work of a few poor narrow souls who might well have been consigned to oblivion. His threat of his church's withdrawal from all fellowship with the sister Church of England was unworthy of him and the office he holds.

THE Presbyterians complain of the backwardness of the young men of the colony in offering themselves for the work of the Ministry. Not one presented himself during the whole of the year. The experience of the other Churches is we believe much the same. The fact is not encouraging, for it is obvious that Australia must look to her own young men for the work of the Ministry, as well as for other posts of usefulness. Are the Churches regarding sufficiently this injunction of the Lord, "Pray ye the lord of the harvest, that he will send forth labourers into her harvest?"

THE BISHOP OF MELBOURNE'S farewell utterances have moved the heart of Australia. They were full of affection and power. It becomes the whole Australian Church to continue in prayer that God may raise up a worthy successor to fill his place. He has wielded a great power for good, and it will require a man of great qualifications to take up and carry on his work.

ONE of the Bishop's last words in Melbourne was an exhortation to Unity—Unity amongst the Churches—the very last at Adelaide was the expression of his conviction that National Union was a matter of necessity—the Union or Federation of British speaking people. We believe that both of these are possible and both are necessary—and we welcome every step which leads to their consummation.

IT greatly rejoices us to notice that in Burwood two of the churches united in welcoming new pastors. The Rev. G. Littlemore was present and spoke at a welcome to the Rev. A. R. Bartlett—and Mr. Bartlett returned the compliment when the Burwood Congregationalists met to give the right hand of fellowship to their new minister. May such fraternal intercourse greatly increase.

ALDERMAN RILEY did a good thing the other day when he advocated early closing. As a large employer of labour he can do much to further this important movement. His words were supported by the offer to collect £50 per annum towards the support of a Secretary.

We sincerely hope that the good sense and kindly feeling on the part of all concerned, will render all organization unnecessary, and that before long not one of our fellow citizens will be oppressed by unreasonably long hours of labour.

IT is not agreeable to reflect that the shops are, as a rule, kept open for the convenience of the working class. This class, be it remembered are favoured by the operation of the eight hour system. They will not work more than eight hours themselves, but they seem to have no scruples about keeping others behind the counter twelve or fourteen hours for their convenience. We believe that there is enough unselfish, manly, not to say Christianly feeling amongst this class to lead them to forego any benefit which they may derive from late shopping, in order that drapers and others similarly occupied may enjoy rest from labour and have time for recreation.

WE have been privileged to receive a visit from the Bishop of Madagascar. He has come to Sydney for the purpose of collecting funds for his Mission. The story of christian effort in Madagascar is enough to excite the interest and sympathy of all who are concerned in the spread of the Gospel amongst the heathen. He has come in rather a bad time, for business is depressed and money is scarce—still there is plenty of money to spare if the hearts of those who have it are moved to help on so good and interesting a work.

THE BISHOP returns from New Zealand after a rest and change of two months' duration. Plenty of work is awaiting him, and he will be plunged into all kinds of arduous labour as soon as ever he comes within the precincts of the Registry. But to him work is pleasant. Our earnest prayer and wish is that he may have grace and strength to perform it all to the glory of God and the good of the Church.

THE members of the Ruri-decanal Chapters of East and West Sydney must have felt that their late meetings were calculated to confer great benefit upon the church, and upon themselves personally. The continuous labour which presses upon the city clergy prevents that intercourse with brethren both lay and clerical, which is so desirable. Anything which breaks through the routine of daily parochial work, and brings members of the church together is a boon. We trust that the meetings will be well sustained, and carried on in the spirit of earnestness and love.

THE chapters of East and West Sydney considered very carefully and earnestly the present position of the Committee of Religious Instruction in Public Schools. There is an urgent demand for money if the work is to be carried on even to the extent which it has been done. This work is one of the noblest which has ever been attempted by any Church. It is one which commands the sympathy of a large number of people both in and outside of the Church of England. It should be munificently supported. Will every reader of the *Record* try and do something in furthering this work?

HOW is the fierce row amongst the Alderman to end? It is not much to be wondered at when one comes to think of it that Alderman J. D. Young should throw a tumbler of water at a brother Alderman. Flinging tumblers is a common method of settling disputes in public houses and it was only because Alderman Young was not at his bar that water instead of liquor was in the glass. How is it the citizens take things so coolly? Is the power of "the trade" great enough to make us callous to disgrace?

ANOTHER illustrious name added to the martyrs for civil and religious liberty—Joseph Symes. The people of Woodend, Victoria, would not have him at any price. They hooted him and pelted him with unsavory eggs. He fled, but they caught him and escorted him out of the town at midnight. They did not hurt the orator,

March 19, 1886.

CHURCH OF ENGLAND RECORD.

277

they only moved him on. The moral atmosphere would be purer if such men could be kept moving on until they came to a better mind, or the end of their mischievous career.

IT was sad to notice the thin attendance at the meeting of the Aborigines Protection Association. But those present were well rewarded by the speeches of Dr. Kelynack and the Bishop of Madagascar. The latter speaker made some striking observations on the capabilities of the inferior races for attaining a high state of civilisation. He praised the Hovas and asserted that the one only hindrance to their taking rank amongst the civilised nations was alcohol, and commented severely upon the conduct of the traders who seemed to think it best to hasten the extinction of the lower races by supplying them with this terrible instrument of self-destruction. He is another witness to swell the emphatic testimony the world over amongst those who labour for the good of mankind that the most potent engine of the devil in hindering the spread of the kingdom of Christ is strong drink. When will the whole church see this and with united effort cast out the hateful destroyer of the people?

RELIEF FUNDS for the unemployed labouring men now suffering great destitution in England—have been opened in London, and noble contributions have been poured into them by bankers and noblemen. Considering that Australia is the "Paradise of the labouring man," it would be appropriate if all the labouring men here, in the several colonies, contributed each say 10s. or a day's wages, to assist their starving brothers at home, the more so as the destitution covers so large a field that all the help that can be raised at home will not suffice. A 10s. subscription for each labouring man will probably raise £10,000 as the contribution of each of the larger colonies, and the total would worthily represent the connection that binds all British lands and workmen together.

M^R. CUMBERLAND STUART, the celebrated thought-reader, has arrived in Australia from India, where the Viceroy, Earl Dufferin, was gratified with an exhibition of his wonderful powers. Mr. Stuart, who was intended for the ministry, was first led to a knowledge of his possession of the power of thought-reading while on a visit to the Dean of Lichfield. This power has stood the severest tests with eminent politicians and leaders in Europe; and his exhibition at Calcutta fairly astonished every one there. He is, however, it must be remembered, not a mere showman. He is now visiting Australia in order to obtain a practical knowledge of the colonies before he enters the House of Commons to a seat in which he aspires.

A new composite ministry has been formed with Sir Patrick Jennings as Premier. Sir Henry Parkes is however making considerable headway in public opinion.

✠ CORRESPONDENCE. ✠

*** We are not responsible for the opinions expressed by our correspondents.—Ed. C. E. R.

SHALL I KISS HIM?

(To the Editor of the Church of England Record.)

SIR.—In a recent number of your paper there was inserted under the heading "For the Young" an article entitled "The Everlasting Love." It was really addressed not so much to children as to parents, and it warns mothers not to allow a certain heresy to be taught in their nurseries. I read it over thoughtfully and prayerfully with my wife. I send you the following as the result of our consideration of it, and of similar sentiments in a well known recent work:—

My two little boys, Charlie and Bobbie, have been with me all day. Charlie has always done what I told him. Bobbie has as regularly been disobedient. They come to me together to say good night. "Good night, papa," says Charlie, with a bright happy voice. I kiss him and he goes happily to his little bed, after first thanking his Father in heaven for papa's love. Now comes Bobbie for his kiss, but without a word of sorrow for his naughtiness. Shall I kiss him, and let him go away think-

ing that I and his Father in heaven are just as well pleased with him as with Charlie? Then he will "say his prayers," and no more say that he is sorry to God than he does to me. The good Charlie and the naughty Bobbie are treated alike by me. I am not "of purer eyes than to behold iniquity." I behold it and take no notice of it. And probably my children will do the same. Is this how God deals with us? But suppose I try another plan with Bobbie. "I am your papa, Bobbie, and love you as my child. But I wish you to be good and please me and your Father in heaven. You have not pleased Him or me to-day. I cannot kiss you to-night; for God does not love, that is, He is not pleased with naughty boys, and neither do I love, neither am I pleased with them." The words come from a bleeding heart, and cannot therefore be uttered with a "tone cold and unsympathetic." Bobbie will feel that it is because I love him in the sense of desiring his good that I do not love him in the sense of being pleased with him—of kissing him. And by God's grace he may become a penitent, and then he will ask my forgiveness and the forgiveness of God. And so he will understand the love of God, which is "from everlasting to everlasting, upon them that fear Him;" while "His face is against them that do evil,"—not merely against the badness but against the doers of the badness. But even if Bobbie is not brought to penitence would it be more for him to say "There is no use in saying prayers to-night. If God is angry with me, He will not listen to me, and I don't care," than to say: "I will say prayers to-night. God is not angry with me. He does not care what I do?" It is true "love begets love," but it is also true that indifference to sin begets indifference to sin. And neither God's love nor mine is the overlooking of sin, the toleration of evil. There can be no greater heresy than such a misrepresentation of God's character. There is no "hate" in God towards any in a bad sense of the word—in the sense of having evil designs against them. God's hatred is not malice. It is most unbecoming to speak of God as "the Almighty Enemy." But yet it is true that "Jesus delivereth us from the wrath to come," "the wrath of God." In avoiding one misrepresentation of God's character there is no reason why we should fall into another. Why speak of Jesus Christ as "the one who gets us off—a theological figure who contrives so to adjust matters federally that the way is clear?" Why say "The Church is a kind of conveyancing office, where the transaction is duly concluded, each party accepting the other's terms?" Is it meant that Jesus Christ does not deliver us or "get us off"? Why is He spoken of as "a theological figure"? Why is it said "He contrives so to adjust matters federally that the way is clear"? He is a blessed reality. He does—there is no "contrivance" about it—"so adjust matters federally that the way is clear." He acts in accordance with the counsel of God's will. Through Him God's mercy comes to us and we come to God, Grace reigns through righteousness, through the settling of God's every righteous demand and the Gospel tells of this righteous grace. The law came demanding man's perfect obedience to God; and the Gospel comes revealing God's perfect provisions for man. Why should the Church be termed "a conveyancing office" because she prays men to "receive the reconciliation" in other words to accept God's terms. Is this "concluding a transaction" in which "each party accepts the other's terms"? If biblical doctrine—or what has hitherto been believed to be biblical doctrine—is to be rejected, let us have the reasons for rejecting it. But do not let us be robbed of it by this cheap "chaff," and contemptuous misrepresentation. If it is wrong—as it certainly is—to make "escape" the only idea of our faith, there is yet no reason why we may not still ask: "How shall we escape if we neglect so great salvation?"

I am, Sir,
Your truly,

MERVYN ARCHDALL.

Balmain, March 10th, 1886.

P.S.—I could not help being struck by the contrast between the representations of God's character criticised above, and the service for to-day, the Communion Service.

There we read of "the great indignation of God against sinners;" of "God's cursing against impenitent sinners." Again: "All they are accursed who do err and go astray from the Commandments of God." "Then shall appear the wrath of God in the day of vengeance." "O terrible voice of most just judgment!" But I suppose the modern Bobbie will not be allowed to hear the "Communion, or denouncing of God's anger and judgments against sinners."

CAMPERDOWN CEMETERY.

(To the Editor of the Church of England Record.)

SIR.—Will you permit me a space in your columns for a few words in answer to an anonymous writer in your issue of Feb. 5th. The writer seems to labour under several delusions, one of which is that the original purchaser of (the exclusive right of burial in) land did so with the distinct understanding that it should be kept in order in perpetuity. Where could he get this

distinct understanding from? Certainly not from the officials, not from the papers he would have as receipts for his money, not from a common-sense view of the matter. Would any one in the possession of a reasonable amount of common-sense suppose that the fees paid for use of this ground would be sufficient to pay for the careful supervision of this ground for all time? Does the writer not know that the Cemetery, being closed from general use, there are few fees now available to pay for sufficient men to keep it in trim order? Instead of being astonished at what he calls the dilapidated condition of the Cemetery, he might more reasonably have been astonished that, with one man only to attend to the church and the Cemetery, the Cemetery was in as good condition as it is.

Re the stone erected to the memory of Wm. B. Goodman wanting some official to prop it up. Who is to pay for this or the hundred and one stones that need propping up? Surely, none but those personally interested can be expected to attend to or renovate them? I, as one of the original purchasers some thirty years ago for the interment of my first-born child, and since for interment of parents—being a monumental mason—did not purchase with any understanding that I was to have anything done without I paid for it; and when I put a memorial over my child's and parents' graves, I paid the usual fee for permission to do so, knowing that the fees were needed for the general expenses of keeping the Cemetery in order.

For twenty years I have lived close to the west side of the Cemetery, and ten years ago I commenced business on my premises, and, seeing that a gate would be a convenience to me and my patrons, I made application to the trustees through one of their number, the late Stephen Campbell Brown, and, on condition of my rendering help as a ranger in keeping order in the Cemetery, permission was granted to have a gate communicating with the Cemetery for business purposes. I have endeavoured faithfully to comply with these conditions, and many times I have dispersed youngsters who came over the fence to riot and pillage in the Cemetery.

The members of my family, whenever they wish to attend to our graves and the plants on them (for, bear in mind, we do not expect any official to attend to them), go through this gate instead of going round to the front gate, a distance of nearly half a mile:

I rather think, sir, that these youngsters spoken of vanished over the fence and not through my gate, and that when the writer came and saw the gate he concluded they had gone through that, forgetting that a colonial youngster makes little of clambering over a 6 ft. fence, especially as there are the three rails inside to help them up. I can answer for this: that if my children met a person in the Cemetery they would be more likely to offer help in finding a grave-stone (which they have done many times) than to run away, or give any abuse.

I would suggest as a remedy, and one that would cost very little and be effective, viz., that a couple of barbed wires be stretched along the back fence.

The effect of the letter has been to cause the trustees to direct the sexton to lock his gate. I think the trustees should have made more inquiry into the truth or falsity of the statements made. I have work to do within a few yards of my gate. Must I, through the unmanly surmises of an anonymous writer, be deprived of a privilege which I have had for ten years? I did not know of this letter until Saturday, the 27th February, when the sexton came to put lock and chain on the gate. He was surprised that I did not know of it. I borrowed a copy of the *C. E. Record*, and hence my claim on your indulgence in the interest of fair play and justice.

THOMAS ANDREWS.

89 Australia-street, Kingston.

THE BISHOPRIC OF BATHURST.

(To the Editor of the Church of England Record.)

Sir,—Are the Bathurst Bishopric Committee engaged in making a bishop for that Diocese?

Doubtless they are deeply conscious of the responsibility of the position which they occupy. So they should be. But surely the delay in this appointment is unnecessary and must be greatly detrimental to the Church in the Diocese.

It is now nearly six months since the Committee was appointed. Critics are asking, in view of the long delays in filling up vacant sees—whether Bishops are needed at all.

I am, &c.,
E.

MISSIONS TO THE HEATHEN.

COMMUNICATED.

These Missions have recently been brought repeatedly before us here. Besides the Primate's call on the Church on this diocese as a whole to move in the matter of helping Foreign Missions and devote a Sunday to it, and his own striking address on the

Church duty in regard to it; and also the several regular collections for the Church Missionary Society, and the Melanesian and other Missions; we have had a visit from India of a member of the Cambridge Mission at Delhi, and only recently the presence of the Bishop of Melanesia on his way from England to his scattered and extended diocese, where, as will have been noticed from the extracts we have furnished from time to time, a vast work of conversion is rapidly going on. Immediately following him we have had the Bishop of Madagascar, who is now in our midst.

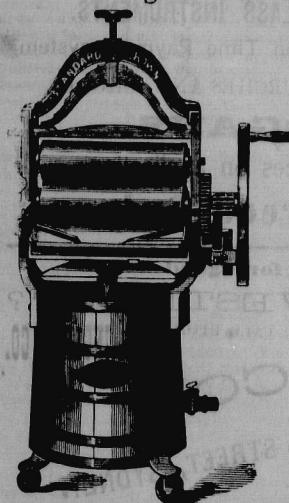
Not only politically, but from a Church point of view, we in Australia have hitherto remained very much isolated, and as a necessary consequence very ignorant of the vast Christian Missionary work and enterprise now actively and successfully being prosecuted in the Heathen and Mahomedan world, comprising three-fourths of the earth's surface and of the human race. As Christians we are immediately and very intimately concerned with this work, and should be well informed of it, and have our sympathies alive to it. The Wesleyan, Presbyterian, Congregational, and Church Missions now cover all the hundred groups and archipelagoes of Islands of the Pacific, between Australia and America, including the island of New Guinea. The Dyak tribes of Sarawak in Borneo are rapidly being brought into the fold of Christ by the S. P. G. Mission so well inaugurated by the first Bishop, Dr. McDougall. The vast empire of China is being affected by American, Church, and other Missions, some of which as the "Inland Mission"—which has just had an endowment of £100,000 made by Mr. Studd, the Cambridge Cricketer, who has himself also joined the Mission—works to the very borders of the great wall. Even a Princess of the Imperial House has openly embraced Christianity in the Palace in Peking. In Japan there are more than 80,000 converts, and it is now proposed that the Empire should become Christian by a State edict. In Burmah and the South East there are numerous Baptist and Church Missionaries who have been the means of the conversion of very large numbers. Thibet and Tartary are being worked into by bands of the "Moravian Brethren" both from the North in Siberia, and South in India. India itself with Ceylon is a vast Mission Field, where thousands of preachers, Native, and European, and American, and German, Baptist, and Independent, and Presbyterian, and Wesleyan, and Church, and Lutheran,—male and female—daily preach "the unsearchable riches of Christ" to millions and direct the perishing multitudes to the "Fountain of life." Hundreds of thousands of converts have already come in; and "the Word of God" has a free course in the multitude of tongues and numerous populations. The last words of India's great Reformer, Keshub Chunder Sen, who died lately were, "I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already largely achieved—yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying saving influence of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals: He imparts the germ of a new life; this is his wonder-working power;"—words these which indicate the time being close at hand when "nations shall be born in a day." The wild, fanatical, and unruly Afghans beyond India are being taken up by the Church Missionary Society. Persia, and Turkey in Asia are largely occupied by American, British, and German Missions; at the same time that Henry Martyn's labours half a century ago are beginning to tell in his translation of the word of God. Finally, in Egypt, in Madagascar, in South, in Central and Western Africa, the same noble work is carried on by numerous Missionary Agencies, and with remarkable results.

"The fullness of the Gentiles," thus, is rapidly being brought in to Christ. As a Church, and as individuals, we have not had a large share in the past of this great and glorious work—the saving of "unnumbered multitudes from every tribe and kindred and nation." What share are we now having in it? Are we supinely sitting at our ease and seeing our brethren bear all the heat and burden of the day? Even at this the "eleventh hour" there is work, and the more urgently is help needed because it is near the consummation. It is even more true how than when the "sweet singer of the Church"—Heber—wrote half a century ago, that the call is great from the Arctic regions even to India and Africa. Let us rouse ourselves to our duties—and privileges—abroad, and we shall be even more alive to those at home. Both progress together. All are parts of one whole—of one living life in Christ of the Church. And in this connection we should observe that thoughtful men—even such men as Professor Monier Williams whom we quote elsewhere—and leaders of religious thought all over the world, see the near approach of a great struggle between the forces of atheism and infidelity and of Christianity. In the conversion of India, China, Africa and the Islands,—of the remaining three-fourths of the world—we are rousing up new and fresh forces, and effective allies in the struggle that is foreseen, and who will very nearly influence the ultimate result—Victory for Christ, or the Loss of Humanity and the annihilation of the divine idea.

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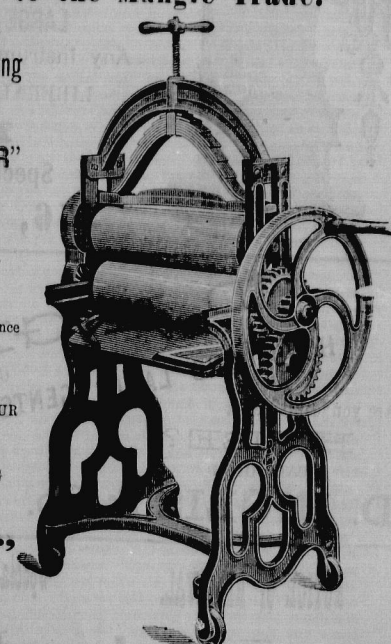
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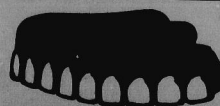
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THE DEPARTURE OF BISHOP MOORHOUSE.

We are indebted to the Melbourne newspapers for the following particulars of the departure of Bishop Moorhouse, late of Melbourne:—

THE BISHOP'S FAREWELL SERMON.

Bishop Moorhouse preached his farewell sermon in Melbourne at St. James's Cathedral on Sunday morning, 7th instant. Long before the hour at which the service commenced the building was crowded in every part, and hundreds were unable to gain admission. Lady Loch and suite occupied the south gallery. The Dean of Melbourne (Dr. Macartney) read the lessons. The hymns sung were selected as specially appropriate to the occasion, the one which preceded the delivery of the sermon concluding with the words:—

"Farewell, in hope and love,
In faith and peace and prayer;
Till He, whose home is ours above,
Unite us there."

The Bishop chose as his text the 13th verse of the 13th chapter of the First Epistle of St. Paul to the Corinthians:—"And now abideth faith, hope, charity; these three, but the greatest of these is charity." He said,—Who can preach a worthy sermon upon the 13th chapter of the First Epistle to the Corinthians? Had this not been Quinquagesima Sunday, when the Church makes this wonderful chapter the centre of her teaching, and love the burden of her message, I should not have ventured to attempt such a thing. And as it is, I am very far indeed from the thought that I can in any sense improve this gem of revelation by rubbing and polishing it. Enough for me if I can in some sense provide a setting for it which shall make it shine the more brilliantly by contrast. You know that it was the special aim of Greek effort, and the special pride of Greek men, to excel in knowledge. If by incessant and exhausting toil they might only come to know the nature of the world and of man, they might, they imagined, have overcome the difficulty of life, and have attained the *summum bonum* of existence. And such knowledge they imagined was accessible to them. Let them only think clearly enough, let them only abstract their thought with a sufficiently austere and logical completeness from all the misleading appearances of the world, and of their own mind, and they would come in the end to know what lay behind those appearances, what determined them and carried their secret. And once in the possession of that secret they would be free and strong. They would know what to do and to avoid. They would be able to bring their lives into harmony with the divine order of the world, and to make them noble and good. It was a high and grand ambition, and lifted them by its very loftiness into a region far above that of sensual pleasure or mercenary gain. The pagan Corinthians shared this Greek aspiration to the full, and they gained with it all its good and evil. Like other Greeks, they overrated at once the capacity of human thought, and its power over conduct. For in truth man never can discover for himself the reality which lies behind appearances, nor, if he could, would it necessarily follow that his discovery would bring with it emancipation from the desires of his animal nature. We know that now, but from the Greek this knowledge was generally hidden. Hence his over-estimate of knowledge in all its forms, and hence, too, his foolish pride in it. This was what made the Gospel appear foolishness to him. It was not a reasoned system of philosophy. It professed to save men from sin, not by the logical clearness of its speculation, but by the heart-sanctifying power of certain facts, by the moral and emotional influence of Christ's atoning death and spirit-quicken life. That explained nothing to the Greek, and therefore could not be, he thought, the solution of his moral difficulties. Now, the Christian converts at Corinth were still Greeks, and although they had acknowledged Christ as their Master, they still desired to show, after the Greek manner, how Christ delivered men from sin, and they were still specially proud of any of these phenomena of Christian life which seemed to be manifestations of knowledge. Hence their pride in the glossolalia, or tongue-utterances—those loud, supernatural, unintelligible utterances in the spirit, which seemed like oracles, to express the deeper mysteries of the super-sensual world. Hence, too, their pride in prophesying—those more intelligible, but still exalted and spirit-kindling proclamations of spiritual truth, which marked out the prophet as a man rapt away above the common limits of daily life, and carried into communication with a world above sense and time. St. Paul has no wish to deny the value of these gifts. All real knowledge of Christian mysteries is good, and so is all expression of such knowledge, either in tongues or prophecy. But with that wonderful sobriety which ever characterises the profounder mind, the Apostle points out that when these gifts are compared with each other, that is to be professed which is most useful in building up the spiritual life. That all become like Christ, that all repeat the essential features of his character, in myriads of different imperfect human settings—that is the great end of the Gospel. And because prophesying conduces more directly and powerfully to that end than glossolalia, it is to be preferred to the

speaking with tongues. But, says the Apostle, there is something better than either—better even than the knowledge of which these gifts are the expression—and this something is charity, or love. For love is the end towards the attainment of which knowledge is only to act as means. Love is Christ. Knowledge only leads to Christ. That state of the desires and affections which St. Paul describes negatively and positively in this chapter is the very substance of Christ's character; is the *perfected end* of all his effort and sacrifice. He came into our nature, He passed through His temptation, He wrought and taught, and bore the contradiction of sinners against Himself, in order that He might realise that state of desire and affection which is love. Read carefully St. Paul's description of love. "It suffereth long, it is kind, it vaunteth not itself, is not puffed up," &c. What is this but an exact description of the character of Christ. If, then, the Christian be nothing else but the Christ reproduced in a new personality, the Christian is a man who, more or less perfectly, realises this ideal of love; love is the end, all other things are means. And that is why love is first *supreme*, and then *eternal*. It is supreme, for all other things, institutions, ordinances, are ministers to produce it. It is eternal, for it is the realised disposition of God. God is love; not merely loving but love. This character is of God's very essence; and how can that ever fail which is of the essence of the everlasting? Knowledge shall fail. And why? Because it is, at its best, *only in part*, or from the part of a whole. The highest knowledge of man is limited by his understanding. When this is enlarged it must change both its form and substance. The highest knowledge possessed, however, by a Newton must be as inferior to that which Newton will have in the enlarged and liberated capacities of another life, as is the knowledge of a child to that of the man. The child knows by snatches and glimpses. It is the slave of sense. It knows but the outside of things. With enlarged and trained faculties, it finds its earlier knowledge to be ignorance. So will it be with the highest human knowledge in the heavenly life. Then we shall see things directly—face to face. Then we shall see the whole, and all the knowledge of our earthly time—all that which is discerned through a glass darkly—will vanish away like the shadows of our childish dreams. So it shall be with all our earthly knowledge, and so also, with all earthly expressions of it, whether by tongues or prophecy. But love is a state of the character. What we have of it now we shall have for ever—keeping it because it is already that heart of Christ which nothing can change. Does all, then, pass away, except love? St. Paul does not teach this? The "now" of our text is the logical *now*. So now, this being so, there abide these three—faith, hope, charity. All these abide. Faith never can be lost in perfect sight. For unless Christians become gods, and escape all limitation, their knowledge must ever be limited by their capacity, however large capacity may be. It follows that, although by comparison with our knowledge on earth our knowledge in the next state will be face to face, yet still, strictly speaking, there must ever be infinitely more in God than we can know. Still, then, and for ever, we must be contented to trust and not see. An indefinitely long development of the finite will never issue in the infinite. Trust is eternal, for ignorance is eternal. Hope is likewise eternal, for the future must ever hold, for such creatures as we, more than we have realised in the past. These three, then, abide—faith, hope, charity. But amongst the abiding things—that is the grand doctrine of our text—love is greatest. For there is neither faith nor hope in God, but *God is love*. Love is a Divine faculty—yea, it is of the Divine essence. Sharing this, we share God's very nature—we enter into the sanctuary of His essential being. Now, my brethren, what is the application of this wonderful subject to the occasion which has brought us together to-day? It is surely as obvious as it is important. You think that in losing your bishop you lose something of value. I thank God that, with all your knowledge of my deficiencies, you still entertain such an opinion. But what is it, let me ask, that you mainly lose in my departure? The very words in which it is spoken of may teach you this—what you mainly lose is some of that knowledge "in part," of which St. Paul speaks in the context. Let it be granted, if you will, that you do lose some of this. Still the question remains, What is the value of what you lose by comparison with that which you retain? You lose knowledge, but you keep love. Now, which is the greater—what you lose in Christ's servant, or what you keep in his living and ever-abiding Lord? Has not the apostle answered that question for you? It is said that at the end of St. John's life, when he could preach and work no longer, he had himself carried to the Christian assemblies in Ephesus, that he might continually repeat, "Little children, love one another." I could desire that this might be my last word to you. I shall see you, I shall speak to you as a minister of religion, no more. Ah! that nevermore! How solemn and sad a ring it has for the minister of the gospel! No more time to tell the truths that have been omitted; never another opportunity of pleading with the worldly, the sensual, and the careless to have pity on their own souls; never one more chance of painting the incomparable beauty of the Lord Jesus, or of setting

forth the depth and tenderness of His love! All which is undone must remain undone for ever! All which has been ill or erroneously done must remain uncorrected—the noxious seed, it may be, of bitter fruit, to be matured when we no longer warm men of the threatening danger, or deplore our mistakes, or ask forgiveness for injury unwittingly and unintentionally done. Never do privileges appear so precious as when we are about to lose them. Never do indiscretions appear so dangerous as when we can no longer amend them. There is only one comfort in such an hour. The Lord liveth and reigneth. He is very pitiful. He will not be extreme to mark what has been done amiss. His healing grace can arrest the evil influence, and restore the injured soul. He is with you, and He is love. Little children, love Him, and love one another, and then all shall be well. And if a feeble unworthy man may beg it of you, love a little one who, whatever harm he may have done, has at least tried to make you love and follow the dear Lord and Master. I shall need your prayerful sympathy. For my work is not yet done. I have unknown dangers to encounter, and a largely unknown work to undertake, and of these things I only know that they are great, and that my unassisted strength is insufficient for them. Ask for me, I pray you, that I may be made more faithful, that I may be made a truer minister of Jesus Christ. Above all, that more than in times past I may know that love of Christ which passeth knowledge, and may be filled with all the fullness of God. And may He, who is love everlasting, dwell with you and bless you, and in all perplexity and danger and sorrow keep your heart and mind, through Jesus Christ our Lord.

The latter portion of the sermon was delivered with great feeling by the bishop, and many members of the congregation were much affected.

FAREWELL ADDRESS.

At a meeting at the Melbourne Town Hall on the following Monday, at which were present the Governor of Victoria, Sir Henry Loch, in the chair, the Mayor of Melbourne, and a large and brilliant assemblage, the Bishop delivered the following valedictory address:—

Your Excellency, Mr. Mayor, and Ladies and Gentlemen,—I beg to thank you from the bottom of my heart for the kind expressions contained in the address which has just been presented to me and for the handsome gift—burdened even as it is with the condition mentioned by the Mayor—which accompanies it. But, your Excellency, I have to-night to undertake a task which is very hard to me. I have to say, "Farewell" to the most loving and the most indulgent friends that a man ever made in this world. A lady said to me the other day, "Don't you think, Bishop, that the people here have spoiled you a little?"—(laughter)—and I frankly answered, "indeed, they have." Ladies and gentlemen, though I may be called by some a cold man, I tell you that I do love, and have loved, and always shall love the people of Victoria with a warmth which I dare not express for fear of the *hysteria passio*, which is far nearer to mastering me when I give utterance to my deepest feelings than some people seem to know. (Applause.) It was said by an able and eloquent clergyman of this diocese, when he was a child, to any one who asked him who he was, "I am mama's spoiled child." Ladies and gentlemen, I am the spoiled child of Victoria—(laughter)—and I love Victoria with an affection, I am sure, as great as that which some people feel for their own mother. "Well, then," you will say, "why do you leave her?" That is a natural question. I do not suppose there is any necessity for me to make an *apologia pro vita mea*, but I think there is a necessity that I should make an *apologia pro fugâ mea*. Therefore, ladies and gentlemen, however foolish it may be, and though I am not unmindful of the French proverb, "*Qui s'excuse, s'accuse*," still I shall make a clean breast of it, as a spoiled child ought to do when he leaves his mother's knee for a stiff battle in the world. Early in my life I found it very necessary to establish for myself some rule about possible promotion, and after some consideration I adopted this principle, and I commend it to all my brethren of the clergy—I determined never to seek preferment—(applause)—never to ask any man to give me or get me a place; but I thought that if work were ever offered to me of a larger and more important kind than that in which I was engaged, I would accept it without regard to consequences. (Applause.) I have always followed that principle to its results. Sometimes the following of it brought me what people call worse fortune, and sometimes it brought me what they call better fortune. For instance, it was worse fortune, as the world counts fortune, when I accepted the living of St. John's, Fitzroy-square—a living containing 22,000 people, nearly all poor, without a parsonage, without a penny of income, with only the four bare walls of the church. (Applause.) For six whole years my connection with that parish was a struggle with poverty; but though the ship often scraped the rock, yet it never altogether foundered, even in the midst of those storms. (Applause.) Again, ladies and gentlemen, when I came to you it was not to better my fortune. I was receiving in a London parish the same sum of money which you promised me if I

came to work amongst you. But in that rich London parish I had very light responsibilities. I came, nevertheless, following out my principle, for the work offered to me here was larger and more important than that in which I was engaged. (Applause.) When I settled down amongst you I found that a sum of £900 of my yearly income was taken from a fund which might be devoted to the maintenance of the poor clergy, and I immediately resigned that sum of money—(loud applause)—because I wanted you to give me only what was secured in trust for the Bishop of Melbourne, and what you could not divert to any other purpose. Therefore, you will see that by my own act I made myself a poorer man by £900 a-year when I settled in Victoria. Now, I think that is proof enough that I have followed my principle, not only to good fortune but to bad fortune; and if it is sufficient proof I hope you will believe me when I say that I accepted the offer of the see of Manchester because I thought I should be consistently following out the principle that had always regulated my action in the case of offered preferment. (Applause.) I thought, ladies and gentlemen, and I think, that in the present circumstances the see of Manchester offers a more important and influential field of labour than even that in which I was engaged. When you remember the terrible crisis in which the Church of England stands at home, and when you remember the population of Manchester and the weighty factor it must be in the national life, you will easily guess the reasons which led me to that conclusion. (Loud applause.) But, some say to me, "surely you ought to distrust your own power to do the work of such a diocese after such a man? Do you not say that you feel the increasing strain of the work here in Melbourne? Must you not feel it more when you come to Manchester?" Now, ladies and gentlemen, I was never afraid of bogeys, I have marched up to many a bogey in my life, and I always found the thing to be no more terrible than one of those demons' heads that schoolboys carve out of a turnip and light up with a farthing candle. (Laughter and applause.) I look upon that objection as a mere bogey. I am not sensible, thank God, of any decay of mental power. (Loud applause.) What I feared in the diocese of Melbourne was the failure of physical strength in the hardships of visitations in a diocese larger than half of England and Wales, with roads that are mere tracks through its forests, and with a population necessitating more and more of hard visitation as it scattered itself more widely over the land. I never was afraid of the mental strain in Melbourne. I was only afraid of the bodily strain in visitations, and it was for that reason that I wanted the diocese divided, that I may have mental work to do here rather than physical work out in the open country. (Applause.) Now I know that I shall not find any of that physical strain when I go to Manchester. "Physical strain?" you may ask: "what are you talking about?" Well, ladies and gentlemen, you are not likely to understand it, because you have not experienced it; but I may tell you that in the short tour I have just completed, I began with three tremendous thunderstorms, that being in an open buggy, I got wet to the skin, and then I had to encounter a hurricane among the lofty forest trees, with the boughs crashing down around me, any one of which, if it struck me, would have killed me on the spot. The latter was peril, not hardship, and I do not think I ever cared for peril. But there was this hardship aggravated by unavoidable hard living and unavoidable hard shaking. (Laughter.) Ladies and gentlemen, when I say this I am not charging anyone with neglect. The people of this diocese, and especially the people in the country, have given me hospitality in the most generous way. (Applause.) But as one advances in years, getting wet to the skin brings on twinges of rheumatism and the like; and eating good wholesome food which is not well cooked is not conducive to health when the digestion is delicate. (Laughter and applause.) That is the kind of trouble I was always facing. I know the work in the diocese of Manchester will require great effort both of brain and heart, but it will not impose upon me such hardships as I have described. Therefore I believe that I should be able to work for a longer period in the Church of God if I changed the place of my labours. (Loud applause.) That to a man of my temper and my habits is an unspeakable profit and an unspeakable pleasure. (Applause.) Some three years ago a Minister of the English Crown asked me, through her Majesty's representative in this colony, if I would take an English bishopric. I only consulted two people before returning an answer. The first I consulted was the eminently wise and able administrator who preceded in the Governor's chair our excellent and beloved Governor—(applause)—and the Nestor of Governors, as he has been called, said this to me:—"I hope you will take it, for it is a good thing that the Prime Minister should from time to time take a bishop from the colonial bench and place him on the English bench. (Loud applause.) It will promote cordiality of feeling between the colonies and the mother country, and tend towards the solidarity of the Empire." Then I went to another venerable friend of mine, whom I will not further mention than to call him a venerable friend. (Applause.) He was the only other man I spoke to, and I put the question fairly to him. He considered for a moment, and then he said: "I should be very

sorry if you leave us, but yet I counsel you to do so, because you will be able to work longer in England than you could work here." (Applause.) That man knew what a bishop's work is in the colonies of the British Empire, and that therefore gave greater value to his opinion. And this reminds me that I ought to give you an explanation of another sentiment of mine. I told my Church Assembly at its last session that I hoped to continue Bishop of Melbourne till my strength was spent, and that I would not take another post at home. I spoke then with reference to the existing situation. I told you that the Minister had asked me to take an English bishopric, and that I had said yes. That Minister promoted several bishops after that, and said no more to me, and therefore I concluded that the whole matter was allowed to drop, and I intended to follow out the principle which I have explained to you—that I would not leave one sphere of work for another unless that other were a larger and more important sphere. (Applause.) Under the existing situation it seemed to me impossible that any such offer would be made to me, and therefore, as I did not intend to take any of these lighter posts which sometimes have been assumed by colonial bishops, I concluded that I would spend the rest of my life here in Melbourne. (Applause.) But another Minister of the Crown very unexpectedly made me an offer of the see of Manchester, and as the situation was altogether changed, I had liberty to revise my decision. (Applause.) That is my *apologia pro fugâ mea*, and I hope it is not altogether unsatisfactory. (Applause.) And now I must say a few words to you both about the past and the future. They shall be few, but I hope that they will be true. When I first came to this diocese I found two wants existing. I do not mean that they were long wants, but they were the most pressing and the principal wants. They were higher culture for your clergy and the means of giving central and united expression to the teaching, the work, and the worship of the Church of England. The former of these was necessitated by the culture of the age, the second by the centrifugal tendency of ecclesiastical thought and feeling. Trinity College supplied the first want, and I now look upon Trinity College as formally and securely established. Within the last few weeks a new open scholarship of £1000 has been founded in that institution—(applause)—and also a gift of £1000 has been made by one kind, beneficent gentleman to the needy Donus fund of that institution. If only the ladies will press forward their canvass, and with the energy which they can apply if they will, I have no doubt Trinity College will in a few weeks have surmounted its last difficulty. The cathedral here is rapidly rising. (Cheers.) Forgive me if I appear to you as an optimist, but I express as my opinion, and it is backed up by high professional skill, that the cathedral in Melbourne will be the finest building in the Southern hemisphere. (Applause.) It will be a pride to Melbourne, a centre of love and worship for the members of the Church of England. (Applause.) I do not forget—and I desire here to express my acknowledgment of the fact—that the first impulse was given to the building of that cathedral by the munificent gift of a gentleman who belongs to the Presbyterian Church—(applause)—by a gentleman who has learned, above all other citizens, that his wealth comes from God, and that it is a stewardship for which he is accountable. (Applause.) One effort more will have to be made, and then that great undertaking also will arrive at its accomplishment. Outside the work of the church, I have striven to promote, as your address reminds me, agricultural prosperity—the proper foundation of a nation's wealth and greatness—by advocating the irrigation of your plains. (Applause.) I expect, unless I am greatly mistaken in the character of those whom you have recently called to power, that in a short time you will see in full operation a practical and efficient system of irrigation, and then the water of the Australian Alps, instead of being sent uselessly to the sea, will be fertilising some of the richest plains in the world, and enabling Victoria to maintain in prosperity more than double the population which now dwells within its limits. (Applause.) Give us irrigation and the Christianisation of the education in our schools. (Applause.) Give us the water of the Alps for our fields, and the water of life for our children, and I maintain that there is a future in store brighter than even the optimist's dream. Now let me say a word about the future. First as to the members of the Church of England. You have given a higher education to your boys, and you ought to give a higher education to your girls. (Applause.) I therefore hope that you will energetically carry into effect the wise legislation of the last session of your Church Assembly, for the future of the Church of England depends more upon the higher Christian education of your girls than many of you seem to perceive. (Applause.) Well, then, those of you who realise that fact gird up the loins of your resolution, and provide the existing need. What can you risk by doing so? Absolutely nothing. What can you lose? The beggarly difference between 5 and 6 per cent. for your money. Surely you have got sufficient self-sacrifice to sacrifice that 1 per cent. for the achievement of a task so vast in its benefits. (Applause.) I have spoken mainly in what I have recently said to the members of the Church of England, and now I am going to venture to address a few words to those who belong to other Christian denominations, who have been so kind to me. Your love for

me, my friends, has been as David said of that of Jonathan, "Wonderful; passing the love of women." I have striven earnestly and anxiously to give you no offence by any words of mine, and you have returned my efforts by accepting my bold utterances upon great Christian truths with a patience and a brotherly kindness which I know I did not deserve. I venture almost to say that I have been the child of the Protestant denominations. (Applause.) Well then, brethren, spoil me for just one night more, and allow me to say to you a word upon the importance of preserving unity within your churches and unity between your churches. (Applause.) Try to preserve unity within your churches. I need not tell you gladly seek light from every quarter, for the spirit of the age is forcing that necessity upon you. I would rather remind you that in a speculative age like this many things are put forward which are fanciful and evanescent. (Applause.) Do not suffer yourselves to be too greatly affected by them. (Applause.) If you have inherited principles and institutions from the past which have been the stay of society, and have made men better and wiser, do not easily surrender those principles and institutions. (Applause.) Believe me, they have done their good not by the falsehood but by the truth that is within them. (Applause.) If, then, any hot-headed Nihilist asks you to tear them down, in order to make a stage for him upon which he may build up his rude fancies, do not listen to him. Stick to the old ship. (Applause.) Try to mend it and reform it where it needs mending and reformation, but do not desert it, and do not break it to pieces. (Applause.) Perhaps the other part of the crew, when they see you at your work of mending and reforming, may think it tinkering, and may even set upon you, and throw you overboard. Well, let them do it. (Applause.) Go on mending and reforming till you are thrown overboard, and then if you have to swim for your life the fault will not be yours. (Applause.) And then try to maintain unity between your churches. My Christian friends, are we not all regiments, or, if you will, battalions—I hope the Governor will not think I am using an inappropriate military phrase—in the same army? (Applause.) You are confronted by the hosts of evil and unbelief, and what is to become of you if in the presence of the enemy you begin to tear yourselves to pieces. Link your shields, march onward shoulder to shoulder, and nothing can resist you. The Christian churches of this land, if they be united, can create a public opinion that will be—using the word in its human sense—omnipotent. (Applause.) How are you to do this? I think I can tell you. Try to think of one another as the Lord Jesus Christ thinks about you all. Try to think of one another in Heaven, and fight you cannot. It is impossible. (Applause.) No, you will say, brethren beloved, we must be tender and respectful even of their privileges, we must join them in every possible enterprise, we must esteem them very highly, and love them for their works' sake. (Applause.) Finally, brethren, farewell. I have loved you truly, and I shall love you always. Many a time, when under drearier skies, I shall think of your bright skies and your balmy summer eves. I shall think of the solemn stillness of your vast plains and great mountains, and I shall dwell upon that love and help which you have given me under that Southern Cross which soon my eyes shall lose for ever. (Applause.) So it must be. But, brethren, one abideth who will be with you and me—Jesus Christ, the same yesterday, and to-day, and for ever. (Applause.) If we remain one with him, we cannot be severed from each other, either by changing skies or rolling seas. (Applause.) Once more, brethren, in the name of God and in the love of Christ, farewell! (Loud applause.)

PRESENTATION TO MRS. MOORHOUSE.

On the Saturday previous the ladies of Melbourne presented Mrs. Moorhouse with an address and a diamond necklace. In returning thanks for the present to his wife, Dr. Moorhouse said:—"I beg to thank you for the token of kindness which you have just bestowed upon my wife. If you will let me say so, I am very glad your benevolence took the especial shape it did, for had you given her a clock, a service of plate, or anything of that kind, I should have had the use of it in common with her. But, ladies, you are well aware I cannot wear a diamond necklace. Therefore, it is quite clear that the gift is a personal gift, and all I can do is to look upon it with pride, and fancy—if it be a fancy—that the light of Australian love shines from some of its brilliants. You are very right in saying that my wife has been a constant companion to me. She has been, but I do not think she deserves quite as much credit for that part of her work as for some other parts. I do not mean that she likes to go with her husband, for that goes without saying, but she likes travelling; and I believe if I could look back through her genealogy, I should discover somewhere a trace of Gypsy or Arab blood. She bore the fatigues of my journeys bravely, and faced whatever dangers there were undauntedly. Very few men, I think, have the courage my wife has, for if you only keep her off the water and from speech-making, especially those speeches which take the form of the present one, there are very few dangers which daunt my wife. She undauntedly faced the bush, and it proved a great comfort to me that she should go, for her

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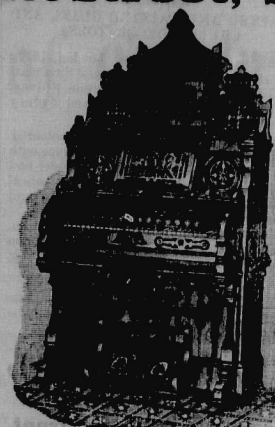
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THE

Church of England Record.

VOL. VI.—No. 103.

SYDNEY, FRIDAY, APRIL 2, 1886.

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DIVORCE EXTENSION BILL.

Human laws can only be a blessing to a community when they accord with the letter or spirit of those laws which God has given for the government of his creatures everywhere and always. When they run counter to divine injunction they can tend to production of no real blessing, no matter how much may be said which seems to be in their favour. We view with considerable apprehension the proposed Bill, which has been introduced into the Upper House with the view of extending the operations of Divorce in the colony. If this measure be carried it will admit of divorce upon four grounds, over and above that which permits it as the law at present stands, viz., *habitual drunkenness, continued desertion, the commission of crime by one or other of the parties and in cases of assaults and kindred offences committed by one of the parties upon the other.*

We object to these extensions upon the ground that, judging from the history of other countries where there has been laxity in the matter of divorce, the most serious moral consequences are almost sure to follow if facilities are afforded for the dissolution of the marriage tie. We do not hesitate to assert that the invariable result of such a system in all places where it has prevailed, has been moral deterioration. We believe that the effect of passing such an Act as the one at present before the Upper House will be to increase very considerably the difficulties of those who are fighting the battle of morality in this land. The fight is one-sided enough already; the proposals of the "Extension Act" will give additional strength to the enemies of purity and right.

But the most serious objection to the Bill and one which the Christian can never waive, is that the proposals involve an infringement of the divine direction upon this important question. The words of our Lord Jesus Christ are most explicit "Whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery." Our readers will remember that the declaration was a deliberate answer to the question "Is it lawful for a man to put away his wife for every cause." The Word of God clearly forbids divorce upon any ground but one, and this should be sufficient to call out opposition to such legislation as that which is now proposed. Sir Alfred Stephen was most unfortunate in his treatment of the religious aspect of the question. He proposed to leave that quite untouched, because in the eye of the law marriage was only a civil contract, and no religious ceremony was necessary in order to such union. But marriage is a divine institution, and as we have seen God has been pleased to make this tie an indissoluble one except in a specified case. It is beyond the power of man to alter this without bringing human law into conflict with the divine. Such laws can never be righteous, and must issue in confusion and injury to the State.

ON CHRISTIAN GIVING.

To every one—even the poorest, there are constant calls for the exercise of benevolence. Hardly a week passes over but brings its own fresh sudden claims for immediate attention. Besides these there are the ordinary calls for the support of one's own church, for the extension of the kingdom of Christ at home and abroad, for Homes and Refuges, Asylums, Hospitals and other existing charities. Amid the multitude of these ordinary and extraordinary calls it is possible that some may feel tired of giving, forgetting the Apostle's injunction "not to be weary in well-doing." As Christians, however, we cannot refuse help when the cause of Christ or of humanity comes before us urgently seeking our aid. Two great things seem to be here required, the first is for each giver to be "fully persuaded in his own mind" as the Apostle directs and "give freely—not grudgingly or of necessity"; and the second is to have a rule of guidance laid down for us in such matters. Without the first, little will be given, and that little will probably not meet with acceptance from Him—our Father in heaven—to whom, in giving, we but render back a thank offering as it were of His own bounties to us. Without the second, more important things may be neglected for the less important, and some may be set aside altogether. It is a lamentable fact, however, how few there are who, in any Christian denomination, seem to realise their duties and privileges in the matter of giving. A few only seem to have entered fully into the meaning of our Lord's words—"It is more blessed to give than to receive"; but the great majority seem to be practically unacquainted with it or to ignore it. It is our impression that the fault here lies with those who have the duty of instructing their flocks in this important matter. Giving is eminently a Christian virtue, and a principal one. Without the spirit of self-sacrifice which leads one to impart of his substance to another in need—or to Christ Himself in His church—and the poor can give as well as the rich, how can any Christian be said to "bear the image of Christ?" Among the ancient Jews a tithe was laid down in their law to be offered to God. Even among the misguided Mahomedans, a fortieth portion is directed to be devoted to useful and benevolent purposes. Christianity in laying down no definite amount or share not only shews thereby its divine origin, but would persuade and teach us to show a better example, and to follow that of Him, its Founder, who gave Himself for us, "and who as God is always giving Himself away."

SOCIAL REFORM.

In a letter of ominous significance Sir Alfred Stephen writing to the *S. M. Herald* states the startling fact "that there have been since 1860 no less than 1,200 cases of judicial separation involving the dissolution of marriage between 2,400 persons, and that