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THE

Church of England Record.

VOL. VI.—No. 92.

SYDNEY, FRIDAY, OCTOBER 16, 1885.

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THE PRESENT CRISIS.

If we were to forecast the future of the Colony from much which we see and hear around us, our hopes would be small of its rising, at any early period, to a condition of sound moral health and high-mindedness. Some of the scenes, and the language which has been lately used, in the more popular Branch of the Legislature, have filled thoughtful and right-minded people with indignation and sorrow; and have led them to ask whether those who do such things are competent to make our laws, and to direct the public policy. When men who are sent into the Legislature by the people can so far forget themselves as to indulge in low and scurrilous abuse of one another, and to invent and propagate coarse and low epithets for the purpose of wounding their political opponents and lowering them in public estimation, is it any evidence of fitness for the work with which they are entrusted? Does it not rather shew that they are wanting in that fair balance of mind, and justness of spirit, which enables men to judge wisely, and to perceive truly what is best for the public interests? We have no confidence in those who act thus, whatever their professions may be, and whatever measure they may declare themselves in favour of, nor would we give them a single vote. They degrade themselves far more than they do those whom they condemn in such virulent language. And they set an example to the youth of the colony which our larrikins only too readily imitate, and by which they are emboldened in their riotous and ungovernable tempers and brutal passions.

We protest against such men as legislators. We look upon them as lowering the country in moral tone, in virtuous principle, and in all that is calculated to elevate and purify society. We fear, however that, so much mischief has been done already—for the lowering process has been long at work—that the electoral bodies are not likely to make the change that is needed. And men whom it would be a blessing to have in the Legislature shrink from the atmosphere into which they would be thrown, and the associates with whom they would have to mingle. It is greatly to be regretted that it is so: but the fact remains. They do shrink, and it cannot be wondered at. And what have we to look forward to, but a continuance of the present evils, perhaps to their becoming more inveterate, unless the electorates purge themselves of such men.

Ought those who are right-minded to be satisfied with such a state of things? Ought not every such man, aye and woman, to use any influence they may possess to bring about a more wholesome condition of political life?

We are glad that the Primate has spoken as he did last Sunday upon the duties of Christian men as electors. In this he did the state a public ser-

vice; and may perhaps lead some to think more than they have done of their responsibilities as citizens possessing the franchise, and therein a power for good which they should be careful to exercise according to their conscience, for the best interests of the country.

Too often it is used in a very different spirit: for the purposes of party, or to gratify pique and passion; or for some advantages hoped for by putting certain individuals into positions of influence; or to enable them by such elevation to redeem pledges and obligations which otherwise they have no chance of fulfilling; or from some other equally unworthy motive. The men we want in Parliament are men of high moral worth, of unblemished reputation, of large and liberal views, and statesmanlike qualities. Men who know how to guard the country's interests without regard to their private ends, and who are prepared to do justice to all alike, in the broad spirit of even handed justice and noble minded equity. For such men we pray. Let them be sought out and chosen by those who have the power in their hands to do it: men who fear God and hate covetousness, and will do the right boldly, faithfully, and with a pure conscience.

THE PARLIAMENT AND THE ELECTIONS.

The Opposition tactics have resulted in the resignation of Sir Alex. Stuart, and the formation of a new ministry under Mr. Dibbs. The Parliament, too, has been dissolved, and new elections are taking place all over the country. The much-needed Health Bill and Local Government Bill have both gone to the winds. The late Premier's severe illness and succeeding weak state of health should have prevented him from taking any further share in active work. But the heterogeneous elements of his government, of which he was the life, cohered only in him. He was compelled (?) by the necessities of his position to associate himself with undesirable elements. With regard to the elections which are in progress, clap-traps and falsehoods are being largely indulged in, to the great disgust and sorrow of all right-thinking, Christian men. Let us hope, however, that the new parliament will contain men of unblemished honour and uprightness of life, if not of intellectual dominance or political cleverness. Were the people for once—the press leading in their education here—to elect only the pure and the principled instead of the noodles or nobodies, or the corrupt and the vile, who know how to flatter their weaknesses and tickle their vanity, the character of the country and its parliament, of politics and legislation, would show an improvement that would gladden the hearts of many. There can be no patriotism greater than electing only the upright, the pure, the principled, and the highly educated, to positions of state trust and influence. Even the press, as we have said, might lead the way to this noble end, and waken up to greater vigilance and a recognition of its position

as well as duties. Instead of glossing over official iniquities, which are crimes against the state, it would become the guardians of public morality to honestly and faithfully expose every "hidden thing of darkness," and drive corrupt men, with their dirty tricks, entirely out of the political arena. Purity, principle, and an honourable and just pride which disdains dishonesty—"honour and honesty and judgment," as the *Sydney Morning Herald* puts it—are three things that are most needed in our legislators. To elect a man because he can serve one's personal ends is to make a traffic of the constitution, and is the worst sort of corruption. Purity is a thing that cannot be acquired. It is associated with a delicate sensitiveness which shrinks from every wrong-doing. It is a mark of the truest and highest form of greatness. We cannot expect much of this in men who may be assumed to make themselves familiar with "tricks" and "considerations" in every move of official life. But we have a right to try to induce such men, where ever we find them—and there are such—to serve the state. Then as regards principle. This may be reasoned and thought out, and firmly adhered to—not to be given up on the least demand for sacrifice—even by men who may be wanting in purity and uprightness; and this we have a right to expect in every one professing a desire to serve the state. Finally, the pride of never doing a dishonourable action, or of serving one's own self in place of the public good. Intellect, wealth, business, and other connections, do not guarantee against a misuse of the trust committed by the people to maintain public purity and efficiency; and where dishonesty has ever been manifested and clearly proved, no man should be permitted to get into the House, much less be a minister of the Crown.

CHURCH NEWS.

SYDNEY.

Biöcesan.

THE CHURCH SOCIETY.—At the monthly meeting of the committee of the Church Society, held on Monday last, the Bishop presiding, a financial statement was presented, from which it appeared that the receipts to date on account of free-income, compared with those of 1884, showed a deficit of upwards of £965, and that the liabilities for grants, &c., to end of the year, inclusive of the bank overdraft reached £3399 18s. 7d., against estimated receipts during the same period (based on 1884) of £2654. A grant at the rate of £100 per annum was voted towards the stipend of an assistant curate for the parish of St. Mary's, Balmain. An address of thanks to the Rev. Canon King, the late secretary, was submitted and adopted. The following applications were referred to the finance committee:—(1) £80 for rent of house, Seamen's Mission; (2) £50 towards catechist's salary, Bankstown; (3) £100 towards st. end of curate, St. Peter's, Wollomoolloo; (4) £50 towards rent of Mission Hall, Bourke-street; (5) £72, Clergy Superannuation Fund. Canon Gunther gave notice of the following resolution:—"That this committee having heard of the approaching departure of the Hon. A. Gordon from the colony, desires to place on record its sense of the loss which the committee will sustain by his departure, and its recognition of the valuable services rendered by him to the Church Society."

CLERICAL APPOINTMENTS, &c.—The Rev. D. D. Rutledge, M.A., has resigned the Curacy of St. Stephen's, Newtown, and has received a general license to officiate in the Diocese.

The Rev. A. W. Pain, B.A., has been appointed by the Bishop to be the Rural Dean of the Rural Deanery of East Sydney, in the room of the Rev. Canon H. S. King, M.A., resigned.

The Rev. Robert Taylor has resigned the office of Rural Dean, of the Rural Deanery of West Sydney, in consequence of ill-health.

The Rev. William Witcombe has undertaken the charge of St. Matthew's, Windsor, pending the arrival of the Rev. A. R. Blacket, the newly-appointed incumbent.

The building committee appointed to carry out the erection of the chapter-house to be annexed to St. Andrew's Cathedral, as a memorial of the late Bishop Barker, met at the Church Society's House on Thursday last, the Primate in the chair. It was resolved that the corner stone be laid on Saint Andrew's Day, 80th proximo, at 4.30 p.m. This day was considered most appropriate, as it is the anniversary

sary of the consecration of the late bishop, as well as of the cathedral. The position of the corner stone selected will be at the north-eastern end of the new building, near the entrance to the south transept. We understand that the admission will be by ticket. Due notice will be given when the arrangements are complete.

A VERY impressive choral service was held last evening at Christ Church, Enmore, the occasion being the induction of the Rev. J. Lintott Taylor, by the Most Rev. the Primate, to the incumbency of Enmore. A large congregation had assembled. After the anthem "The heavens are telling" had been rendered by the choir, under the direction of Mr. Higgs Duff, the organist, Mr. J. Lintott Taylor, one of the wardens of the parish, read the license of the Bishop appointing the Rev. Taylor to the incumbency. Prayers having been offered, and the hymn "Come, Holy Ghost, our souls inspire," sung, the Primate, taking his text from the second lesson, delivered a short but impressive address to those present.

THE distribution of trophies won at the recent Church of England Grammar School sports took place yesterday afternoon, at the School House, Church-hill. The Mayor, as president of the School Athletic Club, presided. He spoke strongly in favour of physical education, and after congratulating the masters and boys upon the progress made by the school during the past year, said he doubted not that next year's gathering would be even more successful, if that were possible, than this, and also promised to again present a trophy. The Rev. J. D. Langley, after calling for three cheers for his Worship (which were most vigorously given by the boys), said he was pleased to see an old friend on the platform (Captain Mulholland), one who had been grossly and cruelly maligned; but who had the love and respect of the boys and of all who knew him. At the mention of the captain's name the boys applauded long and vigorously. Three cheers for the Rev. J. D. Langley and the masters brought the proceedings to a close.

THE council of the Clergy Daughters' School, Waverley, to extend more widely the advantages of the institution as a place of high education upon a sound religious basis, have resolved to admit a number of non-founders, not exceeding 20, to be nominated by members of the council, at the usual terms of high-class schools in Sydney. To carry this out they have commenced a considerable extension of the building, which will be ready in February next. By this action they hope to be able at once to increase the number of founders, who must be daughters of clergy, from 16 to 20, and to render the school in a short time self-supporting; while, at the same time, they offer to parents other than clergy a place for the education of their daughters not unlike the "girls' high schools" which have attained so much success in England, uniting high educational advantages with sound religious training. In the meanwhile they need assistance towards the new buildings, which will cost about £2500.

THE annual meeting of St. John's (Darlinghurst) Auxiliary to the Church Society was held in the schoolroom, Darlinghurst-road, last evening. The chair was occupied by the Primate of Australia. Amongst the other gentlemen present were the Rev. A. W. Pain, B.A. (incumbent), the Revs. S. S. Tovey, J. D. Langley, G. North Ash, and Messrs. H. E. A. Allan, and R. T. Hilla. Mr. H. E. A. Allan, hon. treasurer, reported that the total amount sent in by the branch to the parent society, as a free contribution for the year 1884, was £769 2s. 2d., as against £507 4s. 10d. for the year 1883, showing an increase of £261 17s. 6d. The lady collectors had doubled the amount of their collections since the year 1881, that in which they commenced their work.

THE Rev. J. D. Langley moved, the Rev. A. W. Pain seconded, and it was resolved—"That this meeting recognises the paramount importance of the work of the Church Society, and resolves that renewed efforts shall be made to increase the number of subscribers in the parish." On the motion of the Rev. S. S. Tovey, seconded by Rev. G. North Ash, the following officers and committee were appointed:—President, the Rev. Arthur W. Pain, B.A.; secretary and treasurer, Mr. H. Edward A. Allan; representatives, Dr. Kyngdon, Mr. W. L. Docker; committee, Messrs. M. H. Stephen, F. H. Dangan, Robert Hills, J. Scroggie, T. B. Walker, J. F. Holle, S. Jones, J. R. Street, W. Speer, E. J. H. Knapp, S. Merrick, C. Delohery, M. Metcalfe, R. A. Higgins, W. L. Docker, J. F. King, H. E. A. Allan, Colonel Raymond, Mrs. Randle and Kyngdon.

THE GIRLS' FRIENDLY SOCIETY.—On Monday, the 26th Sept., an Anniversary Service was held in St. Andrew's Cathedral, Sydney, at 11 a.m. The service was conducted by the Most Rev. the Primate, and consisted of a celebration of the Holy Communion, and an address to associates and members. The following clergy also assisted at the service: The Ven. Archdeacon of Cumberland, the Rev. Canon Gunther, and the Rev. C. Rich, minor canon. The congregation was composed chiefly of associates and members, with a few of the clergy and their friends. The preacher on the occasion was the Rev. Canon Gunther, who took for his text Eph. v. 26-37. The offertory, amounting to £3 14s. 9d., was devoted to the "Home of Rest" Fund. On the same afternoon, at 2 p.m., a meeting of Branch and Parish Secretaries was held at the G.F.S. General Office, Wentworth Court, Phillip-street, Sydney. Seven branches and three parishes of the society were represented by the secretary of the branch or parish, viz.:—Miss Cottingham, North Shore; Mrs. L. Docker, Parramatta; Miss Garmsey, Christ Church, Sydney; Miss Garrett, Petersham; Mrs. Holme, Leichhardt; Miss Levy, The Glebe; Miss M. Walsh, Balmain; Miss Burt, Manly; Mrs. Broad, Waverley; Mrs. Jones, Canterbury. There were also present Mr. Alexander Gordon, president of the General Council; Mrs. Barry, president of the Sydney Diocesan Council; Mrs. A. W. Pain, representative of Goodbourn Diocese; Mrs. S. Brown, Mrs. A. J. Riley, Miss Phillips (Heads of Departments), Mrs. G. Stiles, Sydney Diocesan Secretary. After

prayers had been read—all joining in the Associates' Prayer—the meeting commenced by the reading of a paper on "Methods of starting and continuing Branch Organization," by Miss Garrett, secretary for Petersham Branch. The next paper on "the best way of meeting objections raised against the Society" was read by Mrs. Alexander Gordon for Mrs. Selwyn, Secretary of Newcastle Branch, Mrs. Selwyn being unable to be present. The third paper on "How to increase the number of members in professions, business and in factories" was read by Mrs. Barry, Sydney Diocesan President. After the reading of each paper discussion of an earnest and useful kind ensued in which most persons joined and all felt that they had been helped in their work for the Society by the papers read and by the interchange of thought and experience elicited by the discussions which followed.

GIRLS' FRIENDLY SOCIETY.—On Wednesday, September 27th, about 500 Associates and members of the Girls' Friendly Society assembled to celebrate the Sydney Diocesan Annual Festival. Through the kindness of the Bishop of Sydney and Mrs. Barry, this festival took place in the grounds of Bishopscourt, which were placed at the disposal of the Society. Special trains left Bridge-street and the Redfern Railway Station at 11.30, which conveyed the Associates and members from the city and suburban branches to their destination. At one o'clock a large muster sat down to a picnic lunch, which was spread in a shady field below the house. Each member was presented with a bunch of flowers, and a pretty card on which was painted by hand some appropriate text. After lunch, the short service specially provided for use at G.F.S. festivals was read by the Bishop, Mrs. Barry kindly presiding at the organ over the musical portions of the service, those present grouping themselves on the verandah and on the lawn immediately below the house. The service was concluded with a short address from the Bishop on 1 Corinthians, xv. 58. He reminded them all that the Christian life had three aspects, thinking, praying, and working; he supposed that all to whom he spoke took their part in the work of the world, whether they worked for themselves in their different vocations, or whether they worked for others, as in domestic service. That whatever we did, whether for others or for ourselves, should be done as well as possible, with all our might, not only well enough to escape blame, to pass muster. Each had a work to do, however small: the future and reputation not only of the Society to which they belonged, but of their country itself, was in a degree dependent on them. On the associates he would specially urge the individual, personal influence, which they could exercise over the members, and which should embrace all that is implied in the truest and best sense of the word Friendly. After the service Mrs. Barry read out the names of 14 members who had remained in the same employment, rendering faithful service, for two, four, and seven years respectively, and who were therefore entitled to receive cards of merit from the Society. These members belonged to the different branches:—Balmain, Glebe, Parramatta, Woolahra. After this those present dispersed about the grounds until 4.30, when they re-assembled for tea. The proceedings of this enjoyable day were closed by singing "God save the Queen," and by giving three hearty, though feminine, cheers for the Bishop and Mrs. Barry, whose kindness had so materially contributed to the success of the day.

CHRISTIAN EVIDENCE SOCIETY.—The last of the second series of evidence lectures was delivered on the 18th instant by the Hon. Alex. Gordon, Q.C., the Primate (in the absence of Sir William Manning in the country) being in the chair. Among those present were the Rev. Drs. Jefferis and Kinross, Rev. J. H. Fletcher, Rev. Canon Moreton, Rev. W. Hey Sharp, Ven. Archdeacon King, Revs. J. D. Langley, and S. S. Tovey, Hon. Charles Campbell, Messrs. Vickers, Picton, and others of note among the clergy and laity of every Christian denomination. In the chairman's introductory remarks, the approaching departure of Mr. Gordon was alluded to, and the probability of the lectures being published in a separate form. Dr. Jefferis proposed, and Mr. Fletcher seconded, the concluding vote of thanks to the lecturer. Dr. Jefferis quoted from Plato regarding the "corruption" of "politicians." Mr. Fletcher hoped that "other learned men among the laity would come forward to discuss a subject which many of them are eminently qualified to do justice to." Who are they?

On Saturday the 3rd instant, the Rev. T. E. Hill, M.A., lately connected with the Theological College, Lichfield, (England), was inducted to the Principality of Moore College, Liverpool, by His Grace the Primate. A large party assembled by train from Sydney and other parts of the country, and among them we noticed, besides the Very Rev. the Dean, Archdeacons King and Hale, Revs. Sturdee, Murphy, Mervyn Archdall, Brownrigg, Pain, Boyce, Langley, Dr. Corlette, Sir Alexander Stuart, one of the three trustees of the College, and Mr. J. B. Durham. At 3.15 p.m. the service was commenced in Broughton Chapel, which was literally thronged, by Mr. Hill, the Very Rev. the Dean reading the lessons. The Primate delivered the address, based on 2 Cor. v. 19 and 20, in the course of which, after stating that in the text righteousness "imputed" was,—to be made righteous, his lordship observed:—"He declared that that college should serve the Church of England as a whole, and not in respect of this or that section of it. There were in the Church of England various schools of thought and opinion. In their variety lay the strength of that Church. Those schools of thought were, however, apt to degenerate into factions and parties, and in that degeneration lay the Church's weakness and danger. A theological college belonging to the whole diocese, nay, to the whole province, should be marked as belonging to no single section of the Church of England, but wisely and honestly serve that Church as a whole." After an excellent spread was done justice to by the numerous guests—and the day was also unusually mild—the party broke up. Moore College has done excellent work in the past; and we trust and pray will continue to do so excellent work in the future.

Parochial.

SURRY HILLS.—St. Simon and St. Jude's, Campbell-street. On the evening of Wednesday, 7th inst., the Rev. F. B. Boyce delivered an excellent lecture in this Church on General Gordon of China and the Sudan. Mr. Boyce plainly proved that Christianity was the moving power of Gordon's noble life all through. The St. Simon and St. Jude's Young Men's United Improvement Society were well represented at the lecture, and there was a fairly good gathering of friends.

ST. ALBAN'S.—The School Church of St. Alban, which has been erected on a site of three acres of land, presented by Walter Lang, Esq., for building a church and parsonage at Rosty Hill, was opened on Sunday morning by the Rev. George Brown, vicar of Penrith, in whose district it is situated. The church is well finished and suitably furnished. It is intended to accommodate one hundred and fifty, and on this occasion was crowded to excess. The musical parts of the service were rendered in a most creditable manner by the united choirs of St. Mary's and St. Alban's, led by Mr. Edwin Price, the efficient organist of St. Mary's. The vicar preached an eloquent and appropriate sermon from the 1st verse of the 122nd Psalm. He stated that the value of the church with the site upon which it was built was £770, and that a debt of only £120 remained upon it. This, by the collection, was reduced to about £100. The people of Woodstock and Rosty Hill are to be congratulated on possessing so well appointed a church at this early period of their history, and the exertions they have already put forth to provide themselves with a church, lead to the belief that they will soon clear off all remaining liabilities.

A SALE of useful and fancy work was held in the schoolroom of St. John the Baptist's Church, Ashfield, on Friday and Saturday, the 2nd and 3rd instant, to pay off the debt on the church organ. In every respect the sale was an unqualified success. Not only was the debt amounting to about £50 paid off, but a like amount was handed to the churchwardens, in aid of the debt for repairs to St. John's Church. A Floral Service comes off in it on Sunday next.

On Sunday, 4th inst., the anniversary of St. Mark's Sunday School, Granville, was celebrated by special services, all of which were largely attended. There was a celebration of the Holy Communion at 8 o'clock, followed by the ordinary service at 11, the preacher being the Rev. W. A. Phillips. In the afternoon the Rev. E. A. Colvin conducted a children's flower service. The edifice was very tastefully decorated for the occasion, and a large number of the children brought bouquets, which, after the service, were collected for distribution in the local asylums and hospital. In the evening the Rev. Canon Gunther addressed a large congregation. The offertories were in aid of St. Mark's Sunday School fund.

PROSPECT RESERVOIR.—The work of the church here is progressing steadily, under the earnest labours of the catechist, Mr. W. C. Roberts, who is held in great respect by the people generally. It has been felt for some time past that something ought to be done to improve the appearance of the interior of the Mission Church, and at the same time, add to the comfort of the worshippers. To provide funds for this purpose it was decided to hold a Bazaar. Mesdames Lackey, Jackson, Whelan, and O'Leary, with Misses Watts and Rowe took the matter up enthusiastically, and, with the generous aid of many friends, after some months of zealous work, produced a result which quite exceeded their most sanguine expectations. The Bazaar was opened with an excellent display of goods, on Wednesday, the 23rd inst., by the Incumbent of the parish, the Rev. J. Spooner, who stated in his opening address, that no raffling would be allowed. He thought it a very mean thing, and most degrading to the Church, to accept permission to act contrary to law, in order to gain funds for carrying out Christ's work. As the good, in the present instance were mostly of a useful character, and the prices very reasonable. He thought there would be no need to resort to expedients of a questionable character in order to dispose of them. The ladies in charge of the stalls had a busy time of it from the commencement, the building being very crowded on both Wednesday and Thursday evenings; and a number of kind friends from Seven Hills, Parramatta and Sydney enlivened the proceedings each evening, by contributing both vocal and instrumental music. At the close, on Thursday evening, the proceeds amounted to about eighty pounds (£80).

THE proceeds of the recent opening services of St. Andrew's, Summer Hill, amounted to £338, and the sale of work, without raffles, &c., to £274, making a total of £612. The incumbent has just received 300 volumes of books, which had been sent for from England, to form a nucleus of a Sunday school library, together with a number of large illuminated texts for decorating the walls of the schoolroom.

THE memorial shield of St. Alban's parsonage, Five Dock, was laid on Saturday afternoon by Mrs. Barry, wife of the Primate. Dr. Barry was present and delivered an address.

AN eight-days' mission in connection with All Saints' Church, Parramatta North, commenced on Saturday evening last (now being held) and was well attended. The mission preacher is the Rev. A. A. MacLaren, incumbent of St. Paul's Church, West Maitland. On Sunday he conducted four services, commencing with an early celebration of the Holy Communion.

MELBOURNE.

APPOINTMENTS.—The Rev. J. F. Stretch to the incumbency of St. Mark's, Fitzroy; the Rev. H. Kelly to the curacy of St. George's, Malvern; Mr. J. Francis to be reader at Drouin; Mr. A. A. Wiltshire to be reader at South Mornington.

GOULBURN.

THE BISHOP OF GOULBURN'S VISITATION OF THE SOUTH EAST COAST OF THE DIOCESE.

The Bishop has been occupied for the past five weeks in the laborious work of visitation along the sea-board of the diocese of Goulburn, and has been encouraged by signs of the life and progress of the church in every part of it. He and Mrs. Thomas left Bathurst on half-past two o'clock in the morning of the 4th September, and reached Moruya the same day at 9.30 p.m., without inconvenience except an early four-mile walk into Braidwood in consequence of the bursting of the tire of the fore-wheel.

On Saturday, the 5th, the Bishop visited many of the members of the church at Moruya. On Sunday he preached in St. John's Church and inducted the Rev. E. J. Spencer to the incumbency of the Moruya parish; was driven nine miles to Coila by Mr. E. M. Mort, and, after conducting service there at 3 p.m., to Bodalla—where in the extremely beautiful Mort Memorial Church he confirmed twenty-three, presented by the Rev. T. Symonds, at the evening service. On Monday, the 7th, the Bishop and Mrs. Thomas, who were most kindly entertained at Comerang by Mr. and Mrs. E. M. Mort, visited many portions of the Bodalla estate, and called on the people. The Bishop, after a thorough inspection on Monday, expressed the greatest admiration of All Saints' Memorial Church in all its details, as the model parish church of the diocese. On Tuesday, after visiting the public school, the burial-ground, also the Rev. T. Symonds and several of the people, the Bishop, Mrs. Thomas, and the Rev. E. J. Spencer travelled in Mr. Mort's carriage by Eurobodalla and Mr. Bryce's house to Wagonga, where the Bishop was met by Messrs. Harper, Barker, and Willcocks. In the evening he confirmed three persons in Mr. Willcocks' "Nettlewood House." On Wednesday, the 9th, the journey was resumed to the site of the church proposed to be built—when the Bishop purchased the land for the same; and to Corinna, Mr. Harper's where the party were met by Messrs. Dawson and S. Bate and conducted to Tilba Tilba for service in the church at three p.m. The Bishop also held a Confirmation in the evening and admitted three persons to the privileges of full communion in the church. On Thursday, the party travelled from Tilba by Mr. Dawson's and the seashore to Mr. Hobbs, and thence by Corra Creek and Dignan's Creek to Cobargo, into which they were escorted by a large cavalcade who met the Bishop two miles from town. In the afternoon at a meeting of a few of the members of the church it was urged that the district was too large for the Moruya clergyman, and that a new parish should be formed with an incumbent resident at Cobargo; and a stipend fund list was opened.

On Friday the 11th September Messrs. Ritchie and Janney drove the Bishop and Mrs. Thomas twenty-six miles to the vicarage at Rega. They were escorted into the town by a large cavalcade for the last three or four miles. On Sunday, the 13th, the Bishop preached morning and evening for the Church Society, and in the afternoon confirmed 107 candidates. In the early part of the week the Bishop was engaged in business matters of a local kind. And on the 17th he went to Candelo Parsonage, the Rev. R. Leigh's. On the 18th he drove up the hills to Colombo with Revs. R. Leigh and G. Spencer, confirmed 18 candidates and consecrated the burial-ground, and returned to Candelo. On the 19th he consecrated the Church of England cemetery at Candelo, and then drove to Kameruka House, near to which Mr. Harry Wren, who was universally respected in the district, was recently killed by a fall from his horse. On Sunday, the 20th, the Bishop confirmed 33 in Kameruka church, which could scarcely contain half the people during the morning service; and in the evening amidst heavy rain drove with Mr. Wren to Candelo church, where he preached to a good congregation. On Monday he returned to Rega via Canowra, where he and Mrs. Thomas dined. On the 22nd he inducted the Rev. G. Spencer to the incumbency of the parish of Bega, and confirmed four mo. persons. On the 23rd the Bishop and the Rev. G. Spencer addressed a large meeting of 500 or 600 persons in the Lyceum. During his stay at Bega the Bishop recommended that the church lands should be let on long leases; and also that an association should be formed for the protection and instruction of the blacks. The mayor, police magistrate, and others formed the association accordingly. On the 25th the Bishop was driven by Mr. C. T. Stiles to Wolumba, where he inspected the site recently purchased for a new church, and consecrated the burial-ground, and then continued his journey to Pambula. On the 26th the Bishop conferred with the wardens and sidesmen, consecrated the burial-ground, and attended a large and enthusiastic tea-meeting in the School of Arts. On Sunday, the 27th, he inducted the Rev. R. Earl, in Christ Church, Pambula, and confirmed fifteen, and preached for the Church Society, and at once proceeded with the incumbent (the Rev. R. Earl) to Eden, where at half-past three p.m. the Bishop held the opening service in the school-church recently erected on the school site. Next morning he had a conference with the churchwardens and church building committee, and arranged that the clergyman and churchwardens should take charge of the building while all would combine to have it completed. By the kindness of Messrs. Bligh and Harrison the Bishop and Mrs. Thomas were enabled to visit all the people. After baptizing the new-born child of Mr. Smithers who had unfortunately been injured by a horse while escorting the Bishop into town the previous day, Mr. C. T. Stiles drove the Bishop and Mrs. Thomas, accompanied by the Rev. R. Earl, to Towamba, which was reached before sunset. A large cavalcade met the Bishop on the mountain and led the party to the station, the hospitable residence of C. T. Stiles, Esq.

On Friday, the 29th, the Festival of St. Michael and All Angels, the Bishop, Mr. Stiles, and others inspected and chose a site for a church on a hill, at Towamba, and consecrated the burial-ground. The Bishop then confirmed nine, presented by Rev. R. Earl, and baptised Mr. Alexander's infant. On the way to Towamba the

episcopal party were stopped and welcomed near a triumphal arch, beautifully constructed of ferns and evergreens; and at the door of the station by another beautiful arch, and the words, "Welcome to your Lordship." Mr. Stiles, the Bishop and Mrs. Thomas, Revs. R. Earl and R. Leigh then proceeded to Rocky Hill, being refreshed on the way at the house of Mr. John Robinson. After consecrating the cemetery and baptizing an infant on the ground, the Bishop and fellow-travellers drove to Wyndham for the night. After breakfasting at Mr. Prosser's, on the 30th, and confirming two of the daughters and baptizing two more children and consecrating the burial ground, the Bishop continued his journey to Candelo parsonage, where the Revs. R. Leigh and R. Earl remained, and thence by Canowra to the vicarage at Bega, which was reached at eight p.m. To Mr. Stiles is due the successful completion of a very arduous journey over some of the most picturesque and beautiful roads in the colony, with charming foliage and flowers, unrivalled in variety of colour, form, and odour.

On Thursday, the 1st of October, after inspecting the proposed subdivision of the glebe for losses, Mr. Ritchie drove the Bishop and Mrs. Thomas, with the Rev. G. and Mrs. Spencer and son, six miles on the road, when they paused for a picnic, and were truly refreshed by the provision made and by the affectionate adieux of the warm-hearted church people of Bega. The Bishop expressed his great obligations to all who had aided and had shown so much sympathy and kindness, and commended the Rev. G. Spencer and the scheme for the new church in a very cordial manner. The episcopal party, amidst hearty cheers, resumed their journey. The Bishop, in Mr. Janney's carriage, to Cobargo, where, in the evening, the Bishop confirmed twenty, presented by the Rev. E. J. Spencer of Moruya; and afterwards held a meeting on the subject of the need of a resident clergyman at Cobargo, which subject had been urged on the Bishop on the 10th September, during his previous visit. It was agreed that if the churchmen of Moruya and of the northern end were of the same mind the scheme should be carried into effect. On Friday, the 2nd, Mr. Cullen drove the Bishop and Mrs. Thomas some fifty miles to Moruya. They called on several families by the roadside, and dined with Mr. and Mrs. E. M. Mort at Bodalla, where they again enjoyed the great pleasure of examining the beautiful memorial church of All Saints, Bodalla. On the 3rd, they dined at Mr. Maunsell's, and called on a few of the people.

On Sunday, the 4th October, the Bishop confirmed twenty in the morning service, and gave an earnest address to the congregation, and to the candidates all of whom remained for the Holy Communion. On Monday the Bishop conferred with the churchwardens, and confirmed five invalids (who had been unable to attend on Sunday) in the house of W. H. Barton, Esq. He then drove to the Moruya Heads, with Mr. Maunsell, Mrs. Thomas, and Miss Spencer, and held a meeting of churchwardens and church supporters, when it was agreed that the parsonage should be repaired, the parish subdivided, the stipend locally should be not less than £250, and that the scheme for the church should be warmly promoted. In the evening at a large and successful tea-meeting, Mr. G. Maunsell, P.M. proposed, and the Rev. E. J. Spencer seconded a resolution which was unanimously adopted for the appointment of the "Moruya Church Building Committee." Mr. G. Murphy, one of the churchwardens, also addressed the meeting, and stated that the people of Moruya and of the northern end were ready and anxious to promote the subdivision of the parish. After much vocal and instrumental music the Bishop closes the proceedings by an earnest address on the subject of the welfare of the parish, the qualifications of the Rev. E. J. Spencer, and the need of the new church of granite—for which he hoped they would obtain suitable designs from the eminent architects, Messrs. Blackett of Sydney. He then gave interesting details connected with the formation and completion of the diocese of Riverina, by which the Bishop of Goulburn is relieved of all the western portion of his diocese; the establishment of a successful mission to the Aborigines at Warangooda on the Murrumbidgee; the changes among the clergy on the whole of the coast district; and above all the laborious work of raising funds for the beautiful cathedral in Goulburn. The National Anthem was then heartily sung, and the Bishop closed the meeting with the Benediction at 9 p.m.

On Tuesday, the 6th, the Bishop and Mrs. Thomas, with the Rev. E. J. and Miss Spencer, made an early start for Mogo, which was reached at 11 a.m.; after a confirmation in the afternoon, the Bishop went on to Mr. G. Guy's, at Bateman's Bay, and preached in the evening to a good congregation in St. Paul's Church on the hill. On Wednesday, by the kindness of Mr. Benson and Mr. Latter, he, with the Rev. E. J. Spencer, Mrs. Thomas, Miss Spencer and two others, were rowed ten miles on the Clyde River to Nelligen, where, at 11 a.m., the Bishop concluded this portion of his visitation by confirming three persons in St. Nicholas' Church. The party then retraced their course in the boat to Bateman's Bay, and thence reached Moruya at 10 p.m., with a view to continue the journey next day, via Araduen and Braidwood to Goulburn. The collections after service amounted to £24 7s. 11d. and the number of persons confirmed was 237, as under:—Presented by the Rev. T. Symonds, Bodalla, 23; by Rev. R. Earl, Pambula district, 28; by the Rev. R. Leigh, of Candelo, 51; by the Rev. E. J. Spencer, of Moruya, 56; and by the Rev. G. Spencer, of Bega, 111.

Through the kind co-operation of many friends, the arduous journeys were completed with regularity and comparative ease; and by the zealous and faithful labours of the clergy, the success of the visitation was conspicuous in each of the parishes. The growth of the population, the improvements of the roads, and the exceeding beauty of most of the scenery through which the Bishop travelled, made a most favourable impression. There was but one drawback, and that was the disastrous drought which generally

prevailed. On several occasions the Bishop earnestly entreated the people to unite in prayers for rain, while the special form was used at each of the services.

BATHURST.

WELLINGTON.—On Monday evening last, the 12th inst., the Bishop of Bathurst visited Wellington and held a Confirmation Service in St. John's Church. Seventeen candidates were presented by the incumbent, Rev. S. Fielding. Although the night was dark and stormy, a large congregation assembled, it being understood that this would probably be the last time his lordship would visit Wellington as Bishop of the diocese.

The Bishop delivered an interesting and practical discourse on "Lord what wilt thou have me to do," which was listened to with marked attention by the congregation.

At the conclusion of the service the Rev. S. Fielding addressed a few words to the Bishop, expressing his own and the parishioners' regret at his lordship's departure from the colonies, and referring to his labours and self-sacrificing work as first Bishop of the diocese.

Mr. J. V. Royle, on behalf of the parishioners, then read the following address:—

To the Right Reverend Samuel E. Marsden, D.D., Lord Bishop of Bathurst.

May it please your lordship—

On behalf of the parishioners of St. John's Church, we desire to welcome your lordship to Wellington, and at the same time to express our sincere regret at the announcement of your resignation as Bishop of this diocese. When we remember what the diocese was when your lordship first arrived amongst us, and what it is now, we are deeply sensible of the arduous nature of the duties you have had to perform as its first Bishop, and the earnest and effective manner in which you have discharged them, at a great personal sacrifice and pecuniary loss to yourself. We earnestly hope that the rest you are seeking will restore the health impaired by your work amongst us, and that yourself and Mrs. Marsden may long be spared to labour for that Divine Master, in whose service you have spent and been spent, until 't shall please Him to call you to His eternal rest.

S. G. Fielding, Incumbent.

J. V. Bayly, Minister's Warden.

F. Marsh, People's Warden.

R. T. B. Gaden, Trustees' Warden.

To which the Bishop made the following reply:—

My dear friends,—

I am much obliged to you for the address you have presented me with, and for the very kind manner in which you refer to my work in the diocese. I have many pleasant visits to you, and shall ever have a grateful remembrance of the kindness and hospitalities I have received here. I trust in a few years to return as a visitor, and hope then to find you and yours prosperous and abundant in the work of the Lord.

I am, yours faithfully,

S. E. MARSDEN, Bishop of Bathurst.

MELANESIA.

RETURN OF BISHOP SELWYN.—The Right Rev. J. R. Selwyn, Bishop of Melanesia, will leave England shortly, by the P. and O. Company's steamer *Valetta*, on his return to Australia.

NORTH QUEENSLAND.

Archdeacon Plume has gone on a visit to Normanton in order to initiate a church-building scheme there and to prepare the way for a resident clergyman. He will proceed to Cloncurry, where the Rev. T. W. Ramm will meet him, and accompany him to Hughenden. He will return in about a month from time of starting.

The Rev. Gilbert White, B.A., of Oriel College, Oxford, has accepted appointment in this diocese. He left London by the R.M.S. *Chryseas* on August 22, and may be expected to arrive about October 12.

The Rev. J. T. Wilson, of St. Paul's, Charters Towers, will visit England early next year on family business. He has resigned his incumbency.

CHRISTCHURCH.

ARCHDEACONRY OF AKAROA.—On the 21st July the Bishop appointed the Rev. Edward Atherton Lingard, incumbent of St. Luke's, Christchurch, archdeacon in the diocese, and authorised him to exercise the functions of his office in the Archdeaconry of Akaroa, vacant by the death of the late Ven. W. C. Harris.

DUNEDIN.

ALL SAINTS'.—The Rev. F. J. Jones has applied for leave of absence for eight months to go to England on urgent private business. He has also placed in the Bishop's hands notice of his wish to resign the cure not earlier than the close of the year. He hopes to return to the diocese and to render occasional help, but unattached to any particular parish or district. The Bishop has reluctantly acceded to the request.

ST. LUKE'S, OAMARU.—Failure of health having compelled the well-known and much respected incumbent of this parish, the Rev. Algernon Gifford, who has laboured single-handed for nearly a quarter of a century in this parish and the neighbouring district, to seek help in his work, the Rev. Lloyd Keating, late of St. Thomas', Auckland, has been licensed by the Bishop to be Mr. Gifford's assistant curate.

→NOTES ON PASSING EVENTS←

THE late Parliament was brought to an end very suddenly, and the elections for the new Parliament are being hurried on most unprecedentedly. Doubtless, it is unwise to prolong the elections unduly, but we are afraid that the haste displayed at the present time is hardly likely to conduce to the improvement of the Lower House. We want new blood, and good new blood, in the House. But no time has been afforded the electors to seek for the representatives which many of them desire to have at the present juncture.

FEW people will regret the dissolution of the late Parliament. The closing scenes of its life were such as to degrade and demoralize the country. But will the new one be an improvement? We confess to having serious doubts upon the subject. The announcements of candidatures up to the present do not inspire us with much hope. The greatest consolation which we can find in the present outlook is that we cannot have anything much worse than we had.

THE Publicans are busy. They are prepared to spend money, energy, and what brains they can command, in the contest. They, at least, are alive to the importance of the struggle. Let those who are at issue with them upon this great question take a leaf out of their book. Let us be Greek meet Greek. Faint hearts and a limited purse will never win the Local Option battle.

WE congratulate the Eight-Hour Demonstration Committee upon the success of their movement this year. It was, we believe, a success in every way. We note particularly that steps were taken to prevent some things which on previous occasions were deemed to be objectionable. We sympathize much with the artisans in their effort to improve their position in the community, and should regret if anything in connection with their annual commemoration should be allowed which would lessen its influence and bring its respectability into question.

AN act of simple honesty and straightforwardness on the part of one of the leading patrons of the turf in New South Wales, is considered so remarkable that the *S. M. Herald* at once sub-leadered it. We approve of the action of the gentleman in question—we agree with our contemporary in the article—but we draw attention to the fact that an act of common openness and honour is regarded as something to be specially noted.

THE Bishop's appeal to the Cathedral congregation for an increased offertory is one which is needed in almost every church. With a growing personal extravagance, there is, we fear, on the part of many professing Christians a decreasing sense of the duty of giving to God. Expenditure on self is lavish, but the money bestowed upon the service of God is miserable in its minuteness. Persuasion and argument have in many cases been used in vain. It is the firm conviction of some that no material increase in Church funds will take place until three-penny pieces are abolished.

THE new Unitarian minister has entered upon his duties in Liverpool-street with a very exalted sense of their importance. He compared himself, in his inaugural address, which was delivered on Sunday last, to St. Peter when he was sent for by Cornelius to instruct him in divine things. Two main ideas seem to possess the mind of the new minister—religious liberty and theological reformation. The promotion of these two things is to be his work in Sydney. He predicts a second reformation—and states his belief that the work will require another Wickliffe and another Luther to carry it through.

MANY of the candidates for Parliamentary honors have advocated the opening of public houses on Sunday, on the ground that the working man should not be deprived of his Sunday beer. Now, we have no acquaintance with the beverage which is retailed over the

bar of the public houses, called beer—but we have occasionally tales which impress us with the idea that no greater boon is conferred upon the people, especially those who have public-house proclivities, than the closing of those channels through which this pernicious stuff flows down their throats. Sunday-closing has had the effect of saving the money and preserving the peace of many, who, with the inducement of an open bar, could not resist the temptation to drink on Sunday, and has reduced the arrests for drunkenness more than one-seventh.

FROM the number and wealth of Loan Offices in Sydney, they evidently do a thriving trade here. The rates of interest charged by them, we believe, are such as are prohibited in law—at least in many European countries. They are such that no English court has upheld them. The reason given for such usury is "the risk," and yet either good or substantial names, or equivalents in property, are required for security. The explanation to us seems to be that only the poor and unfortunate are bound down by this "security." Those who are otherwise carry their loans by the strength of their names, position, or connection. Hence "the risk." There is a very plain remedy for these agencies, who must make the honest pay for losses sustained from dishonesty—else why these rates?—and that is to bring them all under a Loan Offices Act, regulating by law the interest that may be charged by them. This is done in other countries, and should also be done here.

AMONGST the enumeration of the heathens, and those out of the pale of the faith of Christ, our Primate omitted in his letter to the clergy on "Mission Sunday," to mention the annually-increasing numbers of Malays and Indians in Sydney, who either use it as a port of call—some steamers carrying as many as sixty or eighty of them—or are pearl-divers on the northern coasts of Australia, who spend months here at a time, or are fixed residents, trafficking in condiments and other small ware. We hope to be able to furnish an interesting account of them by one who has been among them and has studied them.

THE *S. M. Herald* quotes from the *London Times* on the exclusion of the clergy—than whom no more upright and intellectually able men, as a body, may be found—from the arena of political life. Especially in a young country as this the result is a positive loss to the country itself. What would New South Wales, or some other Australian colonies, have been but for the presence of the late Rev. Dr. Lang in the Legislature? "The question has often been raised how far a clergyman can properly meddle with politics. In his clerical capacity he has, of course, nothing to do with them, but it does not follow that he is to abstain from them altogether. He is a clergyman, it is true, but he is a man, and an Englishman first. His clerical character derogates nothing from his rights and duties as a citizen. These he has not forfeited, whatever new rights he may have acquired, and whatever new duties he may have assumed. But his birthright still belongs to him, and it is still open to him to claim it with all that it implies."

WE have protested more than once against the methods employed frequently of raising funds for church purposes. One of the most glaring violations of propriety occurred recently at a concert given at Hurstville for the purpose of liquidating a debt on the parsonage at that place. The programme consisted of songs, comic and others. But the most objectionable portion of the proceedings was the dancing of a hornpipe and a highland fling by a young gentleman and a highland fling by a young lady. Such things do but degrade our church and give occasion to the enemies of the Lord to blaspheme.

THE death of the famous Earl of Shaftesbury has not come unexpectedly. He has been ailing for over a year, and at the ripe age of 84 a continuance of life could have been scarcely hoped for. His blameless and pure life, his many christian virtues, and ready energy in the service of our Great Master, have rendered him a conspicuous and

leading figure in all evangelical movements of this generation. His faithfulness to the truth has shown itself in numberless good works. Such men are very rare, and when they fall are greatly missed: yet "God who buries his workers carries on his work." We hope in a future issue to refer at some length to the life and work of this great and good man.

TEMPERANCE.

PROHIBITING LIQUOR LAWS.

(Communicated.)

The supporters of the drink-sellers in Sydney know more of Maine than the people of the State do who live in it. In their wisdom they are satisfied that prohibition is a failure, and that the Americans think so. A sceptical person might ask why the prohibitory enactments are not repealed? Many wise answers might be given, as, for instance, that stolen waters are sweet, and drink taken in cellars and drug-stores on the sly is better than if consumed in gilded marble halls; or that the Maine people are too stupid or unobservant to see what a fearful impetus they are giving to grog-drinking by prohibiting the sale of it; or that these simple people prefer the old-fashioned virtues of thrift, honesty and purity of family life to the gaiety, reveling and moral leprosy of the public-house. They are a primitive people, we suppose,—not half wide-awake like the publicans of Sydney,—hence the strange facility with which they persist in keeping the flood-gates of vice down by barring out the grog-seller; or it can be accounted for by the outrageous fanaticism of the Temperance Party, who persist in pressing the rights of majorities over the minorities of good fellows who love beer and whiskey. This involves the matter in some difficulty, from the anti-prohibition point of view, because such majorities ought not to be found in a country where, as has been abundantly proved, the hindrances to drinking have made nearly all the people take to the pleasant indulgence. There are other reasons which might be urged with equal force, without using the very absurd one that great and sundry benefits have flowed to the people from the adoption of prohibition.

This would be to differ from Mr. G. Reid and others whose intellectual subtlety has discerned data for argument far exceeding in value the knowledge and experience gained on the spot. To do so would argue great want of appreciation of high powers and great gifts, in fact only abstinents and local option men could be so obtuse. Surely Mr. Reid knows better than Mr. H. H. Reuter, President of the Beer Brewers Congress who a year or two ago said "the State of Maine has now disappeared altogether from the list of beer producing states, or than the witty "Petroleum V. Nasely" (D. R. Locke) who says "prohibition has killed the rum-mills but it has built up every other business." It was bad for the bar keeper but it proved the salvation of the butcher. The real estate dealers who opposed it at first are its most staunch supporters now. The men who were in the business did not die down and die. Such as would work found there was something in the world to do besides rinsing beer glasses and they were compelled to go and do it. Those who would not left the State to Maine's eternal gain, and better men came to take their places. Instead of ruin to Portland, prohibition has been the making of it. Poor purblind Maine! Misled by prosperity that unhappy State after thirty years experience clings to the plank of reform which saved her. What a boon it would be (to us) if the liquor advocates, makers, sellers and drinkers would go quickly and shew her the folly of her ways.

LOCAL OPTION.

The rowdism at the eight hours sports on the show-ground was utterly beyond control.—*Daily Telegraph*. Has the necessity for such a remark being made ever arisen from a Temperance demonstration? Never! Without strong drink, the largest crowds can make merry without sinking into rowdism.

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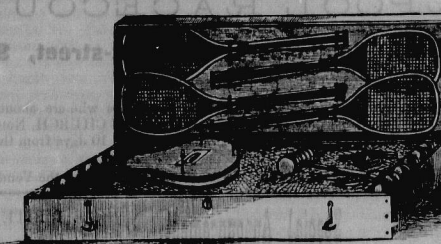
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A TRIP TO BURRAGORANG.

Burrangor! why, wherever is that? I fancy some may say, it is one of the least known, but one of the grandest spots in the colony: a place visited by very few, but once seen not soon to be forgotten. Unfortunately, it is not easy to get at; so, for the benefit of those not privileged to see the place, I will describe a visit paid not long ago. It is about equally distant from Camden and Picton, but we will start, please, from the latter place. The first requisite is a good horse; the second is a man who does not mind a ride. These being procured, let us be off. The first five or six miles lies through civilized country along a good road, but after that comes the bush. And to one who cares for flowers, the bush at this season of the year is worth seeing; it is ablaze in many-coloured blossoms. A wild flower show extending for miles, with, instead of a hand to provide the music, the birds; for instance, the sweet-voiced cockatoo; the melodious laughing jackass, and many more of our Australian feathered songsters. Flowers of every kind almost may be seen, from the trailing Clematis, covering the shrubs in every direction; the golden wattle, now just past its prime, and the gorgeous waratah, down to the little wild violet growing by the wayside. Nor is fruit altogether wanting, for native pears grow in abundance, though they are not exactly nice to eat, and native cherries and geebungs may be obtained here and there.

A ride of twenty miles brings us to the top of the mountain, but for some time before this is reached glimpses of deep gullies and high, rocky cliffs are constantly being obtained. The view *par excellence* is, however, obtained about a quarter of a mile down from a spot known as the "Jump Up." Here is a projecting point, on which stands, not a ruined castle, but a tumble-down hut, neither picturesque nor pretty. From this point the view is almost indescribable. Far below lies the valley, shut in by cliffs rising from 1000 to nearly 2000 feet high. Looking in one direction, the spectator can see about twenty miles along the valley, hardly two miles wide in any place; on either side are rugged precipices, projecting peaks, wooded hills; down below cleared patches and cultivated fields break the monotony of trees; and through all, winding along like a huge silver serpent, flows the Wollondilly River, which just at this point is joined by the waters of the Nattai. Looking in the other direction, the view extends about seven miles down the valley, with similar scenery, and then far away across wooded hills and mountain tops. There is a tolerably good road, though steep, to the foot of the mountain, which is about two miles from the top—but let me strongly advise the visitor not to descend if at all stout, or short-winded; it is not hard to get down, but it is dreadfully hard to get up again, especially on a hot day—I speak feelingly, because I speak from experience.

The foot of the mountain does not end our journey; eight miles have yet to be traversed, and the river has twice to be forded before our destination is reached, and the road all the way lies between high cliffs and precipitous rocks, the same, yet constantly varied. The chief products of the valley are corn, pigs and eggs, though butter and cheese are produced in considerable quantities, and in some parts large numbers of cattle and a few sheep are kept. Divine service in connection with the Church of England is held once a month; on Saturday, at Lagoon Flat, situated just at the junction of the Cox and Wollondilly rivers; and on the following Sunday about a mile from the foot of the mountain. The Saturday service is attended by about twenty-five people; and read this and be ashamed, oh dwellers in Sydney, who call a few hundred yards too far to walk to Church—read this and take example, oh dwellers in country districts! There are women and children who rather than miss a service will walk six or seven miles to Church and back again the same distance, over rough mountain paths, with here and there a stretch of smooth, slippery lapstones, wading through the river more than once, carrying the little children, starting for the service about 10 o'clock in the morning, and not reaching home till after dusk. There are others more fortunate, who possess saddle horses, who come, *three persons riding on one horse*, the mother carrying a baby in her arms, and a small boy riding behind; or the father carrying a good big girl on the front of the saddle, with another boy behind him on a sack thrown over the horse. And these people, when they reach home, have the pigs to feed, the cows to bring in, or the calves to attend to.

The Sunday service is attended by about the same number, in a building used as a provisional school. It is not exactly well finished off; when first I saw it I asked, in the innocence of my heart, "Why don't they roof in this end of the building?" My companion replied, "Why that's the chimney!" But there is one point in which our country building has an advantage over many of the Sydney churches—it is thoroughly ventilated; in fact, on a windy day the ventilation is too thorough. But what does it matter; the rough shanty may be as truly the "house of God" and "the gate of heaven" as the grand cathedral, and prayers and praises as surely reach the throne of the Most High from the one as from the other—and that is the one point of real importance.

Services ended, the ascent of the mountain begins, and seven miles from the top another congregation of about 80 persons is found assembled in a private house, with perhaps a baptism after the service.

Thirteen or fourteen miles have yet to be travelled, and the good horse, with his head towards home, canters merrily along. Picton is reached just in time for a wash and a cup of tea before the evening service begins, and the "Burrangor trip" is ended.

F. E.

* CORRESPONDENCE *

THE NEW PRINCIPAL OF MOORE COLLEGE.

To the Editor of the Church of England Record.

SIR,—As good reading is of so much importance in the Church Service I write to express the hope that the new Principal will teach the students to render the liturgy in a natural and reverent way. The half-monotone and fast manner in which the service was read on the day of the induction of the Principal was not approved of by very many present.

If our future pastors are to be good readers much will depend upon the example and instruction of their Principal of the college. I hope he will pay all the attention to this matter which its importance deserves.

I am,

Your obedient servant,

R. W. E.

TEMPERANCE.

To the Editor of the Church of England Record.

SIR.—Dr. Cuyler in his late address at Exeter Hall, the Bishop of London in the chair, thus remarks: "Our object is to educate the public conscience up to a certain duty. We aim at scattering the truth, at moving men's minds, changing men's lives and at bringing men's immortal souls out of the degradation and the incipient damnation of this curse, into the opportunity of seeing and finding God. Is it not high wisdom to go to the cataracts and rapids and prevent children and young men being driven into the vortex by the encouragements of fashion and example, to push them back and save them from the rapids that run below, holding as we do that rescue is a Christian, a wise and glorious work, yet that prevention is infinitely better. Better this than to stand by the side of the Niagara and to throw out a rope to draw to shore the mere ruined remnant of a man. The power of example is immense, only let there come down the mighty irresistible stream of God's truth and if they be true Englishmen it will take them up and carry them over the cataract pouring forth currents through the hearts of English fathers and mothers to the people at large." The Lord Bishop in his reply observed, "He felt sure that every one present would remember how Dr. Cuyler had impressed upon them the necessity and the duty which was incumbent upon them of agitating and educating."

Yours, &c.,

J. T. H.

ENGLISH & MAIL.

(From our own Correspondent.)

The demise of the last 'unreformed' Parliament took place in a quiet and unostentatious manner, nor were many tears shed for it. *Le roi est mort—vive le roi!* and all eyes are looking to the result of the new electoral arrangements. The Queen's speech, mild and formal, as usual, contained between the lines a mine of veiled sarcasm, wherein Lord Salisbury relates the failures and feebleness of the Government, whose epithet, by a singular circumstance, it has fallen to him to write. The troops went up the Nile—and came back again; they fought at Suakin, but nothing came of it;—a railway was laid down, and taken up again! This is the burden of the song. 'My soldiers, however, (whatever the Government did), fought bravely' and a generous tribute is rendered to the co-operation of Colonial troops in that most disastrous campaign. Peace seems however assured in that unhappy country as long as a strong Government with a policy directed affairs, and the friendship and good-will of the Porte, is being cultivated by a special mission, conducted by Sir H. Drummond Wolff. This mission is exciting the greatest curiosity all over Europe, but may, I suppose, be described sufficiently in the words I have used. One result of the English occupation has been the formation of a society for furthering Christianity in Egypt. Their project for the present is to establish in Cairo a high-class school for boys and young men of all religions, with the special object of attracting the Christians of the Coptic Church, and giving a good secular and religious education. Our sympathies must go with such a

work, although it is very doubtful if the young men indicated will have time, money, or inclination to go to school with a view to the much-despised priesthood. The Greek 'papa' is, as a rule, a mere peasant paid to mumble through the services, often keeping wine-shops and taverns; and no respectable family would like to own that one of their relations was a 'papa' or priest. The Greek church itself is an example of the great mistake made in having set services for every occasion. Their number is legion, their value zero; and it is as well to keep this 'horrid example' before your eyes at present, when a strong tendency shows itself to demand from Bishops, who are quite ready to indite feeble little services for all kinds of occasions. That is not the kind of liberty Churchmen are seeking just now: rather let us keep what we have got unsullied.

The new Bishop of Salisbury was quite a surprise. The *Guardian* expresses its surprise at the passing over of what it terms the foremost English Churchman, but most English Churchmen are probably thankful that the danger of his elevation to the bench is past. The claims of these men are intolerable and as Bishops if only they dared to carry out in practice what they preach in theory they could not be endured for a day. It is surely bad enough to have one Bishop the successor of a good Protestant (the late Bishop Wordsworth) posing in a mitre, and another (him of Southwell) going in procession round the church and being "censed" at the "altar" in the course of "high mass." The new bishop is a son of the late Bishop of Lincoln, and is only known as a scholar and theological professor at Oxford. He has no pastoral experience and little knowledge of men, and is probably a compromise; but he is well spoken of by those who know him. He is said to have a great contempt for the policy of expediency, which means, I suppose, that he is as stiff-backed as his father before him. Another less distinguished imitator of Brummagem-Roman forms, the Rector of Saham Tony, has been excommunicating one of his farmers for non-attendance at church. The joke derives additional point from the fact that by law the excommunication can only be pronounced by a certain specified ecclesiastical court; so that the Rector had not even his technicalities right. The excommunication has been withdrawn, as we may suppose, to the great relief of the soul of the recalcitrant farmer.

All those who are interested in the Melanesian Mission will heartily congratulate the Bishop on his union with Miss Mort. She will be an admirable consort for the island bishop, and has this great advantage—that she knows so exactly the kind of life he must lead. Her connections with Australia will also be of great benefit to the mission, which must and ought, in the immediate future, to look to Australia for its entire maintenance. The close connection of the leading families in Australia with her churches is much to be desired, and will be much strengthened by such unions as this. The Church needs the very best blood of her children, as shown in the energy, perseverance, and uprightness, which have placed the Mort's in the front rank of their countrymen.

A remarkable document on the government of Ireland has been communicated to the *Times* by Mr. Clifford Lloyd, the police magistrate, who made himself so obnoxious to the Irish by his activity in suppressing disloyalty. His remedy is very sweeping. He would establish county self-government, sweep away the Lord-Lieutenant and the whole of the Irish bureaucracy, and strongly advise a royal residence of some months by one of the Princes. This, he argues, would go far to make Ireland what it has never been—an integral part of the United Kingdom, not a dependency governed by Viceroy, the nominee of an English political party. For this Mr. Lloyd has been censured by Lord Carnarvon; but it is probable that this is the view taken by at least some members of the present Cabinet. Mr. Parnell, however, has openly declared that the sole aim of the Irish party is a separate Parliament, and that they will be satisfied with no other concession whatever, the immediate consequence of which would be the imposition of a tariff hostile to England. One reason why so little real attention is paid to the Irish party is that no Englishman can bring himself to realise the possibility of such a state of things as the reversal of the Union. When, however (if ever) the nation has to face it, the result will be a rude surprise to anyone sanguine enough to anticipate the possibility of such a concession being granted, even at the cost of a request of the sister island.

Prince Bismarck seems to have caught a Tartar in his latest efforts to gain colonies. After reducing the Sultan of Zanibar to terms by drawing a row of warships across his palace windows, he proceeded to lay hands on some of the Caroline Islands. These have always been claimed by Spain, and the Heraldoes were furious at the insult. The excitement threatened seriously to disturb the understanding which the Chancellor has been cultivating with France's southern neighbour since King Alfonso was insulted by the Parisians; and probably an amende will be made unless as some believe the astute statesman is preparing to spring elsewhere. The Emperors of Germany and Austria met in a simple and unofficial way with extraordinary cordiality; and now the Emperors of Austria and Russia are together at

Kremsier in Moravia. The state ceremonial which prevails there however is clearly intended to show that no great cordiality exists. Russia perforce must look on as Austria drawing in the Slave countries which she coveted, since Germany will it, and Austria and Germany act at present as one state.

The harvest is now in full swing and bids fair to be above the average. The summer has been a memorable one for its beauty and warmth, inferior to none.

August 28, 1885.

THE CHURCH ARMY.—The annual meeting of the Church Army was held on 11th June. The Rev. W. Carlie (hon. secretary) stated that the number of working-men officers wholly engaged in the Army's work now amounted to 49. During the year 30,000 meetings had been held, indoors and outdoors, attended by more than 3,000,000 persons. Upwards of 8000 adult converts had been confirmed; upwards of 1000 were waiting to be confirmed; the Communicant members exceed 500. About £3000 had been subscribed locally, and the total receipts amounted to £5564. The Bishop of Durham took the chair, and the Army is under the patronage of the Bishops of Durham, Oxford, Carlisle, Chester, Rochester, Manchester, Ripon, Llandaff, Truro, Liverpool, Newcastle, Southwell, and Sodor and Man. The following Friday a contingent of the Army, headed by Mr. Carlie, visited the Archbishop of Canterbury at Lambeth, and received a kindly welcome. Subsequently the party was taken over the library and other places of interest by the Archbishop's chaplain, the Rev. Mr. Fowler.

THE SALVATION ARMY.—The annual meeting of the Salvation Army was held in Exeter Hall on 1st June. Mr. Booth delivered an address on the rise and progress of the movement. He said that the colors of the "Army" were now flying in seventeen countries. The number of *corps* is 1050. There are 2650 paid officers. The *corps* in villages affiliated to larger *corps* are 662. The publications number 19, with a circulation of about 600,000 per week. Into towns and villages with a population of less than 10,000 they are sending a "cavalry *corps*." Into every county they proposed to send a *caravan*, which would be a sort of "Salvation Show." They are contemplating China as a field of labor, and are proposing to start a "Salvation Navy." We learn, also, that a *corps* of "Salvation Life-guards" had started on an expedition through Kent, and had as far as Woolwich. The line of route is said to consist of saved "drunkards, liars, thieves, infidels, poschers, parsons, blackies, sailors, and sailors." From Australia Mr. Booth said that his son had written, stating "that the Prime Minister of Victoria, with some other members of the Cabinet, were so delighted and gratified with the results of the Army's work in that colony, that they intended to ask Parliament for a grant of £1000 towards fitting up the Army's new home for the rescue of fallen women. The Prime Minister had gone further—he had promised to try and persuade the Government to make the Army a permanent grant, and that if the Government would not acquiesce, he would be one ten to raise the money out of their own pockets."

THE MISSION FIELD.

NOTES OF A RECENT VISIT TO INDIA.

By A. M. Cameron, Member of the Society of Biblical Archaeology, London; and one of the Original members of the Himalayan Club of North India.

(Continued.)

A boon, indeed, would the day of rest be for India! I speak here of the Seventh-Day rest ordained for humanity in general, and not of the Lord's Day of Christians—the day of "joy and holy gladness," of the resurrection life, and the foretaste of heaven, which our Atoning, Redeeming and Risen Lord has incorporated into it. This, the Christian's Sunday, cannot be imposed or given by any human power or enactment. "Spiritual things," as they "are spiritually discerned," must be given from above by "the Lord the Spirit," even as the beloved disciple and aged Apostle was in the Spirit on the Lord's Day. But it is for the Sabbath ordained for humanity by our Maker, and given to man at the beginning as his much-needed inheritance, and doubtless as "a germinant prophecy," that I wish the toiling and unhappy millions—hundreds of millions—of India to obtain. This boon is for all men and nations. Of this there is sufficient proof both from the Bible and from independent, historical, and archaeological sources.

The Assyrian and Babylonian tablets which have been unearthed of late years tell of times two thousand years before Christ; these tablets give heathen testimony quite independent of the Bible. They give strange and wonderful confirmation to events mentioned in the Bible; and, it may not be generally

known, that in them we have entirely independent and positive testimony, that a Sabbath was observed long before the giving of the law. The following is from Smith's and Sayce's Chaldean Account of Genesis, page 308:—"The Sabbath also, which occurred on the 7th, 14th, 19th, 21st, and 28th days of the lunar month, was rigorously observed by them. They called it "a day of completion of labors," or "a day unlawful to work upon," and a sort of Saints' calendar for the month of the intercalary Elul says that upon it the shepherd of many peoples may not eat the flesh of birds (?) or cooked fruits. The garments of his body he must not change. White robes he may not put on. Sacrifice he may not offer. The king in his chariot may not ride. He may not legislate in royal fashion. A place of garrison the general by word of mouth may not appoint. Medicine for the sickness of the body one may not apply. The very word *Sabbatu*, or Sabbath, was used by the Assyrians, and a bilingual tablet explains it as a 'day of rest for the heart.'"

Even the heavens, in the phases of the moon, with concurrent phenomena on earth and in our physical constitutions, tell something of this—more probably than we, in our present state of knowledge, can grasp at or understand. In every way would this Seventh-Day Rest advance the moral, social, and material interests of this people who toil on from the moment they can work to when they drop into their graves, with only heavy orgies occurring between at irregular intervals, which, instead of furnishing recuperative force, or gentle renewed natural and healthy stimulus, only serve to make more heavy the pains and sadness, and more brief their very short span of life. But can such an enactment be made by the British Government? The day is already held in reverence by all Hindus. The name *Ravivar* in the Sanscrit literally means Day of Light or Sunday. But this is not enough. The people of India will have to impose it on themselves in a free Indian Supreme Parliament, and it can only operate as a permissive enactment, owing to the very poor, who live from hand to mouth. Till then—and Earl Dufferin has an exceptional time and opportunity, and even call to bring about such a Supreme Parliament, with local Assemblies or Councils for the various subordinate Governments—we must wait for the peace of the Sabbath Rest to spread its hallowed calm over this fevered and unhappy, great and ancient, land.

(To be Continued.)

MISSION TO ASIATICS IN LONDON.

These dark-skinned specimens of the human race from various parts of the world, who as lascars visit our shores, find themselves from time to time in London, in the midst of a vast population, with very few of whom they are able to converse. Not unfrequently they are in trouble, and the Society's Missionary, if not their only friend, seems to be the honoured individual to whom they primarily look, whether in hospitals or law courts, to interpret their needs and to advocate their cause. We feel sure the following report will be read with much interest.

"Africa and the East have attracted much serious and anxious attention during the past year. New enterprises are endeavouring to open up the mysteries of the Congo, and bring its millions within the reach of the Christian faith. The land of the Pharaohs, for the first time in the annals of England, is invaded by British troops, and the terrible desert waste which has hitherto been sacred to the restless Arab has been trodden by the Black Watch. Central Africa is left to the enterprise of the Arab slave-hunter and the Christian Missionary—two forces naturally hostile to each other. But we are happy to think that the inhuman traffic of the slave-hunter, established by the sanction of centuries, under the patronage of native princes, and till 1878 encouraged by the Sultan of Zanzibar, has received a serious wound—we hope a mortal one—by the energetic Christian efforts being made on the shores of the Nyassa, the Nyanza, and Tanganyika.

"The Hova Christians must not be forgotten in the hour of severe trial which has come upon them. God is watching over His Hova children, and in His mysterious providence will no doubt bring good out of evil.

"China, too, writhes under inflictions from the same source, and the irritability excited thereby is naturally felt by all Europeans, and by none more than by the Christian teacher.

"The world longs for the reign of the Prince of Peace, when the lamb shall no longer fear the lion, and the rusty sword shall be abandoned for the plough. The Church may well repeat the silent prayer, 'Even so, Come Lord Jesus.'

"Our work in London for the spiritual welfare of our numerous African and Asiatic visitors has preserved all its usual features. Some of these features have been intensified by passing events, and some new elements have attracted notice. This year the Hindu element has very considerably increased, and has necessitated a closer attention to my neglected Hindi and the claims of the Avatar known as Rām. My pleasure was excited by almost the first question I put to these men. 'Do you worship God?' I asked, using the Mussulmani term *Khuda* for God. 'No,' was the reply, 'we worship Paramesh-

war.' This is a Hindu term, meaning nearly the same thing, but it was a note of admonition to me that I must reconsider my entire nomenclature to be of use to this important influx from India.

"A small crew of seven men from the *Cocos* came to London, the only specimens of this race we have seen. Their language must be allied to the Malay, for we conversed, though imperfectly, in that tongue; enough to know that they were heathens who had heard of Mohammed, but not of Jesus. Some Abyssinians have also come under our notice and teaching, and one Kurd, the first we have seen.

"That which has given me most anxiety is the insult and abuse to which these African and Asiatic visitors are exposed, whenever they come on shore, from the roughs of East London. It is occasioned by the impression that foreigners are doing the work which English labourers would do in their absence. But whatever the features of the work may have been, I have endeavoured to make them all opportunities for telling of a Saviour's love.

"The work has been continued on board ship, where most of the work is found. Almost any day 500 men may be visited within the limit of a mile, and an audience may be gathered of from ten to fifty men at any hour the men are not engaged at their work.

"The hospitals, too, have presented an interested sphere of labour. The opium-smoking rooms have been visited, and the prisons sometimes; but the men who have visited the Asiatic Rest have given us the most reason to rejoice.

"All our docks, excepting the Commercial Docks, have been occupied by ships named by lascars. The larger steam-ships belonging to the P. and O. Company, the British India, and the Duca line, are manned by crews of sixty and sometimes 120 men, and are visited in the Royal Albert Dock. The clan line is visited in the West India Dock. These ships are generally reserved for Sabbath morning visitation, as there is a possibility of attending Divine service after the visit. Sailing-ships with smaller crews are visited in the East India Docks, the Millwall Docks, and the London Docks. Thus the work affords a range of visitation from the Tower to beyond Woolwich. On board these the Singalese has listened with pleasure to the Word of Life from which the bigoted Xavierite has turned away in contempt, preferring his Ave Marias and material cross to the sacrifice of Him who died thereon. The Afghans, so many of whom have not heard of the sacrifice at all, have listened to an atonement effected by their prophet Jesu, for which Mohammed gives Him no credit, and the more hostile natives of Bombay have again urged their old objections which have been answered a hundred times. Topasses, who are the scavengers of the ship, continue to lend a listening ear. The many Hindus we have visited have not been less approachable. They have offered no opposition to the truth, and have very little to say in favour of their own worship beyond custom and parental influence. Last, but not least, the Swahilis, as we call them, from the fact that that language has become their vernacular, for they all trace their origin to the slave-hunting grounds lying between the Nyassa in the south, and the Victoria Nyanza on the equator. Here is my district for which during so many years of service I have endeavoured to qualify myself, and I have never yet felt the remotest wish to resign it. 'Why do you not come to the Rajah when he sends for you?' said the messenger from the Hindu Rajah of Katiawur. I had seen his Highness, given him a Testament, and told him of the Saviour. His kind letter acknowledging my visits is before me; but he wanted me to resign the service of the Rajah whom I serve, or, rather, who has served me so well, to lionise him in London, with the uncertain hope of coming glory in India. 'Tell his Highness,' I replied, 'that I am in the service of the Lion of the tribe of Judah, Prince Emmanuel, and I am engaged for life, and the coming glory is certain.' He left me, thinking me very foolish, but he did not know the attractions of the service of the King of kings.—*London City Mission Magazine*.

✱FOR THE YOUNG✱

CONVERSION EXEMPLIFIED.

An Authentic Letter from an American Lawyer to his Brother.

You know that for many years I had been an unbeliever and a follower of strange gods, a lover of this world and its vanities. Although not what the world calls a bad man, I was a self-righteous one, who thought I had a religion of my own better than the Bible. I did not believe in the devil or hell, except allegorically. I believed that God was bound, as he created man, to save him. I knew I did not serve Him, knew Him not personally, had not communion with Him, obeyed his laws only just so far as it pleased myself and my own understanding of them. I did not believe in the entire Divinity of Christ, and thought all such believers were idolaters; and I would not believe in the Triune God unless I could understand how He was such.

One evening, Theodore my little boy lying on the bed, partly undressed. My wife and I were seated by the fire. She had been telling me that he had not been a good boy that day, and what he had been doing, and "I reproved him for it."

All was quiet, when suddenly he broke out in a loud crying and sobbing, which surprised us. I went to him, and asked him what was the matter. "I don't want it there, father—I don't want it there!" "What my child—what is it?" "Why, father, I don't want the angels to write down in God's book all the bad I've done to-day. I don't want it there; I wish He would wipe it out;" and his distress was greatly increased.

What could I do? I did not believe yet I had been taught the way. I had to console him, and so I said: "Well, you need not cry, you can have it all wiped out in a minute, if you want." "How, father, how?" "Why get down on your knees, and ask God for Christ's sake to wipe it out, and he will do it."

I did not have to speak twice; he jumped off his bed, saying, "Father, won't you come and help me?" Now came the trial: the boy's distress was so great, and he pleaded so earnestly, that the big man, who had never bowed down to God in spirit and in truth, got down on his knees alongside that dear boy, and asked God to wipe out his sins, and perhaps, although my lips did not speak it, "I included my own sins, too." We then got up, and he lay down on the bed again; and in a few moments he said: "Father, are you sure it's all wiped out?" Oh! how the acknowledgment grated through my unbelieving heart as the words came to my lips, "Why, yes, my dear son, the Bible says so; if you ask God from your heart for Christ's sake to do it, and if you are really sorry for what you have done." A smile of pleasure passed over his face as he quietly asked: "What did the angels wipe it out with, with a sponge?" Again was my soul stirred within me, as I answered, "No, with the precious blood of Christ!"

The fountain had at last burst forth. It could not be checked; and my cold heart was melted within me, and I felt like a poor, guilty, ignorant sinner, and turning away, said: "My dear wife, we must first find God, if we want to show Him to our children; we cannot show them the way unless we know it ourselves." After a little time the boy came from the bed, and leaning on my knee, turned up his face to me and said: "Father, are you and mother sinners?" "Yes, my son, we are." "Why," said he, "Have you not a Saviour? Don't you owe God? Why are you sinners?" I answered as best I could; and in the silent hour of the night I bent in prayer o'er the dear boy and prayed: "Lord, I believe; help Thou my unbelief."

THE UNION OF CHRISTENDOM.

(Communicated.)

The growth of secularism, or practical as well as professed infidelity, has been so marked of late years, that a great many thinkers at home seem to consider that the reunion of Christendom is necessary to counter-balance and restrain the evils which are likely to overspread the world in the event of a loss of the principles which underlie the Christian Church. Among these thinkers we may name Archbishop Benson, of Canterbury, Archbishop Plunkett, of Dublin, Bishop Harold Browne, of Winchester, the Bishop of Lincoln, Dean Church, and Canons Liddon, Farrar, Venables and Meyrick. We may add to these eminent names that of our Primate, whose efforts have been unceasing, both in precept and practice, in this direction. His speech at the opening of the new buildings of the Young Men's Christian Association, which we reproduced in a late issue, lays down a line of practical and spiritual unity which it would be well for all the Evangelical denominations to follow. His address, too, at the opening of the Eight Days' Mission at Paramatta on the words "And I, if I be lifted up, will draw all men unto me," it was said, might have been preached in any church that acknowledged the Divinity and Atonement of Christ. At home it is stated that there is no difficulty which may not be got over in a way suggested by Dr. Dollinger, in effecting a union between the Greek and Armenian Churches on the one hand and the Anglican Church on the other. The doctrines are almost identical, though the outward forms are so different. The "filioque" in the creed of the Latin Churches has hitherto been the chief obstacle to union with the Greek. When opposing theologians discuss this mysterious subject—confessedly infinite in its relations, and beyond the capacity of finite minds—they lose themselves inevitably in a cloud of metaphysical subtleties. But union between the Greek and Anglican Churches on the one hand and the Roman on the other is impossible without the abandonment by the latter of the dogmas of Infallibility and the Immaculate Conception. Nonconformists are separated from the Anglican Church chiefly by the absence of episcopacy. Members of the Presbyterian, Methodist, Congregational and Baptist sections are willing to adopt episcopal government for the sake of union, as a matter of expediency, though not of divine appointment. But if any union is to come to pass, it will be by a series of preliminary measures of policy as well as

Christian courtesy on the part of the Church of England. We can only generally indicate some of them here; such are: the free interchange of pulpits, the invitation of the heads of other denominations to give their presence at important Church meetings, &c. But who is the Bishop who will here rise over circumstances and conquer them, beating out a hallowed path? The principles of lay rule, not congregationalism, which so strongly opposes episcopacy may be left to further enlightenment when mutual asperities are softened down, and each party can see better into the Church order, practical wisdom which govern others.

We have referred to union with the Roman Church being impossible while certain dogmas are held by that Church. These dogmas were the creation of the Roman Church; and if that Church can add, it can also take away what has been added—if it can make, it can also unmake. Neither Anglican nor Nonconformist but must wish that old and vast Church to "repent" and do its "first works." The practical way to show that is by exhibiting union first among ourselves. At this moment, there is a crisis in ecclesiastical affairs in Europe, and the papal power may well look to what may be coming ahead, and alter the error of its ways, only to inveigh against evils in others, will do no good, in spite of Pere Hyacinthe Loyson's magnificent oration and brave remonstrance at the Cirque d'Hiver, in presence of an enormous crowd of all classes and nationalities, the cross on the Pantheon has been taken down, and the secularisation of the church of St. Genevieve, the patron saint of Paris, is complete. The tricolor has been hoisted in its stead, amid shouts of blasphemy as horrible as any that characterised the outburst of atheism in 1789. Nevertheless the conferences of the Pere Loyson, which have lately been delivered in some of the chief cities of France, mark an epoch in the history of the national Church. Such eloquence has rarely been heard and has never been surpassed within the memory of living man. The great orator's object is to restore the liberties of the old Gallican Church and supersede the Ultramontanism which, by its persevering adherence to the dogma of Infallibility, is forcing even the masses into the open avowal of unbelief. There can be no longer a doubt that there are in the national Church of France many priests and some bishops who sympathise with the movement in favour of Reformation, which is being carried on in the face of obloquy, misrepresentation, ridicule, and the *res angustæ domi*, by the fearless Pere and his little phalanx of Old Catholics. Their views are the same as those of Bishop Reinkens, Bishop Herzog, and the ecclesiastical historiographer Dollinger. What the English Reformers did for the Church of England in the sixteenth century, these men and their adherents desire to do now for the national churches of the European Continent. Similar efforts are being made under most trying circumstances in Italy and Spain—even in Rome itself, under the very shadow of the Vatican. It is widely felt that when men are required to believe the incredible—the demonstrably absurd—they generally end by believing nothing. Dogmas contrary to reason cannot be true, and cannot be permanently maintained by mere authority. "Roman infallibility affects to govern Christendom and to ignore the autonomy of the National Churches. This tyranny cannot last much longer. The people are gradually coming to see that it is a usurpation. What took place in England 350 years ago will take place before long in France, Spain and Germany; and the yoke of the Jesuits, who really govern the infallible occupant of the Holy See, will be thrown off by the Italian Church itself, as a preliminary to the modification of dogma." Such is the opinion of a far-sighted thinker on the Continent.

In concluding these too brief remarks on the union of Christendom, we cannot help observing that Evangelical principles alone offer the point of union to all believers of any denomination whatsoever. To the "new creature in Christ Jesus"—the soul born anew—neither episcopacy nor presbytery is a matter of absorbing moment. The "love of Christ" rules, in the individual and towards all, and throws other things into their proper places, and thus prevents them from assuming undue and injurious prominence. At the same time, evangelical principles—admitted equally by every church acknowledging the Divinity and Atonement of Christ—alone offer the stable foundations of any true reunion. In the vision of the New Jerusalem by the inspired Apostle, the work of Christ on earth was described in the words "washed us in His blood," not "fed and nourished us in this or that 'Church.'" Unless we are "washed," then, and been "born again," it is vain and useless for us—learned, brilliant and eloquent, as we may be—to look for any union except one merely nominal, or the blessing of the "Father of our Lord Jesus Christ" on it.

A. M. C.

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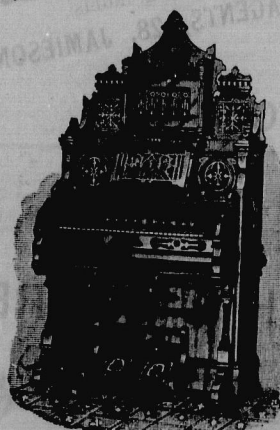
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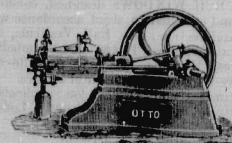
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THE

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We beg to remind our constituents that all subscriptions received by the Manager are acknowledged at the end of the reading matter in the first issue of each month.

We shall be glad to hear from all subscribers in arrears.

THE DISESTABLISHMENT QUESTION IN ENGLAND.

It is evident from the public prints that one of the leading thoughts in prospect of the election of the new Parliament in the Mother Country is, whether the Church is to be disestablished or not. And both those who desire and those who dread such an event have buckled on their armour for the conflict—if it should come. MR. GLADSTONE is guarded in his utterances, and says that he does not think the Public mind is prepared for such a change at present. Others of the liberal party are not so guarded, and do not hesitate to avow their preference for it. And we know how zealous the Liberationists have been for years past in their endeavours to bring about such a result. The most exaggerated and absolutely false statements have been sown broad-cast by them as to the wealth of the Church, the injustice of such an Establishment, the advantages which would result from its overthrow, and so on. How far these efforts have been counteracted by the Defence Society remains to be seen. But from returns which have been gathered from various quarters there is reason to fear that a large majority of those, who will form the members of the new Parliament, will be favourable to disestablishment, when the Government of the day shall have made up its mind to bring down England and Scotland in this respect to a level with Ireland.

Should that state of things arise, to what will it be attributable? We fear that, if the truth be told, it will be in no small degree due to the internal dissensions of the Church herself. And no small blame will lie at the door of those who have produced and intensified those dissensions, by their wilful and obstinate perseverance in practices to which a large portion of the nation are steadfastly opposed.

There are those within the Church who for very different reasons wish her to be disestablished, though we are persuaded they are but a small minority. One party imagines that by disestablishment its power to carry out its own principles will be increased. Another party on the contrary hopes that, by such a measure, a stop will be put to the growth of the principles which the other party maintains to be essential to the Church's well being. The one hopes for more liberty to develop itself; the other hopes that error will receive a powerful check and be restrained.

Both probably are wrong. Both take a short-sighted and narrow view of a great question; and we think would fail in their objects.

But supposing that they should succeed, have they considered at what a tremendous cost they would have gained their wishes? The spoliation of the revenues of the Church obtained from endowments bestowed by private beneficence through past ages; the withdrawal of religious ordinances and means of grace from hundreds or even thousands of poor parishes in country districts; the abandonment of the voluntary schools in which by far the largest number of the children of the kingdom are now receiving an education which combines the religious and secular elements; and the removal from those parishes of those who are now looked to in every time of need by the poor as their friends and counsellors, their helpers and comforters in sorrow and distress—the Clergy and their families. All these things would happen, and the sufferers would be those who could provide for themselves no remedy, when they found the plight into which they had fallen. And what a paralysing would ensue of all foreign missionary effort! We know it is imagined that voluntary liberality would be evoked to such an extent as to prevent much of these evils. But this may be well doubted. It is very unlikely.

But what have we to do with the matter? Can we not leave England and the English Church to take care of themselves, and mind our own business. But ought we? Are we not the daughter of that noble mother? And when she may possibly have to suffer so vast an injury, ought we not to sympathize with her, and to pray that she may be delivered from the calamity with which she is threatened? Is there not however a lesson for ourselves? Should we not learn that if we would make our Church strong in Australia, we should aim at greater unity and harmony amongst ourselves, at avoiding everything which tends to cause division, at cultivating in our congregations a spirit of confidence and assurance that we stand fast in the good old path of the Reformation? We are engaged in laying the foundations of the Church in a new country, and building it up when they have been already laid. It is not easy work. There are many difficulties. But we shall succeed if we are united: if it is seen that we are one in faith and practice, and are carrying out those great principles which have made the Church what she is—a Light, a Power, and a Blessing in the midst of the nations.

A COMMON MISTAKE CORRECTED.

It has been frequently asserted, and it is believed by many because it is asserted, that the neglect of Churches and a slovenliness in the manner of celebrating Divine Worship, was a characteristic of the Evangelical party which arose in the Church in the 18th century. The charge however is utterly false if tested by history. Take a few facts, Archbishop Secker in 1750 thus describes the Churches of that time. "Some have, I fear, scarcely been kept in necessary present