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Declared at Sydney this 24th day of July, 1882 before me.

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THE

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BISHOPS FOR AUSTRALIA.

Some words in a reply, which we reprinted at the time, made by the Bishop of Bathurst, to an address of his clergy, offer materials of serious thought regarding the Australian Episcopate, and the future of the Church in this land. Bishop Marsden stated that he was the first native of Australia who had been appointed to the office of bishop. We are not aware that others of the Australian clergy, whether native or not, have been so honored. We have seen it stated that Canon Allwood once received the offer of a bishopric, and it is just possible that others may also have been thus similarly situated, but they do not affect the matter we wish to notice. At any rate, the fashion has, of late specially been setting in of getting bishops—not to state even clergy for certain appointments—out from England, instead of selecting them here. It cannot be denied that we have a wide and varied ground to select from, for there must be more than a thousand clergy in the different Australasian Colonies. The material is for the most part the same as that obtainable in England, men from English Universities and Colleges. It must also be presumed that this material on the spot is more experienced in Colonial ways and things than men fresh from a country or city parish at home. That among so many as a thousand men there should be some few here and there who may be specially fitted by the gifts and graces of the Holy Spirit to perform the duties of a bishop, may also be considered as extremely likely. In the plan pursued at present we first of all dishonour ourselves and cast a reflection on the whole body of the Australian clergy, as if it could not furnish one man fit to be made a bishop; and secondly, we throw the selection on to the same authorities at home year after year, who, instead of following the broad lines carried out there by the State of raising men of all shades of opinion to the government of the Church, select only from a certain narrowed and restricted class. Let us proceed to improve on the past,—to honour ourselves,—our own clergy here; and it will be found that we shall deserve that honour. The tone of the clergy will be infinitely raised; and so will the Church itself in Australia. In England the poorest curate may look forward to occupying the Primatial See of Canterbury. Why should not the poorest curate in Australia look to becoming a bishop, even if the Primacy of Australia be beyond his uttermost legitimate hopes? Is it any wonder when we ourselves treat our clergy as thus unworthy, that at home they should think so little of them as to deem them unfit to occupy home pulpits? The worship of "home" men and things might be carried too far, even to injury to ourselves, and certainly should not be encouraged both to our disgrace and detriment. We have, and we speak within the mark, men among our clergy, of other colonies as well as

this, whose path is bright with the light of heaven; who have the capacity to govern, and are not wanting in a knowledge of the world and the world's ways; and whose mere intellectual attainments are quite in advance of even several Bishops.

THE MILK QUESTION.

We were not out when we noticed in our last the defect of the Health Bill in the matter of making special provision for the punishment of those who supply milk adulterated with water. We state this even after carefully studying the Hon. Mr. Dalley's words, who moved the Bill, and spoke at length on the milk question. In the Bill itself there is not one special and definite provision against this flagrant breach of morality—in plain words of dishonesty—which is so detrimental to the health of the community in general, both young and old. Such provisions as there are may be easily evaded in law. And the provisions of the Bill are not improved by Mr. Dalley's words even on his showing that outbreaks of enteric fevers have occurred "where impoverished milk had been diluted with bad water." If "diluted"—why not use the word "adulterated"?—milk is allowed at all, there are all the elements of fraud, and epidemic disease, and the counteraction of all the other wholesome provisions of the Bill. A milkman is not a chemical analyst so as to know good from bad water; and besides, water that is good to-day may be tainted a fortnight later. The fraud, too, that is encouraged is most unwholesome in its public effect. The public pay for pure milk, and would prefer to mix the water for themselves. It is not surprising therefore that the Manager of the Fresh Food and Ice Company, Mr. Pateson, has been lately lecturing on the flagrant and death spreading practice of watering milk; nor that Dr. Tarrant, a member of the House, hopes to bring in a special Bill to put a definite stop to a great evil, and which can so easily be put down. The Health Bill grossly fails in this respect. In Victoria they do differently is this as in other things as we showed lately. A milkman has been fined £20 in Melbourne for selling milk mixed with water. It is not stated whether it was "good" or "bad" water; or that the milkman had an analyst's certificate to the effect that the water was "pure," &c. Evidently the crime lay in the mixing—the "adulteration"—as it ought to be. In Paris they have a most summary way of dealing justice on offending milkmen, and no process of court is requisite.

ROME OR AUSTRALIA.

It ought to be the desire of all who seek the welfare of this country that those who settle in it should leave the bitterness of old world feuds behind them and fuse their diverse nationalities into one distinctively Australian.

But this seems an impossible feat to the over-zealous partisans of the Romish Church. They seem to glory

in the shame of being aliens in the land in which they live. They are less loyal to it than to the aged priest who would fain be king of Rome whether the Romans like it or not. Hence they trouble the land of their adoption. What but a crop of bitterness could the Rev. Mr. Collingridge expect from such sowing as an attack upon the Italian people for seizing at the first opportunity their ancient city of Rome. We would not speak unkindly of the dead nor wound the feelings of the living, but still the question arises, what business had the brother on the field in which he fell? Why should he and his comrades try to hinder the patriotic Italians from entering their own Metropolis. All candid persons must acknowledge that Italy without Rome was Italy maimed, a kingdom grievously incomplete. And over against the righteous claims of a united people we have set the gift of Constantine to the bishop of his day. Truly he is a simple person who considers such a transaction, by which large masses of people change owners by the arbitrary transfer of an emperor, a sufficient reason against the rising of a nation in reassertion of its ancient rights, and crowning the national edifice with its proper and historical capital city. In the interests of humanity we say the revolution that took Rome from under the temporal rule of the Popes was an event for which God may be thanked. Under their sway it was perhaps one of the worst governed cities in the world. If they had shewn themselves more capable, or more desirous of ruling justly, the task of Garibaldi and his patriots would have been harder. As it was, they succeeded, and Rome and all Italy are stronger, purer, and happier for their work. Doubtless our Italian fellow-citizens who celebrated with Southern enthusiasm the memorable entry into Rome in September, 1870, know this well, and can therefore afford a magnanimous forgiveness to the lecturer who thinks the Popedom better worth preserving than either Italy or Australia.

* CHURCH NEWS. *

SYDNEY.

Diocesan.

We are informed that the usual monthly evening Communion at the Cathedral was omitted on Sunday last.

The Rev. A. C. Maitland has left Sydney on his return to the Delhi Mission in India.

ORDINATION.—On Sunday morning last, at the eleven o'clock service, the Primate held an ordination in St. Andrew's Cathedral, when the Rev. John Morgan, of Parrish and St. Mary's, was ordained priest, and Mr. F. Tracey, B.A., Exeter College, Oxford, and Mr. Gerard D'Arcy-Irvine, of Moore College, Liverpool, were admitted to the deaconate. The Bishop was assisted in the service by the Rev. Canon D'Arcy-Irvine, M.A., of Goulburn, the Rev. North Ash, M.A., of Woollahra, the Rev. A. R. Rivers, M.A., and the Bishop's chaplain, the Rev. B. Belton, M.A., who presented the candidates. The ordination sermon was preached by the Rev. G. North Ash, who took for his text 1 Cor. iv. 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." We understand that the Rev. F. Tracey has been licensed to the curacy of St. James', Sydney, and the Rev. Gerard D'Arcy-Irvine to the curacy of St. Stephen's, Newtown.

LECTURE OF CHURCH MUSIC.—At St. Andrew's Cathedral, the Rev. A. R. Rivers, M.A., Precentor, is delivering a course of three lectures on Church music. The subject is being treated throughout in an able and interesting manner.

MESSES. MOODY AND SANKEY.—The Y.M.C.A. Conference in Sydney has passed a resolution that it is desirable to invite Messrs. Moody and Sankey to visit Australia.

On Saturday, the 3rd instant, the induction will take place of the Rev. T. E. Hill, M.A., as principal of Moore College, Liverpool. Many friends of the College are expected from Sydney to be present on the occasion.

The Primate has appointed next Sunday, 4th October, as a Mission Sunday for the diocese. Many of the churches will probably devote offerings to be forwarded to the treasurer of the Board of Missions.

In the course of his pastoral his Lordship says:—To the Australian churches the first and most direct call is for Missions to the Aborigines, and to the Chinese and other immigrants; next for the Melanesian Mission, and the extension, which must soon take place, to the great island of New Guinea; beyond these, so far as our resources may allow, for help to the general missionary work of the Church of England, from which (especially through the old society for the Propagation of the Gospel) our own church has received large and liberal assistance in days gone by. It is clear that, if this duty is to be carried out on an adequate scale, it must be taken up here by the Church of England as a whole, and that our own diocese, in virtue of its larger resources and more settled condition, should claim a leading place in the work.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—We have been requested to reprint the following circular:—Proposed Days of Intercession for Sunday Schools: Sunday, October 18th, and Monday, October 19th, 1885. ["I will pour my Spirit upon thy seed, and My blessing upon thine offspring." (Isaiah xlii. 5).] To the Clergy, Superintendents, Teachers and Friends of Sunday Schools.—The committee of the Church of England Sunday School Institute, so far as it is within their province to do so, venture once again to invite the clergy, teachers and friends of Sunday-schools to unite in observing the days suggested for special intercession on behalf of Sunday-schools. The days proposed are Sunday, October 18th, and Monday, October 19th. This invitation is addressed to the Colonies, the United States and the Continent, no less than to all those in Great Britain who are willing to receive it. In the previous years during which the observance of special days for prayer and thanksgiving in reference to the important branch of Church-work carried on in Sunday-schools has been customary, the approval of the Archbishops and many of the Bishops has been freely given. The committee are glad to state that the Archbishop of Canterbury has expressed his personal interest in the movement and recommended the clergy of his own diocese to observe the days appointed. The movement has also received the support of the Archbishop of York. The committee feel that it is hardly necessary for them to refer to the need of special prayer on behalf of Sunday-schools, and of the manifest advantages which result from united and simultaneous action wherever such a practice is practicable. If missionary work and, in some dioceses, temperance work receive the recognition and prayers of the church on fixed occasions in the year, the Sunday-school, as the church's agency for carrying out the Saviour's charge, "Feed my Lambs," is anxious not to be denied a like position and benefit. The Committee while it is their obvious duty to leave the Bishops, clergy and others to make whatever arrangements may seem to them best respecting the form which the observance of such days should take, yet venture to suggest the following methods, one or more which may be found practicable. Parochial arrangements:—(1) A special celebration of the Holy Communion for the Teachers; if possible, with an address. (2) A devotional meeting for the teachers of each school on the Sunday, and on the Monday a similar meeting to which the parents of Sunday scholars and the congregation generally might be invited. (3) Sermons by the clergy, showing the importance of the Sunday-school, especially in the present day; inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men as teachers; and pointing out to the parents of scholars how they may further the teachers' efforts. In some parishes the first of the days is observed as the "Sunday-school Sunday," and a special children's service is one of the features of the proceedings. Local associations might in some places be able to arrange for a united service of Holy Communion at a central church or a combined devotional meeting with short addresses. The Primate has expressed his willingness to have the day of intercession observed in the Sydney Diocese. A sermon will be preached in the Cathedral on Sunday evening, October 18th, and a devotional meeting, specially intended for Sunday-school teachers, will be held in the Church Society's House on Monday evening, October 19th. At this meeting the Primate hopes to preside. The certificates obtained in connection with the recent teachers' examination will be given away at the close of the meeting. Mr. Lusby, of the Church of England Depot, has received some copies for sale of a special litany for use during the days of intercession.

Parochial.

CHRIST CHURCH, ENMORE.—With the sanction of the Bishop of Sydney and of the Bishop of Goulburn an exchange has just been arranged between the Rev. J. W. Johnston, M.A., incumbent of this Church, and the Rev. J. L. Taylor of St. Edmund's, Gunning. Each is to enter on the duties of his new parish on the 1st October.

The Annual Festival of the Emore Anglican Sunday School was held on the 22nd September in Norwood Park. There some 800 children assembled and spent a day which was rendered most pleasant by abundant provisions, various sports, and the kindly aid of superintendents, teachers and friends of the School. The growth of this Sunday School has encouraged and gratified all who have been working together for its welfare. The Church Society promises to fare well in this parish. The amount raised for 1884 was about £30; but from a special collection on Trinity Sunday a donation of £5, and subscriptions just collected, there has been sent to the Treasurers £65 for this year.

ST. JOHN'S, BIRCHGROVE ROAD, BALMAIN.—During the month of August a Mission was held in this Church, conducted by the Rev. A. A. MacLaren of West Maitland. Fair congregations attended each evening and there were never wanting some to receive the Holy Communion which was administered daily during the Mission. The

dinner hour addresses at Mort's Dock were highly appreciated, a few of the men declaring that they would go a long distance to hear the preacher again. Perhaps the great feature of the Mission was reverence. It was in some respects a novel sight to witness so much kneeling (many of the hymns were sung in this position) and the general demeanour of the very mixed congregation was quiet and free from excitement. The "Vernon" boys, the girls at Bloties and the Sunday School children had their share in the Missioner's efforts. Mr. MacLaren excels with young people and never fails to attract them. It is easy to speak of results, but deepening of the Spiritual Life is one which may be looked for, more of that objective religion which makes God and not self its centre.

On September 22nd a very successful Tea Meeting was held in the school-room followed by an equally successful entertainment (musical) presided over by Mr. A. Elkington.

On Sunday Evening, September 27th, the Rev. G. North Ash, M.A. preached to an attentive congregation. Since the Mission, choral services have been held twice a month in the evening. The Guild of St. John numbers upwards of 25 members and is already doing a quiet work for good. During the month of October Mrs. Perkins of Menevia House will open her grounds for a sale of work, the proceeds to be divided between the churches of St. Thomas and St. John, Balmain.

MILTON.—ULLADULLA.—On Sunday, 21st September, special services were held in the above Church, morning and evening in connection with the Church Society. The preacher being the Rev. S. S. Tovey, B.A. from Sydney. The offertories amounted to more than double those usually received. On the Monday evening following a social tea was provided in the School room, to which the workers were invited including the members of the Choir, Sunday School Teachers, Collectors, Church Wardens and other officers of the Church. About forty persons sat down to tea and after they had partaken of the good things provided, a few words were addressed to them by the Incumbent, thanking them for the ready help and sympathy at all times afforded in connection with the Church, where by they proved themselves also true fellow workers with him in the cause of Christ. The Rev. S. S. Tovey then addressed to them some very encouraging and appropriate words after which the members adjourned for a few minutes while the room was prepared for a public meeting of the parishioners generally in connection with the Church Society. About fifty persons were present. The Rev. S. S. Tovey presented in a very forcible address the nature of the Society's work, urging its continued support and complimenting those present on the zeal shewn by their auxiliary in Milton. The election of officers then followed. Short addresses were given, including a vote of thanks to the collectors and to those ladies who had provided such an excellent tea. At about 9.30 p.m. an unusually pleasant meeting terminated with the Benediction. On the following Thursday evening a Reading entitled "A Trap to Catch a Sunbeam," accompanied with appropriate singing by the Church of England Choir and illustrated by a number of beautiful photographic lantern views (life size), was given in the School of Arts, Milton. In the Forest Church, Yattavattah, on Friday, September 25th and in the Schools of Arts, Ulladulla, on Saturday, September 26th, by the Rev. Reginald Noake, B.A. The proceeds being in aid of the Church Liquidation Fund.

MOSMAN'S BAY.—An esteemed friend and correspondent informs us that a church to seat 250 is about to go up there, to be ready in three months from this. The site has been secured. Messrs. Rowe and Green give their services free for the erection.

CROYDON.—The Launceston correspondent of the *Hobart Mercury* states that the Rev. Canon Brownrigg, the incumbent of St. John's, who obtained leave of absence on account of ill-health a few months ago, has changed cures with the Rev. S. Fox of Croydon, near Sydney.

ST. SAVIOUR'S, REDFERN.—The parishioners of St. Saviour's Redfern have, we are informed, authorised the vicar, the Rev. A. G. Stoddart and the building committee to accept the contract of Mr. J. C. Harrison, for the sum of £3070, for the first portion of a Romanesque church, which is to be completed in 12 months.

ST. PETER'S, WOOLMOOLOO.—A number of the parishioners of St. Peter's, Woolmoooloo, met in the school-room last Wednesday evening for the purpose of presenting the Rev. Edward Crieford, the assistant clergyman, with an illuminated address and a purse of sovereigns, as a mark of their esteem for him, prior to his departure from the parish to take charge of the church at Jamberoo. The Rev. T. B. Tress, the incumbent, presided, and delivered a short address, in the course of which he expressed his sorrow at the rev. gentleman's departure. Dr. Crago, one of the churchwardens, then presented the rev. gentleman with the address and purse of sovereigns. Subsequently, the chairman, on behalf of Mr. Dunn, one of the parishioners, presented the Rev. E. Crieford with a silver hunting lever watch. The recipient of the favours expressed his heartfelt thanks to all for their kindness towards him. The chairman stated that as the funds were in such a low state at the present time another assistant clergyman would not be appointed. The address was the gift of Mr. J. H. Davies, one of the churchwardens.

MARRICKVILLE.—A meeting was held in the Town Hall, Marrickville, on Tuesday last, to consider the formation at Marrickville of a separate branch of the British and Foreign Bible Society, it having hitherto operated with Petersham; and this step was taken with the hearty concurrence of the branches at both Petersham and Newtown. A committee and officers for the year were appointed, and the meeting closed with a collection and the benediction.

BROUGHTON CREEK.—A harvest thanksgiving service and social meeting has been held here under the auspices of the Church of England. The church was tastefully decorated. Morning and evening services were conducted by the Rev. Joseph Best, of Nowra, and

the Rev. James Stack, of Dapto, assisted by the incumbent, the Rev. Luke Parr. The attendance was large.

GLONFIELD.—By the kindness of Mr. Hish, of Riverview, Glonfield, divine service was held in his large room on Sunday, September 13th. The incumbent of Campbelltown and Denham Court officiated. As population is increasing in this part of Denham Court parish regular services will be established.

ST. BARNABAS.—A most successful concert was given in the school-room last Monday evening. The Church choir, and a juvenile choir of about one hundred children from the Sunday School assisted by a few friends from other churches got through a long and varied programme. The audience numbered close on seven hundred persons old and young. The proceeds go towards the purchase of flags for the procession at the approaching festival and other school requisites.

ST. LUKE'S, BURWOOD.—On Wednesday evening, 23rd ult., a musical entertainment was given in the school-room conducted by some of the teachers, and the elder scholars of the Sunday School. The immediate object was to establish a branch of the Church of England Temperance Society. The resolution founding the branch, was moved by Mr. Robert Atkins, the superintendent of the Sunday School, and seconded by Mr. A. J. Riley.

BOTANY.—On Tuesday evening, 22nd instant, the first anniversary of the Rev. F. T. Trivett's appointment to the parish of Botany, was celebrated by a social evening. Mr. H. Westcott presided, Mr. Fremlin being absent. Letters from the Rev. J. A. Nolan, T. J. Curtis, J. Barnier, H. Martin, S. Fox, and J. D. Langley explained their absence. The Revs. J. N. Manning, M.A., J. H. Price, F. B. Boyce, and F. T. Trivett addressed the meeting. The incumbent, in his speech, referred to the various wants of the parish; among those mentioned being a school-house, new roof to the church, and a parsonage. Promises being made of assistance to erect a school building, it was determined to call a special meeting for that object. The chairman, on behalf of the parishioners, presented a purse of 27 guineas to the Rev. J. N. Manning (formerly incumbent), being a small memento of esteem and affection. This was suitably acknowledged.

PARRAMATTA MISSION.—The Eight Days Mission conducted at St. John's Church, Parramatta, by the Rev. J. D. Langley, was brought to a close on Sunday last, when four services were held, all of which were largely attended. The afternoon service was set apart for men and youths over 15 years of age, and drew a very large congregation. The preacher chose as his text a portion of the 13th verse of the 16th chapter of Corinthians—"Quit you like men, be strong"—and delivered a very earnest address on intemperance, lust, and gambling. In the evening the congregation was one of the largest, if not the largest that has ever assembled in the church, and great difficulty was experienced in seating the people who flocked into the edifice. Chairs had to be placed in the aisles and chancel, and the old-fashioned benches in the nave as well as the organ loft, which had been vacated by the choir since the enlargement of the church, had to be brought into requisition. The clergy who took part in the service were the Revs. Canon Gunther, A. J. O'Rielly, G. Macintosh, and J. D. Langley, mission preacher. The sermon was founded on a portion of the 3rd chapter of Genesis: "And the Lord God called unto Adam, and said unto him, Where art thou?" The exhortation was most impressive and telling, and was listened to with great attention. A thanksgiving service was held in the church in connection with the mission. Of the Rev. J. D. Langley, who has been the mission-preacher, we find the following stated in a secular journal: "Rev. J. D. Langley, incumbent of St. Philip's, Sydney, who is well known among Anglicans as a most outspoken and telling preacher. This he achieves more by the direct and earnest manner in which he appeals to his hearers than to any remarkable display of oratorical powers, although he lacks nothing in this respect. His first sermon was necessarily short and, although practical, was not so forcible as the reverend gentleman's pulpit utterances generally are; but in the evening and again on Monday night he was at his best and, on each occasion, to all outward appearances, fairly carried the congregations away with him."

NEWCASTLE.

At Christchurch pro-cathedral on Thursday week last a confirmation service was conducted by the Bishop of Newcastle, assisted by the Revs. Canon Selwyn, F. D. Bode, and Longbottom: 39 boys and 89 girls received confirmation. The Bishop preached a sermon from the text, "Ye are all the children of God by faith in Christ Jesus."

GOULBURN.

The Bishop of Goulburn has since our last been at Bega, Wogongga, and other places along the coast, including Eden. At Cobargo a meeting of the residents urged the formation of a new district, and opened a subscription list, for the stipend of a clergyman to be stationed at Cobargo. A committee undertook to bring up a report to the Bishop on his return journey. The Bishop has called upon many of the inhabitants, and attended a meeting of the wardens, aldermen, and incumbent, when the future welfare of the parish was considered. It was suggested that, as Bega has made great progress in the past few years, and is still progressing, it would be well to let portions of the Church lands on long leases, and eventually to make arrangements for the building of a larger church leaving the present structure to be utilised for meetings, Sunday schools, &c.

The Bishop intends visiting Wagga Wagga shortly for the purpose of holding confirmation services, for which extensive preparations are being made.

GRAFTON AND ARMIDALE.

Two ministers were ordained in the Church of England Cathedral on Sunday last, by Bishop Turner. A new church was opened in the afternoon, at Strone Park. It is a wooden building, and was opened free of debt.

BATHURST.

Dr. Marsden, Bishop of Bathurst, has delivered his farewell address in Cowra. A large procession of vehicles and horsemen met the Bishop at Chivers and escorted him into the town. A public reception was held at the music-hall, and an illuminated address was presented to him. The greatest cordiality has been displayed by all sections of the community, and all have combined to welcome him heartily, while great regret is expressed at his intended resignation.

THE SYNOD.—The first session of the fifth Synod of the Diocese of Bathurst, in connection with the Church of England met to-day at the Town Hall, under the presidency of Bishop Marsden. There was a large attendance of both clerical and lay representatives. The Bishop read the opening address, in which he referred to the various matters of interest to the diocese. He also referred to his approaching resignation and departure from Australia, which he did with emotion. At the conclusion of the address, on the motion of the Hon. G. H. Cox, seconded by Dr. Black, a vote of thanks was passed to the Bishop, and he was requested to allow his address to be printed and circulated. The Hon. W. H. Suttor then moved—"That this Synod desires to place on record the sincere regret it feels at having heard of the intended resignation of the Bishop after more than 16 years of episcopal labour, and it wishes also to express its gratitude to the retiring Prelate for the manner in which he had administered the affairs of the diocese, and for the very generous support he had contributed on all occasions towards its just interests." The resolution was seconded by the Hon. John Smith, supported by the Revs. F. M. Dalrymple and Archdeacon Campbell, and was passed with acclamation. A general feeling of regret is felt here at Dr. Marsden's determination to resign.

The Synod closed its sitting to-night (Wednesday). The following canons were passed:—1. To provide for the appointment of a bishop for the diocese of Bathurst. 2. To provide for the administration of the diocese during the vacancy of the see. Two canons were withdrawn, and another to provide for the widows and orphans of the clergy was referred to a select committee. The draft of the constitution for the provincial synod was adopted. With reference to the canon for the appointment of a Bishop of Bathurst, the committee of election called into existence by it was nominated and appointed as follows:—Archdeacon Dunstan, Canons Wilson and Bentzen, Revs. F. M. Dalrymple, Hon. G. H. Cox, Hon. J. Smith, Hon. W. H. Suttor, and J. C. McLachlan. A resolution was passed requesting the clergy of the various parishes to frame regulations for the guidance and management of church choirs, and to forward the report to the secretary of the Synod. During the sittings a question arose as to the next clergyman in rank to that of bishop. Dr. Marsden had decided that the next in rank to him was a vicar-general, while Dean Marriott, disputing the correctness of the decision, claimed that a dean was next in rank, and as a matter of right was above a vicar-general. It was doubtful as to whether the Synod had power to deal with the subject, and ultimately the question was settled for the present by the Dean accepting a suggestion to withdraw his claim and hold the matter in abeyance till the appointment of the new bishop. Votes of thanks were passed to Archdeacon Campbell for administering the see, to the Rev. G. H. Cox (chairman of committees), to the Bishop for conducting the business of the Synod, and to the secretary.—(*Sydney Morning Herald*).

RIVERINA.

THE BISHOP'S TOUR.—The Bishop started on a tour in the west and south of the diocese on Monday, the 14th. He expected to reach Silverton, via Menindee, on Sunday, the 27th. At Wentworth a confirmation is arranged for Sunday, the 11th of October, and at Balranald for the 18th. The Bishop then proceeds by Moulamein to Moama for November 1st, and to Deniliquin for the 8th and 15th for confirmations in that parish, and in that of Hay the week following.

CHURCH SOCIETY.—The quarterly meeting of the general committee of the Church Society was held on Thursday, 10th instant, at 8 p.m., at which, amongst other business transacted, a grant of £26 was voted for the current half year towards the stipend of the superintendent of the mission to aborigines at Warangasda. The Bishop stated at the meeting that he hoped the diocese would be able in time to have a missionary for the Chinese.

MELBOURNE.

The session of the Church of England Assembly was opened last week. Bishop Moorhouse, in his address, expressed his approval of the proposal for the creation of a new diocese of Sandhurst, as the work of the Melbourne diocese was becoming too great for him. He also advocated a proposal to found a Church of England Girls' High School. He referred to the recent exposure of vice in London, and said that the greatest danger of Australian young men was not intemperance, but impurity. He spoke of Melbourne as a "deadly labyrinth of sin," and also dwelt upon the desirableness of enlisting the working men as members of the church.

A motion was carried protesting against the recent action of the Archbishop of Canterbury in forbidding colonial-ordained clergy from officiating, and appointing a committee to take steps to vindicate the status of the colonial clergy. Bishop Moorhouse spoke strongly against the action.

The bill for forming a diocese of Sandhurst was read a second time and the bill was referred to a select committee to sit during the recess. In the course of the discussion on the bill, Bishop Moorhouse declared that when he ceased work here he should undertake no other office in the Church. His strength was diminishing, and it was probable he would go home in a short time. He would not attempt to do work a day after he thought it was not well done.

Statistics of churches, Sunday schools, and scholars in the two existing dioceses of the Church of England, and the new one proposed to be formed by making Sandhurst a separate bishopric, were laid before the Church Assembly of Victoria on Wednesday. The figures, which are for the past year, are as follows:—Melbourne: Churches, 257; Sunday schools, 292; scholars, 29,161; teachers, 3,591. Ballarat: Churches, 83; Sunday schools, 85; scholars, 7,802; teachers, 771. Sandhurst, as proposed: Churches, 95; Sunday schools, 111; scholars, 8,702; teachers, 797. There was a considerable increase in each diocese under every head, except in the number of Sunday schools in Ballarat, which had decreased by three. A table containing a comparative view of the returns from offertories and seat rents in the three dioceses for the year 1884 was also submitted. The following are the amounts for each district:—Offertory: Melbourne, £32,533; Ballarat, £6,640; Sandhurst, £6,908. Seat rents: Melbourne, £19,886; Ballarat, £4,038; Sandhurst, £3,161. The increase in nine years in each district was as follows:—Melbourne, 33 per cent.; Ballarat, 10 per cent.; Sandhurst, 28 per cent.

The monthly meeting of the board of Chinese Missions under the control of the Church of England was held in the Registry-office, William-street, Melbourne, on Thursday. The Bishop of Melbourne presided. The treasurer reported that balances to the credit of the Chinese mission, £128 5s. 2d., and the general mission fund £67 6s. 9d. existed. The outlay for the month had been a little over £50. A communication was received from the Primate relative to the appointment of an experienced European missionary, who should devote his time to the Chinese missions in Victoria and New South Wales. The Bishop of Melbourne was requested to correspond with the Church Missionary Society and ascertain whether such a clergyman could be obtained. An application was received through the Rev. H. A. Langley for a small supply of prayer-books in Chinese, to be used in New South Wales. It was considered that until a supply was obtained it would not be advisable to make any distribution. Reports were read of a visit made by Ching War (in company with the Rev. J. Geer) to Ballau; and by Mr. Cheong, missionary superintendent, on the population amongst whom he had visited, and the places where and manner in which the religious services are conducted; also on the abilities and methods of teaching by the several catechists.

BALLARAT.

Competitive designs for a Cathedral are wanted; two prizes are offered.

ADELAIDE.

The Bishop's work at this season of the year lies northward. His lordship has been through Port Gawler, Port Wakefield, and Port Pirie missions and on to Wilmington and Melrose. New churches were opened at Crystal Brook and Wilmington, and St. Alban's, Gladstone, having been freed from debt, was consecrated. It is said that for the visitation in the Areas this month a programme of thirty-three services in ten days have been undertaken by the Bishop.

NORTH QUEENSLAND.

MACKAY.—The residents of the north side who are connected with the Church of England will be glad to hear that there is a prospect of a suitable building for conducting divine service being shortly erected. Some time before his departure from Mackay the late rector, Mr. MacLaren purchased one of the best sites at Hill End for the purpose referred to, and the Rev. A. E. Anderson, who for some time past has held fortnightly services on Sunday afternoon, has been promised by several influential residents, substantial assistance in procuring funds for the purpose of erecting the building.

The Church of England residents of Normanton have commenced holding church services in the hall of the School of Arts. On the 6th instant the first service was held. There was a good attendance and the Police Magistrate read the service.

WAIAPU.

The diocese of Waiapu, founded in 1858, is one of the seven dioceses which together form the Church of the Province of New Zealand. It occupies the eastern and central portion of the North Island, having Napier, the capital of the province of Hawke's Bay, as the seat of the Bishopric. It is divided into two Archdeaconries, those of Taranaki and Waiapu, and a Rural Deanery, that of Hawke's Bay. The Diocesan Synod, consisting of sixty-two members, meets annually at Napier. A Theological Seminary at Gisborne, built in the Gothic style, with rooms for some twenty students of the native race, and large and commodious boarding schools for native boys and girls, situated at Te Aute and Napier, respectively, are flourishing and prosperous. The present Bishop is the Right Rev. Edward Craig Stuart, D.D. The number of clergy licensed for actual duty is thirty-one; the number of authorised lay-readers is one hundred and three.

THE DIOCESAN SYNOD.—The first session of the tenth Synod of the diocese of Waiapu is summoned to assemble in Napier on the 29th day of this present month of September.

ORDINATION.—The Bishop of Waiapu proposes holding an Ordination service at the Church of the Holy Trinity, Gisborne, on St. Matthew's Day, September 21st. Mr. Edmund Levison, student of the Theological Seminary, is to be admitted to the diaconate.

LECTURES ON INDIA.—During the month of August three lectures on "India and Its People" were delivered in St. John's school-room, Napier, by the Bishop of Waiapu, in aid of St. Andrew's Sunday-school. The lectures were thoroughly interesting and have been exceedingly well attended. Various musical selections, vocal and instrumental, were executed upon each evening between the first and second portions of the lectures, and naturally added to the enjoyment of the audience. We trust that the result will be a handsome addition to the funds of St. Andrew's Sunday-school.

PREACHER BEFORE THE SYNOD.—The Bishop has appointed the Rev. A. S. Webb, M.A., curate of Ormondville, to be preacher at the annual Synod service.

→NOTES ON PASSING EVENTS←

THERE has been recently such flagrant instances of the abuse of privilege by Members of Parliament, that the question of withdrawing or limiting such privilege should be seriously considered. Under this cover the most wanton slanders are perpetrated. No member of the community is free from the assaults of the men who ought from their position to set an example of honor and uprightness. Could we hope that the next would be an improvement, we should say that the sooner the present Parliament is dissolved the better; for it seems incapable of doing anything beyond bringing upon the country which it represents the contempt of all right-minded people.

ONE of the worst offenders of late has been the Member for Bathurst. He has banded charges about with the utmost recklessness. His conduct with reference to an Officer of the late Contingent covers him with dishonor. He brought publicly the most serious charges against this officer, and when asked to substantiate the charges both by the Government and the accused, he refused, contenting himself with an explanation in the House which was neither creditable to his head nor his heart. Supposing the officer in question to have been guilty of the cowardice which has been ascribed to him, it is evident that he has at least an equal in one who did not go to the Soudan.

SOME of our neighbours have come over from Victoria for the purpose of forming a branch of the Australian Natives Association. This Association had, we learn, its origin in Victoria, and has been up to the present limited in its operations to that colony. We have little sympathy with such a movement, for one reason because we are already overdone with associations of different kinds; and for another and weightier reason because we are averse to such a national classification as the society contemplated would involve. It might be harmless, but it might lead to prejudices and antagonism, which are not at all desirable. We believe that Australians are quite able to maintain their own against all comers without the protection of this Association, and if they cannot, let them go to the wall, and the fittest will survive to the gain of the empire.

THE Butchers are rejoicing over their day of rest. They have found so much benefit from the entire cessation of business on the Sabbath, that they have been moved to recognise the services of Mr. D. O'Connor. He was the leader in Parliament of the movement which secured this boon to the Butchers, and it was largely owing to him that the matter was brought to so successful an issue. We hope that those who have been thus released from physical toil on the Lord's Day, will take care that the day is properly spent, and not devoted to pleasure-seeking and folly, which are often more toilsome and injurious than ordinary labor.

THE preparation for the Suburban Missions is going on. We regret that the arrangements of some of the clergy have been greatly interfered with through the difficulty of obtaining suitable mission preachers. In previous missions this difficulty was not felt as it has been at the present time. Why is this? Is it because there are fewer men who are willing to take up the work? Or is it that the Clergy are so overworked that they cannot endure

the strain which an Eight Days' Mission involves? The Suburban Missions are fixed for November 15—22.

OUR remarks on Mr. Angus Cameron have borne fruit. He was taken to task by the House, and compelled to retract his silly and unwarranted sneers against Lord Augustus Loftus. His seat as Chairman of Committees was well nigh lost. While denying that he was "disloyal," he expressed "his extreme regret" for the words we drew attention to, and stated that "he should have recollected that Lord Augustus Loftus was the representative of Her Majesty." So far well. To see an error and repair it is the right thing to do even where no matter of "bread and butter" may be concerned. Mr. Angus Cameron has yet to make an apology to Mr. McCulloch.

BYE-ELECTIONS are not considered as of much political importance, but whatever worth they have goes to show that the temperance reformers are making their power felt. In those which have just taken place the two men for whom the Local Option League declared, Messrs. Henson and Varney Parkes are now members, and their views on the liquor question undoubtedly contributed to their success.

THE School of Arts Debating Club is trying to restore the society to its proper place in the public esteem. In the process of purifying an institution individuals must suffer. Poor Mr. T. P. Crick has learned this, for by sentence of his fellows he has been expelled and now must retire into silence, or if that be too serious a loss to the world at large, he will only make his powers of fervid oratory known somewhere else.

THE many friends of the Rev. A. L. Williams, M.A., the late Principal of Moore College will be glad to learn that he has had the very high honor conferred upon him of Examiner in the Theological Tripos at Cambridge for 1886. None but men who are distinguished are ever appointed to such a position. The Examiners for the last few years have included Dr. Lightfoot the present Bishop of Durham, and such men as Westcott, Swainson, Hort Lumbly and Low.

THE *S. M. HERALD* notes the degeneration of the House in "men of ability, intellectual dominance, and personal power." Can "intellectual dominance" and "ability" be found in a mass of men to the most of whom very elementary laws of reasoning are a mystery? And of what avail is "personal power" without "intellectual dominance" and "ability?" While the colony generally has advanced, the House alone has degenerated, and that for obvious reasons. Politics is a special trade, kept only for the few who will go into its special features, which we need not characterise. We want more men of high Christian character and probity, but where shall we get them? At the root, it is the fault of the people—the electors themselves. The people govern—ignorance rules—and with the result that we see. The former generation of notables—"the men who are gone" of the *S. M. Herald*, were a different class of men, the product of another system of things.

TEMPERANCE.

St. John's, Darlinghurst, Church of England Temperance Society held its usual monthly meeting in the schoolroom last evening. There was a moderate attendance. Some excellent instrumental and vocal music was generously provided by Mrs. Palmer and her daughters. An admirable address was delivered by Rev. A. R. Bartlett, M.A., and with some appropriate remarks by the incumbent (the Rev. A. W. Pain, B.A.) the meeting closed.

The Central Committee of the C.E.T.S. met in the Church Society's rooms, Phillip-street. Mr. E. Deas-Thomson occupied the chair. A comprehensive form for returns was handed in by Mr. Shearston. It was adopted, and passed for printing and circulation to branches. It was stated by the hon. secretary that no invitation had been received to join the so-called United Temperance Organisation, and that the society was not connected with the same in any way. A satisfactory

report was read from the executive committee of the Church home, stating that excellent work was being done by the matron, Mrs. High. It was resolved—"That this committee would earnestly recommend the members of all branches of the society to work to secure the return at the coming general election of those candidates who would trust the people with full local option." Other business was transacted, and the meeting terminated.

At the Baptist Union of N.S.W. the following resolution was carried aient local option: "That, looking to the social, moral, and commercial mischief resulting from the public sale of intoxicating drinks, and knowing that the people have to bear the cost and suffer the misery, affirms, as a sound, constitutional principle, that the householders of a town or district ought to possess the legal right to determine whether there shall be any, or, if any, how many, licensed drink shops established in their midst."

In reply to a question Mr. H. H. Hayter, the Government Statist, states that there is no record in the Government books of a total abstainer having ever been hanged in Victoria.

NINE REASONS AGAINST COMPENSATION.

The following paper has been issued by the Local Option League. The question has been asked should compensation be paid if the people by a Local Option vote closed publichouse bars? We answer No! for the following nine reasons among others:—

1. Compensation to publicans is without precedent. Thousands of bars have been shut in different parts of the world but not a penny paid in compensation. Temperance legislation in the Dominion of Canada has already given to inhabitants of districts power of withholding licenses, and compensation has not even been asked, nor, if asked, would it be conceded. In the province of Ontario alone 1947 licenses expired and were renewed without compensation. If compensation for withholding a license be right, it must be right to award compensation for any restriction of the license as it was when granted. If so there should have been compensation when the hours of sale were shortened and when the Sunday sale of liquors was suppressed. But no compensation has been granted in such cases. The whole of past and existing legislation in the Empire has proceeded on the principle that the license is granted for the public good, and is liable to be withdrawn for the same reason, the interest of the holder being strictly subordinate to the interest of the community. We are aware that compensation has been proposed in Victoria, but the law is not yet passed.

2. A notable example is in this colony. Two or three hundred bars were closed by the new Licensing Act because the houses had insufficient accommodation. The Act required extra rooms which had to be built or the licenses were lost. Not a penny compensation was paid, nor was any demanded. The Act shut the bars just as effectually as a Local Option vote. If the cry for compensation were genuine it surely would have been raised in this case. The fact is that the claim was so hollow that it was never entertained by the deprived publicans.

3. Other occupations have been interfered with and even abolished by the State without compensation. Witness the inconvenience to those who plied noxious trades. They have had to move to some specially selected part and at much loss. Denominational school buildings by the withdrawal of State aid were lessened in value to the holders. Most now stand idle six days out of the seven. Cobb and Co. have run their coaches from Bathurst to Bourke. To do this they needed a large plant, stables had to be erected at several points of the road, and great expense had to be incurred. The State made a railway and ran Cobb and Co. off the line. Their business for over four hundred miles was virtually as much destroyed by the State as though a special Act had been passed to suppress it. Further, on most of the lines of the road on which railways have been made there have been numbers of public houses. The Government, through these railways, have destroyed their business and they have nearly all had to close. In these and many other cases which could be named no compensation has been given. Why then compensate the existing publicans, especially when they have enjoyed a monopoly for so long at a very moderate fee?

4. The license to carry on traffic in intoxicating liquors is a privilege granted to the holder, and not a right to which he can lay legal claim. If it can be regarded as property at all, it is the property of the State and not that of any private individual. It is a privilege also distinctly limited in the document itself, which says that it is for one year and no longer. It is never intended to interfere with a license during its currency. The claim for compensation where the continuance of a license is refused is not a whit more reasonable than the claim of a tenant under a yearly lease to be compensated when the lease expires and the owner declines to renew it.

5. If free trade in liquor were enacted, or a large number of additional licenses granted, the sales of the existing publicans would be seriously affected. Their position would be undermined. A large portion of their business would go elsewhere, and many would have them for their loss? Who then would argue that the people should compensate them for their loss? If there would be no moral claim to such a case, how can there be one when the State takes another method to restrict their business or close their bars?

6. A Local Option Vote could only affect the sale of intoxicants. The business in accommodating travellers, providing meals, stabling, and the sale of the numerous non-alcoholic beverages would remain. The more true and legitimate business of public victuallers would still be open. How successfully and profitably this may be carried on can be amply proved.

7. If the power of refusing renewals of licenses be given to the localities affected, it will clearly be a restraint on public liberty to

render the action of the locality dependent on compensation to former holders. This would be tantamount to saying—"You shall have liberty to say 'No,' but you shall not say it unless you pay a heavy fine for saying it." A condition of this kind is a shackle inconsistent with public liberty in any proper sense.

8. The cost to the people arising through the sale of intoxicants has already been enormous. It is acknowledged that about three-fourths of the crime is traceable to intemperance. Thirteen principal jails have to be maintained and in every town a small jail or lockup. An army of magistrates and police has been necessary. The small fee of 430 a year from each publican has but met a fraction of the cost.

9. No "Civil Damage Law" has been enforced here against the publicans as elsewhere. Husbands have died when, had publicans refused liquor, they might have lived. Did the poor widows receive any compensation from the publican? Again, have publicans been asked to pay to maintain the gaols? There is already a big balance to the debit of the publican. Have they been required to compensate for the thousand and one ills,—the bruised bodies and silent tears,—following on the sale of intoxicants? Even those who have conducted their houses well, and have been thoroughly law-abiding, will know with pain of scars on a fair humanity caused by their traffic. The claim for compensation is certainly not on the side of the publican.

OPEN AIR SERVICES.—The London Record says:—The Bishop of Sodor and Man has again this year been actively engaged in preaching every Sunday in the open air to the multitudes which crowd to the Isle of Man at this season. On the afternoon of Hospital Sunday, and again on Sunday last, there were eight or ten thousand at least of the visitors gathered together upon Douglas Head to listen to his Lordship. We cannot doubt but that such a work must have the very best effect, as showing the desire of the Church to reach the masses of the people who never enter our churches and places of worship. We understand that these open air services have been greatly blessed in many cases, and that much encouragement has thus been given to the promoters of the Mission. The Bishop's text on Hospital Sunday was singularly appropriate, "When this was done, others also, which had diseases in the island, came and were healed." Acts xxviii. 9.

THE CHURCH ARMY.—The Bishop of Ripon recently took part in the Church Army Meeting in Leeds, and the Bishop of Manchester has just "declared open" the new circus at Preston for St. Thomas's corps, Captain Low, of St. Stephen's, Nottingham, conducted a meeting outside Nottingham Prison while Joseph Tucker was being hanged, about 10,000 persons being on the ground.—Church Army Missions are about to be commenced at Stockwell, Stourbridge, Plaistow, Botesford, and several other places.—In Abinger, Welwyn, Morpeth, and several other rural parishes the most encouraging Church Army work is proceeding, some of the most careless showing signs of a true change of heart and life.—A local correspondent in the *Battleaxe*, writing from Monkwearmouth, says:—"The Vicar has had twenty years' experience of clerical work, but never heard the sound of 'clogs' on the chancel tiles of the parish church at the Holy Communion before, but now (since the Church Army has been at work) it is a common sound."

CLERICAL PARLIAMENTARY CANDIDATE.—The Rev. J. R. Diggle, the Chairman of the Finance Committee of the London School Board, has issued his address to the electors as an independent candidate for the representation of East Marylebone. The Rev. gentleman points out that being a clergyman he could not, if elected, take his seat immediately upon election—a wrong he hopes the next Parliament will redress. He asked the electors of the division to say, not only that no man shall be prevented from serving in Parliament by reason of his profession or calling, but also that the free choice of the constituency shall no longer be fettered by antiquated and unjust restrictions, and expresses the opinion that his candidature will bring this controversy to a speedy and successful issue. He declares his intention, if elected, to "strive to assist in obtaining the sanction of the law for those temperance, social, and educational reforms, the necessity of which has been long acknowledged, while their urgency has been steadily ignored," and urges that in these matters what is mainly required is that the power of the community should have more freedom of action, and be more strongly felt. He will support such legislation as will increase the efficiency of local government in the metropolis by consolidating the existing areas, and giving the local bodies liberal powers; but his experience on the School Board does not, he says, encourage him to support the measure for the establishment of a single municipality with practically supreme powers for the entire metropolis. He is in favour of the easy transfer of land, and of just and equitable dealings with other nations in foreign affairs, and of the colonies having a representative share in shaping our Imperial policy, but expresses himself as opposed to the Disestablishment or Disendowment of the Church.

We have pleasure in announcing that the Very Rev. Dr. Reichel, Dean of Clonmacnois and Rector of Trim, was elected Bishop of Meath in succession to Lord Plunkett, now Archbishop of Dublin.

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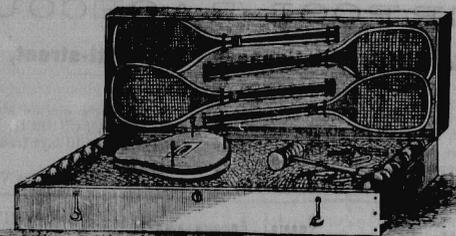


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THE ABORIGINES.

The Council of the Aborigines Protection Association of New South Wales recently requested the Rev. J. Hargrave (of St. David's) and Mr. James Green to visit Maloga the station under the management of Mr. Daniel Matthews, situate on the River Murray in New South Wales. We extract the following from their report:—

SPIRITUAL AND INTELLECTUAL CONDITION OF THE BLACKS ON MALOGA.

Arriving at Maloga on Saturday 28th August we decided to remain several days and inquire thoroughly into the spiritual and intellectual condition of the natives on the station. We had many opportunities of judging, and spared neither time nor pains to come to a correct estimate of their state. We attended seven or eight meetings and services, and out of many things that transpired we note the following—

1. FAMILY PRAYER.

On the ringing of the bell all assembled in the school-house. Bibles were handed round to all who could read, and after singing and prayer a Chapter was read, old and young reading a verse each in turn, after which some explanation was given and questions asked and answered of the portion read.

2. SUNDAY SERVICES.

At the 11 a.m. morning service the building was crowded, many sitting on the floor. There were over 100 present. The singing was hearty and the address was given by the Rev. J. Hargrave. At the close of the service the Superintendent (Mr. Matthews) announced that it was the day on which the Lord's Supper would be partaken of and invited (but did not press) any who wished to remain to do so, about 50 accepted the invitation. We were not prepared for this sharing in common with many others the doubt whether the blacks of our colony could understand the mysteries of religion. We questioned the Superintendent on the matter, who invited us to test the blacks in any way we thought fit; and after being satisfied that they were as intelligent christians as those we were in the habit of ministering to Sunday after Sunday, we proceeded with the service, which was one of the most impressive and devout Communions it has ever been our privilege to attend.

3. TESTIMONY MEETING.

We again expressed our desire to see more of the spiritual condition of the blacks, and in place of the usual Bible Class conducted on Sunday afternoon the adults, men and women, assembled in the school-room at 8 p.m. We attended, and explained our desire to know from their own lips of their faith as Christians. For upwards of two hours we heard some 20 men and women, adults, speak clearly, calmly and intelligently, of their faith in the Lord Jesus Christ, of their past lives and of their future hopes, there was no attempt to work up any excitement or to make much of anything that was said. As a test at the close of the service we asked those who really lovingly and intelligently knew the Lord Jesus as their Saviour to stand up. Some 60 did. The meeting was interspersed with singing, and some reading and questions. The Superintendent, the Overseer and Matron refrained from taking any part, beyond joining in the singing, the deputation being quite free to do as they pleased.

4. EVENING SERVICE, 7 P.M.

Service was held again in the evening, the room was well filled, and at the close we had opportunity for some further personal converse with those who remained.

5. BUSINESS MEETING.

Monday 10 a.m. we met the adult men of the Mission in the school-room for the purpose of hearing any complaints, answering any questions and explaining the objects of the Association &c. Some of the questions were such as white men would ask. Request was made for "land to hand down to their children," and we noted the following at the time—"should not those blacks who went over the River (Murray) to shear and earned good wages divide their earnings with those who remained on the Mission and did its work, fencing, gardening &c."

6. A TEXT EVENING. (?)

On Monday evening we had what Mr. Matthews called (I think) a Text Evening. It was somewhat as follows:— After singing and prayer the Superintendent mentioned that God's Word was the great means of teaching us, and asked if any one had any special texts to give for the general good. Several complied, and some of the quotations were most suitable. As an instance we quote one which we took a note of at the time.

One of the women (Jenny Johnson) a half-caste sent up, so we are informed, by the police from Sydney sometime since gave Proverbs, 25. 17 v. "Withdraw thy foot from thy neighbour's house lest he be weary of thee and so hate thee," and on being asked why she choose that text gave the following answer—"this morning I was lazy and went round the huts talking to one and another. When there some words came into my mind about "talking to your neighbours." I did not know exactly what it

was, so went to the Matron (Miss Affleck). We found this text &c. &c., that is why I give it as mine; it was God's message to me to day.

Mr. Matthews gives considerable attention to the spiritual part of the work, and for this we consider him most suitable. We left the Mission Station on Tuesday, 24th August, feeling that the intelligence and knowledge of Christian truth displayed by the blacks was most cheering.

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.

"On the 27th December last (St. John's Day) the P. and O mail steamer *Rohilla* from China, to which the few passengers from Australia were transferred at Colombo, moved alongside the busy wharves of Prince's Dock in Bombay Harbour. I got ashore with my belongings and drove through the adjacent densely-crowded suburb of Byculla, through Farrell (where Government House is situated) on to Dadur, to the quiet paragonage of my very old, intimate and dear, college chum, the Rev. Dr. R. W. Evans, D.D., formerly in the S.P.G. Missions in India and Burmah, and now Railway Chaplain in Bombay, with the very prettiest church in all the Island, and Diocesan Inspector of Schools.

"The sight of the rows of mere mat hovels, the filthy and ill-kept streets, and the dense throngs—thousands on thousands and tens of thousands—of very poor Indian labourers of the Dhed, outcast-tribe, that met my eye as I drove on, was very saddening. The great wonder was how they managed to live at all in a city of nearly a million of souls. Doubtless, they have their recognised position in such an ancient and well-ordered system of society as prevails among the natives here, and their recognised work as scavengers of the roads under the municipality, workers in leather, &c.—but, who cares for their souls? Both the S.P.G. and C.M.S. have missions in Bombay, besides other strong bodies at the Scotch Free Church and others; but it is my purpose to take Bombay mission views last of all, when getting on board again on my return to Australia. I shall therefore cut short my stay here of only a few days on this occasion, by merely remarking that morally, socially and intellectually, I hardly found Bombay advanced at all since 1872, when I saw it last. Perhaps there was no cause for such advance except among the native populations. The Parsees seemed to be more numerous, but not better bred than before, when having been just fledged there were some remains of their original Oriental modesty, reserve, and even dignity. Now, they are going down hill fast, and even in mercantile matters, in which they stood pre-eminent, are being overtaken by the Hindoos. A great many of the Parsees wear spectacles, owing to short-sightedness, and their manners, with some exceptions, savour of impudence. Perhaps, being an "Old Indian," I take too prejudiced a view, and cannot comprehend the change that has taken place in India since thirty or forty years ago, and among the younger rising generation.

"New Year's Day, this year, (1885) saw me being whirled away hundreds of miles north of Bombay, through the solemn country of Rajputana, studded with magnificent elevations and ancient castles perched on them the abodes of ancient lines of warrior princes, on to Delhi, the old Imperial capital of India, and the centre still of a great system of Indian railways. The line was a state one, and on the narrow gauge, and the oscillation of the train was something to be remembered,—it nearly shook my bones out of their integuments. Don Carlos, erewhile on the throne of Spain, now a fugitive, was a fellow-passenger in the same train. After a day and two nights Delhi was reached, and I was safely housed in the spacious and comfortable rooms of the Imperial Hotel, near Colonel Skinner's Civil Lines church. Here I stayed some time, extending my enquiries in various directions which—especially among the natives—my knowledge of several of the native languages enabled me to perform easily and thoroughly.

"I began to put myself once more 'in touch' with India and Indian questions; and found, to my dismay, that matters political, and in regard to the natives and their relations with the British, had very much retrograded; in fact had gone to the most extreme degree of tension. At this time the Russian movement onward to snap up Penjdeh had not been dreamed of, nor had the Ameer of Cabul met Earl Dufferin at Penjde, nor the conference thought of. Lord Ripon had but lately left India amid the profound regret of the vast native populations, and Earl Dufferin had just arrived in Calcutta and was engaged in taking measure of men and things before definite supreme action. It was, indeed, with the deepest sadness I viewed the estranged feelings mutual between Englishmen and natives; and remembered how different things were even forty years ago!—none now living of that generation except, probably, the writer of

these lines. I do not propose, however, to dilate here on matters political. But the estrangement had an effect even on mission operations. Such of the natives as were already gathered in were with us; but the vast majority, both Mahomedan and Hindoo, were more than ever hardened against every thing English, and, of course, the religion professed by them.

"Those who remember the original imperial grandeur and magnificence of Delhi will find themselves look for such now in vain! The great palace, Jamma Masjid, &c., &c., still remain, but the glories of Chandi Chawk (Silver-street) are departed—even the canal through it has been covered over and is lost to view. The great houses and shops, the nobles, their tinsel glitter and finery, are all gone. The railway here passes through the city and the Fort of Selimgarh; and a museum *cum* reading room stands in the midst of the old Imperial Gardens, now the Empress Gardens.

"The strongest mission here, though not the oldest, is the S.P.G. Mission, established a short time before the Mutiny; cut short in blood by it—wherein fell one dear friend of mine a martyr—and re-established after it stronger than before; finally strengthened and improved by the 'Cambridge Mission,' five members of whom are now at work in the various lines of the mission. St. Stephen's College, too, is carried on by them. I believe their example and self-denying labours have made as strong an impression as can be made on such a fanatical and fate-resigned population as is that of Delhi at present. A fine Mission Church and large mission premises may also be seen here—rather rare in most parts of India. I went into the lanes and by-ways of the great city, and found men as confirmed as ever in the delusions of heathenism and Mahomedanism. Large separate classes, however, as shoemakers, &c., have become amenable to Christian teaching, and many converts have been gathered from them.

"But how I felt the loss of the peace and calm that ought to reign all round on the Sabbath! Those who can afford to live away from heathen sights and sounds, and find their Sundays pass peacefully and happily enough, except that the post comes in and is delivered on Sundays as well. The giving of the Sabbath alone as a Day of Rest to the toiling millions of India will be an inestimable boon in every way.

(To be Continued.)

CRITICISMS ON THE BISHOP OF MELBOURNE'S VIEWS OF THE ATONEMENT.

By REV. MERVYN ARCHDALL, M.A.

It is with the greatest regret that I have read the Bishop of Melbourne's remarks on the Atonement in his Lectures on the Galatian Epistle. I therefore, with the deepest respect, and I trust with true humility, submit the following criticisms:—

His Lordship objects to

THE MODE OF INVESTIGATION

hitherto adopted in connection with this subject; and gives an illustration of the attribution of an "arbitrary meaning" to "particular phrases or metaphors in the writings of St. Paul," and of the deduction "from such meanings" of "a number of apparently necessary consequences," as follows. "As early as the days of Irenæus and Origen, men fastened upon the Scriptural statement that Christ was our ransom. Now, a ransom is the price paid for the liberation of a slave. Man, then, who needed a ransom was in slavery to some one. To whom then? Who was the slave-master? Clearly, it was urged, the Devil. To the Devil then the ransom must be paid." The theory was "adopted and held as an orthodox explanation by the Christian Fathers for a thousand years." It should teach us "that the language of St. Paul is not that of scientific exposition but of popular exhortation: that figures of speech are not to be taken for abstract statements, nor metaphors for arguments."

The use of the word "ransom" with reference to Christ's death is not confined to the writings of St. Paul. And however much of "popular exposition," "figure of speech" or "metaphor" there is in it, there is in it also "scientific exposition," "abstract statement," and material for "argument." There is a total want of authority from usage and the sense of the word, for turning it into a metaphor or figure of a deliverance without any causal price. Even in the more metaphorical or derivative senses of the word by the Greek poets, there is always something corresponding to the idea of a price, or at least of compensation. It is never the absolute idea of deliverance irrespective of a price paid. There is no proportionable similitude between giving a "ransom" without any kind of price, and giving one altogether with a price. Every true metaphor always carries a plain analogy of proportion between the proper and improper usage of words. Both in classical Greek and in the Greek translation of the Old Testament, "ransom" has an exact meaning. It is employed in the Mosaic law to designate the price paid to deliver any one from threatened or merited punishment. And our Lord in St. Matthew xx. 28 expresses the very price which he was to give for

man's salvation, viz., *His life*. If Christ and His apostles had intended to set forth a special mode of redemption by the payment of a price with the most appropriate and scientific expressions they could not have found in the Greek language words more plain and unambiguous than those which they employ. But if we make up our mind that certain things outrage our reason and conscience and cannot be true; if we come to the scriptures saying, Their statements cannot be so and so, and if they are "I cannot believe them"—we may as well spare ourselves the trouble of a careful inductive examination of their meaning. If we have a sufficient warrant for believing that we have in the Scriptures, the word or revelation of God; we know, of course, they cannot outrage reason and conscience as enlightened and taught by the Spirit of God; but if each man is to be so confident that his reason and conscience are so enlightened and so properly exercised, that he approaches the Scriptures with a loudly declared "I cannot believe that," and therefore the Scriptures cannot teach it, the "obedience of faith" comes to an end, and every man is "a revelation to himself." The Bishop of Melbourne is sensible that his "faith departs widely from that of many good and intelligent Christians," and says, "let us be charitable to those who differ from us on such questions." I believe his faith departs widely from what has on the whole been the faith of the Church Catholic. But even taking his own admission, would not a greater modesty and a somewhat less dogmatic attribution to the doctrine which he rejects of "repulsive consequences," "something arbitrary and fictitious," "unethical complexities," "outrage of reason," "offence of conscience," "fallacies," "impossibilities," &c., have been desirable. The upholders of the *pæna vicaria* can only conclude that his Lordship does not understand the doctrine which he opposes. It was the substance of the sacrifice of Christ which threw back its shadow into the Old Testament; and therefore the sacrificial phraseology of the New Testament is not to be reduced to metaphor on the ground that it is derived from the Old Testament. The forms of thought were in this respect divinely moulded and fashioned, in which the full and final revelation of truth was to be conveyed to man. And the danger we are in is that we may miss the true meaning of the New Testament thought by separating it in an abstract manner from its Old Testament forms, and from the essence of Old Testament teaching. The wayward theory of Origen, which he engrafted on the admirable statements of Irenæus as to the victory of Christ over Satan, that the ransom was paid to Satan was a non-biblical speculation, a foolish fancy which is in no way implied in the biblical sense of the word ransom. It involved a complete misconception of God, the prime fountain of law and justice, and also of Satan, a mere subordinate official. Man, sold under sin, was no doubt the captive of the devil, but according to the whole Scripture the devil is merely the jailer, permitted by the Supreme Governor to execute His justice; and the ransom price paid for deliverance of the captive could not, had Origen remained faithful to the biblical representation, ever have been supposed by him to have been paid to any but to God (Rev. v. 9; Eph. v. 2), to recover man "unto God," into the free condition from which by the just sentence of God he had been banished.

RIGHTNESS AND PUNISHMENT.

The Bishop continues: "The righteous God demands righteousness not punishment." But the question is: Can God, now that sin has entered into the world, exercise righteousness without inflicting punishment? The answer of the Bible is clear enough on this point. "Snare, fire, and brimstone, and an horrible tempest shall be reign upon the wicked; this shall be the portion of their cup, for the righteous Lord loveth righteousness." He loveth not the punishment as such, nor the suffering which arises from its infliction. But he loves, approves, finds delight in the moral relation, the congruity there is between the sin and its reward. Punitive justice is an amiable attribute. "It is a righteous thing to recompense affliction - rendering vengeance" to those who deserve and "shall suffer punishment" (2 Thess. 1; 6-9). Regard to the claims of equity is essential to moral excellence.

Again: "Jesus is the Lord our righteousness, not the Lord our punishment." But the question is: Was "the chastisement of our peace upon Him?" Hath the Lord "laid on him the iniquity of us all" (Is. liii. 6, 8)? "Just as the blood of a murdered man comes back upon the murderer, when the bloody deed committed comes back upon him in the form of blood-guiltiness inflicting vengeance; so does sin come upon, overtake (Ps. xl. 18), or meet with the sinner. It went forth from him as his own act; it returns with destructive effect, as a fact by which he is condemned. But in this case God does not suffer those who have sinned to be overtaken by the sin they have committed; but it falls upon His righteous One." "These," says Delitzsch, "are Hoffman's words. But if the sin turns back upon the sinner in the shape of punishment, why should the sin of all men which the Servant of God has taken upon Himself as His own, overtake him in the form of an evil, which, even if it be a punishment, is not punishment inflicted upon Him? For this is just the characteristic of Hoffman's

doctrine of the atonement, that it altogether eliminates from the atoning work the reconciliation of the purposes of love with the demands of righteousness. Now it is indeed perfectly true that the servant of God cannot become the object of punishment, either as a servant of God or as an atoning Saviour; for as servant of God He is the beloved of God, and as atoning Saviour He undertakes a work which is well pleasing to God, and ordained in God's eternal Counsel. So that the wrath which pours out upon Him is not meant for Him as the righteous One who voluntarily offers up Himself; but indirectly it relates to Him, so far as He has vicariously identified Himself with sinners who are deserving of wrath. How could He have made expiation for sin, if He had simply subjected Himself to its comical effects, and not directly subjected Himself to that wrath which is the invariable divine correlative of human sin? And what other reason could there be for God's not rescuing Him from this the bitterest cup of death, than the ethical impossibility of acknowledging the atonement as really made, without having left the representative of the guilty, who had presented Himself to Him as though guilty Himself, to taste of the punishment which they had deserved? It is true that vicarious expiation and *pæna vicaria* are not co-incident ideas. The punishment is but one element in the expiation, and it derives a peculiar character from the fact that one innocent person voluntarily submits to it in His own person. It does not stand in a thoroughly external relation of identity to that deserved by the many who are guilty; but the latter cannot be set aside without the atoning individual enduring an intensive equivalent to it, and that in such a manner, that this endurance is no less a self-cancelling of wrath on the part of God, than an absorption of wrath on the part of the Mediator; and in this central point of the atoning work, the voluntarily forgiving love of God and the voluntarily self-sacrificing love of the Mediator meet together, like hands stretched out to grasp one another from the midst of a dark cloud." Bishop Moorhouse maintains that the suffering borne by the Redeemer was only suffering, not punishment. "But in this way the true mystery is wiped out of the heart of the atoning work; and this explanation is also at variance with the expression 'the chastisement of our peace was on Him,' as well as with 'He hath laid upon Him the iniquity of us all.' " *Avon*, 'iniquity,' is used to denote not only the transgression itself, but also the guilt incurred thereby, and the punishment to which it gives rise. All this great multitude of sins, and mass of guilt, and weight of punishment, came upon the Servant of Jehovah according to the appointment of the God of Salvation, who is gracious in holiness."

BEARING SIN.

Again: "What Christ bears for us is not our punishment, but 'our sins in His own body on the tree.'" But the question is: What is the meaning of the phrase to bear sin? Does it include penal endurance, or the suffering of punishment for sin? It does. The Israelites "bore their iniquity" under the frown or punitive hand of God (Numb. xiv. 34). The phrase is used as synonymous with being guilty (Lev. v. 17; Numb. v. 31). It is found as being equivalent to being out (Lev. xx. 17; Numb. ix. 13). It occurs in the sense of being punished with death (Numb. xvii. 22, 23. Compare also Ex. xxviii. 43; Lev. xxiv. 15). In all these instances it refers to a person bearing his own sin. Where the reference, again, is to the sins of others, it means to undergo punishment for them, or to feel the penal effects and the unpleasant consequences due to the sins of others (Lam. v. 7; Ez. xviii. 10). If we are to abide by the usage of this Old Testament sacrificial language—and as the Old Testament sacrifices were offered because the true essential Sacrifice of which they were the shadows was to be offered, so the Old Testament sacrificial language was prepared as the vehicles of the New Testament truth which could not otherwise have been conveyed to the world—we must see in "the Lamb of God which taketh away, or beareth, the sin of the world," not merely a patient sufferer who removes sin by His influence, but the One even "Jesus which delivereth us from the wrath to come" (1 Thess. i. 10), as our Sin-bearer and Curse-bearer. The Old Testament lambs did not shadow forth an enterprise of deliverance from sin apart from punishment or legal responsibility for it. Alike the ancient Synagogue and the Church have, on the contrary, seen in these sacrifices the principle of representation, and the transfer of legal responsibility. A "phase of Scriptural truth," says Dr. Ederheim, appears in such Rabbinical statements as that by the imposition of hands: "The offerer, as it were, puts away his sins from himself, and transfers them upon the living animal; and that, as often as any one sins with his soul, whether from haste or malice, he puts away his sin from himself, and places it upon the head of his sacrifice, and it is an atonement for him." Hence also the principle laid down by Abarbanel, that "after the prayer of confession (connected with the imposition of hands) the sins of the children of Israel lay on the sacrifice (of the Day of Atonement). This, according to Maimonides, explains why every one who had anything to do with the sacrifice of the red heifer, or the goat on the Day of Atonement, or similar offerings, was rendered unclean; since these animals were regarded as actually sin-bearing. In fact, according to Rabbinical expres-

sion, the sin-bearing animal is on that ground expressly designated as something to be rejected and abominable. The Christian reader will here be reminded of the Scriptural statement: 'For He has made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.'

(To be concluded in our next.)

ENGLISH MAIL

It is probably not within the memory of man to recall so rainless a month of July as that which has just come to a close. From first to last there has been nothing but misty showers which scarcely damp the surface of the ground, and the heat, for England, has been remarkably continuous. The result has been that, except through the grossest carelessness, not an acre of hay has been spoiled, and the hay crop is now far more important than it used to be. Wheat has done admirably, and the other crops, if not first-rate, are at least not very bad. So the English farmer is in better spirits, though the prices of grain and stock continue low. It is remarkable to hear quiet men, with nothing of the doctrinaire about them, talking of rent as "lost," and in a few years not to be taken into account. The great change that has come across English farming may be briefly summed up in this: that to make farming pay requires as much brains and acuteness in taking advantage of the markets as does a mercantile business, plus the hard unremitting toil which was more easily borne when intellect was not a necessity. Less now than ever is farming a refuge for dull-witted youths, or those who have no taste for study.

All elections are sadly disturbing, but the general election now impending is far more so than usual on account of the complete uncertainty which prevails as to its issue. For my own part I believe it will leave us very much as it finds us. The new electorate will be divided very much as the old one, into bands of Liberals and Conservatives, with a large undivided contingent which, swaying from side to side, gives first to one party and then to the other a temporary lease of power. Whether the reaction will be strong enough in November to keep the present Government in power no man can say, but I am inclined to think that it will. The speech made by Mr. Forster at Bradford is an admirable example of the spirit in which politics should be approached. Manly, decided, and strong, no one can be in doubt as to what line of action he will take. He boldly says that he will not blindly follow any man, not even Mr. Gladstone, for party considerations; nor will he submit to be dictated to by the caucus of any Liberal association. If Bradford trusts him on these conditions, and on none others, will he consent to serve it. Would that all Tories and Conservatives were as honest, good, and bold as Mr. Forster.

His words on disestablishment are worth noting. He believes that the Church is doing good among the people, and that it is good for the people to have it. Probably most Liberals think the same. But the Liberation Society, by means, in many cases, of infidel tinkers, cobblers, and other small tradesmen, is carrying out, in numerous country places, what one can only call a "propaganda of lies." A great effort is being made through the London Record to obtain from intending candidates a statement of their views to be presented in tabular form, and so to gain an idea of the extent of the danger, if any, which menaces the establishment.

The attitude of the new Government towards the Irish party has been one of conciliation. The Coercion Act has lapsed, a Land Purchase Bill brought in, and consideration given to the case of the Maamtrasna murderers. The Irish party, in return, have desisted from their innumerable questions, and have curtailed to vanishing point their interminable speeches. This, at least, has had the advantage of advancing the business of the country. Nor do I think that any serious risk is run; for if the Irishmen prove unworthy of the confidence placed in them, any fresh outbreak of crime could at once be met by an act, to pass which at present would be all but impossible. Some indignation was raised because Lord B. Churchill openly declined to support the policy of Lord Spencer, who, deserted by some of his colleagues, becomes a convenient shelter for the rest. Those who care much about party politics are greatly annoyed or delighted, as the case may be, at the "Tory split," about which, however, there is no reason to trouble oneself.

A really important matter, however, has been the progress of the Criminal Law Amendment Act. Chiefly through the revelations of the *Pall Mall Gazette*, the protected age of girls has been raised to 16, a right of search granted, the age at which consent can be pleaded raised to 18. That such awful things could be going on in our midst seems incredible, but Mr. Samuel Morley, who was on the Commission of Enquiry, declared in his place in Parliament that "the half had not been told." The whole detail simply adds one more to many proofs of the utter ruin and degradation which this special vice entails upon men and women. We have here a glimpse of those horrors which brought upon Sodom and Gomorrah and upon the Canaanites,

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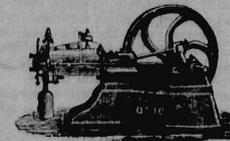
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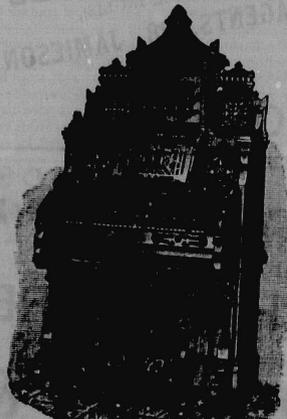
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VOL. VI.—No. 92.

SYDNEY, FRIDAY, OCTOBER 16, 1886.

4s. PER COPY or
7s. 6d. per annum in advance.**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 highmindedness. Some of the scenes, and the language which has been lately used, in the more popular Branch of the Legislature, have filled thoughtful and rightminded 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 colony 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