

makes no difference; it is used, the nation permits it, the government licenses it, and you pay for it. So walk up and settle.—*Family Churchman.*

Canon Boyd Carpenter, the Bishop of Ripon, is an abstainer—Austria, with sixty millions of inhabitants, has no female intemperance, because the women do not drink.

Maine has increased in wealth twelvefold since it adopted a prohibitory law thirty years ago.

The Birmingham Coffee Houses are a great success, being patronised by no fewer than 180,000 customers weekly.

The Temperance party in Southwark have determined to commemorate the social and political labours of the late Jabez West by erecting a drinking fountain in Southwark park.

The Young Abstainers' Union, which has for its object the introduction of total abstinence principles among the children of the upper and middle classes, now has a membership of 7568, with seventy-six branches in working order.

A movement is afoot in America to found a national temperance hospital similar to that so successfully set going in London. It is being promoted by energetic temperance women who have already done noble service for the cause.

It may interest some to know that Mahomed Ahmed, the Mahdi, is a total abstinence man of the purest water. With the demon of drunkenness he wages fierce and relentless war. Not alone wine and all sorts of spirituous liquors forbidden, but tobacco and coffee are anathematized, and severe penalties inflicted on any one discovered using the forbidden luxuries.

The Manitoba Legislature has unanimously adopted a resolution in favour of passing an Act prohibiting the importation, sale, or traffic in intoxicating liquors.

NEW BISHOPRICS IN NORTH AMERICA.

Two new Bishoprics, both in the former diocese of Rupert's Land, are in process of formation. The Archbishop of Canterbury, the S.P.G., and the Bishop of Rupert's Land will, it is understood, nominate to the new Bishop of Assiniboia the Hon. and Rev. Canon Anson, who recently visited Clifton on behalf of the work there, and who till consecration will act as commissary. To the new Diocese of South Athabasca, the Rev. Richard Young, of the Church Missionary Society, has been designated by the Archbishop, with the approval of the same Society, which will contribute yearly £350 towards the stipend of the new Bishop.

SISTERHOODS.—“We are free to confess that, despite the extravagance and unlovely character of some of its manifestations, we see abundant reason to thank God for this movement, which He has suffered to make itself felt among us. That God has a work for women to do in the world and in the Church has always been acknowledged, and that a higher and fuller conception of the nature and extent of that work should be grasped, and more effective efforts made to carry it out, in our day, is surely a matter for hearty satisfaction. We say this lest it should be supposed that in what follows we are depreciating the devotion of women's time and labour to active work amongst the sick and suffering outside the limits of home and family life. On the contrary, we consider this as a phase—and perhaps the best phase—of a vast movement, which, whatever its immediate issues may be, we feel sure has its place in the Divine ordering of the world's history. One of the best proofs of the healthy vitality of the Church of England is its sensitiveness to the influences at work in the world. Every great wave of feeling or opinion which passes over the nation is felt in some form or other in the Church. Just as a thermometer, if kept in free contact with the outer air, registers its temperature; so if the Church is fairly in touch with the nation, we ought to find in the former a correlative for every considerable movement in the latter. And so we do. Thus, the greater prominence of women in the active work of the world, to which we have referred, is accompanied by a marked advance in the domain of feminine work, directly or indirectly religious. Moreover, the necessity for combination and organisation, for the training and controlling of undisciplined effort, has been readily perceived and to some extent provided for. Such organisations as the Sunday School Institute have done much to remove the too just reproach levelled at our Sunday-schools, that the teachers required teaching as much as the scholars. Again, the Female Education in the East Society, the Zenana Societies, and others of a like kind, have successfully landed women together for the great work of foreign missions. For Home Mission work various Deaconesses and other institutions have been established, and have grown up to useful maturity.—*London Record.*”

HOW TO READ THE BIBLE.—“The Bible must be read with method and purpose. It has been said by a great student that every man who is really interested in a book, no matter what it may be, soon or later makes his own index of it, and most Christians who have lived much in their Bibles, have, in whatever way, marked and compared and collected the passages through which God has spoken of their souls at critical times in their spiritual life. This principle may, with very great advantage, be acted on regularly. At every new reading of the Bible some one truth or duty should be searched for from the beginning to the end. At one reading the attributes of God, at another the character and results of Christ's death, at another the work of the Holy Spirit, at another some grace of the Spirit, and so on. The vast results, both directly and indirectly, of such a search will astonish. The keen searcher for diamonds tells us that he often

finds over and above the precious stone for which he is looking, crystals and gems, which, whether he will or not, intrude themselves on his gaze in the course of his search. To a true searcher, the interest of the Bible is exhaustless—the moral radiance around us has so many rays and diversified hues of beauty that it seems almost poor and little to say, ‘Thy word is a lamp, &c.’—*Canon Liddon.*”

The Manager acknowledges the following subscriptions—

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Church Building Fund.

ST. ANDREW'S, BLACKHEATH.

The following Contributions are thankfully acknowledged—Church Society Grant, £50; Mr. George Evans, £50; Mr. John Pope, £20; Donations at Lectures (Fish River Caves), £14 15s.; Mr. G. R. Harrison, £12 2s.; Sundry Collections, £7; Mrs. W. Russell and Family, £5 5s.; Mr. Albert Bond, £5 5s.; Mr. L. M. Harrison, £5 5s.; Rev. R. Taylor, £5; Concert at Blackheath, £4 10s.; Mr. Jno. Roberts and Family, £3; Messrs. Bowd, Chater and Styles, £3 2s.; Mr. W. A. Cottoe, £2 2s.; Mr. W. H. Cuff, £2 2s.; Mrs. R. T. Hayes, £2; Mr. Jas. Sandy, £1 1s.; Mr. C. J. Roberts, C.M.G., £1 1s.; Rev. Canon King, £1 1s.; Messrs. D. Jones and Co., £1 1s.; Mr. M. Albery, £1; Mr. T. B. Rolin, £1; Mr. W. Laidley, £1; Mr. R. W. Newman, £1; Mr. J. P. Starling, £1; Rev. S. Mitchell, £1; Sums under £1, £5 4s.; Rev. E. Symonds, £25; Messrs. Tayt and Fowler (Architect's Fees), £23 15s.—Total £206 16s.

Subscriptions towards the debit balance of £100 are earnestly solicited.

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NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published twice a month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will see their efforts to increase its circulation.

All communications of a literary nature to be addressed to the EDITOR, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, FITT-STREET, SYDNEY.

TO OUR CONSTITUENTS.

THE MANAGER would be happy to visit Country towns for the purpose of canvassing the district for new subscribers, or would forward copies to clergymen for distribution amongst those likely to become subscribers. Will country Clergymen please communicate?

Subscriptions received are acknowledged on page 118.

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

THE MEETING OF THE PROVINCIAL SYNOD.

It is now five years since this Synod was held, and some of our readers may wish to know what its business, what are its objects, and what its utility. The reason why it has not been summoned for so long a period, we may first of all explain, was simply this: that the Metropolitan was the only person authorized by the Constitutions to summon it; and the death of the late Bishop having deprived the Church in the colony of a Metropolitan the necessary summons could not be issued. This was, perhaps, a defect in the Constitutions, but there was no help for it until a new Metropolitan was created and placed in possession of his office.

The title of Provincial Synod is inaccurate. For it never was intended to occupy the position of a true Provincial Synod. The Province of which the Bishop of Sydney was Metropolitan embraced the whole of the Australian colonies; but a Provincial Synod for that Province would have been totally impracticable, besides being foreign to the Constitutions. The Synod now called Provincial was proposed to be called by the name (amongst others) of Colonial. But as this appeared inappropriate,

Provincial was finally determined upon, as least objectionable.

The object proposed was, in the first place, that it should be like a Court of Appeal, in the event of the President of a Diocesan Synod refusing his assent to an ordinance of that Synod when it had been adopted by the two orders of clergy and laity, and thus prevent its becoming law. It is provided in the Constitutions that in such an event the question might be referred for decision to this larger body, and decided by it.

But beyond this, it was provided that questions involving the interests of all the Dioceses, which they might agree to refer to it, might be dealt with, only with this limitation: That all must concur in the reference in order to secure a practical and effectual decision.

With regard to the first of these objects, the power of the Synod has remained dormant, no occasion having arisen for calling it into operation. With regard to the other, the Act creating the Corporate Bodies of Trustees for Church property is the result.

The time has now come, however, when a new arrangement has to be made. The Determination of the General Synod of 1881, by virtue of which our present Bishop holds the threefold offices of Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, provides that upon the appointment of a successor to the then existing Bishop of Sydney, the Dioceses of New South Wales should be reckoned as a Province, over which the Bishop of Sydney should hold the office of Metropolitan. This Determination the Diocesan Synod of Sydney accepted, and it is an actual consequence that a Provincial Synod in the true and proper sense of the word should be formed. This, the Metropolitan, in his opening address pointed out as demanding consideration, and he suggested that when the proper business of the Synod was over, it might not resolve itself into a Conference of the Church with a view to framing a Constitution for a Synod of the true Provincial type.

It is not proposed that the Old Provincial Synod (so called) should thereby be effaced. It will continue to work for the two purposes above named. And it may be very useful. But the true Provincial Synod will probably be clothed with greater power, and have other ends to serve than that which has hitherto existed.

WHAT IS FREE-THOUGHT?

There is a certain class of persons who arrogate this title to themselves. They assume that they are the men with whom wisdom dwells. They claim to be the independent, rational, and liberty-supporting members of the Community. Were it not for them, the rest of the commonwealth would be sunk in supine and slothful bondage to tradition and custom, to priestcraft and church authority.

* CHURCH NEWS. *

SYDNEY.

Parochial.

The Rev. F. B. Boyce entered upon the duties of the Parish of St. Paul's, Sydney, on the 1st instant.

The Rev. J. G. Southby has been appointed by the Primate to the incumbency of St. Simon's and St. Jude's, Sydney.

ST. JOHN'S, DARLINGHURST.—A Communicant's Union is about to be instituted in connection with this church. The preliminary meetings at which the objects of the Union will be explained will be held as follows:—For Males: On Thursday evening next, in the school adjoining the church, at 8 o'clock. For Females: On Friday afternoon, at 4-30, in the church.

ST. JOHN'S DARLINGHURST SUNDAY-SCHOOL.—On the evening of the 26th ult., the annual distribution of prizes was made in the schoolroom, Darlinghurst-road. The building was pleasantly decorated with festoons and flags, done by those kind friends of the little ones who zealously labour for their instruction and entertainment. Notwithstanding the inclement weather the room was filled with the friends and parents of the little folk, whose muster on the roll is 400. After the usual service the incumbent, the Rev. A. W. Pain, B.A., gave the children a pithy and appropriate address, and, with the assistance of Misses Docker and M. Jones, presented the numerous prizes to those who had by their good behaviour and improvement successfully competed for the honour. This part of the proceeding being finished, the respected incumbent was not a little surprised when the Rev. E. G. Cranswick, curate of the parish, stepped upon the platform, and in a few terse sentences said that on behalf of those who had recently attended the confirmation class for females he had the honour of being deputed to present to Mr. Pain four handsomely bound volumes, consisting of "Many Thoughts from Many Minds," and "The Land and the Book," as an earnest of the gratitude felt on account of the ceaseless zeal of their worthy pastor in imparting instruction to them. Mr. Pain in a few words appropriately thanked the donors of such a handsome present. The children were loud in their acclamation when they saw their minister included amongst the number of prizetakers.

ST. ANDREW'S, SUMMER HILL.—The Rev. John Vaughan, after a month's absence, returned from Adelaide by the "Shannon" on the 18th ult., in greatly improved health. Many of his parishioners and the Sunday-school children gave him a glad and hearty welcome home; and the young persons who were recently confirmed presented him with a handsome well-fitted travelling bag, accompanied with an address.

ST. LUKE'S MISSION CHURCH, PARRAMATTA NORTH.—The foundation stone of this church, in the parish of All Saints, Parramatta North, was laid in the presence of a large number of spectators on Saturday afternoon last, by Mrs. Macarthur, wife of the Rev. G. F. Macarthur, Head Master of the King's School. Clergy present:—Rev. Canon Gunther, of St. John's, Parramatta, Rev. G. F. Macarthur, Rev. G. E. C. Stiles (*locum tenens* All Saints), and Rev. J. C. Betts (Bombala). After the service, which commenced with the well-known hymn, "The Church's One Foundation," Mrs. Macarthur was presented with a beautiful trowel and mallet, and performed the ceremony by saying, "I declare this, the foundation stone of St. Luke's Mission Church, well and truly laid." Canon Gunther and Rev. G. E. Stiles both addressed the assemblage, and the Benediction brought the proceedings to a close. The building, which will, when complete, accommodate 100 people, will comprise a nave 37 x 25 feet, a chancel 15 x 10 feet, and a porch 8 x 6 feet. It is to be constructed of hardwood, lined, and on a brick foundation. The site, which is situate near the Windsor tollbar was purchased for £20. Mr. Herbert Coates of Parramatta is the contractor, and the contract, which does not include fittings, is £212.

PITT TOWN.—On the 16th ult., the Bishop of Sydney held a Confirmation in St. James', Pitt Town. There were 21 confirmed, and the Bishop delivered to them and the congregation present a very suitable address. In addition to the Rev. W. Wood (the Incumbent), the Rev. Dr. Wools, the Rev. F. W. Stretton, Rural Dean, and the Rev. R. E. Kemp, M.A., were present on the occasion, and the church was well filled. After having taken dinner at the Parsonage, the Bishop proceeded to Windsor, and at 3 p.m. an address was presented to His Lordship in the Church of England School-room. Most of the leading members of the Church were present. The Bishop replied in an interesting reply, touching upon the various topics to which it had alluded, and expressing the satisfaction he felt in visiting a district which, in some respects, reminded him of the old country. In the evening, there was Divine Service in the church. The Rev. F. W. Stretton read the prayers, the Rev. R. E. Kemp, M.A., the lesson, and the Bishop preached a most

eloquent sermon which was listened to most attentively by the large congregation present. The Bishop stayed at the Parsonage for the night, and on the following morning, he proceeded to St. Stephen's, Kurrajong, accompanied by the Rev. Dr. Wools, and the Rev. F. W. Stretton, and the Rev. R. E. Kemp, M.A., and there confirmed 31 young persons, who had been prepared for that rite by the Rev. C. Duppy, the Incumbent. After having addressed the congregation, His Lordship dined at Mr. W. Bowman's, and met some of the parishioners in the old School-house. Returning by the way of the South Kurrajong, he visited Belmont, and in the evening attended Divine Service in St. Peter's, Richmond. The Rev. Dr. Wools, the Rev. F. W. Stretton, and the Rev. R. E. Kemp, read the prayers and lessons, and His Lordship preached a very practical sermon from 2 Cor. 13, and part of verse 11. He stayed at the Parsonage for the night and left for Sydney by the first train on the 18th. His Lordship's first visit to the banks of the Hawkesbury produced a most favourable impression on all who had the pleasure of hearing him or being introduced to him. His eloquence in the pulpit and his affability in company were commended everywhere.

WINDSOR.—On Tuesday, 16th Sept., a meeting was held in the school-house to welcome the Bishop upon his arrival in the parish. The room was decorated with flags and flowers, the word "Welcome" being conspicuous over the platform. His Lordship arrived from Pitt Town, where he had administered the rite of confirmation, punctually at 4 p.m., accompanied by the Rev. F. W. Stretton, and was at once conducted to the platform where the churchwardens and other gentlemen officially connected with the church were ready to receive him. The incumbent after a few preliminary remarks called upon Mr. C. Hole to read an address on behalf of the parishioners, to which the Bishop made a suitable reply. The meeting was thoroughly representative, and included ministers and leading laymen of other denominations. In the evening a large congregation assembled in the church; the clergy present were Revs. W. Wools, Ph.D., R. E. Kemp, M.A., G. E. C. Stiles, B.A., and the incumbent. His Lordship preached from Phil. iii., 13-14. The sermon was heard with deep attention, and there are many who will not easily forget its comforting and hopeful words. The Bishop was the guest of the incumbent, and left for Kurrajong early on the morning of the 17th. Various improvements have recently been effected at St. Matthew's Church. The tower roof, which has been in a bad state for years, has been thoroughly repaired; the kerosene lamps have all been removed to make way for the new gas fittings; and a much needed vestry has been provided. Further improvements are contemplated as soon as practicable.

RIVERSTONE.—The tender of Mr. R. Dunstan of Windsor has been accepted, and the erection of a church in this rising village will be proceeded with at once. The cost will be £349 10s. A large hall now in course of erection by Mr. J. H. West, to be known as the Cosmopolitan Hall, has been rented for Sunday afternoon service and Sunday School until the Church is opened. The hall will be ready for use in a month from the present time.

MARRIAGE REGULATIONS.

One of the subjects which was proposed to be dealt with by the Provincial Synod was the regulations adopted in the several Dioceses regarding marriage. This is an important question; but we are not yet aware what (if any) decisions have been arrived at.

The law of the Colony regarding marriage is of course that which in certain respects govern all; but that law was never intended to interfere with the religious services, or ecclesiastical customs and regulations of churches. It left all religious bodies free to do as they thought fit in these respects.

A variety of practice has however prevailed and prevails in the Dioceses and amongst the clergy. There are those who hold that the law of the land leaves them at liberty—though clergymen of a particular church and under authority—to marry without any reference to church laws or ecclesiastical customs. There are others, and we hope a far greater number, who regard themselves as in duty bound to comply as much as formerly to church rule and practice.

Then the usage in one Diocese as to fees differ from that of another Diocese, and in this respect diversity produces dissatisfaction. In some Dioceses, especially in the Metropolitan, the publication of banns is rarely heard, in some other Dioceses it is common.

It is evidently desirable that the whole subject should be reviewed calmly and dispassionately, and, if possible, some common understanding be arrived at which should receive the sanction of the Bishops and their respective Dioceses.

The names of the first three men, Adam, earth or earthly, Cain, possession, Abel, vanity. Earthly possessions are vanity.—(St. Luke xii., 16-21.)

Barry a splendid bouquet, which she received with evident satisfaction. Mrs. Marriott also introduced the Associates of the G.F.S. to Mrs. Barry.

The Primate and party then proceeded to Bishopcote.

On Sunday, the Primate preached most eloquently both morning and evening in All Saints' Cathedral, to overflowing congregations; indeed it was with difficulty that the evening congregation could be accommodated. The Services under the conduct of the Dean were admirably rendered. The Choir sang with much taste and precision. The processional hymn sung as the Choir and Clergy proceeded up the nave was most effective. At the Celebration of the Holy Communion 147 persons communicated, including 56 young members of the Church recently confirmed.

On Monday morning, an Ordination Service was held, when two were admitted to the order of Deacons and three to the Priesthood. The Primate was only present at the latter portion of the service, as he was engaged at All Saints' College, where he delivered an admirable address.

At 2 o'clock a banquet, to which 70 sat down, was given by the laity in the School of Arts Hall. In responding to the toast of "Our Guests," the Primate spoke most ably and forcibly, and reminded the laity of their special responsibilities. Subsequently His Lordship and party visited the Bathurst Superior Public School, in company with the Bishop and Dean, the Hon. W. H. Suttor, M.L.C., and Mr. F. B. Suttor, M.L.A., and ladies. Mr. Cousins then drove the Primate and Mrs. Barry to the Bathurst Hospital. They were accompanied by the Dean of Bathurst, Hon. W. H. Suttor and lady, Mr. F. B. Suttor and lady, Mrs. Marsden, Mrs. Marriott, and Miss Constable.

In the evening the Primate lectured to a very large and deeply interested audience on "Christianity and Politics."

This (Tuesday) morning His Lordship and party left for Sydney by the 10-9 a.m. train, having made a most favourable impression upon the minds of the Bathurst citizens.

CONFIRMATION.—On Sunday afternoon last a large congregation assembled in All Saints' Cathedral where a confirmation service was held by the Lord Bishop of Bathurst. The candidates, 56 in all, 31 females and 25 males, were prepared by Very Rev. Dean Marriott and Rev. T. G. Fielding. At the conclusion of the service His Lordship delivered an address suited to the occasion.

COONABARABRAN.—A very pleasant and enjoyable day was spent amongst the various denominations of Coonabarabran, during the latter part of last month. A bazaar, tea-meeting, and sacred service of song, was held in connection with the Church of England, for the purpose of raising a certain sum of money to liquidate the debt that was on the parsonage. This was done easily. The debt may not have seemed much to those who are in town parishes, but, nevertheless, it did to the Incumbent and parishioners of the Coonabarabran parish, as the people on the whole, are not in the best of circumstances, and more than that, there is not that spirit of liberality that there should be towards the Church, and consequently, it is a most difficult matter to raise the minister's stipend, much more to raise a few extra pounds for any other object in the parish. However, after a great deal of exertion on the minister's and his help-meet's part, they succeeded in getting some of the laity to co-operate with them in their desire, and ultimately, the undertaking proved to be a very successful one, as the result was beyond all anticipations. It was a great success financially, and I believe, that owing to the decent order in which every thing was carried out, and the solemnity with which the service of song (Uncle Tom), was rendered, that a certain amount of good was done spiritually. A large concourse of people assembled at the bazaar and tea-meeting, and fully two hundred and fifty people were present at the service of song, (which, though much opposed at first, owing to being of a sacred tone,) seemed to be thoroughly appreciated when rendered, and since, we have been given credit, for having been listened to, by the largest and most attentive audience ever assembled within the walls of the Mechanics' Institute at Coonabarabran. Mrs. Raymond, (the Incumbent's wife), presided at the organ, "and her faultless accompaniments were attentively listened to, and thoroughly appreciated by the audience." The amount realised was £111 10s. After all expenses were paid, (including the debt of the parsonage £53 1s. 6d.) a surplus of £43 was on hand. This was decided upon by the Churchwardens and Secretary, to go towards making up the clergyman's stipend. The most remarkable feature of the occasion, was the very agreeable and warm-hearted spirit manifested amongst the various denominations. Many who seemed to have stood somewhat aloof before, have since the occasion, been reconciled to each other, so that we feel that there is much cause for us to express our gratitude to Almighty God, for the good done at our recent bazaar, &c.

JAMBEROO.—The Sunday-school building has been removed from its old site where it stood for a period of 25 years, and is being re-built with improvements in the church-yard, at a cost of about £70. The building hitherto has only been used for the Sunday-school, as it was not at all a comfortable place for parish meetings. In future, however, it will be a great boon to the parish, inasmuch as it can be used for parish gatherings of all kinds. A Young Men's Friendly Society was established about three months ago, and is making good progress. The young men evince great interest in the working of it, and so far have succeeded in making the meetings both entertaining and profitable. The society is on a Christian basis, and the meetings are always opened with singing and prayer, together with the reading and study of a portion of Scripture. The Incumbent has undertaken to deliver short lectures to the young men on the Evindications of the Christian Faith.

SHELLHARBOUR.—The new church is being proceeded with, and when completed will be a very handsome structure. It will accommodate about 200 persons, and will cost about £1700. The Bishop is expected in this parish for Confirmation some time this month, when 50 candidates will be presented.

BATHURST.

The Most Rev. the Primate and Mrs. Barry and Miss Constable, arrived at Bathurst about 5.30 p.m. on Saturday last. His Lordship was welcomed by the Lord Bishop of Bathurst, the Dean of Bathurst, Archdeacon Campbell, and a large number of laymen. An address from the Clergy and laity was read by Mr. Cousins, and most cordially received and responded to by the Primate.

The Members of the Bathurst Branch of the Girls' Friendly Society were then introduced to Mrs. Barry by the Dean; when Miss Kate Barton, as deputed by the Members, offered Mrs.

NEW ZEALAND.

The Rev. Richard Heffernan, formerly of Narrabri, has been appointed to the parish of Kumara near Hokitiki, in the diocese of Christchurch.

MELBOURNE.

A meeting of gentlemen connected with the Church of England Assembly took place at Melbourne on Thursday last, for the purpose of forming a voluntary association, having the object of opening all the churches, and to be called "The Free and Open Church Association."

At a meeting of the Church of England Assembly, held the other day, a notice of motion was given protesting against the publication of the full details of divorce suits, and suggesting that the Bishop should be authorised, on behalf of the assembly, to request the Legislature to take the necessary steps in the matter.

→ NOTES ON PASSING EVENTS. ←

THE speeches of the Freethinkers during the late Secularist Conference forcibly remind us of the lawyer's dictum—"No case; abuse the plaintiff's attorney." If Secularism is to make headway amongst any but the lowest and most ignorant strata of society, it will have to become infinitely more logical. Noisy declamation and confident assertion are the property of any stump-orator; but it is not out of such rapid verbiage that durable systems of philosophy are evolved. Timorous Christians, whatever their sect or creed, need fear nothing from this latest manifestation of Freethought. If the scathing wit, and venomous sarcasm of Voltaire, and the profound subtlety, and elegant philosophy of Hume, were powerless against Christianity, we can well afford to smile in derision at the puerile and immature antagonism of to-day. The walls which successfully withstood the sustained assault of heavy rifled artillery will suffer little from a scattered and irregular musketry fire.

WE are glad to see that the authorities have visited a dealer in obscene literature with condign punishment. Under the guise of Science and Philosophy, a certain class of publications pandering to the worst and most degraded tastes, is let loose upon society. That so large a number as "987 books of an obscene nature" were found on the defendant's premises, speaks significantly of the moral injury which such unscrupulous men may inflict upon a community; and the fine of £20 was richly deserved.

THE late action for libel brought by an ex-member of the Civil Service against the proprietors of the *Herald*, has resulted in some startling revelations being made. In these days of competition 60 per cent. interest with good security is an unusually profitable speculation, and cannot in the long run be of much service to the borrower on those terms. Such mediæval money-lending transactions are justly considered to be anything but beneficial to Society, and any verdict against a modern Shylock is a positive blessing to the community.

THE Clergy and Christian workers of St. Peter's parish are appealing to churchmen and others who desire to see the kingdom of Christ advanced, for funds to enable them to establish a permanent mission to the lapsed masses in Woolloomooloo. The success of the mission recently held in that district has been so marked, that it is felt the Church would be failing in her duty did she not strenuously endeavour to render it permanent. We learn that the offer of a suitable building for the purpose has been made, and funds are urgently needed to purchase it, and carry on the work begun under such favorable auspices. We heartily commend the project to the sympathies of our readers, and hope the appeal will meet with a prompt and generous response.

JUDGING from the different reports which are to hand, the Primate has won nothing but golden opinions in the western part of the province. His clear convincing eloquence, his erudition, his fervid zeal, and his sociability are noted by all our correspondents. We think it needs no prophet to foretell that one important result of his tour will be, an enlarged view of the responsibilities of the Church, and the manifestation—more than ever—of that spirit of unity without which no organisation can hope to succeed. The spontaneous enthusiasm with which the

Primate has everywhere been received must have been highly gratifying to him; and we congratulate him on his happy introduction to the western district.

THE inaugural address of the Lord Bishop of Melbourne on the opening of the Church of England Assembly, is worth more than a cursory perusal. Under its even flow of unstrained eloquence runs a strong current of applicable truth. His pregnant remarks on Church Missions and Primary Education are full of suggestiveness, and his manly outspoken protest against the growing social impurity of the South will, we think, materially assist in creating that public opinion which, in his own words, "will not tolerate it—which will smite with the whip of shame and reprobation any man, no matter how rich or great, who lends to it his countenance or the support of his example." Amid so many half-hearted, apologetic protestations from platform, and even pulpit, it is refreshing to meet with a man who brings all the weight of his eloquence, and logic, and vast influence to bear upon this rampant evil.

MATTERS in connection with the proposed Church Home are progressing. A large and influential Provisional Committee has been formed, and an Executive will probably be appointed. About £150 have been subscribed. Remembering the number of the intemperate and fallen to whom such an institution should prove invaluable, it is hoped it will be cheerfully assisted by the public. Those who are desirous of helping in the great work of rescuing the perishing will here find an effort well worthy of their support.

THE Australian people number about 3,000,000, among whom the Secularists say they have a host of friends and sympathisers. At the Conference last week the amount of £10, half of which was given by one man, was voted to help Mr. Bradlaugh, who was declared their great leader. This magnificent gift will assist to show the value Secularists place upon their principles, and indicate to some extent their strength in these colonies. By way of contrast we may notice, that Christian people here give a few thousands annually for missions. The Young Men's Christian Association are spending £30,000 on a new building. Large sums for Church work are regularly being raised. A monetary test is not always a fair one, but it certainly in this instance is not without significance.

THE PROVINCIAL SYNOD.

The following is the opening address of the METROPOLITAN. He said:—

My Right Rev. and rev. brethren, and my brethren of the laity,—In addressing the provincial synod for the first time, as Metropolitan of New South Wales, I cannot but feel the deep and sacred responsibility which my office entails. I must be permitted to ask the earnest sympathy and support of all who are my fellow labourers in the service of God. I rejoice to acknowledge with sincere gratitude the cordial welcome which has been already accorded to me by the representatives of the various dioceses of this province. Nor would it, I am sure, be consonant, either with my own feelings or yours, if I were here to omit all reference to the honoured memory of my predecessor in the See of Sydney, who, as I can gather from attentive study of the proceedings of past synods, presided with so much of wisdom, dignity, and kindness over its four earlier sessions. May the blessing of God rest upon us now, who, with opportunities and responsibilities continually increasing have to enter upon the deliberations of the fifth provincial synod. Before dealing with the important business which must occupy the attention of the synod, it seems my duty, as it is my pleasure, to glance at the foundation and approaching constitution of a new diocese in this province, in the district commonly called the Riverina, with either Hay or Deniliquin as the future seat of the Bishop. You will know far better than I can do, the need of this relief to the dioceses of Bathurst, and Goulburn. You will, I am sure, join with me in high appreciation of the munificence of the donations by which the foundation of this bishopric was assured from one who gives to the service of God "not of his superfluity but of his substance;" and in thankfulness that its endowment on a scale not insufficient for present requirements, has been secured; you will equally join in satisfaction at the appointment, by the selection of the Primate and other Bishops in England of one who has already given proof of earnestness and efficiency in the

service of God at home, and who proves the reality of his devotion by the sacrifice of all home ties for a most arduous and difficult post of duty; you will, I fear, offer by anticipation our cordial welcome to him, and our fervent prayer to God for his blessing on the work to which His servant has been called. One more forward step has been taken—the precursor of others that must follow—as the population of our colony increases, both in number and in diffusion over the vast area now open to settlement. Like St. Paul at Rome, we "thank God and take courage"—"thank God" for the progress of the past and the present, and "take courage" for the larger work which has to be done in the future. The life of the church has at once an unbroken continuity and a constant development, for, after all, it is a living and not a "dead past" which is really "the stepping stone to higher things." Passing now to the actual business of the synod, I should, perhaps first explain who so long a period has elapsed since the last synod, in 1879. The constitutions certainly order (section 22) that the synod "shall be holden once in every three years." But they also direct that it shall be convened by the Metropolitan, and probably by accidental omission, they make no provision for the case of vacancy of the Metropolitan See, or for the absence or incapacity of the Metropolitan. Hence, during the recent protracted vacancy of the See of Sydney, there was no authority by which the synod could be convened, and it was therefore impossible to obey the order of the constitutions. No time, however, has been unnecessarily lost. As soon as I was installed in my present office, I consulted at once with my Episcopal brethren, and ascertained from them that the present month was the earliest suitable time for our assembling, and I caused the summonses to be sent out accordingly. It may, perhaps, be well to provide, if possible, against any future difficulty of this kind. I advert, next, briefly, to certain communications from the Archbishop of Canterbury, which it has been my duty to lay before the Synod. They are of a formal kind, but they have value and significance in this—that they acknowledge and seek to strengthen the unity which binds our church in one, both the mother church in the old country, and the various colonial branches of the Anglican Communion. It is a problem of some difficulty to determine how this substantial unity shall be made compatible with these varieties of practical development which correspond to the different conditions of church life in the colonies as compared with the old country, and in the various colonies so far as they differ from one another. But my own conviction has always been that, as in our colonies themselves, so in our colonial churches, the very course of circumstances must now force upon us a sufficient measure of self-government and independence; and that, therefore, care will be chiefly needed in that direction to preserve the inner unity of doctrine, tone, and principles of government. It was under this conviction that, after consultation with the Archbishop of Canterbury, I resolved on taking the oath of canonical obedience to him, with express reservation of all that appertained to the needful independence of the Metropolitan of New South Wales and Primate of Australia. To use a common phrase, without insisting on its technical accuracy, it appeared to me that the See of Sydney, in respect of autocracy, if not of poelastias, has, by virtue of the world-wide extension of the Anglican communion over the British Empire, assumed the position of a patriarchate. This position seems plainly to be implied in the presidency of the Archbishop over the Lambeth Conference, representing the various branches of the Anglican Church. That it is in effect recognised here is, I think, shown by the frequent delegation to him, assisted by the counsel of other English prelates, of the selection of our bishops, and by the constitution under him of the "Council of Reference" on points of doctrine by the authority of the General Synod. I believe that in the desire to preserve this substantial unity, all of us are agreed, although I am aware that there are two opinions as to the terms in which that unity should be described, and as to some practical forms of its development. In relation to the business bequeathed to us by the last Provincial Synod, I beg to call attention to the report which will be presented by the council of advice then appointed to carry out the resolution for the creation of the "Corporate bodies of trustees, in which the property of the church may be vested." It will be found that, although in a somewhat different way from that contemplated in the ordinance of the synod, this most desirable object has been accomplished, with (as experience has already shown) the best possible effect upon the interests of the church—unless it be thought right to leave it to the consideration which the General Synod has already begun to give to it. I think we owe sincere thanks to those who took up the measure, and carried it successfully to the Legislature of this country. The other business entrusted to the committee the consideration of the desirability of organising a common fund for the relief of widows and orphans of clergy in all the dioceses of the colony, which, I believe, has not yet been carried out, as the report of the committee will show. It is clearly an important matter as for practical effect on individuals; so also for the assistance and for the solidarity of the province of New South Wales; and I trust that it may be in some form taken up at the present time. The statement of business has this year, under resolution of the last synod, been prepared

beforehand by the council of advice, and put upon the notice paper instead of being sent down by the house of bishops after the meeting of the synod itself. The change of procedure is, I think, greatly for the better, as it enables members of the synod to know and prepare for the business to be laid before it. It will be at once discovered that some of the propositions occupy in part much the same ground. The first, third, and sixth, all alike seem to indicate the conviction that the time is come when the conditions on which legislative sanction is given to our holding of property and administration of Church government may with advantage be somewhat modified. Since the Church Act was passed in 1838, even since the constitutions were reorganised in 1866, great changes of circumstances, especially in growth and development have taken place, which may well justify such modification. No one can read, for instance, the Church Act without being startled at the prominence given to the pew-holding and pew-renting system, which in itself is, I need hardly say, a thing unknown to ancient church practice and to the old law of the Church of England which leaves the church (whether apportioned or not) free to all parishioners, and even under our own changed circumstances, at best an undesirable necessity, if indeed it be a necessity at all. No one again can study the constitution without seeing that even the Diocesan Synod is unfortunately fettered as to variation in its own organisation, and that the provincial synod is so hemmed in with limitations that it can hardly rise to the importance and dignity which belongs to its name. But to approach the Legislature with a view to such modifications is a serious matter—not lightly to be undertaken in any case—perhaps not to be undertaken at all till some virtual unanimity has been secured among ourselves. I must leave it to those who have larger experience than myself to say how far the necessity of such action is one of practical urgency. But, so far as I can judge, it would appear to be one which should not be entirely put off. It may well be taken in hand for such careful consideration as may pave the way for that universal agreement to which the Legislature will, I cannot doubt, readily defer, but which as I gather from the reports of the committee in 1879, has not yet been attained.

(To be continued.)

TEMPERANCE.

HOW MAY THE TEMPERANCE SOCIETY INFLUENCE THE NEIGHBOURHOOD?

A Paper read before the Kennington Buri-decanal Branch of the C. E. T. S., by the Rev. WALTER HORNE.

The objects of the C. E. T. S. and its Branches are the promotion of Temperance, and the prevention of Intemperance by the removal of the causes of it; therefore, a very wide field of work is opened, far wider than we are sometimes apt to imagine. Temperance workers—busy with their own parochial organisation, eager to secure a good attendance at their weekly or monthly meetings, anxious lest their recruits should again fall back into the dangerous snares from which they have been rescued—naturally become so much engrossed with the working of their parish Branch that they often forget that Temperance work has a wider area than is covered by merely holding large and enthusiastic meetings, and enrolling in the register new names and fresh subscriptions. As was lately said by a Member of Parliament, the Society has undertaken to grapple with a great evil, supported, to a great extent, by all the force of long-established customs, ingrained prejudices, and a good deal of ignorance into the bargain, and for this it is necessary that it should become an active, educating centre, striving to direct men's energies into new and improved directions. Let us look beyond our own little circle, and seek as a Society to affect that outside circle which in its turn will touch that which is still beyond, and thus like the pebble cast upon the calm waters, our Society's work, small in its beginning, shall have a large, extensive, and permanent influence upon the whole neighbourhood, Diocese, and country, which, alas! still remains so calm and impassive with regard to the terrible evil of intemperance. Of course the first aim of each Society must be to look after and secure the welfare of its members, and no Society is properly doing its work which does not seek to interest and educate its own members, however good and large their indirect influence on others may be. And let no persons suppose, as they are apt to do, that there is no special need for their being present at meetings, so long as they are interested in the cause, and support it in other ways. Their hearty sympathy and applause may help to turn a dull meeting into an enthusiastic one, their attendance will certainly help to swell the numbers, and a large audience, besides being a stimulus to the speaker, is a testimony to outsiders. But although, as I have said, the first aim of the Society must be to seek the improvement of its members, and an increase in their numbers, there must be a wider aim, and a wider influence. In order to affect others—

1. Advertise boldly. Whether your neighbours will attend or not, at least let them not be able to affirm that they knew not of the Society's existence, or that meetings were held at which they would be welcomed. Bold advertising always pays, scanty and timid advertising never has, and never will. Some Branches, for the sake of economy, use the same bills month after month, only altering the date and the name of the speaker, but this does not really serve its end, for the public become so accustomed to the same bill that they cease to read it, whereas, if each month different colours and different styles are adopted, attention must be arrested. In these days of cheap printing there need be no difficulty in this respect, for the expense incurred will be, I believe, more than met by the increase of subscribing members which it will secure. And when boldly printed, let the bills be boldly posted. This duty should not devolve upon the overburdened Secretary; in most Societies there is some member, well known and respected by the shopkeepers, who would be willing to undertake that the notices shall be placed in every suitable and unsuitable corner.

2. Then, after the meeting, let a report be sent up at once to the local press for insertion. The Editors will generally be willing to receive such contributions, and seldom cut down what has been written. Thus hundreds, who will not come near a Temperance meeting, are apprised of the reality and strength of the movement, learn, perhaps, facts and figures of which they were ignorant before, and, may be moved by curiosity to attend the next meeting of the kind.

3. Placead Temperance information. How many of us have been instructed concerning the wonderful benefits of Eno's Fruit Salt, or the marvellous excellence of Pears' Soap, or the startling effects of Borwick's Baking Powder, by having the information continually before our eyes, wherever we move; and probably through the advertisements we have been induced to believe that these compositions must be superior to all others of the kind, and have actually gone so far as to try them ourselves. Well, then, surely we who believe in the advantages of Total Abstinence, or at least anxious to direct men's minds to the wisdom of not drinking between meals, should make use of this powerful medium of communication. If on every available hoarding or wall in our neighbourhood large bills were posted on which were printed what the doctors say concerning alcohol, and these after three months changed for some containing the statements and reckonings of the well-known jug bill, or the useful leaflet No. 8, published by the C.E.T.S., they would surely make men think, and go far towards educating public opinion. And it would be useful to many who now fly to the public house to assuage their thirst, if during the summer months a good recipe for a refreshing, harmless and cheap beverage were advertised in parts frequented by the working classes.

4. Spread far and wide Temperance publications. Let it be ascertained that school and district lending libraries have a fair proportion of Temperance tales; a large number of interesting stories bearing upon the question have been and are being written. At each meeting of the Society let members of the Caxton Brigade hawk their books and papers, or let there be a stall containing the pamphlets and larger works which are published by the C. E. T. S.; urge the members to buy, read, and lend to others the interesting *Chronicle* which is issued each week, and from time to time make a free distribution amongst those who are uninterested in, because unacquainted with, the work of the Society. If on Temperance Sundays a pamphlet or *Chronicle* could be placed in each pew, surely many who have been impressed by the sermons would have those impressions deepened by reading the literature supplied to them, and perhaps some who have paid but little attention to the spoken word might have their interest aroused as they ponder the written word.

5. Secure a Temperance sermon on Temperance Sunday. I believe that one of the most important factors in progress of the Temperance movement during the last few years has been the observance in many Dioceses of a Sunday specially set apart for Temperance teaching. How many thousands on these Sundays who would never think of attending a Temperance meeting are thus made to consider this great question. The fact of so many Churches agreeing to observe the same day for the same purpose is of itself a witness to the outsider of the importance which this subject is assuming in the Christian Church. Let each Branch, then, make an effort to celebrate the day as emphatically as possible, and to secure good attendance at the various services. And where the day is not observed, let not the members rest content until they have successfully represented to the Incumbent the desirability of acceding to the Bishop's suggestion.

6. Open-air meetings must be held. The Society must be aggressive. If drunkards are to be rescued and the careless are to be aroused, the school-room must sometimes be abandoned for the street. It is seldom that a hard drinking man or woman can be enticed into a covered meeting, but many such characters may be easily attracted by the voice of an open-air preacher, or the melodies of an open-air choir. If the mountain will not come to Mahomet, the wisest course that Mahomet can adopt is to go to the mountain, or the two will certainly remain for ever separate. We are fast losing our prejudice concerning open-air

meetings, and the sooner the better, for until we boldly strike out in this direction, we shall not be able to get at those who most need the warning voice and the helping hand. Of course, care must be taken in the selection of speakers, for a good platform orator will not necessarily, by any means, make a good street preacher. He must be a man of tact, with an abundance of good temper, self-confidence, and fluency of speech. It is advisable, if possible, to draw off the audience into the school-room, where the meeting may be concluded and pledges signed.

7. Open-air processions and demonstrations are useful. Each society should have its banner, and having its banner, should exhibit it. It is a good and cheap advertisement of our existence to march from time to time through the streets, headed by our banner, and if possible, a fife and drum band. It makes people talk and question and ascertain the reason of our existence. A good opportunity for a demonstration is offered on the evenings of the Parent Society's annual meeting at Exeter Hall. Would it not be beneficial to timid and Nicodemus members, as well as to the neighbourhood, if Branches on these special occasions were to combine and march in an orderly manner to the place of meeting? Of course the difficulties of a demonstration in London suburbs are greater than those which our country consins have to meet, but still, they are not insurmountable if courage is not lacking.

8. Wear the badge of the Society. How many questions have been asked, and conversations started, concerning Temperance topics through the wearing of the little medal! The blue ribbon has done an immense amount of good by constantly bringing before men's minds the vastness of the Temperance movement, and also by helping those who might have been half-hearted and shy to make a public profession of their adhesion to the army of Abstainers. But probably the little bow of blue will soon have have its day and die, the C. E. T. S. badge need never, and must never be discarded. It has been the means of helping Secretaries to find speakers; it has been the means of drawing together into friendship (especially in offices and at College) those who might have continued strangers to each other; it has been the means of encouraging many who, wherever they have moved, have found that there are others fighting in the same great cause as themselves, and, moreover, in the same regiment, and under the same leaders.

9. The Parliamentary representatives should be from time to time interviewed by the most active and influential members of the local Society, or memorialized with regard to their votes on the urgently needed reform. Reports of meetings at which the measures of the Sunday Closing or Local Option Bills have been discussed and enthusiastically supported by the members, should be forwarded to them, in order that they may learn how strong is the feeling of a large part of the constituents concerning these questions. Magistrates, too, might be communicated with, and representations made to them of the large number of public houses which already exist. The Branches of the C.E.T.S. certainly ought to be more active and earnest in opposing, or securing the services of those who can oppose, applications for new licenses at Brewster Sessions.

If all the Branches of our great Society were seeking to act upon these suggestions, and thus looking beyond their own immediate circle of sympathisers and supporters, the Temperance movement would soon spread its roots deeper and extend further, and under the blessing of God it would grow and be strong, and the country at large would be powerfully and permanently influenced.—*C. of E. Temperance Chronicle.*

NOTICES OF BOOKS.

We have received the *Australian News*—being the journal published on the vessel whose name it bears—on the last passage with emigrants to Sydney. We have no doubt that this publication was regarded with great interest as it came out day by day—and the idea of supplying a little useful information about the colony was a capital one. It served its purpose on board the vessel—and the passengers are sure to regard it in its printed form as a pleasant memento of the voyage and a reminder in after-life of some of its occurrences, which they would not willingly forget.

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SERMONS

Preached in April and May, 1884,

BY

ALFRED BARRY, D.D., D.C.L.,

Lord Bishop of Sydney, Metropolitan of
New South Wales, and Primate of
Australia and Tasmania.

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CHURCH OF ENGLAND ASSEMBLY, MELBOURNE.

HELD ON SEPT. 22, 23, 24, 25TH.

The following is the inaugural address delivered on the opening of the Assembly by the President, the Lord Bishop of Melbourne.

The Bishop said.—My Brethren of the Clergy and of the Laity,—I cannot think that it is good for any Church to be continually weighing its purse, and counting the number of its adherents. Such a proceeding insensibly sets up a false standard of comparison. Work comes to be estimated rather by its visible results than by its essential quality. People become more anxious for a good display than for a good conscience, and with consequences which are sometimes disastrous. Anxiety for success is apt to put a perilous strain on truthfulness. And if, in the continual eddy of temporary change, there should appear in any given year to be decline and falling off, discouragement too readily degenerates into indifference and relaxation of effort. Numbers again are sometimes extremely deceptive. We hear at times, for instance, of the marvellous success of some special mission to the temperate; and if we were to believe the returns we might imagine that the passion for intoxicating drink had been finally quelled amongst the classes which are most prone to its indulgence. Fifty thousand men have written their names down on a piece of paper—more than that, the magistrates in certain police courts have suddenly lost their occupation. Society is regenerated. A month or two afterwards, however, everything is as bad as ever, until by renewed efforts the same magical results have been again attained, only to end once more in the familiar and disastrous failure. In time men get used to this kind of thing, and so at length pay no more heed to the brass bands, and torchlight processions, and spirit of enthusiasm, and long lists of converts, than if they were the signs of some recurrent disease through which men had to pass in the natural course of things, as children pass through the measles. (Laughter.) For such reasons as these I confess that tables of returns, when they relate to temporary results, have very little interest for me. Unless they relate to periods long enough to test healthy and persistent work, I look upon them as almost without meaning and expect their publication to do more harm than good. For such reasons as this I have never asked for the customary annual reports of numerical and financial progress, and have taken no notice of their disclosures, even when I had approximate knowledge of their character. This year, however, a return has been made—not by my direction—which extends over a period sufficiently large to make its indications trustworthy. I shall therefore shortly notice its most significant results. It enables us to compare the amount of our funds and the number of our active members at three important periods. First, at that immediately preceding the division of the old Diocese of Melbourne into two; second, at that immediately following this division; and third, at the end of 1883. It shows us that in the year before the division of the old diocese there was church accommodation for 65,000 persons; that in the diocese of Melbourne alone, in the first year after that of Ballarat was separated from it, there was accommodation for 46,000 persons; and at the end of the year 1883 there was accommodation for 69,887 persons—for nearly 70,000. This year I doubt not that, owing to the opening of several new churches, there will be accommodation for over 70,000. This shows that in nine years we have gained additional church accommodation for 24,000 persons, and that we have now in the diocese of Melbourne alone, a larger number of sittings in our churches than existed in both dioceses together at the time of separation. (Cheers.) The return is not less satisfactory when we look to the number of persons availing themselves of this accommodation. Before separation the number was 40,600. In the Diocese of Melbourne, in the year after separation, it was 27,800. In 1883 it was 43,500. The increase of funds, again, has quite kept pace with that of worshippers. The total receipts of the churches in the two dioceses before separation amounted to £66,700. In the year after separation they amounted, in the Diocese of Melbourne alone, to £58,000. In 1883 they had reached, in the single Diocese of Melbourne, £68,700. (Cheers.) That is to say, a sum which exceeds by £17,000 what they had been before separation, in the Dioceses of Melbourne and Ballarat together. This is the record of a large and gratifying, and, what is far better, a gradual and secure advance. And now, what is the duty laid upon us by this divine blessing upon our endeavours? That, with hearty gratitude to our Heavenly Father, we press forward with all our might upon the lines which have been thus proved to be those of efficacy. Let us beware of looking back to please ourselves in lazy congratulations. We have done far less than we ought to have done—far less than the needs of our people required. One third of the people of this colony profess to belong to our Church and it is but little we have done as yet towards satisfying their spiritual necessities. For the large movable population which is taking up land in our forest districts, we have done far less than we could desire, and for those especially who are making their homes in the rich clearings of Eastern Gippsland almost

nothing at all. It is our bounden duty to carry the spiritual need of those brethren of ours upon our hearts. Those churchmen of Melbourne who, amply supplied with means of grace, content themselves with simply maintaining their own ministers are neglecting a plain duty. (Hear, hear.) We are not a mere knot of scattered congregations, who may feel ourselves at liberty, if we please, to subside into parochial selfishness, but the members of a Church which is distinctly bound by the most sacred obligations to provide spiritual food for all its children. So long as any are neglected, the idle and illiberal cannot be without sin. It is simply absurd, not to say heartless, to tell our poor selectors to provide for their own wants. I know that some, who see them perhaps come in their best suits to the market, or the law courts of some principal township, are likely to gain the idea that they can easily help themselves. But let such persons drive into the country, go upon the clearings, talk to the selectors, and acquaint themselves with the heavy charge entailed on small communities by the unhappy divisions among Protestant bodies, and they will speedily change their opinion. To send a special agent to pick up the gleanings of the selector's poverty for the Bishop of Melbourne's Fund would be to court failure—to incur an expenditure which could not possibly secure an adequate return. What is wanted is more Christian sympathy among our town congregations, especially those of Melbourne and its suburbs. There our principal wealth is to be found. There, were there true brotherly feeling in men's hearts, it could be given with scarcely the feeling of self-sacrifice. There are two Melbourne parishes where the organisation of the Bishop of Melbourne's Fund is a reality. And does anyone suppose that the inhabitants of those parishes feel themselves one whit the poorer for what they contribute? Let me exhort you, my brethren, in all brotherly kindness, to give a little more time and care to this necessary work. Let me ask the clergy to take the initiative; and let me entreat churchwardens and vestrymen to rise above the jealous local feeling which cannot bear to see money devoted to any but parochial objects. (Hear, hear.) If in a large, generous and Christ-like affection for our poorer brethren, we would make that little effort which is involved in starting and maintaining efficient parochial organisations, all the immediate wants of the diocese would be speedily supplied, while the very effort would enrich those who made it with larger measures, not only of spiritual life, but even of pecuniary resources.

SUNDAY SCHOOLS.

I would bespeak your special attention to the work of our Sunday School Association. This is no mere society of energetic men, who taking interest in a particular branch of Church work are a law unto themselves, but a Society called into existence by the Church Assembly, and put under the restraint and direction of laws carefully fashioned by that great representative body. It is the Church's own organ for sustaining and improving one of the most important branches of her work. We are all, therefore, bound to give it our earnest and energetic support. The claim of this society does not, however, rest solely on the nature of its constitution. It has done good and stimulating work, and it only awaits the possession of increased means to extend its wholesome influence to every form of Sunday School effort and to every parish in the diocese. Very few are aware of the great and urgent needs of our Sunday schools, there is an utter absence of those educational appliances which are thought to be absolutely essential to the efficiency of the State schools. Maps, blackboards, and illustrated lessons for infants are either entirely wanting, or very insufficiently supplied. My recent inspection of some of the Melbourne schools has convinced me that in large buildings classes cannot be efficiently taught without curtains supported on rods to separate classes. (Hear, hear.) How can volatile children attend, when with one glance of the eye they can take in all the temporary causes of disturbance in the whole building, and when the observations of their own instructor are well nigh drowned by those of neighbouring loud-voiced teachers? In large schools curtains are an absolute necessity, and even in churches (when, unhappily, classes have to be held in churches) curtain rods might easily be affixed to detached stands, which could be removed on the dismissal of the school. But how are poor parishes to provide such requisites, or how is the Sunday School Association to give them aid while its annual income amounts to no more than £80? The association requires at the present time, in order to enable it to give that stimulus to Sunday school work which is needed, at least £500 a year. What might not be done if our association could offer to supply half the expense of books and apparatus to all poor schools in the country, if it had the power of paying a clerical inspector of our Sunday schools, and if it could extend its examination and prize organizations so as to make their stimulus felt in every parish of the diocese? Laymen do not easily realize the immense importance of Sunday school work; they fail to see that it has become almost as necessary a part of church organization as the regular Sunday services; and in a colony which banishes the Bible from its day schools the old make-shift ways and slovenly methods of teaching are nothing better than a blind for neglect of duty. (Cheers.) We need an

immediate and determined effort to increase the resources of the Sunday School Association. The question of the inspection of our Sunday Schools has been referred to the rural deaneries of Melbourne, and the reports which I have received from the rural deans disclose a great variety of sentiment on this subject amongst the clergy. Some recognize the great value of inspection, and are ready to welcome it. Others fear that it might not be acceptable to the teachers, or that it might be too inquisitorial, or that the examiner might not respect justifiable susceptibilities, or that the method of appointing inspectors might be unsatisfactory. I gather, however, from the reports that if we had the means of paying a clerical inspector, to be appointed by the Bishop, nearly all objection would disappear. (Hear, hear.) If Christian men in this diocese would exercise a little self-denial, and give us an adequate increase of funds, they could, without stirring a finger, double—yea, quadruple—the efficiency of the association at once. I can testify that the general meetings of the society during the past year, including its model lessons, have been most interesting and useful. I never leave one of those meetings without feeling that I know something more about the spiritual wants of our children, and that I have been brought nearer to the hearts of some of the most earnest and lovable of all our church workers. I could wish that more of such meetings were held in the widely separated centres of that combination of cities which we call Melbourne. Several interesting questions have arisen during the past year at some of these meetings—among them the query, how far we can provide Sunday instruction for the children of the wealthier classes. The practical answer to this question involves grave difficulties, which it would be of little use here to specify. Let me simply say that I only know two methods which are likely to be successful. The children of our wealthier people might be gathered into a Sunday class, to be held in some private house, and taught by some well educated Christian man or woman. The multiplication of such classes might perhaps be attended by one great indirect advantage. It might induce some of our better educated young people, who now, alas! give but little of their time to Christian work, to practice that self-denial for Christ's work which would do so much to hallow and elevate their own character. Better still, however, I think it would be if all the children of a parish, rich and poor together, were assembled frequently in church on a Sunday afternoon to be catechised by the clergyman. Should it be found difficult for one person to command attention in our larger town parishes, I would suggest that a series of curtains on movable stands should be set along the middle of the church, and that while the clergyman catechised the children on one side of the screen, some highly educated Christian laymen might do the same office for those on the other side of it. By alternating the sections on successive Sundays, the clergyman could thus bring all the children of his parish within the reach of his own influence. There is a very venerable precedent for this method of teaching. Some 800 years ago the saintly Charles Borromeo, Archbishop of Milan, finding his diocese in a lamentable state of vice and ignorance, instituted what may be called the first Sunday schools in his magnificent cathedral. These schools still exist, and their *modus operandi* is described as follows by one who saw them at work:—"The south aisle of the cathedral, its north aisle, and its south transept were curtained off. In the first a large number of boys were being taught, in the second an immense crowd of women and girls, and in the third quite 400 men of all classes and ages, from the lad of 16 to the white-haired veteran. The teachers sometimes sat in the midst of large circles of listeners—sometimes used a movable pulpit." If one may curtain off spaces without loss of dignity in the vast marble minster of Lombardy, there can surely be no objection to resorting to a similar device in the humble parish churches of Melbourne. (Hear, hear.)

CONFIRMATION.

I rejoice to know that the importance of the rite of confirmation is being increasingly felt in this diocese. I think, however, that the intimate relation between that rite and our Sunday school system is not very generally recognised. If the teachers, especially those in our higher classes, would more conscientiously and avowedly direct their lessons to the preparation of their scholars for confirmation, they would find this an admirable means, not only of securing attention and promoting solemnity of thought and demeanor, but also of securing the attachment of their scholars to the school at the age when they are particularly tempted to irregularity or desertion.

CHURCH MISSIONS.

One word I would say on the present position of our missions to the Chinese and aborigines. For some time past these missions have received a very inadequate measure of public attention and support. People have the impression that as the aborigines are rapidly dying out, it is no longer a duty to contribute to their support and instruction. This is a great mistake, as a single glance at the report of the Church Missions in Victoria will convince you. But whatever view people may take respecting the wants of the aborigines, of the need of more active efforts for the evangelisation of the Chinese there can

only be one opinion. The Chinese in our midst are the representatives of the most numerous family of the human race. None of them, or very few of them, remain willingly to die amongst us. It is their aim to return to their native land to enjoy the fruits of their Victorian labours. Now, if those going home were in all or in most cases well instructed and well established Christians, they might do more to evangelise China than all the European missionaries at present labouring in that country. (Applause.) Why is it, then, that this great opportunity is being allowed to slip by unimproved, or at least very inadequately improved? Mainly, I believe, because we cannot afford to employ a European superintendent of our Chinese missions, who can speak fluently to both Chinese and Europeans. At present no one can thoroughly understand the reports of the Chinese missionaries, and worse still, no one can test the real character of their labors by direct communication with those who profess to be converts. Again, our difficulty is a money difficulty. Were wealthy men more generous, more heartily Christian, more capable of perceiving the true relative value of the different objects of their expenditure, our difficulties here, as elsewhere, might vanish in a day. I wish to judge no man, knowing how much I stand in need of a lenient judgment myself, but I cannot refrain from saying that if some of our people compared the sums spent by them in promoting the kingdom of God, with those wasted on race meetings and amusements, they could hardly feel that they were acting as stewards of God in the distribution of their wealth. (Applause.) If the clergy were more willing to make collections on Mission Sunday on behalf of our home missions to the heathen, the lack of private liberality would be less severely felt.

PRIMARY EDUCATION.

The issue of the report of the Education Commission since we last met demands some slight notice. Nothing so filled me with amazement when I first came to this colony as to see men calling themselves Christians allowing themselves to be made, on one flimsy pretext or another, the tools of an atheistic propaganda. (Applause.) Surely they must know that their Master's morality depends only on the affirmation that in Him God is the Father of all mankind. Suppress that truth, and Christian morality is destroyed. How can I love my neighbour as my brother, if we have no common Father, and if there be no spiritual family, of which we all are members? You may trifle and conjure with words as you please, but if you suppress in our State schools the truth that God is in Christ the Father of the whole human race, you make them at a blow un-Christian, and so far as the training of the character is concerned all but useless. (Applause.) Men at last are beginning to see this, and to ask themselves, shall we pay all that money for an education which cannot practically effect conduct, in order to force Roman Catholic children into our State schools, or in order to punish those who refuse to do as we wish? The 12th clause of the Act was framed by men who intended to make the exclusion of religion from State schools an absolute exclusion. How does it run? As follows:—"In every State school secular instruction only shall be given, and no teacher shall give any other than secular instruction in any State school buildings." In the absence of any special interpretation, those words mean, and can only mean, "there shall be no religious instruction in the school, and there shall be none on the lips of the teacher." It is the most frightfully desolating piece of legislation I ever saw. (Applause.) And how any Christian man can uphold it without the sense that he is unfaithful to his Master, I cannot conceive. How can your Ministers of Education resist the appeals of secular bigotry, with such words unlimited and unexplained, on the statute book? It does no doubt seem a horribly arbitrary proceeding for a Minister of Education to have struck the name of Christ out of the reading books without consulting Parliament. But what was an honest man to do? Could he go to Parliament and ask them to give an interpretation of their own words which should be only an informal and not a legislative interpretation? His position was a most difficult one; and it this whole community which put him in that difficult position. It enacted the law, and then found fault with its administrator because he carried it out. We have got a new book of secular morality, and in the preface to that book it is recommended that the teacher shall illustrate its lessons from Holy Scripture. I saw with a shudder that a Roman Catholic member of the Legislative Assembly required that the teachers should be directed to abstain from compliance with that recommendation. Now, what enabled that member of the Assembly to say in effect, "Give us what we want, or your children shall not hear in the State schools, from the lips of the teachers, one syllable of that Book which their parents believe to contain the words of eternal life?" What enabled him to take that action, and what compelled the Minister of Education to listen to him? The law which you have made, and which you insist on retaining unaltered, although it starves and degrades the souls of your children. (Applause.) I cannot blame the Ministers of Education. Let the blame lie where it really rests—upon the Christian people of this country, who allow the law to remain unaltered. (Cheers.) That law in its present form interferes seriously with the movement.

for giving voluntary religious instruction in the State schools. Do we want our children to have religious instruction in the State schools or not? If we do, let us say so, and put an end at once to arbitrary personal government. If we do not, then don't let us pretend that we do, but say at once that we have resolved to abandon religion in education, and to take the consequences. (Hear, hear.) That is really the issue which at the present moment is presented to us. Those who think it may be avoided by the extension of voluntary religious teaching after school hours are simply shutting their eyes to patent and inevitable facts. It has been pointed out again and again that while the Protestant ministers of religion are in number less than a fourth of the State school teachers, it is vain to look to them to give adequate religious instruction to all the children in the colony, in addition to doing the special work of their calling. It is said that a large staff of voluntary lay assistants might be found available. I reply that in the country districts, where the need is the greatest, it is almost impossible to find a single individual who has sufficient ability and leisure for the task. Under the energetic leadership of Mr. Saint, whose work has been beyond praise, a determined attempt has been made to provide religious instruction by voluntary effort to the children of the Prahlan district, and with what result as to teaching? I find that in this district no fewer than 12 ministers are engaged in teaching in addition to five laymen and seven ladies. But where in the country can you get 12 ministers and 12 lay people for three schools? I know country districts in which you can only get one minister and no lay person for from five to seven schools. Very recently the Bible in State Schools League sent a circular to 806 boards of advice asking for a return of the numbers receiving voluntary religious instruction in the State schools. Answers came from only 244 of these, so that the return is not complete. One may, however, safely assume that the boards which have not answered are not those which have favorable results to report. If we make this assumption, the returns show that out of a total number of 220,000 children only 21,898 were receiving voluntary religious instruction. Of this number 11,363 resided in Melbourne, leaving only 10,080 for all the other towns and townships of the colony. No fewer than 142 of the boards reported that there was no religious instruction in their district. I will not say that a very determined effort might not improve this result, but I am sure that no voluntary effort could improve it greatly. The number of laymen able and willing to give religious instruction on week days is much smaller than any one imagines. What alteration, then, I may be asked, do you seek? Precisely that which the commissioners recommend. They differed as to the best method of meeting the Roman Catholic difficulty, and therefore I leave that difficulty out of consideration. In regard, however, to the proper method of meeting the needs and demands of Protestant Christians they were agreed, and I think we ought to press on Government the importance of carrying their recommendations into effect. Shortly they are these following:—(1) That an interpretation clause be introduced into the Act, whereby the terms "secular instruction" shall be declared to "include general religious teaching of a non-sectarian character;" (2) that the school curriculum shall include such Scripture lessons as those contained in the book issued by the Board of National Education in Ireland, such lessons to be given before or after the time set apart for secular education, a conscience clause being added for the protection of children whose parents do not wish them to receive religious instruction; (3) that religious instruction may be given by any teacher approved by the parents; (4) that religious instruction may be given by as many of the State school teachers as are willing to impart it. It is only in the last of these recommendations that I should propose a slight alteration. Instead of merely permitting teachers to give religious instruction, I would require all to give it who did not allege a conscientious objection.

THE SALVATION ARMY.

I must say a few words to you about a spiritual organisation which is working vigorously in our midst, and which, by the tremendous power of its enthusiasm, is sure to affect all our work for good or ill. The Salvation Army, I think, a special mission. Its avowed object is a very large one—to make every man love God. Practically, however, its labour is confined almost exclusively to the lowest classes in our cities and places of considerable population. All its methods of appeal are shaped with a view to reaching those classes, winning their interests, and bringing them into the kingdom of God. I cannot believe that its religious *patois*, its military ritualism, its noise and disconcerting familiarity can ever be made tolerable to men of thought, culture, and largely developed religious reverence. If I had to judge this movement by its adaptation to any classes but to those who are lowest in culture and intelligence, I should pronounce it a huge mistake, and say it was destined to disastrous failure. But I do not judge it thus. I look upon it as an effort to win classes which the Christian Churches have not won. And so considered, it must be judged very differently: its means must be estimated with reference to the object which they are intended to attain. And now I must say of the Salvation Army,

in the first place, that I believe it to be inspired by the noblest impulse which can direct human energies—by the desire to make sinful men love and follow Christ. (Applause.) I see in its leading ministers and agents a holy self-denying enthusiasm, which, on the large scale, is nowhere equalled at the present time. When I read of the bold assaults which they make on the very strongholds of vice in this city—of delicate women risking insult and braving disease that they may rescue their fallen sisters from the grasp of loathsome vice and reckless violence—I feel my heart go out to them in love and admiration. (Applause.) They are God's children. They are Christ's people. If the Master were here, I am sure that He would own them and honour them, and set them above me. If they don't shame all of us into more earnest self-denying efforts to fight the great foes of Christ and humanity, it must be because our hearts are cold, and we have lost the glow of our first love. Again, I must say that in reading their book of doctrine and discipline I have been very much struck by the sanctified common sense which to a very large extent leavens its teaching. It is old fashioned Evangelical Christianity, with a few of its excellencies, and also with some of what I should call its objectionable features left out. The firmness and fulness with which it insists upon holiness of heart and life are most cheering. Antinomianism as a doctrine is, I should say, impossible in the Salvation Army. It is refreshing to see with what trenchant common sense Mr. Booth demolishes the idea that a man can be living a two-fold life—the one perfectly holy, and the other utterly fleshly. It was also somewhat of a surprise to me to find that this authoritative book repudiates the doctrine of sinless perfection. It is true that we still find in it the claim of "entire sanctification," not only as an aim, but as a realised fact. But when we come to ask what is meant by "entire sanctification," we find a meaning attached to the words which is different from that which they naturally convey. It is a kind of sanctification, we are told, which admits of growth, and which answers to the pulling up of weeds in a garden, in order that the more profitable plants therein may make better and more fruitful growth. There is, of course, a great deal of confusion in this representation. The great weed is selfishness—the good plant is love. Selfishness cannot be entirely plucked up while love is yet imperfect; for the only thing which hinders the perfection of love is the presence of selfishness. We must be prepared, however, in a popular movement like this for some confusion of thought and expression. If the *Army Manual* would only adopt some less misleading words than "entire sanctification" to describe its meaning there would be little to quarrel with upon this point. But I fear the kind of people for whom the book is written will not easily distinguish between the "sinless perfection," which it condemns and the "entire sanctification" which it affirms. There are again some excellent practical directions in the book for the conduct of mission services amongst the poor. What can be better than the reminder that "anything will be pardoned by the mob rather than dullness?" Or what better directions could be given for the avoidance of dullness than such as these:—"Short, sharp speaking, full of facts and illustrations." "Plenty of lively, sharp singing to plaintive or merry tunes—songs times for preference." "Plenty of music. Music always means life and interest, and never loses its charm." "Never practice nor allow tomfoolery." Might not some of our rubric worshippers study with advantage such directions as these when laying their plans to get hold of the less educated classes? (Continued applause.) Nothing, to my mind, can be better than our ordinary services, judiciously shortened and varied, for people of education and reverent character. But these services are entirely out of place when an attempt is made to get at the rougher classes of our alienated home heathen. (Hear, hear.) Use the Church's services at the times appointed for them, by all means. But what is to prevent any of us from having short sharp speaking, lively singing, and plenty of music at mission services, out of the ordinary hours? (Cheers.) There is full liberty of prophesying for the clergy, full liberty of singing for the people, and if any one should think himself restricted as to prayers by the clergyman's promise that "in public prayer and administration of the sacraments he will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority," I shall be glad to authorize suitable prayers to be said out of canonical hours, so far as I may. Of course, there is much in this book of the Salvation Army of which no English churchman can approve. There is a great deal of narrow asceticism. There is a contempt for the results of honest and reverent thought which is nothing less than amazing. Unless I had read it, I would not have believed that an intelligent man could have advised his officers never to read the newspapers or anything connected with secular and religious literature, but to confine themselves to the study of the Bible, the Salvation Hymn Book, the general orders of the army, and the "War Cry." (Continued laughter.) Again, what can anyone experience but sorrow and recoil at such suggestions as the following, in respect to bills and posters. After the recommendation of glaring colors, and so forth, it is suggested "they can be carried about on an umbrella, on a man's hat, round his person like a church bell, with his head out at the top and his feet at the bottom—

(laughter)—or in ten thousand different forms." And then, after these precious suggestions, it is added, to stir the imagination and stimulate ingenuity, "Invent for yourself." (Laughter.) Could the man who wrote those words have had in his mind his own excellent rule, "There must be nothing which would not be in perfect harmony with the feelings of Jesus Christ, if He were present with you in the flesh." Can anyone imagine Jesus Christ sending his apostles through Jerusalem so belidened, or tolerating the kind of testimonies and the scenes of uproar which are permitted, and even encouraged, at many meetings of the army? That is just what repels me. I can make great allowances when I remember the mental inebriety, the rude vulgarity, the gross animalism, of the classes principally addressed. But I cannot believe that much which is done at army meetings is "in agreement with the feelings of Jesus Christ"; and I grieve to see noble men and women, whom I love and admire for their work's sake, condescending to such unworthy vulgarities for any cause whatever. I fear that instead of lifting what they call "the mob" to Jesus Christ's level, they will in time let the mob pull them down to its own. One thing more I must say has astonished and pained me in the doctrine of the Salvation Army—the manner in which it deals with the sacraments of the Christian Church. Scanty enough surely is the ritual which our Lord appointed, and how those whose proceedings are throughout so ritualistic can treat their Master's appointment in this particular with such contemptuous disregard I am unable to conceive. The question is asked in the manual, "Does the army consider baptism as a duty which must be performed?" And the answer is, "Decidedly not." But who was it then who said, "Go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you?" Jesus Christ says make men disciples by baptizing and by teaching. The army says teaching is enough, baptizing is not necessary. The quibbling interpretations by which the manual seeks to evade this dilemma show, I fear, something worse than ignorance. The question is asked, "Was not baptism by water quite a common rite among the early Christians?" And the almost incredible reply is given, "Yes; and so was circumcision, shaving the head, washing the feet of the saints, and many other Jewish ceremonies." Surely the thought must have suggested itself to the composer of this outrageous sentence—"Did Jesus Christ command His apostles to make disciples of all men by circumcising them or shaving their heads?" Nay, were not the Gentiles forbidden to practice circumcision by the same Apostle, who declares "all we, who were baptised into Jesus Christ were baptised into his death," and again, as many of you as were baptised into Christ did put on Christ?" Such disingenuous trifling is simply amazing. Even worse and more inexcusable is the slip-slod sentence which answers the question, "What is the teaching of the army on the subject of the Lord's Supper?" "When such an ordinance," replies this astounding teacher, "is helpful to the faith of our soldiers we recommend its adoption." So that everyone is to judge for himself whether he will obey the Lord's plain command, "Do this in remembrance of Me," and also whether he will seek that great gift which is covered by the words, "This is My body; this is My blood." How could a man like Mr. Booth, one naturally exclaims give utterance to such foolish and pernicious directions as these? We may be quite sure that mistakes of such gravity denote some great oversight, some lamentable omission of essential truth. And that I believe is the fact in the present case. In answering the question, "What did our Saviour do for us?" the "Army Manual" replies—(1) He made known His father's will. (2) He set forth a perfect example for our meditation. (3) He made an atonement for our sins by His death. Thus Jesus Christ's connection with us would seem to cease with His death. Not one word is said about that vital union with Christ which follows belief, or about our continual communion in His life, and all which follows from this. The Divine life in a man's soul seems to be conceived of as an independent gift of God. It is not once hinted that the Holy Spirit only gives to us what Christ has gained and stored up for us in His new humanity. And yet the New Testament, and especially the Epistles of St. Paul, are full of this. A man is a Christian because he is "in Christ;" because he is related to Him as the branch to the vine, or as the member of a body to the head; so that except a man "eat the flesh of Christ and drink His blood," he has no life in him. This essential truth the "Army Manual" drops out of its system—a circumstance all the more remarkable because it has so close a connection and affinity with another truth on which the "Manual" delights to expatiate—the personal sanctification of the believer. The result is twofold (1) a mechanical doctrine of the Atonement, and (2) a mechanical, or at least unexplained, doctrine of the Holy Spirit. I believe that all the Army's offensively materialistic talk about "blood and fire" is caused by this fatal omission. No one, of course, can deny that St. Paul continually speaks of Christ's death as a sacrifice for the sins of the

world. But in what sense? Does any spiritual Christian believe that there was some magical charm in the mere bodily accident of Christ's death, or that in any literal sense Christ's blood will be sprinkled on his conscience? If not, then, it may be asked why so much stress is laid in Scripture on the blood and death of Christ. First, because it was by His death that Christ completed that sacrifice of His own will to God's which was required in the representative of sinful humanity, and, secondly, because He could only prepare for us that new life which He came to bestow by passing through death. Before our whole humanity can be effectively sanctified, the life of Jesus, consecrated for us in His own person, must pass really, however mystically, into several individuals who compose the race. Now Christ's death was simply the most critical and decisive step towards that consummation. That step taken, all the rest must surely follow. From death He would pass to life again through the resurrection; after the resurrection He would go from earth to heaven; that becoming wholly "inspired," He might shed forth the glorious gift of Pentecost. Each of these great events was a decisive step in the grand procession by which the Christ without passed on to become the Christ within—by which the Babe of Bethlehem passed on through the streets of Nazareth, and the ways of Galilee, and the courts of the Temple, and the Garden of Agony, and the pains of death, and the kingdom of the shades, and the golden streets of a recovered Paradise, into the destined sanctuary of the human soul to purge it and sanctify it for God. (Applause.) Each of these was a step; but the critical, the decisive step, that which ended the period of trial, and insured all the rest, was the awful blessed death on Calvary. Just, then, as the martyr's death is said to buy all the political and religious results thereof, so is the death, the cross, the blood of Jesus declared to be the means of our redemption and atonement with God on the one side, and of our sanctification on the other. Now, that is what the Army has never seen. And hence its vague, aimless, and sometimes irreverent talk about blood and its efficacy. Hence, too, its prevailing idea that the office of Christ is confined to the giving of pardon, and that after conversion the soul is committed to the ministry of the Holy Spirit, considered as an independent source of grace. Hence the loss of that feeling (the deepest and most fruitful of any in the Apostolic church) that at every instant the soul is in living union with the living Redeemer: and that it is in Him and from Him that the Spirit ministers to us the gifts and graces of the new life. And hence, also, that disdainful depreciation which we deplore of the signs of all this in the sacraments appointed by our Lord to be a perpetual and universal observance. Like two great pillars set at the entrance of the Divine Temple of Truth stand the two Christian sacraments in the New Testament, and upon them severally are these two inscriptions, "The life of God begins by union with Christ," and "The life of God continues and grows by maintaining our union with Christ." (Applause.) If, then, the fact itself of this vital union be ignored, what wonder that the signs and means of it are depreciated? You will see that I have here marked a grave deficiency in the doctrinal system of the Salvation Army. It is right for our own warning and instruction that we should note it. Otherwise we might suffer our people to fall into views which nullify the fair system of Christian truth, and into ways which may lead to the perilous neglect of plain Christian duties. But do not think that I have made these observations in the spirit of antagonism. Very readily do I admit that it would be difficult to find a Christian church which is not obnoxious to criticism; and even more readily that our comparative coldness, formality and want of elasticity are shared by the enthusiasm and practical resources of the Salvation Army. (Cheers.) The men of it I must needs love for their love of Christ, and for their valiant and devoted self-sacrifice. Not the less however, yea, rather all the more, is it necessary to notice any capital defects in a new system; for nothing is more common or more dangerous than to let the goodness of a man cover the defects of his doctrine. I am not even without hope, so evident is the honest intention, so marked is the good sense of the compiler or compilers of the "Army Manual," that some of the errors I have pointed out may be amended, and a grand effort of Christian love be made all the grander and more powerful, all the more secure and more useful, by conforming more closely to the mind of Christ.

PURITY.

I have been credited by some with making a suggestion, founded upon my own large observation of the physical characteristics of our northern territory, which may not be without its influence on our material prosperity. I will now make another, which goes, I believe, very much nearer to the secret of our national and individual well being. It is that every true friend of Australia shall bend his utmost energies, in this formative period of our history, to the maintenance of social purity. The life of the nation depends on the life of the home, and that of the home depends on the purity of the individual. The world is full of signs than the struggle for purity is to be the great struggle of

our age. Have any of you been driven by the sense of duty to read one or more of the terribly realistic sketches of the most famous of modern French story tellers? If you have, perhaps you have thrown them down, after reading a dozen pages, in impatient disgust. I do not wonder if it were so. Sometimes, however, one is not permitted to yield to the first righteous instinct. And, knowing as I do that one at least of those stories is the simple exhibition of facts in Parisian life, laboriously collected and thoroughly reliable, I overcame my disgust, and read to the end. That book is the real record of French decadence. I do not wish to make too much of it. I know that there are pure populations in French villages, and I would fain hope that the future of a noble race is not to be determined by the life of its cities. But should that hope be vain, then I feel that I know the end of the French nation as certainly as if I had seen it arrive—in bloodshed, poverty and shame. It is not, however, in Paris alone that the fleshly soul is lifting its brazen face, and inviting men in the outraged name of nature to devote all the energies of their spiritual being to the indulgence of animal passion, and the glorification of carnal luxury. There is a fleshly school of poetry and art in England; and many, alas! of the so-called leaders of society are making themselves (unwittingly it may be) the tools of an aestheticism which has for its heart the heart of a beast. (Hear, hear.) The apostles of that cult have visited our own land, and taking advantage of the temptations of a life, free, bright, prosperous, and lived under an ardent sun, have sought to justify or excuse that amongst us which is our deepest shame. It is our bounden duty to look this evil straight in the face, to tear the mask off that features, and to overcome our shame in talking about that which is shameful, lest taking refuge in its foulness, this vile gospel of the flesh should burrow unseen in the hearts of our young people, and only then reveal itself when it is too powerful to be overcome. (Hear hear.) Its common subterfuge is that it is calling men to be natural. Let us see, then, if that be so. Man has a body and bodily instincts, like the lower animal. As we see in those animals it is the purpose of the instinctive passions to secure the preservation and continuance of the species. In the lower animals these instincts operate beneficially, because they are followed in blind unconsciousness. They come into active exercise only with the presence of their appointed stimulants. With us it is otherwise. Superimposed upon our animal nature is one of higher kind and finer quality, that conscious life of intellect, conscience and will which is the sole prerogative of man. Our higher faculties have their appointed objects—the wonder of God's wisdom in nature, the complicated relations of man in society, the great august realities of the supersensible sphere of religion and worship, the history of the wonderful past, the provision of the more wonderful future. When our higher faculties go forth to their proper objects, and find a worthy exercise in their predestined sphere, the instinctive passions are left untormented to perform their beneficent purpose in man as in the lower creatures. It is possible, however, in an unbelieving materialistic age so to discredit some of the loftiest objects of human thought, and so to neglect others, as to draw down all the glorious powers of our human nature into the low province of sense, and to bid them find their only exercise in connection with the pleasures and interests which meet them there. What, then, follows? That the whole force of man's conscious life, of his far-reaching intellect, of his potently creative imagination, of his masterful will, and of the culture which comes from memory and association, are exerted to enlarge, intensify and diversify the pleasures which belong to his lowly instincts. But these poor impulses were never designed to bear such a strain. They and their purposes are essentially simple! So pressed and strained beyond their capacity, they are driven into irritation and monstrosity. They become the fruitful source of bodily disease, mental disquiet and emotional torment. They drag down the loftiest faculties of the soul into the mire of their unnatural debasement. And at length by this horrible process, man, made in the image of God, is reduced to the image of a beast possessed by the soul of a fiend—a creature without sense of duty, thought of God, power of self control or capacity for self denial. (Applause.) Then the individual and national ruin is consummated. Then if a pestilence, like the cholera, makes its appearance, it finds a nation of cowards whose only thought is to escape the natural death, which is their uttermost idea of evil. Then the attack of a horde of savages, once no more to them than that of so many wild beasts, becomes a terror and a danger. No man will suffer for his fellow—no man will risk his life for his fellow. Society is ground down into a collection of selfish, non-cohering atoms, and resolved thus into its elements, perishes. It is useless to deny that this young society of ours is threatened with such disaster, for the elements of danger lie all around us, and on the very surface of our life. Immigrants bring them from Europe, criminals bring them from New Caledonia, literature brings them sometimes openly displayed, sometimes subtly hidden in stories, reviews and even philosophies. And these fruitful germs of evil fall on no uncongenial soil. They find in a city like Melbourne a rampant

larrikinism, impudent, irreligious, idle, self-indulgent, capable of forms of brutal vice and crime which make the blood run cold; they find a system of prostitution so hideous that its facts have to be hidden away from decent eyes in Parliamentary blue books; they find, too, I fear, in some quarters practices of immorality which, if less infamous, are scarcely less pernicious than these, the existence of which no one affects to doubt but those whose interest it is to conceal them. What, then, are we to do in this strait? I answer at once—organise resistance to the evil. It is not enough that we individually hate and avoid it. If we are to resist it effectually, to drive it back, and to deliver our children and the future race of this great and glorious country from ruin, we must create a public opinion which will not tolerate it—which will smite with the whip of public shame and reprobation any man, no matter how rich or great, who lends to it his countenance or the support of his example. (Cheers.) Law can do something for us by prohibiting and punishing the vilest forms of the evil. But law can never grapple effectually with a spiritual influence. Thoughts are things of too subtle a mould to be grasped by the hand of a policeman. Impurity is a thing too secret and intangible to be set at the bar of a court. You may have a city as gay, as brilliant, as orderly as Paris, and have at the same time (as Pere Hyacinthe says is the case now) 150,000 harlots in its houses. A spiritual force like this must be met and encountered by a spiritual antagonist—one which knows and seeks its enemy, which meets him at every point of social life, and will tolerate his presence nowhere. It is this conviction which has led to the formation of a white cross union in our Church. We refused to adopt any badge, thinking that on such a subject as this at least our efforts must be as silent and unobtrusive as they are real and efficient. We refused to call ourselves an army, dreading the intrusion of that military slang and of those mocking military titles which sooner or later make the best movements grotesque. We have a definite object—to resist the growth of impurity—and we adopt a definite means of resisting it, the power of the cross of Christ. These things we have indicated in our white cross, and beyond that in the way of symbolism we do not intend to go. The society hopes to gain its members among our young men. While, therefore, urging the clergy to push it forward in their parishes, let me give to young men a few reasons for enrolling themselves in its ranks. The best—it should be the all sufficient reason—is furnished by the natural relation which God has established between the man and the woman. Man is the stronger creature—stronger in his physical development, stronger in his intellectual grasp, and stronger, far stronger in his force of will. Now, why has God made this inequality of the sexes a natural ordinance? We know that in many species of the lower creatures the female is the stronger and more formidable animal. Why, then, was it not so ordered in the human species? It is rash to attempt to specify final causes, but we cannot go wrong, in looking for an answer to such a question, in the direction of the faculties which are peculiar to the human race. Man alone among earthly creatures has a moral consciousness, and it is upon obedience to the imperative dictates of this consciousness that his worth and happiness mainly depend. What then is the secret of moral health and greatness? It is the subordination of the selfish to the altruistic impulses. Let a human being forget self in devoted service to what is weaker than self, and he is already on the high road to moral nobility. For woman, the natural stimulus to such self-forgetfulness is furnished by the relation of the mother to the child; for man, by the natural weakness and clinging dependence of the woman. Why is the weaker appointed to bear the pain and helplessness of maternity—why is she for so large a part of her life, especially in civilised communities, absolutely dependent on man for subsistence and protection? Why is her nature set to the law of these natural conditions, so that, without effort or sense of disharmony, she can accept a position of dependence and trustful love, feeling it her greatest joy to give herself to her beloved? That she may be to the man what her child is to her, and that thus our whole wondrous human life may become one great school of virtue. The equality of mere atomism is simply a school of selfishness, a provocation of strife, an organization of egotism and discord. Harmony, love, moral development, implies distinction and gradations of functions and powers, and therefore in such distinction and gradation made a part of our very nature. We look for a time when sickness, poverty and misery shall be indefinitely diminished. If, therefore, the altruistic and sympathetic instincts depended on the mere service and relief of suffering, it would seem as if men must become less moral as the race grew happier. But this is as far as possible from being the case. If sickness, destitution and sorrow were banished from the world to-morrow, the helplessness of the child would still call for the self devotion of the mother, the weakness of the woman for the chivalrous and knightly devotion of the man. Still, and for ever, the Christian law of unselfish service is the law of the noble life; still, and for ever, the cross of self-sacrifice is the symbol of a great and gentle nature. Can we say, then, on the warrant of nature, not less than on that of Scripture, that the man is the head of the

woman? Then, it follows that the man is bound to serve the woman, and to use his utmost strength to guard her from scath and wrong. (Applause.) Feel tenderly to every woman—the humblest and plainest—feel that it is unworthy of your manhood to abuse her divinely implanted trust in you, and readiness to sacrifice herself for you—feel that it is as much the action of a cur and a blackguard to wrong a woman as it would be to oppress a child, and then your manhood will grow, your courage, your self-control, your chivalrous gentleness, and it will be with more right than the proud Douglasses of old that you will write upon your shield, "Tender and true." (Applause.) Who are the strong men, the bold men, the men of such high knightly character that all men look to them for leading, and lean on them in danger? They are the pure-hearted men, the men who look on women as sacred beings, made sacred by their weakness and trustfulness, and, above all, by their holy function as priestesses of the home. If man be the head of woman, woman is the heart of man, the natural fount of those holier and tenderer feelings which are too often dulled or dried up in the hard conflicts and selfish interests of his life. That is why it is a liberal education to live with a pure, high minded woman. She elevates a man's motives, stimulates his imagination, purifies his feelings and adds tenfold to his moral force and influence, whether in the Church or the State. (Applause.) Woe to him, then, if in his passionate selfishness he corrupts his heart and abuses a weakness which was associated with his life to call out its noblest and most chivalrous impulses. Careful observers of human life have often been surprised at the subtle, widely reaching degeneration of character which attends sins of impurity. Their influence seems to reach to the distant recesses of the spirit, and to have a power of breaking down and deteriorating every moral impulse, which is like nothing so much as that which is exerted by certain subtle poisons upon the bodily tissues. Whence then, it has been asked, does this sin derive its tremendously noxious and far-reaching power? I think I have already answered that question. From its intrinsic baseness; from the continually hardening force of selfishness which is required to shut the ears to that voice of woman's suffering, which, as the sin develops its consequences, pleads so mightily to man's natural pity; above all, from the extinction of that divinely appointed stimulus of man's sympathetic impulses which is furnished by the pure relation of husband and wife, of youth and betrothed maiden. Trample on woman, and you trample on your own moral nature. Respect woman, care for her, work for her, give her knightly shelter and protection from the human beasts who would wring a moment's pleasure from her ruin, and with continually accelerating force, in secret unconscious ways of which we can give no account, you shall find the loftier emotions gaining sway in your heart, and touching your life to finer issues. Believe me, the maintenance of purity in the relations of the sexes is vital to national greatness and prosperity. (Applause.) For in the relation of husband to wife, of parent to child, through long gradations of mutual tenderness and support, each is bound to each and all "with golden chains about the feet of God." Break once those wretched links of loving help and service, and all the strong bonds of civilised society will be weakened and loosed; men will be driven asunder into selfish atomism, and the whole firm structure of the commonwealth fall into ruin. (Applause.) Resolve, then, that whatever be the temptations which assail you, you will resist them in the might of Christ, that never by any act or word of yours will you become guilty of the murder of a woman's body and soul; that if you see some conscienceless wretch stealthily weaving the web of seduction round a helpless maiden's feet, you will with all your strength rend it in pieces and take the consequences. (Applause.) Fight down the ape within you. Trust in the might of Him who is greater than the world. Be vigilant—be confident.

So nigh to glory is our dust,
So nigh to God is man,
When duty whispers low, 'Thou must,'
The soul replies, 'I can.'

And by way of strengthening this resistance of your individual will, take measures to create a public opinion which shall be a terror to every evil doer. Law, as I have said, can do but little, but public opinion can overawe and bridle the mightiest transgressors in the world. Organise yourselves, therefore, into a vast white cross union, the members of which shall be pledged to stand together, to seek the life of the King of Purity in Holy Communion, and to strike with all their collective force against the dark fiend of social corruption. You not only double your strength, you increase it a myriad-fold by association. You gain thus the force of sympathy, the consciousness that a thousand minds are perfecting your plans. A thousand hands are sustaining your work; a thousand voices are swelling your prayers. You will thus create a literature a propaganda of purity; above all, a banded might of righteous opinion, before which the boldest libertine will shrink and falter. (Continued applause.) Oh! whether you be young or old, think, I pray you, of the holy names of sister, wife, and mother; think of all the holy influences which stream forth upon an evil world from the

relations which those sacred names represent, and resolve, one and all, that under no sky from which the sun shines down, shall those names have a holier, tenderer meaning than in this fair land of our birth or adoption. Do much and dare much in this blessed cause, resolving that if you cannot conquer at once, at least you will do what in you lies to prepare the victory for a coming generation. Remember what the poet has said about that glorious defeat which is the pledge and condition of ultimate victory—

They outtalked thee, hiss'd thee, tore thee—
Better men fared thus before thee;
Fired their ringing shot and pass'd,
Hotly charged and sank at last.

Charge once more then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!

THE CLERGY.

One word to the clergy, and I have done. For a whole generation the ministers of religion have been presenting their work under the pressure of crippling disabilities. From a past full of mistakes and shortcomings they inherited a popular distrust, which identified them with the party of privilege and reaction. Again, without any fault of their own, they found themselves confronted by a parasitic philosophy, which winding its poisonous and strangling arms about the healthy trunk of modern science, craftily identified itself with that which it concealed, and created the pretended conflict between religious and scientific truth. Once more, as if these difficulties were not enough to test their courage and resource, Christian ministers in these southern lands have had to contend with all the disadvantages of division, competition, poverty, exhausting toil and the thousand privations attendant on the rough and ever changing circumstances of a new settlement. Their life has been a hard one, and, if at times oppressed and weary, battling desperately with adverse influences, and depressed by indifference or contempt, they have felt as though their efforts were hopeless, who amongst us is entitled to question their fidelity, or to stand apart and say, I am holier than thou? It has been a weary fight for many. But take courage, my beloved brethren. The clouds are lifting, the stumbling blocks are being rolled away. He whom we have served in the darkness is visibly coming out of His place to honour His faithful servants, and to prove to them once again that He is the Lord of man's heart, and that not one of His words of promise shall fail of its fulfilment. Be it ours then to cast away every theory, however venerable, which is more or other than His words will justify, to affirm boldly everything which He has taught us, however apparently paradoxical or opposed to powerful interests; to set Him forth fully as the Friend of the poor, the Saviour of the sinful, the Divine Founder of that Kingdom of God in which strength is to be the servant of weakness, love the destruction of privilege, and brotherhood of man the crowning glory of the Gospel of the Fatherhood of God; and then sooner perhaps than we have ventured to hope, and in secret marvellous ways past man's finding out, the heart of the world shall be opened to receive our message, to rejoice with us in its blessedness, and to cherish it as the truth and the power of God. (Long continued applause.)

PREPARATION OF SALVATION FOR THE WORLD.

By THE REV. MERVYN ARCHDALL, M.A.

(Continued.)

(*) "The first steps of Jehovah Elohim (A.V. "LORD God") who seeks man at eventide, are the first steps of God the Redeemer towards the goal of incarnation, which is the fundamental restoration of the immanence of the divine love in the world. The penetrating call 'where art thou?' was designed to bring man to himself. That our first parents hide themselves, is, on the one hand, a proof that their sin is still far removed from a hardening of their hearts; but, on the other, that the flesh now forms a dividing wall between them and God, which from fear of the Judge they seek to make still more dense." But God—the God of all grace—seeks and promises. "The Man of Salvation is not yet named, but He is the centre of the collective He, the individualization of the human race. He is from this time the centre of humanity, which crushes the head of the serpent; and the faith of the fathers derives from this centre of the promise and of the promised One, the strength of hope and of sanctification, in the struggle with the power of evil. Since Adam calls his wife Eve ("Life") he announces his faith in the promise; and since God provides for the covering of man's nakedness, He typically prefigures his atoning grace; for 'Kipper' ("atone") is a synonym of 'Kissah' ("cover"), and signifies covering of sin, so that in God's sight it is as though it did not exist." Then follow: the blood of Abel—the first brute in the heel which the seed of the woman suffers from the seed of the

serpent; Seth—whose genealogy leads from the primitive history to that of the flood; the mingling of the two seeds and consequent corruption; the flood, the gracious acceptance of Noah's sacrifice of thankful adoration, and the deeper condescension of God by means of a covenant assuring the continuance of the human race; the loss of inward unity in fellowship with God, the selfish and unspiritual effort to attain external unity, and the breaking up of the united race into heathen nations, with their different religions and languages; the barrier erected even in this judicial act of God, against sin, which would else have advanced to a still more terrible intensity of universal corruption than it did, and the continuance of the history of salvation in the line of Shem; the infidelity even amongst the Semites (Josh. xxiv. 2), and the further separation of that which was dissimilar by the call of Abram, the tenth from Shem, to be a new starting-point, ("the one," who was to be the "holy root" of the good olive tree of Israel. All this was a work of grace. God Almighty—the divine name peculiar to the patriarchal age—is the God who makes nature bend and minister to grace. It was a work of the future, and of the world to come. Proceeding from that world it tended toward it. Weary of life these hoary pilgrims and strangers sought the better fatherland (Heb. xi. 16). It was God's own work, not man's work. To be receptive—not creative or productive—was all that was required of man. It was the period of faith before the law, the type of the New Testament period of faith after the law. The modes of God's revelation are of a correspondingly evangelical character. The angel of Jehovah, Himself called Jehovah, was the Mediator of God's grace and self-communication. The forms of worship, too, partook of the same free spiritual character; for though (†) "the law of salvation is the same in all ages," so far as its essential elements are concerned, each stage in the preparation of salvation had a character of its own, which was decided by the relation in which it stood to the preceding and succeeding stages. And it was only on the basis of a living fellowship between God and man—a fellowship mediated by faith—that, when the family of Abraham had developed into a nation, the second stage of the Old Testament development could be entered upon, viz., the stage of the law.

The transition to this stage was no unprepared one. On the contrary, it is as true that (‡) "the law formed the proper complement and issue of what preceded it, as that it became the ground-work of future and grander revelations." From the first, men knew the living, morally personal, righteous God, the Creator of all things, Father and moral Governor of man as made after His image and subject to His authority. They knew Him as a child knows his earthly father by the fellowship of faith and love. And they were conscious of the obligation which lay upon them to be "imitators of God," and to carry out His will on earth—to work and rule with Him and for Him, and ever and anon to enter into His rest, gathering up their affections and energies into the fulness of His life and blessing, especially on the day consecrated for that purpose. This their felt obligation to be "imitators of God," reading off their duty from His action, taught them that a man should "leave his father and mother, and cleave to his wife," so that "they twain" should be "one flesh." The family was founded. In like manner the hallowing of one day in seven and the connecting with its observance a peculiar blessing was an ever-recurring call to exercises of devotion. For devotion is the Sabbath idea realized. (§) "Devotion is retirement from the world God has made to Him alone: it is to withdraw from the avocations of sense to employ ourselves wholly upon Him as upon an object actually present, to yield ourselves up to the influence of the Divine presence, and to give full scope to the affections of gratitude, love, reverence, trust, and dependence, of which infinite power, wisdom, and goodness is the natural and only adequate object." But the worship of sinners could not be that of those who were conscious only of good. Nor could it be left to them to find out a mode of worship for themselves. For if so left, how could they know that it would be accepted? It was not so left. For, whereas reason would have concluded that to slaughter animals to whom God had given life—a life over which at the first no authority was conceded to man—would have been displeasing to Him, "by faith Abel offered unto God a more excellent sacrifice than Cain," (Heb. xi. 3.) Nor is it necessary to suppose that the revelation of God's will, to which this faith attached itself, was of a more formally legal character, than in the other instances already noticed. The covering which God provided, for the bodily nakedness of Adam and Eve (¶) "was a gracious token from His hand, that the sin which had alienated them from Him, and made them conscious of uneasiness was henceforth to be in His sight as if it were not; so that in covering their flesh He at the same time covered their conscience. If viewed apart from this symbolical aim, the out-

ward act will naturally appear small and unworthy of God; but so to view it were to discover it from the very reason of its performance. It was done purposely to denote the covering of guilt from the eye of Heaven—an act which God alone could have done. But He did it by a medium of death, by a sacrifice of life in those creatures which men were not yet permitted to kill for purposes of food, and in connection with a constitution of grace which laid open the prospect of recovered life and blessing to the fallen." And it could not but be that the "imitators of God" should in effect say: "Here is Heaven's own finger pointing out the way for obtaining relief to our guilty consciences; the covering of our shame is to be found by means of the skins of irrational creatures, slain in our behalf; *their life for our lives*, their clothing of innocence for our shame; and we cannot err, we shall but show our faith in the mercy and forgiveness we have experienced, if, as often as the sense of shame and guilt returns upon our consciences, we follow the footsteps of the Lord, and by a renewed sacrifice of life, clothe ourselves anew with His own appointed badge of acquittal and acceptance." No more was strictly necessary for the institution of animal sacrifice, the institution and universal prevalence of which is thus accounted for in accordance with the non-legal character of this first stage of the preparation of salvation. There was in this stage little, if any, of the formal aspect of law. Even the law of blood introduced immediately after the deluge, and the ordinance of circumcision, (‡) though legal in their form, partook in their import and bearing of the character of grace; they came in as appendages to the fresh and fuller revelations which had been given of God's mercy and loving-kindness—the one in connection with Noah's covenant of blessing, and as a safeguard thrown around the sacredness of human life; the other in connection with the still richer and more specific covenant of blessing with Abraham. "The law" first "came by Moses." But its principles all existed in solution in the administration of God's grace before it came.

The law had a three-fold object.

(1.) It separated the people of Israel from all the nations which rested on the corrupt basis of their natural life, as a kingdom of priests and a holy nation (Ex. xiv. 5, 6). This they were, according to their calling, which rested upon the divine act of redemption from Egypt. God by this redemption gave them a practical knowledge of Himself as the great "I AM - - JEHOVAH, the God of the fathers," (Ex. iii. 14-15, Ex. vi. 3, 7, vii. 17, ix. 14.) The word Jehovah was already known to the Israelites, for Moses could never have thought of bringing to the people a revelation from the God of their fathers under a title they had never heard before. Indeed this name of God is found in Jochebed, Moses' own mother (Ex. vi. 20), as well as in other names of ancient times (1 Chron. ii. 25, vii. 8, iv. 18). But God now gave experimental knowledge of Himself—and this is throughout Scripture the knowledge spoken of—as Jehovah. He proved that circumstances did not in any degree make Him, but that He made circumstances; that under all circumstances He was one and the self-same Being, the One who ever is that which He ever was—the Eternal. He made known His name Jehovah, i.e. His unbounded freedom (Ex. iii. 13-15; Is. xli. 4), His self-consistent persistence (Ex. xxx. iii. 19; Is. xlv. 6-8), His covenant faithfulness (Ex. iii. 13-15, vi. 2-8; Dent. vii. 9; cf. Hos. xii. 5, 6; Is. xxxvi. 4), and immutability (Mal. iii. 6; Rom. xi. 28, 29). And as God gives, so He requires. He had separated the nation from all other nations (Ex. xxxiii. 16)—and that for the ultimate good of the latter, for He ever added "all the earth is mine" (Ex. xix. 4-6)—and He now required them to keep themselves separate from the corruptions of these nations. He had made them wholly His; they were to make Him wholly theirs. "I am Jehovah, thy God, who brought thee out of the land of Egypt, thou shalt have none other God but Me." The religion of Israel was never merely Theism; for Elohim, or Theos—the God of Creation and Providence—was the God of Japhet and of the Gentiles (Gen. ix. 26; cf. Num. xxv. 22 as contrasted with xxvii. 16, and Ps. ix. 1-7 as contrasted with 8 and following verses). But Elohim was for Israel Jehovah, the living, loving God of personal revelation. Its religion was Jehovahism; and Jehovah is always spoken of in connection with His people, His promises, His purposes (‡). "The historical display of the Divine essence lies essentially in the notion of Jehovah, whereas, on the contrary, Elohim, as such, is subject to no historical process" (¶). "It is precisely the fundamental idea of Mosaism, that Jehovah is united with Israel, and is not a separate, far-distant God, but dwells in the midst of His people, and holds intercourse with them." Jehovah was the bridegroom, His people the bride (Hos. ii. 19; and cf. Matt. ix. 15, xxv. 1.) They had no "national" God as this term is usually understood, yet only by the will of their God were they a nation. He had planted His garden, His vineyard, and had hedged it round about; and He expected it to be kept. (Is. v.; Ps. lxxx. 8-19; Matt. xxi. 33-46.) Jehovah was the King of the nation. Rebellion against Him was high treason, and national ruin. By the ordinances of Church and State—of

(*) Matthew ii. 15: "And did he not make one? Yet he had the residue of the Spirit. And wherofore the one? Because he was seeking the soul of God, &c." Comp. Is. h. 2: "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone," &c.; also Ex. xxiii. 24; and Romans xi. 16: "If the first fruit be holy the lump is also holy; and if the root be holy so are the branches."

(†) "The Old Testament in the Jewish Church," (p. 28.)

(‡) Fairbairn, "Revelation of Law," (p. 68.)

(§) Butler, Sermon xiv.

(¶) Fairbairn, Typol. (Vol. I, p. 399.)

(*) Deitzsch, "Old Testament History of Redemption," (p. 33.)

(*) Fairbairn, "Revelation of Law," (p. 76.)

(†) Oehler, "Theology of the Old Testament," (vol. I, p. 144.)

(‡) Auberle, "The Divine Revelation," (p. 870.)

which the "ten words" were the kernel—the whole natural, social, political, moral, and religious life of the people, down to the minutest particulars, was severed from heathenism, and was impressed in an outward manner with a seal of the divine holiness: "Be ye holy, for I Jehovah your God am holy." The Sinaitic Covenant (which we term the old Covenant in the narrower sense of the term) did not bring with it radical inward renewal. This renewal was, in a measure possible, by the grace of the Covenant of promise on which the law was induced (Ps. xxvii. 31), and of which the redemption from Egypt, and the giving of the law was a fruit. But it was the distinctive promise of the Covenant which, while it was the completion and unfolding of the Abrahamic Covenant of promise, was called the "new Covenant" in contrast to that of Sinai, that by the Spirit poured out from on high the law should be written in the heart (Jer. xxxi. 31-34; Joel ii. 28-29). This is the "new Covenant in His blood" established by the Messiah. It rests on His inward spiritual redemption; and is yet to be appropriated by the entire Israelitish nation. The end aimed at by the Commandment is love; and the end aimed at by the law is Christ, in Whom that love has been realized. The law as the expression of the will of God is "spiritual and holy, and just, and good." (Rom. vii. 12, 14.) The godly could rejoice in it, and see in it the gift of God's grace to His people, in which was revealed the way of life and salvation (cf. e.g. Ps. xix., cxix.). But as law it was mere letter, and could not itself give life. Its office was a different one.

(To be Continued.)

P.S.—In issue of September 12, p. 90, 1st col., lines 48 to 53—from "as the sand &c.," to "the fulness of nations"—were by mistake inserted where they stand, instead of being in the note at foot of page.

→ ENGLISH MAIL. ←

DEATH OF BISHOP CLAUGHTON.

We regret to announce the death of Bishop Piers Calverly Cloughton, which took place at his residence at North-wick-terrace. Born in Lancashire in 1812, he had a most successful career at Oxford, where he took a first-class in Lit. Hum. in 1835. He obtained the prize for the Chancellor's prize essay, was fellow and tutor of his college (University) and Public Examiner and select preacher during his residence at Oxford, and in 1845 he was appointed rector of Elton, in Huntingdonshire, where he introduced in a modified and somewhat primitive form the harvest festivals which have since become so popular. In 1859 he was appointed Bishop of St. Helena and consecrated on Whitsun Tuesday in Westminster Abbey, with the present Bishop of Bangor and Bishop Tuffnell. The most notable event of his short tenure of the see was his taking part at the Cape Synod in the condemnation of Bishop Coleman. In 1862 he was translated to the see of Colombo, which he successfully administered for eight years. In 1870 serious illness compelled him to return to England, and he was appointed Archdeacon of London and Canon Residentary of St. Paul's while five years later he was nominated by Viscount Cranbrook, chaplain-general to the forces. As practical coadjutor to the Bishop of London, he worked indefatigably, taxing his strength, indeed, modily by constant preaching, and confirming and aiding the clergy of the most out of the way parishes by his presence and kindly sympathy. The Archdeacon took a leading part in the debates of Convocation, as to the importance of which in the early days of its revival he addressed a letter to the late Earl of Derby. A more kindly, hardworking, and conscientious prelate has never lived.

SUNDAY-SCHOOL TEACHING IN CHURCHES.

SIR,—I have just read with great interest the speech of the Lord Bishop of Lichfield at the late annual meeting of the Church of England Sunday-school Institute, to one paragraph of which I venture to bespeak the attention of your readers. I do so the rather, because the vicar of Paddington, in speaking later on at the same meeting, referred to it as having "suggested rather a new idea to him;" which seems to show that even clergy who have had a good deal to do with Sunday-schools may be glad to have the matter brought to their notice.

The Bishop said:—
"I would have the church itself used a great deal more than it is for many purposes, but above all for the religious teaching of children. I sometimes hear a clergyman complain to me as I go visiting the parishes in my diocese that he is obliged to hold his Sunday-school in the church itself—as if there was something very dreadful or unseemly in such an arrangement; whereas it is the most seemly and proper of all, if only the work can be continuously and orderly carried on."

And he then went on to point out two advantages that would result from this use of the church—First, the association by the children with the church of their earliest religious instruction; and second, the getting rid of such association with the drudgery and difficulties and the punishments of the day-schools.

I cannot but think that his lordship has done a real service by bringing his proposal—which I observe was heartily endorsed by Mr. Mundella, the Vice-President of the Education Department—thus practically before the Church. It is not only that much expense may be saved in this way, in providing Sunday-school rooms in districts where board schools prevail, though that may sometimes become important. But the future of our Church as the Church of masses (both in town and country) depends largely upon our so utilising our churches as to make them felt to be associated with the whole religious life of the people. And in hundreds of country parishes especially, the church is incomparably better suited for Sunday teaching than any school-room can be.

I shall not easily forget the pleasure I felt three months ago watching the classes and listening to the hubbub of voices in the deeply interesting church of San Ambrogio at Milan, where some 300 or 400 children—boys and girls—were being taught by priests and others on a Sunday afternoon. It helped one to forget the wretched superstition about the brazen serpent there. I noticed especially the large number of elder scholars present. And I am convinced that amongst ourselves lads and elder girls would be found far more willing than they are to attend, if the practice became at all general of holding our Sunday-schools in our parish churches.

To the children such Sunday teaching would be at once more impressive and more interesting. The teachers would feel themselves more directly the servants of the Church. And the clergy would be able more easily and more thoroughly to overlook the teaching, if they did not actually take part in it: thus making Sunday-schools (as the Bishop put it) "really a part of the Church's system and the Church's work."

R. S. OLDHAM.

Little Chart Rectory, June 28, 1884.

—Guardian, 9th July, 1884.

GLEANINGS: OLD: AND: NEW.

Some years ago, Mr. Towns, of the New York bar, conducted for the plaintiff a suit against one Charles W. Bedell, brought by Mrs. Bridget Rowan. Mrs. Rowan alleged that, on a certain July day, she was carrying her husband's dinner in a pail, when the said Bedell, who kept a public-house near, mocked and reviled her, set his dogs on her, and commanded an assistant to squirt the hose upon the luckless dinner-carrier. The Court was convulsed when Mr. Towns rose to sum up, and presented his cause solely in the following unusual form, the truth and poetry of which proved taking:—

"In July last, about the time

That hungry mortals like to dine.

The plaintiff being a prudent woman,

Set forth to find her husband, Rowan,

His fragrant meal, yet smoking warm,

She bore in basket on her arm;

For 'twas this lady's chief delight

To tempt her husband's appetite.

Now the defendant, Charles Bedell,

Keeps near the Park—oh! sad to tell—

A dramshop, sometimes called an inn,

Where he dispenses rum and gin,

And, not content with deadly cups,

He keeps two wild, ferocious pups.

When plaintiff came unto the Park

This Charles Bedell (just for a lark,

As he avers in his defence)

By way of excuse, or pretence,

Seeing that she was but a woman

Set the puppy on Mrs. Rowan,

To bite her and to tear her dress

And put her in extreme distress;

Then, as he saw her, pale with fright,

Trying to save herself by flight,

He shouted 'Bill, before she goes,

Just play upon her with the hose!'

Cursed, assaulted, almost drowned,

And bleeding from a painful wound,

The plaintiff, gentlemen of the jury,

Escaped, at last, the blackguard's fury.

She brings this suit to see if you

Will do as you'd have others do."

The jury gave in a verdict for Mrs. Rowan.

Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world.

The last words that Archbishop Usher were heard to utter were, "Lord, forgive my sins, especially my sins of omission." "Many have puzzled themselves about the origin of evil; I observe that there is evil, and that there is a way to escape it; and with this I begin and end."

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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessarily for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

The Communication on "Evening Communion," is unavoidably held over.

TO OUR CONSTITUENTS.

THE MANAGER would be happy to visit Country towns for the purpose of canvassing the district for new subscribers, or would forward copies to clergymen for distribution amongst those likely to become subscribers. Will country Clergymen please communicate!

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

→ NOTES: ON: PASSING: EVENTS. ←

QUEBEC is the latest city to suffer from the machinations of the dynamitards. The objects chosen by the miscreants on which to vent their superabundant patriotism were the Houses of Parliament, and they have so far succeeded in their aim as to seriously damage the structure. They have also—which is by no means a solitary instance in the record of their achievements—managed to injure a number of inoffensive workmen engaged at the time on the premises. We can understand in some measure the "potting" of a hated landlord or his no less detested agent, from behind a stone fence; there is a certain show of reason, however perverted and oblique, for the deed; but to make use of infernal machines and shatter to atoms buildings in public thoroughfares, with a cool indifference as to the probable fate of all who may chance to be passing the doomed edifice at the time, is, in our estimation, the lowest and most degraded level of cruelty, scoundrelism, and cowardice. The national acknowledgement most appropriate for these extreme patriots is a short shrift and a long halter.

THE British protectorate over the southern coasts of New Guinea has at length become *un fait accompli*. Whether the vital interests of the Empire would have been better served by the annexation—pure and simple—of the entire island, we leave to those professedly skilled in international politics to determine. One thing is self-evident. If we are to be officially in New Guinea at all, we must be

there effectively, otherwise we seriously add to our colonial responsibilities with no counterbalancing advantages to set over against them. The Imperial Government, we think, has acted wisely in so far forestalling other nations. New Guinea in the hands of a formidable hostile power—in *esse* or in *potte* would be a standing menace to the Australian colonies in general and to Queensland in particular, and would entail an enormous expenditure in precautionary measures.

THE question of Kanaka labour will doubtless sooner or later be brought before the Home Government, now that New Guinea has come in a certain sense and to a certain degree under British control. Notwithstanding the poetical strains in which the pleasant life of these black toilers is sung by enthusiastic newspaper correspondents—notwithstanding the equitable conditions—open for inspection to everybody—under which they engage themselves for set periods to sugar planters and others—notwithstanding the thousand and one cogent reasons why things should be allowed to remain as they are, there is an ugly suspicion abroad, that Kanaka labour is neither more nor less than a modified form of that system of slavery which bards assure us cannot exist in the pure air of British liberty. It is continually being dinned into our ears whenever this question is mooted, that the principal industries of Queensland depend upon coloured labour being placed under no prohibitive or vexatious restrictions. This may be true or it may be false. With its truth or falsity we have nothing to do; but that success is very questionable which is gained by the subversion of those principles which Clarkson and Wilberforce won for us, and which cost the lives of thousands of brave men in the battle fields of the West to assert.

THE admirable address of the Bishop of Melbourne to the Church of England Assembly, which was given *verbatim* in our last issue, has been published by request. This will meet the wishes of many who desired to possess it in a separate and complete form, and thus to preserve it from the usual fate of newspaper cuttings. The publisher is Samuel Mullen, Collins Street, East Melbourne, and the price of the pamphlet is sixpence.

THERE are few things more trying both mentally and physically than to be burdened with great responsibilities during a period of serious ill-health, and we are glad to learn that the respected incumbent of St. Peter's, Cook's River, the Rev. W. F. B. Uzzell, has obtained leave of absence from the manifold duties of parish work for a further period of three months. We trust he will feel the benefit of this relaxation in complete restoration to health and vigour. In the meantime his place will continue to be occupied by his *locum tenens*, the Rev. F. R. Hutchings.

OUR readers will—equally with ourselves—rejoice at the hopefulness of the Premier's condition. According to the latest accounts, there continues to be a gradual but marked improvement on those distressing symptoms which for some time were matters of keen anxiety throughout the length and breadth of the colony. Whatever differences of political opinion may exist amongst us, we are all agreed that New South Wales could ill afford to lose the services of so energetic a statesman as Mr. Stuart. The universal wave of sympathy which has swept over Australia shows