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THE

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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 necessary 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.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

The Proprietors of the *Church of England Record* have suffered considerable loss by embezzlement. They reluctantly appeal to the friends and supporters of the paper for contributions to enable them to meet the serious deficit in their funds. As it is solely in the interests of the church and without hope or any desire of profit to themselves that they carry on the work, they ask for such assistance as will free them from their present difficulty.

NOTICE TO SUBSCRIBERS.

This issue commences a new year. Those of our subscribers who have omitted to forward their subscriptions due to June 30, 1885, are respectfully requested to do so as soon as convenient. The subscription is 7s. 6d. if paid in advance, or 8s. if booked.

TO OUR SUBSCRIBERS AND FRIENDS.

We owe it to our subscribers and all interested in this paper, to explain our seeming failure in not making it a weekly, as we had hoped to do this year. The absconding of the late manager involved the proprietors in loss and difficulties, which rendered it impossible for them to carry out their intention. But in the good providence of God, by the kindness of friends who have stood by them, these difficulties are fast yielding, and we hope in good time to renew and fulfil our promise. We want more help yet to make up for the actual loss sustained, and then more yet to secure fresh subscribers.

THE REVISED OLD TESTAMENT.

In the *Times* of the 16th May there is an important notice of the Revised Edition of the Old Testament, which was to be given to the public on the Tuesday following, from which we gather some idea of the manner in which the Revisers have accomplished their important task. Our readers will probably have the opportunity of judging for themselves before our next issue. But in the meantime they will probably thank us for supplying them with a few facts which we have gleaned upon the subject.

A longer period was occupied by the Revisers of the Old Testament than by those who undertook the New. Both were appointed in 1870; and a period of four years has elapsed since the Revisers of the New published the result of their labours. But it should be borne in mind that the work entrusted to the former was much larger than that entrusted to the latter. And although in some respects it was easier, in others it was harder than the revision of the New Testament. So far as the text is concerned, it was easier, because they had not to make choice between a multitude of conflicting readings, and determine the text to be translated before they could begin to translate.

They had to take the Masoretic Hebrew text, which has been preserved in manuscripts of no great antiquity, which all present the same recension and contain few important variations. But they must have often felt, as did the translators of 1611, that the text was in all likelihood corrupted, and that the true reading was to be found in some of the versions rather than in the Hebrew before them.

As regards the historical books, there is little difficulty in rendering them into English; but the prophetic and poetical books, by reason of their terse and condensed style, present to a translator a very serious task. It is also to be remembered that some parts of the Old Testament were very badly translated in 1611; while much more fresh light has been thrown upon the Old Testament than upon the New.

"The translators of 1611 were dependent for their knowledge of Hebrew upon the Jewish Grammarians and Lexicographers; since then the study of cognate languages has placed both grammar and lexicography on a sounder footing."

As a fair sample of the manner in which the work is done, we have in the article to which we have referred, the following extract from the ninth chapter of Isaiah, being the first lesson for Christmas day. It will be seen that the obscurities found in the Authorised Version have been removed, and the whole passage reads intelligibly.

"But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he hath made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the

must admit of exceptions. As to the matter of bans and licences' his Lordship says: "In my opinion those marriages which are neither by bans nor by licence are not marriages celebrated in accordance with the law of the Church of England, although the requirements of the Colonial Legislature may have been complied with." He presses for the issue of licences and for the payment of the fee, which he is prepared to reduce to £1 10s. to go to the Registry and 10s. to the surrogate. Without discussing the vexed question of "marriage with a deceased wife's sister," the Bishop naturally notices the false and conflicting statements with regard to the Bishop's resolutions on this subject which have appeared in the English papers, and refers to the Primate's refutation of them, adding as a moral—"Do not criticize a document before you know what it contains."

As to Religious Instruction in Public Schools the Bishop is convinced that an excellent work is being done by the Clergy in the Public Schools of his Diocese, "a fair statement of which would surprise some of our censors," but he urges the Clergy to "increasingly regard it as a part of their duty to their Parishes to do what they can in the Public Schools."

Speaking of the state of the Diocese his Lordship said—"I am heartily thankful to be able to describe the past year, as in many respects, the most encouraging which I have spent among you." He reported the existence of twenty-eight recognised Parishes, each of which is served by a resident Minister, while eleven of the Clergymen are licensed to officiate in the Diocese. But, in setting forth the immediate needs as involving an additional expenditure of between four and five hundred pounds a year, he added, "In the existing state of financial affairs one might with equal hope of success recommend an additional expenditure of four or five thousand a year." And, at the close of the address this subject of Diocesan Finance received the fullest attention. The failure, for the present, of the "great expectations" arising from the "late Bishop's magnificent scheme for the endowment of the Diocese" was delicately yet honestly noticed, and an exhaustive review of the financial history of the Diocese was given. The conclusion arrived at was thus stated: "Taking facts, then, as we find them, we are in this uncomfortable position—we receive about £2,000 a year, and in order to meet a fair estimate of expenditure we want more than £3,000," and this had been brought about mainly because "the income provided under the late Bishop's will is not forthcoming," on which point his Lordship thinks "that those who are judges will tell us that the Bishop's design could only have been carried out with such an unvaried succession of prosperous seasons as have not of late fallen to the lot of Australian States."

We are not surprised to find that the motion of the Rev. John Dixon having reference to the finances of the Diocese was made the first order for the following day. A well-sustained debate occupied the whole of the morning sitting and a great part of the evening sitting, during which certain amendments were moved but lost, and eventually Mr. Dixon's resolution, which he had moved in a most able manner, was carried as follows:—"That the probable deficiency in the funds of the Diocese, as indicated in the address of the Right Reverend the President, renders it imperative that a special effort be made throughout the parishes of the Diocese to raise before the close of the year the sum of one thousand pounds. For the accomplishment of this object, and to meet future requirements, the Synod considers it desirable that the Diocesan Council should appoint a Secretary to organise a Diocesan Church Extension Fund, and make it a Diocesan Fund, to be administered by the Bishop and Diocesan Council. That the secretary shall arrange with the Incumbents in the Diocese for a deputation to visit their parishes with a view of enlisting the practical sympathy of the laity in accomplishing these desirable objects."

The suggested Draft Constitution for the Provincial Synod of the Province of New South Wales, was accepted by the passing of an Ordinance to that effect. The difficult subject of Pensions for aged Clergymen was, after much discussion, postponed to the next Synod.

We print in full the debate on the Marriage Question, which arose upon the following question, asked by Archbishop Child without notice:—"Will your lordship kindly inform the Synod whether it is your intention to issue specific directions to the clergy of this diocese by letter or otherwise, with reference to the marriage regulations agreed upon by the House of Bishops, and mentioned in your lordship's address at the opening of this session?"

The President replied: "I intend to send a letter to the clergy, having reference to the resolutions of the House of Bishops on the celebration of marriages, and containing certain directions in accordance with those resolutions."

The Rev. J. Dixon, as a matter of privilege, said he hoped the letter of instructions would not travel beyond the lines indicated by his lordship in his address. In the towns, if it were desired to keep him in adherence to the Church, it was necessary to get rid of restrictions, rather than hedge marriages in the church with restrictions. He submitted illustrations of people leaving the Church, in consequence of the marriage regulations, and gave statistics to show that the number of marriages celebrated in connection with the church in the three Newcastle parishes was far smaller than should be the case.

Exception being taken to the Rev. J. Dixon addressing the Synod, no motion being before the House, he moved,—"That this Synod do now adjourn."

The Rev. Canon Selwyn, in reference to the President's address, expressed strong objection to the proposition to support a registry by collecting fees on marriage licences. The registry should be supported by a charge made on parishes. He would be placed in a difficulty in Christ Church, if collecting license fees were made compulsory by the Bishop's mandate, for he had succeeded in abolishing license fees. In his parish payment of fees was voluntary.

The Rev. S. Simm had no trouble in his parish in complying with the rubrics of the Church. Fees were no difficulty in his parish; but

he believed there was difficulty in the towns, and he believed some general regulation as to marriages was needed. He had no doubt the Bishop's letter would adjust matters properly.

The Rev. Canon Tyrrell did not think fees kept people desiring to be married away from the Church, but the number of documents to be signed alarmed people. The fear of publicity, however, was the true reason why the people shrank from marriage in churches. He was wholly opposed to celebration of marriages in houses.

The Rev. Canon White, like Mr. Simm, had found no difficulty in marriages in his parish, either in connection with fees or with licences. But the real grounds of distaste to marriages in churches were numerous. A wave of immorality was passing over the colony, and that was a grave reason for people keeping out of church when being married. Then there was the objection to publicity, but the clergy should strive by special effort to overcome this feeling of false shame. They should raise the standard of opinion in respect of marriage, and lead people to see the sacredness of the rite. The trouble would not be mended by marrying in houses; that would be something like an acknowledgment that churches were superfluous for any services whatever.

The Rev. C. Walsh was opposed to marriages in houses, as being against the rubrics of the Church.

The Rev. J. Longbottom asked whether the Church in the diocese had encouraged the people to neglect approach to the ceremony of matrimony by bans? Would it not be well for clergymen to adhere to ecclesiastical propriety in commending marriages by bans?

The Rev. F. D. Bode said the Australians, as a practical people, objected to the delays created by bans. What was needed was a regulation allowing some discretion to clergymen, according to the conditions of individual parishes. As to marriage in churches or in houses, he had always striven to commend to persons desiring to be married the propriety of celebrating so sacred an event in the life of every human being in the church, and usually his efforts had met with success. He saw that, in the presence of the various opportunities for marriage in towns, some discretion should be reposed in town clergymen but he hoped a more satisfactory system of uniform regulation might be set up. Objection was strongly taken to the banle declaration, and he suggested that the Bishop's license might be issued on the legal declaration required from persons about to be married. And, if compulsory fees were abolished, he believed there would be no lessening of the amount of voluntary liberty. His opinion was that if one declaration were got rid of, and fees allowed to be voluntary, the people would be attracted, in case of requiring marriage, to the Church of their fathers.

The Rev. B. E. Shaw advocated the imposition of a moderate license fee, and insisted upon the propriety of marriages in churches. The Ven. Archdeacon Child was opposed to marriages in houses. The cure was to teach the people the true character of the rite; it was holy matrimony.

Major Bolton followed on the same side. People ought not to be encouraged to look upon the agency of the Church with indifference. Mr. S. Clift said when ministers lost the marriages they generally lost the people to the Church altogether. He gave several instances of this operation of hindrances to Church marriages.

The Rev. John Shaw had the other day in his reading met with a long word—"philolatrian"—and he thought there was in the Synod a spirit of philolatrian. The only mode of marriage known to the old Church was by bans. In England an ordinary license dispensed with bans; a special license dispensed with obligations as to time and place. Licenses, he believed, were authorised to be issued to persons of gentle degree. Did they want to imitate home practice in this respect? Presuming that his Lordship desired some statement of their local experience, he declared his preference for quiet marriages, and believed it quite possible that with marriages in houses a large amount of religious feeling might be associated. The marriage at which the Saviour wrought His first miracle was in a house. His experience was that where there were most marriages in houses there were most marriages in churches, and a tendency to increase of marriages in churches. He pleaded for grant of discretion to the clergymen in this matter, to prevent the alienation of people from the Church.

The Rev. John Dixon replied, and the motion was put and negatived.

TAREE.—The Bishop held a Confirmation Service at St. John's Taree, Manning River, on Sunday morning, the 21st June last.

MURBURUNDI.—On Sunday, the 7th of last month, the Bishop of the Diocese held a confirmation, at which fifty candidates were presented to his Lordship for the sacred rite.

STOCKTON, ST. PAUL'S.—An anonymous friend has very generously presented a chaste and handsome stone font to the above Church.

DIOCESAN FUNDS.—The Revs. John Dixon and S. Simm have been appointed organising secretaries to raise £1,000 before the close of the year, to meet the probable deficiency in the funds of the Diocese. Before the 31st December the deputation will visit every parish in the Diocese.

BRISBANE.

The Rev. T. Jones asked leave at the last meeting of the Diocesan Council to bring in a "Clergy Tribunal Canon," for consideration at the next session of Synod. Leave was granted.

NORTH QUEENSLAND.

£5,000 have already been promised towards a Cathedral for the Diocese, to be erected at Townsville. The Cathedral is to be built of white marble from some neighbouring quarries.

MELBOURNE.

OAKLEIGH.—Rev. C. H. Rust, M.A., one of the masters of the Melbourne Grammar School, has accepted the living of Holy Trinity, Oakleigh.

ADELAIDE.

The Bishop of Tasmania is expected to be in Adelaide this month, and to take part in the Annual Meeting of the Home Mission Society. On Trinity Sunday the Rev. C. S. Beaumont was ordained priest, and Mr. F. W. Samwell deacon, in the Cathedral.

Rev. F. R. Cochran, B.A., Incumbent of St. Bede's, Semaphore, died on Monday the 8th ultimo.

The Bishop of Adelaide accepted charge of the Northern Territory on the understanding that the Primate will recommend the General Synod at its next session to arrange the boundaries of the new district, and pass an ordinance for its inclusion in the Adelaide Diocese.

REV. W. H. ULLMANN.—The following paragraph concerning the Rev. W. H. Ullmann, formerly incumbent of Christ Church, Enmore, is from the "Mission Field" for April.—The Rev. W. H. Ullmann, who has had experience of church work in Sydney as well as at home, left England on April 15th to take up the work at Port Darwin and the surrounding district in North Australia. This part of the continent has lately become prominent, and its settlement is likely to increase. Mr. Ullmann is not only deeply interested in colonial work, but in missions to the Chinese Coolies and the aborigines. It will be remembered that he contributed a preface to a book by the Rev. J. B. Gribble, of Warangata, "Black, but Comely," on the missions to the aborigines in Australia.

MONTEAGUTE.—ST. PAUL'S.—The Bishop of Adelaide laid the Foundation Stone of the above Church on May 30th last. The land on which the church will stand was presented by Mr. T. T. Trebilcock, to whom the Bishop expressed his appreciation of the gift.

NAPIER, (Waiapu), N.Z.

Rev. J. Parkinson, curate of St. Augustine's, Napier, has been appointed chaplain to the newly-formed Naval Brigade.

The Rev. Karehona Piwaka died on March 28th last. The service at the grave was read by Archdeacon Williams and the Rev. Rutene Aihu.

THEOLOGICAL COLLEGE.—The Rev. Edward Jennings, tutor of the Native School at Otaki, has taken the place of Rev. A. O. Williams, as tutor of the Native Theological College.—*Church Herald.*

BISHOP STUART'S VISITATION IN THE NORTH, DURING MARCH, 1885.—Saturday 7.—The Bishop and his daughter left Napier by the Manapouri, en route for the Hot Lakes District, in company with his brother (the Premier of New South Wales) and family. The Rev. Samuel Williams, Mrs. Williams, and Miss M. A. Williams were also of the party. Mr. Williams having kindly arranged to assist at the opening of the Mission Church at Ohinemutu, on Lake Rotorua, on the 15th.

Sunday, 8.—Arrived off Gisborne early in the morning, but did not land, as the steamer was to leave again before church time. The Bishop held evening service in the saloon, at which Captain Logan, the ship's officers, and many of the passengers in the crowded ship attended.

Monday, 9.—Left Auckland at 2 p.m. Welcomed on landing by the Rev. J. S. Hill, formerly of the Diocese of Waiapu, now actively engaged in various evangelistic labours in connexion with the Y.M.C.A. of Auckland, and in holding missions in the Northern Diocese as opportunity offers.

Wednesday, 11.—Left by train for Cambridge. At the junction, where the train remained half-an-hour, found a large party of Maories on their way to the Native meeting at Whatiwhaitio. They soon escorted Mr. Williams, and thronged around him eager to carry him off to their gathering of Waikato Natives, and extorting a promise that if possible he would visit them on his return. It was pleasant to find them so hearty, and to see how enthusiastic was their recognition of *Te Wiro*, the son and representative of the missionary who is still remembered as "the father of the tribes."

Thursday, 12.—Left Cambridge by the Oxford coach at 8. The distance to Rotorua via Oxford is fifty-five miles. The tourist traffic by this route has rapidly developed. No fewer than thirty passengers were forwarded on that one day by various vehicles. The road is in good order, and the scenery in crossing the range of mountains very grand. On approaching Rotorua and getting the first sight of the lake, the church was seen conspicuous on the little promontory on which it stands, adjoining the Native village and surrounded by the steaming hot springs. It was 6 p.m. when the party arrived at Ohinemutu.

13th and 14th.—Morning and evening service was held by the Bishop and Mr. Williams on both these days in the Native Carved House, *Tamati Kapua*. As the Native Land Court was sitting, there were many assembled, and the attendance at the daily service was from forty to fifty. Preparation was being made for the opening of the church, though the number of visitors was not so large as had been expected, owing to the large Native meeting in the Waikato, and to Land Courts sitting in other places. A considerable number, however, came in on Sunday morning from the various settlements around the lake. Unfortunately a heavy gale with much rain on Saturday interfered with their assembling in full force.

Sunday, 15.—The weather looked more promising. The day began with an early service at 7 in *Tamati Kapua*, according to "the use" of Bishop Selwyn, consisting of Ps. 84 and the Litany. The Rev. S.

M. Spencer, the missionary in olden times of this district, who has now retired from active labour, and his successor in this important field of missionary work, the Rev. W. Goodyear, had arrived from Maketu. These with the aged Maori clergyman of the district, the Rev. Ihaha Te Aihu, took part in the services of the day. The Church of St. Faith, (in Maori *Te Whakapapa tapu* with reference to Jude 20) was opened by an appropriate dedicatory service at 10 a.m. In the absence of more suitable furniture, which has still to be provided, some benches were borrowed from the Native committee of the Tamati Kapua. These were placed against the side walls for the accommodation of the English friends who attended the service, but the bulk of the Maori congregation were seated on the floor, which they filled, leaving only a narrow passage for the Bishop and clergy as they proceeded from the vestry to the chancel reading the 24th Psalm. The recently appointed churchwardens, Whittiera Te Waiatua and Humpiri Te Wheoro, joined in the procession, and made all the arrangements. After the brief exhortation and dedicatory prayers by the Bishop, Morning Prayer was said by the Rev. Ihaha Te Aihu. The proper lessons were read by the Revs. S. M. Spencer and W. Goodyear. The Bishop's sermon was admirably interpreted by the Rev. Samuel Williams, whose animated Maori style never fails to charm and rivet the attention of a Native audience. He afterwards assisted in the administration of the Holy Communion, the Bishop being celebrant. Twenty-two partook of the Lord's Supper. The offertory, which was devoted to the building fund, amounted to £28 2s. 10d. At the afternoon service there was again a full church. After the second lesson, seven infants were received by Holy Baptism. Mr. Williams preached a sermon suitable to the occasion. It should have been mentioned that at the morning service a chief from one of the lake settlements was admitted into the Church by the office for the Baptism of Adults. He was one of the few Natives still occasionally to be met with who have not received Holy Baptism. His wife is a Christian woman, who now has the happiness of being united to her husband "in the Lord." The Rev. Ihaha has taken much pains in instructing him and preparing him for the sacred ordinance. The catechumen, who is a remarkably fine-looking man, past middle age, was arrayed in a very handsome mat, beautifully worked with feathers, worn over his English dress, and showing off to advantage his tall figure. His demeanor was most reverent and devout, and he gave the answers distinctly and with apparent earnestness. In the evening the Bishop conducted an English service in the large dining room of the Lake House, which was closely packed. An excellent American organ, well played by one of the residents, led the hymns and chants. The sum of £4 18s. was collected after the sermon and added to the morning offertory. When the church is provided with lights and other necessary furniture, English service will often, it is hoped, be held in it, whenever a clergyman visits Ohinemutu. The natives have made a good approach to the church, bridging over some hot springs that lay in the way, to the alarm of nervous visitors by their escape of steam and intermittent sputter. The dimensions of the church are 45 feet by 22 feet, with a chancel of 12 feet by 14 feet. There is a small porch at the west end. The tower stands at the north-west corner, the basement of it forming the vestry. There is no attempt at ornamentation, but the proportions are good, and the effect is decidedly pleasing to the eye. During the fortnight which followed the opening of the church it was used morning and evening for divine service, conducted by the Bishop, and after he left for Rangang on the 20th, by Mr. Williams, which was attended by an increasing number, and with unflagging interest, to the end of his much appreciated visit. The Native churchwardens, who also act as lay readers, now read the shortened form of Morning and Evening Prayer in the new building, instead of assembling the people in the small and inconvenient Native *whare* which used to be used for the daily service. May there never lack worshippers who "building themselves up on their most holy Faith, praying in the Holy Spirit, may keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

(To be continued.)

AUCKLAND.

The Bishop visited St. Thomas' Church, Auckland, in Easter week, and administered the sacrament of baptism to forty-one persons, many of whom were adults, and several of whom have been gathered in to the Church from the separatist bodies. The Bishop has been visiting various parts of his diocese confirming and preaching. At Maungaturoto service had to be held in the schoolhouse, the little church recently built having been burnt down. Great efforts are being made by the congregation to get together £200, the cost of a new church. Of Papanui, it is to be remarked that Mr. Hewson, clergyman of the district, has discharged his duties faithfully for four years, at serious cost to his health. As a consequence of insufficient maintenance, he has been unable to obtain what are the necessities of life, though expected to travel thousands of miles in the course of the year, in all weathers, through bush, stormy water, and oftentimes seas of mud. At Matakoho the Bishop gave an address on the "Present Troubles of the British Empire," and at Te Kopuru a sketch of the "Life and work of General Gordon."—At St. John the Baptist's, Waitara, the income has been £247 17s. 3d., as against £212 for last year; the debt upon the church has been reduced to £80.—The church at Whangarei has been enlarged by the erection of a transept and chancel, and was dedicated for purposes of worship on Low Sunday.—On Monday, May 25th, an "Oriental Fair" was opened, by Sir Maurice O'Rorke, in aid of the fund for the erection of a new St. Mary's Church, Auckland.—*Church Gazette.*

The Revs. C. Bodington and G. E. Mason are expected to reach Auckland by the end of August, and to begin their Mission Work in the diocese in September. Bishop Selwyn of Melanesia, writing

from Lichfield on March 12th, to the Bishop of Auckland says—that Mr. Bodington won men in his own Parish at Wednesday "in a marvellous way;" and that he, Bishop Selwyn, guarantees the £200 necessary to complete the Mission:—"It is my offering to what is my native country; and to the Church which has always helped me so liberally, and not only helped, but cheered me by such sympathy and love."

WELLINGTON.

A Harvest Thanksgiving Service was held in St. Peter's Church, Wellington, on Low Sunday, and at St. Mark's, on Sunday, April 19th.—A floral service for children was celebrated at St. James', Lower Hutt, on Sunday, April 12th. There was a large attendance, and the service was conducted by the Rev. E. S. Cross.—It is proposed to hold a Church Mission in Palmerston during the month of June. The Rev. H. E. Copinger, who has lately conducted missions in Marton and Wangatani will be the missionary, assisted by the Revs. A. Towgood and J. C. Dodwell.—A meeting of the Girls' Friendly Society was held at Government House on Wednesday, April 22nd, Lady Jervis presiding, at which a bequest of £100 was announced, and subscriptions amounting to £115 14s. 9d. A paper was read by Miss Galway, on "Girls' Friendly Society Work: Its Difficulties and Encouragements."—The Bishop has visited the principal centres of the diocese for the purpose of holding confirmations. The total number of candidates has been 178, of which 81 were presented at the West Coast centres. The remaining 97 belong to the Wairarapa district, the proportion being 24 male and 73 female candidates.

NELSON.

The Rev. J. P. Kempthorne (late of Greymouth), was inducted to the incumbency of Christ Church, Nelson, on April 21. The service was choral, special Psalms and Lessons (Ezek. xxxiii. and 2 Cor. iii. 4). The incumbent was presented to the Bishop by the Ven. Archdeacon Mules, and, after signing the usual declaration, received a special blessing and imposition of hands from the Bishop, and also a copy of the Holy Scriptures, the Book of Common Prayer and the Canons of the Church of New Zealand. The Bishop then presented the Rev. J. P. Kempthorne to the people at their incumbent, the churchwardens offering the keys of the edifice in token of his induction. The Rev. F. H. Spencer, having been recently admitted to priest's orders in England by the Bishop of Durham, has returned to Nelson. The Bishop visited Greymouth at the end of March, and confirmed 23 male and 40 female candidates; the Bishop also instituted the Rev. T. R. Maclean to the vacant charge. During the incumbency of the Rev. J. P. Kempthorne a fine church and large schools have been erected, upon which a debt of £450 still remains.—At St. Saviour's, Wallaceid, the Bishop confirmed 15 candidates, and was especially pleased with their demeanour and with the attire of the female section, they all exhibiting a suitable simplicity and uniformity, the best precaution against display.—At a vestry meeting at St. Stephen's, Reefton, it was agreed that the incumbent's stipend should not be less than £300 per annum, of which the vestry pledged themselves to raise at least £250.—During January, February, and March, Bishop Suter and Mrs. Suter have been residing at Blenheim, the Bishop having made himself responsible for the duty.—The sum of £100, a first instalment of a testimonial to the Ven. Archdeacon Butt, was presented during the Bishop's stay. It is intended as a token of regard from friends in all parts of the diocese who appreciate the Ven. Archdeacon as pastor, adviser, and friend. The Church of the Nativity has probably an important future before it, as Blenheim shows a disposition to expand on all sides, and will no doubt assume a prominent position. A new parsonage is to be built, and the want of a district church or chapel-of-ease to the Church of the Nativity is beginning to make itself felt.—The Bishop's confirmation tour in February and March shows a total of 109 candidates—69 female and 40 male, presented to the Bishop by five clergy, the Revs. Whyte, Shears, Kempthorne, Innes-Jones, and Maclean.—*Church Messenger.*

CHRISTCHURCH.

The Most Reverend the Primate, on April 16th, consecrated the new church of St. Peter at Springfield (Kowai Pass), and also set aside and consecrated a portion of the cemetery for the use of the English Church.—At a meeting of the Standing Committee on April 14th, the sub-committee reported that the City Council had agreed to set aside portions of land to be used as a cemetery by the Church of England. The Diocesan Secretary submitted a statement concerning the Clergy Stipend Aid Fund; the balance at the close of the year is estimated at about £100.—Statistics of the Easter Communion are to hand. St. Michael's leads the way with 177, showing a slight falling off since last year; the Cathedral numbered 161 in all, the 8 a.m. celebration showing the greatest increase, the numbers at the 7 a.m. and the choral celebration remaining the same; Holy Trinity, Avonside, has a total of 180, 67 communicating at the choral celebration and 63 at midday; All Saints, Hokitika, presents a most unusual and gratifying increase, 115 at Easter, 1885, as against 45 at Easter, 1884.—The churchwardens of St. Michael's presented a highly-satisfactory report at the annual meeting. The total annual income from all sources amounts to £1,049. The average attendance at Holy Communion has been 30 at 8 a.m., 51 at midday; the Sunday school numbers 400 on the roll and there are 25 teachers. The parish of St. John the Baptist, on the other hand, shows a falling off of £89 in the annual income. Mr. A. J. Towsey now fills the post of organist at this church. At the parish meeting, Mr. Garrard, the retiring warden, read a letter of regretful farewell to the incumbent, the Rev. H. C. M. Watson, and presented him, in the name of

the vestry, with a cheque for £100 and saloon tickets to England for himself and his son. The Rev. A. C. Wright will act as *locum tenens* during the twelve months' absence of the incumbent. At Hokitika since 1884, the church debt has been reduced from £475 to £258.—Mr. A. H. Creyke has endowed the parish of Riccarton with £300.—The Rev. H. Vere White has resigned the cure of Kaiapoi and has accepted a living near Mullingar, County Meath, Ireland. Mr. White will probably leave New Zealand in July.—The Rev. R. J. Thorpe, late of St. Paul's, Wellington, enters upon the cure of Prebbleton with Templeton.—The Rev. H. Collins has resigned Leithfield, with the view of visiting England.—Low Sunday was observed in many Canterbury churches has a Harvest Festival.—*Church News.*

DUNEDIN.

The Bishop of Dunedin held an Ordination at St. Paul's cathedral on Sunday, the 22nd of March, at which the Revs. F. Hodgson, J. Mackenzie Gibson, and F. Martin were admitted to the priesthood. All three of the candidates have joined the Church from Nonconformist bodies.—*Church Herald.*

→ NOTES ON PASSING EVENTS. ←

THE poor contingent. Their cry on the eventful Tuesday must have been "save us from our friends." In the pouring, pitiless rain they had to submit to attentions which we are sure they would gladly have dispensed with. No dull sermon from prosy preacher was ever finished with such satisfaction to the hearers than were the speeches made on that day by representatives of sister colonies to the unfortunate soldiers who were sighing for warmth and the society of the loved ones from whom they had been separated. Three days needless quarantine—a march through mud, rain, eloquence, and whisky, and the curtain drops. *Sic transit gloria mundi.*

THE Mission is over and pastors and people are rejoicing together. The season has been most blessed. Many who were living careless and ungodly lives have been awakened and saved; not a few who had wandered from God have been restored—and the children of God have been greatly quickened and refreshed.

BUT the close of a mission is not the time for visiting. The extra strain of mission preparation and work, produces a natural desire for rest and ease. This must not be yielded to. The after work is most important, and the permanent results of a mission will depend upon the way in which this is done. Young converts need to be tended and guided. Work must be found for all who have time and ability for the active service of God. Clergy and workers alike will find much to occupy them in this way. And the work is most blessed, profitable, and joyous. The seed has been sown with tears, the reaping has been performed with joy, the sheaves have been gathered, and the husbandman is abundantly satisfied.

NO time should be lost in entering upon the preparation for the September Mission. There are some who think that the Mission which has just ended would have been more fruitful if there had been a longer time for preparation. Certainly we cannot over-estimate the value of careful preparation. We have always noticed the results have been most abundant and the most satisfactory where the preparation has been the most thorough. We counsel the clergy who intend to have Missions in their parishes, to enter upon the preparatory work at once and to make it as thorough as possible.

THE trams serve to be an endless source of trouble. No doubt they are a great convenience, and everyone hopes that the system will be perfect some day. But the stages by which the perfection is to be reached are very slow, and at times very doubtful. The abolition of cash fares, we believe to be a step which will not be an improvement. The inconveniences have already been felt, and unless some very remarkable plan is invented to meet the difficulties which present themselves, we do not see how the department is to carry on its traffic by a ticket system only. The gentle public are very long-suffering, but we do not think they ought therefore to be unnecessarily harassed.

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A REMARKABLE meeting was held in London in May last, under the auspices of the London Chamber of Commerce. Its object was to establish in connection with the London Chamber of Commerce an Australasian trade Section, which would represent the commercial interests of the Australasian colonies and New Zealand. The Chairman (Sir Wm. McArthur), Mr. W. Westgarth, an old Australian colonist, and others referred to the marvellous growth of Australia within the last few years. There could hardly be any greater evidence of the growth and extending influence of the colonies than the fact of such a meeting being held, and such a step as the formation of an Australasian Section of the London Chamber of Commerce being taken unanimously by the leading merchants and business men of London.

MANY are hoping against hope that something good will come out of the present agitation on the public health and the insanitary condition of the city. West Sydney cannot fail to be interested in it. Through the enormous growth of the suburbs old Parramatta Street now George Street West is almost in the centre of the population. And there in this central place there remains year after year the unsightly and unsavoury area of rubbish heaps known as Blackfriars a standing disgrace to the city authorities, and detrimental to the health of the dwellers in the vicinity. Then a little off the other side of the street along the shores of Blackwattle swamp there are rows of houses on sites which only a careless government could permit to be used for building purposes at all, and only covetousness which cares nothing for one's neighbour or for the community at large would think of putting one's fellow creatures to live in. The *Daily Telegraph* is to be commended for attracting attention to these localities and the city authorities will be greatly culpable if they permit the present state of things to last into another summer.

WE take a lively interest in all work truly done for Christ, and such is the City Mission here. We hail accordingly the welcome news that a suitable freehold site has been presented to it for the erection of a central Mission Hall in Chippendale. It is the gift of an aged widow, who owes much to the ministrations of one of the City Missionaries. A plain substantial Hall will cost about £500, for which an appeal is made to those who regard the welfare of the very poorer and neglected classes.

ONE of the most interesting features of the late Mission was the series of services held in St. James' Church at midday, for business men. They certainly took hold of the persons for whom they were designed. The attendance increased from day to day, and the interest was unflagging to the end. The service was necessarily brief, and the addresses were calculated to catch the ear of men who have to mingle every day in the business of life, and who desire to be "not slothful in business," but at the same time "fervent in spirit, serving the Lord." The effect demonstrates that such a service might be regularly held in the city, and we fully expect that arrangements will be made for establishing such a service in the Cathedral.

DR. SPRINGTHORPE states that the excessive use of meat and hydatids are the two great Australian foes. Too much meat was, he said, eaten by Australians, and to that he attributed much of the insanity so prevalent throughout Australia. As to hydatids, he said that dogs were a potent cause of much disease. In Iceland, where the dogs shared the dwellings with their masters, no fewer than 28 per cent. of the dogs were infested with the tape-worm, and almost a sixth part of the annual deaths resulted from hydatids. Next to Iceland, Victoria was said to be more infested with hydatids than any other country, and the disease there was greatly on the increase in the human subject. The Central Board of Health had issued broadcast a well-worded circular on the subject, and had drawn the attention of the Department of Education to it. No one ought to drink water to which dogs had access. Indeed, the mere act of stroking a dog's back would convey the germs to the hand, whence they might be transferred to the mouth. Children ought not to be allowed to play

with or kiss dogs; and the parasites might be conveyed by wind, rain, or insects. Water from waterholes or swamps ought to be boiled before it was drunk; in fact, where there was any risk, it was better to boil the water.—*S. M. Herald.*

THE *Sydney Morning Herald* in a sub-leader commenting upon the midday services in St. James' Church, expresses surprise that the Church has not before seen its duty in the matter of ministering to the people on the week days. It is sometimes thought that editors are omniscient,—of course we do not think that. But we do think that they ought to know that in every well ordered parish the week-night service is as much an institution as that of the Lord's Day. Besides this there are Bible Classes, at which instruction is given in the Word of God; and other means of Grace, which, though not, perhaps, catching the public eye, are nevertheless calculated to establish men in the faith, and help them in the Christian life. Few of the Sydney clergy know what it is to be unoccupied either by day or by night. The church may not be open, but work which will stand the test of the Great day is surely going on notwithstanding.

POPE LEO is a politic man. It is stated that he has decided to send privately the Golden Rose to the Empress of Germany, who though not a Catholic, has quietly used her influence on many occasions to protect Catholic German subjects from persecution, and to smooth away the difficulties dividing the Empire from the Holy See. We presume the next recipient (privately of course) of this papal favour will be the Prince of Wales. Roman Catholic potentates are evidently at a discount.

A STRIKING evidence of the decline of the worship of saints in Mexico is furnished by the fact that the railway company has bought three hundred wooden images for fuel.

DR. MACKELLAR, on the occasion of his recent visit to Veteran Swamp, procured a number of specimens of the abominations used as fertilisers by the Chinese, including a remarkably well-developed hydatid cyst. These specimens have, we learn, since been placed in glass jars and sent to the Government Analyst, who will doubtless be glad to show them to anyone who wishes to see them.—*S. M. Herald.*

CORRESPONDENCE.

THE SYDNEY DIOCESAN SYNOD.

(To the Editor of the Record.)

SIR,—I appeal, through you, to the members of the Synod not to speak unnecessarily and to be brief in their speeches.

The members are now so numerous and the notice papers so long, that if those who are afflicted with the *caecothes loquendi* do not exercise self-denial the thing will become unworkable.

It is very difficult for many of the country members to attend after the first week. Last year I think that only three country clergymen were present after the Friday. The resolutions therefore which are passed in the second week are the work of the Sydney and suburban representatives only. As there is no Synod reporter the country members do not even know what was said except from the brief reports of the *Herald*. And yet the greater part of the business is often done in that second week. Why? Because, during the earlier days, the time is wasted in unnecessary and tedious talking. There are nearly a dozen members who do not think that a matter has been properly "ventilated" unless they have spoken on it—and usually they speak at considerable length. The wearied Synod will not stand this during the second week, but for the first few days we groan, but we bear it.

The enumeration of the different classes of bores (some chronic, some only occasional) from which we suffer would perhaps be amusing. But I do not wish to be personal and also the Synod members know them too well, without description. I only mention, therefore, the most numerous class—the autobiographical bores—and ask them to remember that, whilst it is their personal experience which qualifies them to speak, it is their facts and their conclusions that we want to hear, not long descriptions of their personal experiences.

I am &c.,

A COUNTRY MEMBER.

* ENGLISH MAIL *

THE REVISED OLD TESTAMENT.

BY A REVISER.

The Revised Version of the Old Testament was published on Tuesday last, and we have at length the opportunity of forming an opinion upon the result of fourteen years of patient labour. It is too early to give more than a general verdict, but we confess to a certain amount of disappointment mingled with much approval. At all events the Company has not been rash. It has done its best to retain the grandeur and stately rhythm of the Authorized Version. Something must be sacrificed to accuracy. Perhaps the New Testament Company sacrificed too much; but the Old Testament Company, while correcting some evident mistakes, has generally been timid, and its most scholarly emendations have seldom got beyond the margin. The public will be content with, or even glad of, this. The Old Bible is too loved, and its style too beautiful, for any of its noble phrases to be parted with other than reluctantly. Evidently the Company shared this feeling, and even where they have made changes, they have been careful to use no words which do not belong to the Elizabethan age.

We think too that there is a distinct gain in the division of the text into paragraphs, and in the arrangement of the poetry in parallel lines. As a matter of fact the Hebrew is so arranged, and that so thoroughly that a very great amount of thought and care must have been expended by Jewish scribes upon the division into sections, verses, and half-verses. Even among ourselves, the custom of printing verses with a space between was only gradually introduced, and its tendency is to give undue prominence to each verse while obscuring the general sense of the whole. We are glad also that italics are used only when there is something distinctly added by the Revisers. In the Authorized Version the italics were often misleading. Thus the verb "to be," when used as a copula, is always italicised. We have seen foolish notes on Exod. iv. 10, suggesting that it was there in italics. The Hebrews and Oriental nations express the copula in another way, and the printing of *am, art, is, are, &c.*, in italics arose from want of knowledge of Semitic grammar on the part of King James's translators.

The margin is one of the most valuable parts of the Revised Version. Occasionally, indeed, we find there old renderings, condemned by scholars, but with which the Company could not bear to part. More frequently we find valuable explanations, and alternative renderings, which we should often have gladly seen in the text. For their admission there a majority of two-thirds was necessary; a bare majority sufficed for the margin, which has thus preserved for us much that would otherwise have been entirely lost.

Another valuable portion of the margin is the use it makes of the ancient versions, and we venture to think that the American Revisers were wrong in their objection to the very modest use now made of them for the occasional emendation of the text. For these versions hold a unique place with regard to the Hebrew text. We have no ancient manuscripts of the Old Testament, though we hear rumours of some recent discoveries. Our present Hebrew text was the work of Jewish scribes after the dispersion of the Jews, in the first six or seven centuries of the Christian era, and it is called the Massoretic or traditional text, because their editorial work consisted in dividing the consonants into words, and attaching vowels to them, according to the mode of reading traditional in the Jewish schools. Most capable and honest and painstaking editors they were, but the proof of their trustworthiness lies in the Septuagint Version made by the Jews in Egypt more than two centuries before Christ, and constantly quoted by our Lord and the Apostles; in the Peshito Syriac made in Mesopotamia in the third century of our era; and the Vulgate, which is Jerome's Revised Version of the translation previously in use in Italy, made by him in Palestine at the end of the fourth century. These versions are entirely independent of the Massoretic text, were made from manuscripts with which the Massoretic had nothing to do, and while confirming the extraordinary accuracy of the Jewish text, yet offer different readings and emendations, of which the Company has made very modest use. They could not do more, for it is scarcely to the credit of English Biblical learning that no scholarlike edition exists of either of these three versions. Something has been done for the Septuagint; for the Peshito there published by the slight labours of Dr. S. Lee, for the edition published by the Bible Society; for the Vulgate, nothing. It is a noble translation, but full of errors, which were not made by Jerome, and which would be removed by a careful collation of manuscripts.

There is, then, much to be thankful for in the Revised Version. The Prophets, especially, are made intelligible in places where before their sense was most obscure. The Book of Job is almost a new rendering, and the general timidity of the Company makes us trust them where they do make changes. It was their duty

to make these changes. For the great purpose for which they were appointed was to give to the English-speaking people the benefit of all that light thrown upon the language of the Bible by two and a-half centuries of study and enlarged acquaintance with other Semitic tongues. It was their duty to consider this accumulated knowledge in a judicial frame of mind; and, remembering the preciousness of every word of God's inspired truth, to give as accurate a rendering as they could of the original, while preserving, to the utmost of their power, the noble phraseology of the Authorized Version. We think that the English reader has not obtained as much, probably, as he looked for.

Let us take one point. The Bishop of Winchester said in his speech at Convocation, that it was impossible always to translate the same Hebrew word by the same English word. This is true. But in a book studied so reverently and minutely as the English Bible, this diversity of rendering should have been kept within reasonable bounds. The Company, with all the aid of modern Lexicons and Concordances which would have been gratefully used by King James's Revisers, has done very little to make the Bible its own interpreter. Thus in Genesis we find "living creature" in chap. i. 21, 24, ii. 19; "creature that hath life" in chap. i. 20; "life," margin "a living soul," in i. 30; but a "unfair to the English reader, who has a right to conclude that the different word used of "man" arises from a difference in the Hebrew. The phrase throughout in the Hebrew is a "living principle which to man and animal alike is so wonderful a gift, and for which science has failed to find any author but God. We may take another example from this chapter. In Gen. i. 2 we find "moved" in the text and "brooded" in the margin. The word is of unspeakable importance, and it would help the English reader to know that it is the word rendered "fluttereth" in Deut. xxxii. 11, and "shake" in Jer. xxiii. 9. It occurs in Hebrew only in these three places, and the Revisers might have found some word suitable for all three places. "Flutter" would have been equally good in Jer. xxiii. 9, where the word is used metaphorically of the quivering of the bones; and "broodeth" should have been in the text in Gen. i. 2, with "fluttereth" in the margin.

We will conclude with a curiosity from the same chapter. There is a word "tannin," said in the margin of Exodus vii. 9 to mean a "great reptile." We believe this is right. But in Genesis i. 21, in Job vii. 12, and twice in the margin of the Psalms it is translated "sea-monster." In Exodus vii. 9, 10, 12, Psalm xci. 18, it is rendered "serpent"; but "dragon" in Deut. xxxii. 38, Psalm lxxiv. 13, cxlviii. 7, Isaiah xxxvii. 1, li. 9, Jer. li. 34, Ez. xxix. 3, xxxii. 2. Now dragon might be endurable if tannin meant a serpent; for it is a Greek name for a snake, because of the fascination it is supposed to exercise with its eyes. As applied to the great family of reptiles the translation is absolutely silly. But there is worse than this. In Psalm lxxiv. 12, Is. li. 9, Ez. xxix. 3, xxxii. 2, this reptile is used as the representative of Egypt, and it ought to have been connected with Exodus vii. 9, 10, 12. Probably the crocodile was meant throughout, but we should not have cared to see this in the text. What we do think is that the same word should have been used in all places where it had reference to Egypt, and that dragon is an improper rendering for a word which embraces all the saurian family.

PREPARATIONS FOR PUBLISHING.

Some interesting details concerning the preparations that had been made for publishing the Revised Bible were given in an interview with Mr. Henry Frowde. Mr. Frowde said:—It is a wonderful instance of the progress of invention that within a year of the completion of the "copy" the book should be ready for distribution by the million, not only in every town and village in this country, but throughout Canada and the United States. For arrangements had been made that every time—namely, on Tuesday morning. The parcels for the country booksellers were all despatched on Monday, and at a quarter of an hour after midnight on Tuesday morning, the disbursements to the London booksellers began. From that time onwards, said Mr. Frowde, the Row will be crowded with carts to carry the revised Word of God to all parts of the town. I am not at liberty to tell you how many copies we shall issue, and in everything I say you must remember that I am speaking only of the Oxford Press. The Cambridge Press has an equal share in the property with us, and will of course do a very large business. It will give you some idea of the sort of scale of our consignments if I tell you that during the first week in May we sent several hundreds of cases full of Bibles, each weighing 8 or 4 cwt., to the United States. The Canadian consignment was despatched on the 9th, so as to give everyone a fair start.

It is not easy, added Mr. Frowde, to give you an exact idea of the quality of organized labour involved in the execution of these arrangements. Since last June our presses have been hard at work, but before and besides that there was special type to be made, special machinery to be devised, all of which we do ourselves. The provision of the paper has been an enterprise in itself for months

past, for it is only by using the finest rag-made paper that the Bible can be compressed into the single handy volume in which the English public insist on reading it. From one mill alone 250 tons of paper have been produced for this special purpose, so fine and light that they would put a girle round the world six inches wide. Yet even this delicate fabric, if piled in sheets, would make a pillar eight times the height of St. Paul's. For some time we have been turning out nearly 2,000 reams a week from our press alone, and the men have been working night and day. Relays of men have been employed—the machinery has been going night and day. We are hard at work printing still, but by this time it is the binding and the packing that is our chief occupation. Many of the large binding factories in the town are hard at work on our Bibles now—working overtime most of them—and I have no doubt that more than 5,000 persons are so employed. Another peculiarity in the preparation of this new edition of the Bible is that so many purchasers demand it in leather bindings of every order of cheapness. The skins of every animal that lend themselves to the bookbinders' tool have been required by tens of thousands, and the gilding of edges and leather has absorbed gold by the handful. Even so there is one thing we cannot get done fast enough—that is, the gilding for the best copies. The ordinary gilding is simple enough; but choice gilding, in which each book has to be done separately after the edges are "rounded," so as to present a perfectly smooth appearance, is a very special branch of the trade, and there is not enough men in it to keep up with our wants.

THE BIBLE ON SALE.

The country supplies of the Revised Bible were sent out on Monday, so that they might reach the public on Tuesday morning. In the face of the great demand the utmost efforts were made throughout Monday to get as many copies in stock as possible, and to this end the binding works in Aldersgate were required to work with the utmost speed possible. It is somewhat curious that a large number of the copies which have already found their way into the hands of the public were on Monday morning not even sewn, and were not bound till nearly midnight. Shortly before midnight a small crowd of persons had already assembled outside the Oxford Bible Warehouse, while a few persons were also gathered by the Cambridge store close by. At a quarter past twelve the doors were opened, but there being more people than could be attended to, a few were admitted at a time until the first rush was mastered. From then until nearly two a constant stream of persons, many private individuals, including a few clergymen, applied for copies of the Revised Version, which were refused them, as the University Press does not supply retail customers. This difficulty had been provided for by several firms in "the Row" keeping open all night, and these did for the most part a very fair trade. This state of things was kept up all night. About half-past three the demand got a little brisker, owing to a number of newspaper agents' carts calling for copies. After that time things became quieter until approaching the business hours, when the retail trade began to put in a strong appearance.—*London Record.*

THE REVIVAL EXTENDING.

A remarkable religious movement has originated among the students of Edinburgh University, and is spreading to the other Universities of Scotland. The visit a few months ago of Messrs. Studd and Smith from Cambridge, who addressed large meetings of young men in Edinburgh and elsewhere, may be said to have given the movement a start, and it has been zealously carried on since, Professor Henry Drummond, the now well-known occupant of the Natural Science chair in Glasgow Free College, taking a very active part in connection with it. Sir William Muir, formerly a Governor in India, the new Principal of Edinburgh University, and several of the Professors, have also given their aid. One of the most striking results of the movement is that no fewer than 120 of the medical students attending Edinburgh University have volunteered their services to conduct evangelistic meetings throughout the country during the April holidays. Groups of the students have already visited several of the provincial towns, and it has been arranged that one deputation shall proceed to the Welsh universities.

The Old Testament Revision Committee, presided over by the Bishop of Winchester, and the New Testament Company, with the Bishop of Gloucester and Bristol as chairman, have at length brought their labours to a conclusion, and the Revised Edition of the Bible will be issued in May. The task of the translators has been a long and laborious one. Originally constituted in 1870, the companions have lost ten of their members through death, while two places rendered vacant by resignation have also had to be filled. In June of the year mentioned the work was commenced, and 85 sessions, the majority of them nine days' duration, have since been held. Commencing on a Tuesday, the revisers have sat six hours daily until the Friday of the following week, the Jerusalem Chamber, or, failing that, the library at Westminster, having been the scene of their labours. With

regard to the actual work of the companies, but little can be stated at present. The munificent offer of an enterprising American firm of publishers, who announced their willingness to give £1,000 for an advance copy of the Bible as last revised, and thus forestall the English market, has, although discovered in sufficient time for its frustration, had the effect of causing the strictest secrecy to be observed on almost every point. It may, however, be interesting to state that the revisers have had especial recourse to the versions known as the Bishops' Bible and the German Bible. Considerable use has also been made of Luther's German translations, and of the great versions in Bishop Walton's Polyglot. Wyclif's translations were considered to have been made up in the Authorized Version, although doubtless his works were the subject of reference at home. The revision may, therefore, be looked upon as having been singularly thorough and complete. Firstly, the translators went through the subject matter of their labours, and a bare majority in the voting was sufficient to effect an alteration. In the second course of revision nothing was approved unless two-thirds of the company consented to it; while a third revision was devoted to the consideration of difficult and disputed renderings, the two-thirds system of voting being again adopted. As may be imagined, from the period of 14 years occupied by the revision, the labour has been one of extreme difficulty at various points. The Books of the Prophets especially have required the most careful consideration, and to them have been given a very great amount of time.—*Church Paper.*

TEMPERANCE.

OUR DRINK BILL FOR 1884.

The Rev. F. B. Boyce writes to the *Herald* as follows:—"How the money goes is a matter of considerable interest. Permit me to direct attention to the drink bill of the colony as the most prominent item in the national account for 1884.

The quantities have been compiled from Customs and other official returns. The prices of the liquors are approximate only. Those charged by hotelkeepers and others vary in different parts. A three-penny drink in Sydney often becomes a sixpenny one in the country, and in the far interior a shilling. The prices have been averaged and may be relied upon as fairly near the actual cost. The following are the figures which speak for themselves:—

Spirits, 1,116,244 gallons at 35s.	£1,958,677
Wines imported, 1,888,070 gallons at 25s.	325,087
colonial, 531,986 gallons at 10s.	258,928
Beers, imported in wood, 841,380 gallons at 4s.	116,272
imported in bottle, 1,031,383 gallons at 7s.	860,946
colonial, 12,928,024 gallons at 2s.	1,282,662
	£4,229,587

The population on 31st December was 921,120. The amount spent therefore per head was £4 11s. 10d.

For 1883, with the same prices, the bill amounted to £4,256,047, or £4 18s. per head. The decrease has been £26,460. When the large addition to the population is remembered, the decrease becomes more substantial. It amounts to 6s. 2d. per head. This fact, in view of the sin of intemperance, is very cheering. It chiefly indicates the advance of temperance opinions, and, further, gives much hope for the future.

Unfortunately, there has again been spent more here proportionately than in the mother country. Last year, according to Mr. William Hoyle, it was about £3 12s. per head. In the United States it was only £1 13s. 3d. per head, or £2 17s. 7d. less than here. This great difference is almost wholly due to the advanced temperance thought in the States. In five of them the sale of intoxicating drinks is prohibited, while in most of the others full local option prevails. The right of local self-government in a complete form as to this important social question could not be withheld from a people so enamoured of free institutions. Local option in the States has immensely lessened the number of bars and general facilities for obtaining drink, and, consequently, its consumption.

Reverting to the amount of £4,229,587 spent last year in this colony, I beg to point out that it represents immense national waste. The sum, less about one million for duty paid, was a direct loss. A large portion was sent out of the country to purchase spirits, wines and beer, which were no useful equivalent for the cash. The remaining portion represents mainly wasted labor. Labour rightly directed leads to wealth. In this case the labour was what political economists would call "unproductive," and so has led to no wealth. What particle of benefit is left when a man has drunk his glass of brandy? Probably the same might be said as to some other things consumed or used, but as a whole they are trifling in cost when compared with that of intoxicants. The liquor when drunk is gone and leaves nothing behind, except, perhaps, a muddled brain. Alcohol is not a food: it is not a necessity, except in some cases as a medicine, it being a mere luxury. The labour, &c., connected with the drink traffic can bring no useful result. What the squatters or farmers do leads to the production of food. The builders provide dwellings and the storekeepers import articles generally useful. Legitimate trades provide necessities and conveniences for the people. Such cannot be said for the liquor traffic. The money spent on drink last year represents "labour in vain" or national waste. The country would have been no poorer to-day if all the barrels of beer, hogsheads of brandy, &c., had been emptied over the Heads into the Pacific.

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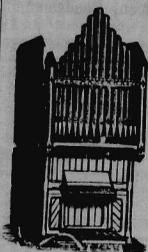
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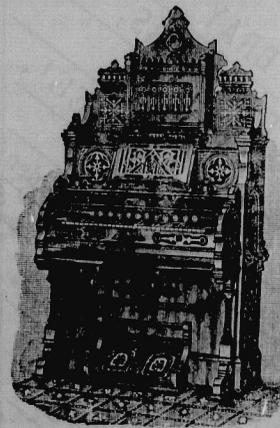
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RHEUMATIC and GOUT REMEDIES of all kinds. See list, page 49.

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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 necessary 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.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

NOTICE TO SUBSCRIBERS.

This issue commences a new year. Those of our subscribers who have omitted to forward their subscriptions due to June 30, 1885, are respectfully requested to do so as soon as convenient. The subscription is 7s. 6d. if paid in advance, or 8s. if booked.

THE PROPOSED CHANGES IN THE OBJECTS AND CONSTITUTION OF THE CHURCH SOCIETY.

At the special meeting of the General Committee which was called to consider the report of the Finance and Auxiliaries Committees upon this subject, a very great difference of opinion prevailed. So great, indeed, was it that it was thought inexpedient to come to any decision at that time. And an amendment was carried to the effect that it should be brought up for further consideration at the expiration of three months. It was said by some, who watched the proceedings, that had the original motion been put, it would have been lost, although several of those who were against it had left the room. But prophecies of this kind are not always fulfilled.

We advert to the subject now, because we think it ought to receive very careful and deliberate attention from those who desire the welfare and usefulness of the society before it comes on again for discussion. Those who vote upon it ought to have looked it fully in the face and to have good reasons for the vote they give.

There is no doubt that those who propose the changes do so with a view to enlarge the usefulness of the society, and to attract to it a larger share of the church's sympathy. They believe that, by embracing other objects than those which are at

present included in its designs, the members of the church will be induced to contribute more liberally than they are now doing; and that it will save trouble, be more economical, and free from objections which are sometimes made to being called upon to subscribe to a number of various societies in detail.

It is argued, however, on the other hand, that while this may look well in theory, it will not work well in practice—that those who are now subscribing to the Church Society with its more limited range of objects, will not increase their subscriptions in any proportionate degree, if several other designs are added; and that, in fact, the aggregate amount obtained for several projects which are now carried on by separate organisations or societies, will be in danger of becoming less rather than greater, should they be merged in one great society.

It is also questioned whether the plan would eventually be found more economical in respect of management.

We have no wish to prejudge the question until we have heard it fully argued; but we are very strongly of opinion that it would not be wise to depart from the old lines of the Church Society with something approaching unanimity amongst its warmest supporters and truest friends. The determination to adopt a new course of action, which might be secured by a bare majority, or even something more, might endanger the affection of not a few of those whose attachment it is most important to retain.

Those who are acquainted with the early history of the society, know that, in consequence of the warm feelings which then existed upon the subject of national education amongst the members of the church, it was determined to exclude the scholastic element from its purposes, and to leave the old Diocesan Committee of the S.P.G. and S.P.C.K. to do what might lie in its power with regard to the support of our Church Schools. As there still exists much difference of opinion as to the policy which the church should pursue in regard to this question, some being strong advocates for upholding to the utmost extent our parochial schools, while others think that our strength should be thrown into providing for imparting religious instruction in the public, is not the argument of as much weight now as it was 28 years ago when the society was brought into existence? Is it not probable that we should find some objecting to the society, if it supported what they did not approve, viz, the religious instruction in public schools. While some would also wish to subscribe exclusively to that fund, and objecting to some of the other objects?

There is no doubt, as was said by one of the speakers at the late meeting, that the people of the Colony like to know exactly what they are giving to, when they subscribe their money, and that they like to have the power of saying to what specific