

Thinking men! Philanthropists! Patriots! Statesmen! Shall matters remain as they are? Mr. Gladstone says full Local Option is "an essential of Local Government." Full Local Option, if granted to the people, would enable them to close the public-houses, and thus stop the enormous waste in their neighbourhoods. Opportunity to advance in material wealth would then be afforded, as well as to prevent the innumerable ills ever connected with the sale of intoxicants.

OWENTON, A PLACE WITHOUT PUBLIC-HOUSES.

The Central Committee of the Local Option League has received particulars concerning Owenton, in the State of Kentucky, where full Local Option is now law. The Secretary wrote to the authorities stating that it was understood that no intoxicants were allowed to be sold there, and asking what were the results? A reply was received from Mr. W. Lindsay, of the firm of Montgomery, Lindsay, and Botts, solicitors, Owenton. The questions with answers and other information courteously sent, were as follows:—

What is the population at present? Answer—about 1000.
How many Churches does it contain? Answer—two.
How many Schools, also, and teachers employed? Answer—Two Schools and four teachers.
How many lockups or gaols? Answer—one county gaol.
Number of magistrates, with amount of salaries? Answer—None for the town; one Police Judge, no salary.
Number of police and their cost? Answer—One policeman, no salary.
What is the annual amount spent in relief of poor? Answer—\$50.
Can you furnish us with your statistics of crime? Answer—Cannot.

Have you any asylums? Answer—No.
Is the sale of strong drinks prohibited? Answer—Yes.
To what extent has this prohibition affected drunkenness and crime. Answer—almost entirely.

Do you attribute to the absence of facilities for getting drink any improved state of morals as compared with other cities in your State? Answer—We decidedly do.

Under our law, whenever 20 voters will petition, a vote is ordered to be taken in the voting place where the 20 voters live; and if a majority so vote, it is unlawful for anyone to sell spirituous, vinous, or malt liquors in that voting place or district. At the expiration of two years, another vote may be taken, but the prohibition is still in force until a majority vote otherwise. Two years ago we voted for Local Option in this district, and the good resulting therefrom is almost incalculable. Before this we had three saloons, and they sold about 30,000 dollars worth of liquors per annum. We were accustomed to seeing fights almost daily. We had to pay our jailer about 200 dollars per annum for locking up the drunkards. Night was sometimes made hideous with swearing, shouting, and firing of pistols. Now, we have not seen a fight in our streets since we had Local Option. We have not paid our jailer one dollar—our citizens are never disturbed at night—and the 30,000 dollars, formerly spent in liquor, now goes to our merchants for food and clothing. Local Option has ruined the business of our Police Judge, Marshal, and Jailer; it has helped all other branches of business in our town.

WM. LINDSAY.

As a further practical illustration we print the following from Iowa where prohibition license law on 4th July last.

PROHIBITION IN IOWA.

The Des Moines (Iowa) Register, an able, influential journal published at the State capital, says:—"Very gratifying reports are received from all parts of the State of the success of the new prohibitory law. It is being enforced far better than even its friends hoped. A gentleman who has just come from Fort Madison says prohibition is a grand success even in that river town, and every saloon that occupied a rented building has been closed. One very marked and gratifying change has been noticed in the increased retail trade in groceries, provisions and the other necessities of life. Dealers report trade lively and cash plenty. During the first week of prohibition the sales at one meat-market in Fort Madison were just double what they had been in any previous week, and the increased patronage came from the men who had been the regular patrons of the saloon. The general report from all over the State is to the same effect, that retail trade has picked up wonderfully and that cash is more plentiful than it has been for months. Thousands of happy families as well as the shopkeepers appreciate the change, and those who have suffered at times for the necessities of life now find their wants easily and freely supplied. It will be interesting to note the effect of prohibition as shown by the day-books of the grocer, the baker, and the meat man. Their increased receipts will just about measure the amount of the saloon-keepers' losses.

GLEANNINGS: OLD AND NEW.

THE CANNINGS.

The statue of the late Lord Stratford de Redcliffe in Westminster Abbey is near those of George Canning, the statesman, and the Indian Viceroy, Lord Canning. Mr. Boehm, R.A., is the sculptor. The great diplomatist is in his robes as a Knight of the Garter. The likeness is thought excellent. The pedestal bears the following inscription:—

"In Memory of
A great Englishman,
STRATFORD CANNING,
Viscount Stratford de Redcliffe, K.G.
Born Nov. 4, 1786;
Died Aug. 14, 1881.

For Fifty Years

The Honoured Representative of his Sovereign
In Turkey and other Foreign Countries.

"Thou thirdest great Canning, stand among our best
And noblest; now thy long day's work hath ceased;
Here, silent, in our minister of the West,
Who wert the voice of England in the East."

"TENNYSON."

THE LATE MARK LEMON ON SUNDAY OBSERVANCE.

A correspondent tells of a conversation he once had with the first and the best editor of "Punch" when travelling with him in a railway carriage. He spoke to Mr. Lemon about the ridicule often thrown in "Punch" upon those who uphold the sacredness of the Lord's day. He said he thought it not only irreverent, but against the best interests of the people. Mr. Lemon said "You will find nothing of the sort in 'Punch' lately, and I will tell you why. I got up a petition in favour of opening the British Museum on Sundays, and sent it to the printing-office to get signatures. To my surprise the foreman came to me and said, 'If you please, sir, do you press for the signing of this petition? for the men would rather not sign it.' 'What in the world,' I said, 'do they mean by that? Why, it's for their benefit we want museums open on Sundays?' 'Well, sir,' replied the foreman, 'the men think it would be the thin end of the wedge, and that other places of amusement would be opened, and before long workshops and offices, and every place, as on the Continent.' 'Now,' added Mr. Lemon, 'that petition was never signed, and the action of the men made a strong impression on my mind.' The reporter of this conversation says that Mr. Lemon never afterwards penned an unkind line against those who sought to maintain the observance of the Lord's day. His successor was not so considerate of the views of others. The present editor, we believe, belongs to a communion which does not hold strict views as to the Sabbath observance, but we hope he may act as honourably as Mr. Lemon did no a question which mainly effects the interests of working men.

GENEROSITY AND JUSTICE OF YOUNG FRANCE.

In 1848 when Guizot had to fly from France on the downfall of Louis Philippe his son had gained the first prize at the College Bourbon, but the professors refused to give it. The two hundred fellow-students of young Guizot went to the professors demanding justice, and the authorities had after all to send the prize to him in England.

The Manager acknowledges with thanks the following subscriptions to October 21st:—

Mr. J. F. Downs, 7s. 6d.; Mr. M. Vaughn, 11s.; Rev. E. Smith, 8s.; Mr. Brakewell, 13s.; Mr. T. Dixon, 7s. 6d.; Mrs. Dibbs, 8s.; Mr. G. F. Lee, 7s. 6d.; Mr. J. Gardiner, 7s. 6d.; Mr. J. Williams, 7s. 6d.; Mrs. Steadman, 7s. 6d.; Mrs. H. Spencer, 7s. 6d.; Mrs. Goodwin, 4s.; Dr. Gibbins, 7s. 6d.; Mr. Hayley, 7s. 6d.; Mr. W. C. Weston, 7s.; Mr. W. A. Steel, 17s. 6d.; Mr. T. Forrest, 8s.; Mr. F. Gray, (Kiama) 7s. 6d.

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172, PITT STREET.

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A CLERGYMAN'S WIFE is willing to take charge of two young ladies, age about 12 or 14; they would have the advantage of a first-class Governess with her daughter, and every home comfort.

Address MATER,

Care of Wallace, Bookseller, Roys Arcade, Sydney.

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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.

All Subscriptions are acknowledged on the last page of reading matter. "Mission Field" crowded out, will appear in our next.

Notice to Subscribers.

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

THE CHRISTIAN EVIDENCE SOCIETY.

The formation of this Society will supply a want which has for some time been felt in Sydney, and we earnestly hope that the work which will be done by it, will prove its value. The large and influential meeting which was drawn together for its inauguration on Tuesday evening showed how wide an interest was felt in the subject, and the composition of the Society, embracing representatives of all the leading Protestant bodies, will we think impart to the Society a strength and power which no sectional Society formed for such an object could possess. It was very gratifying to witness the thorough heartiness by which the meeting was characterized, while at the same time the gravity of the questions which are to be dealt with by the Society was clearly appreciated.

There is one thing, however, which ought to be borne in mind. The originators of this Society have no fears for Christianity itself. He who founded it will take care of it, and of its progress in the world. It has ever had to encounter opposition, enmity and scorn from the world; and it will continue to meet them. Professing and declaring itself as the expression of the mind of Him who came to deliver us from this present evil world, and to bring us back to God, how can it expect that it will fare better? Antagonism there must be between good and evil, between truth and error, between the supporters of the one and the abettors of the other. There is nothing new therefore in the condition in which we find ourselves, except this—that those who are under the influence of error have grown more energetic and more bitter, and have made a greater stir, partaking in fact of the

spirit of the age in which we live, which is bustling, noisy and sensational.

Christianity, however, is too grand and mighty a thing to be moved by any such pretensions as are put forth thus. It stands erect in mid ocean, built upon the Eternal Rock—CHRIST; and with Him who is its author and its strength, laughs at the puny efforts which those who are its enemies put forth against it.

The object of such a Society as that which has just been formed is not therefore so much to defend the Citadel of Christianity as though it were in danger, as to enlighten and deliver from error those who are unhappily arrayed against the truth, or to preserve those from being entrapped in the snares of unbelief, who from ignorance or other circumstances are exposed to those snares. Much of the wide-spread scepticism of the day may be traced to imperfect information about the subjects on which the scepticism prevails. Much of it to the fact that those who are sceptical have never honestly inquired into the facts which surround those subjects, and to the investigations which have been made regarding them, by the most competent persons. There are also some who expect logical proofs to be adduced upon matters which do not admit of them; and they are determined not to be satisfied unless such proofs are produced.

The Society therefore proposes to include amongst its objects the dissemination of Literature which shall meet popular errors, and show their fallacy; give information which shall tend to enlighten the public mind; and to remove various misconceptions and entanglements of thought. It will embrace the delivery of lectures and addresses, and the use of such other means as may be thought likely to accomplish its essential design.

The formation of classes for the study of Christian evidence we cannot too highly commend. For by this means it will be training up an army of such as will know how anywhere to meet the foe, and to foil him.

If the future of the Society is to be indicated by the tone and spirit of the public meeting by its fairness and charity and consideration for those who are the subjects of error, we predict for it a career of much usefulness, and we rejoice that it has been launched under such favourable auspices.

EXAMINATION OF SUNDAY SCHOOL TEACHERS.

We observe that a conference of the members of the Sunday School Institute is about to be held to discuss the subject of an examination of teachers. We assume that as in England so here, it is only proposed to afford those who may desire to submit to such an examination an opportunity of doing so, and of obtaining such a classification as they may deserve. There is no thought, we understand, of requiring or even expecting all teachers to undergo an examination as a condition of their appointment.

from Windsor will prove very useful. Upwards of 30 children assemble there on Sunday afternoons who have not hitherto been able to attend Sunday school. A fortnightly service will be begun in this building on Thursday, 20th November.

ST. PAUL'S, RIVERSTONE.—The Foundation Stone of this Church was laid on Wednesday, 12th November, by Mrs. James Richards. After a short and appropriate service, in which Revs. R. E. Kemp, M.A., and W. Woolls, Ph.D., took part, the incumbent of the parish, Rev. F. W. Stretton, on behalf of the Building Committee, presented Mrs. Richards with a silver-plated Trowel, and Mallet of Myall Wood, and requested her to lay the stone. The ceremony having been performed in the accustomed manner—and the stone declared "well and truly laid in the name of the Father, the Son, and the Holy Ghost." The Incumbent standing upon it addressed those assembled. His remarks were necessarily brief in consequence of an approaching storm. Offerings were laid upon the stone to the amount of £26. The musical portion of the service—which included the hymn—"The Church's one foundation," Psalm 48, and the Jubilate was rendered by members of St. Matthew's Choir, Windsor, accompanied on the harmonium by Mr. F. Mortley. After the service a very successful tea meeting was held in the Cosmopolitan Hall attended by about 250 people. The day's proceedings will add about £40 to the Church Fund. On Sunday, 9th November, services were commenced in the hall. Upwards of 40 children were enrolled to form a Sunday school, and nearly 50 adults attended the first service. It has been decided to erect a somewhat larger church than that for which the contract has been let. Accommodation will be provided for 100 persons and the cost will be increased from £377 10s. 0d. to £435. It is hoped the church will be completed and ready for the opening service by St. Paul's Day, January 25th. Funds are urgently needed and the incumbent will thankfully acknowledge any donations which may be forwarded to him at Windsor.

LOWER BOURKE-STREET MISSION HALL.—On Thursday evening 13th inst., a Mission Hall in connection with St. Peter's Church, was opened in the above street. Some few weeks ago a series of services were held in the building by the incumbent of St. Peter's, Rev. T. B. Tress, and others. At the meeting there was a dense crowd. The Primate presided, and a large number of the clergy of the city and suburbs occupied seats on the platform. In his address the Bishop dealt largely on the necessity of evangelistic activity in the church, and illustrated his meaning by references to the intense enthusiasm characterizing the Salvation Army. His address which was most practical, was listened to with evident interest by that class of persons, for whose moral and spiritual benefit the hall has been opened. The Revs. Canon Moreton, A. W. Pain, and J. D. Langley, followed with addresses on the subjects of Abounding Sin, Prevailing Unbelief, and Worldliness—respectively. A further series of 12 evangelistic services, will be held in connection with the opening of the Mission.

ALL SOULS' LEICHHARDT.—A very interesting lecture was delivered by the Rev. Alfred Arnold, in All Souls' schoolroom, on Thursday evening the 13th inst. The subject was "The English in India." Mr. Arnold dealt briefly with the early history of the country prior to English occupation, and then pointed out how, that in a way quite opposed to the original intention, the English nation, through immense difficulties calling forth sublime heroism and self sacrifice, gradually became possessed of the entire country with its teeming millions. The Rev. lecturer then dwelt upon the effects of English power and civilization, as regards the political, social and moral condition of the people, and eulogised the labours of individual men, who as statesmen, military commanders, and missionaries, had used their best endeavours, and even laid down their lives to establish a beneficent rule. In conclusion Mr. Arnold spoke of mission work at the great end of all this, and that eventually in the far distant future, India might become a Christian nation, under its own native rulers and pastors. A collection was taken up for the Board of Missions, amounting to £3.

NEWCASTLE.

THREE, MANNING RIVER.—The Rev. Mr. Phillips, the new incumbent for the Lower Manning, arrived per steamer on Saturday, and held services to large congregations on Sunday, in St. John's Church, Taree, in the morning and evening, and at Cundletown in the afternoon.

DENMAN.—The Bishop of Newcastle preached on Sunday last to a crowded congregation, and 28 persons were confirmed.

GOULBURN.

CHRIST CHURCH SCHOOL BUILDING.—The new school-church erected at West Goulburn, to be designated Christ Church, was formally opened on the 31st ult. The congregation numbered between 60 and 70 persons. Evening prayers were read by the Rev. J. L. Taylor, of Gunning, and the lessons by the Venerable Archdeacon Puddicombe. The sermon was preached by the incumbent, the Rev. Canon Soares. He took as his text the 28th

verse of 12th chap. St. John, and delivered an impressive address, urging his parishioners to so direct all their church work that it may redound to the glory of God their Father. Mr. F. W. Harmer presided at the organ. At the close of the service a collection was made on behalf of the building fund, it being stated that a debt of £50 remained to be liquidated. The building, which is nicely situated, is of brick with an iron roof. The reading-desk, communion-rails, and seats are of pine varnished. An elegant font has been placed to the left of the altar, and inscribed around it is the text, "Suffer little children to come unto Me." Accommodation has been provided for about three hundred, and attached to the main building are two rooms intended for meetings. At present till the gas is laid on to the building there will be only morning service on Sunday. Sunday-school will be held morning and afternoon. On each Friday evening there will be an open prayer-meeting, commencing at half-past seven and closing at a quarter-past eight, after which a Sunday-school teachers' meeting will be held. Adult bible-classes for males will be held every Sunday afternoon at four o'clock, and for females on each Thursday afternoon at the same hour.

BEGA.—An entertainment in aid of the funds of St. John's School was held in the School of Arts on 30th October. The first item was a flower show, to which there was a steady stream of visitors all the afternoon. The display both of pot plants and of cut flowers was very good, the choicest ones, fuchsias, begonias, and pelargoniums which adorned the several stalls being tastefully arranged by the deft fingers of the ladies. At eight the concert began, but the room was packed so closely that there could be no promenade as intended. The music was under the direction of Mr. Barry, organist of St. John's. The programme gone through gave much satisfaction, and at its conclusion there was an auction of cakes and flowers, which added to the financial success of the day. The gross proceeds amounted to £50, which, after payment of expenses, will leave a good sum for purchase of harmonium and other matters.

COOTAMUNDRA.—A most successful meeting was held in this parish at Cullinga, on Monday the 10th, in connection with the building of a new church. The conduct of the congregation of this place, in this matter, is so praiseworthy that it deserves to be mentioned as an example for others to follow. One of the members of the church living at Cullinga, used to attend the church at Wallendun, a distance of 7 or 8 miles. But owing to this distance being too great, the incumbent, the Rev. M. Gray, began a Sunday Service once a month in a private house at Cullinga about 7 months ago. The congregation then resolved to build a church for themselves, and set to work with the most commendable zeal and enthusiasm. Mr. Sweeney gave half an acre of land in a most convenient and beautiful situation: a large amount of money was collected, to which all denominations, including the Roman Catholics, gave liberally; and a number of men came forward spontaneously and proffered their labour for fencing the land and for any thing else in which they could be of any service. After several meetings, it was decided to build the walls of Pile, which is considered to be as durable as brick and far more cool and comfortable in this hot climate; and this has been done gratuitously by several men who understand this kind of work. The church is 30 feet long by 20 feet wide inside, the walls 12 feet high, porch in front, iron roof close boarded and varnished inside, Gothic windows; and altogether the little edifice presents a most neat and handsome appearance. The meeting on Monday was attended by several hundred people, including a great number from Cootamundra. And it was found that not a fourth of the people present could find even standing room in the church, the organ was carried out under a large shady tree and a most enjoyable concert given. The financial statement showed that when the church is fully completed and furnished, which will be accomplished in a fortnight, it will represent a value of over £300, and there will be a debt of less than £20, which will be cleared off by the end of this year.

A new bell has just been hung in the tower of Christ Church, Cootamundra. It is a present made by the Wardens, Messrs. E. P. Barnes, W. H. Matthews, and G. C. McBeath, and it has been imported from England. It is a rich tenor, weighing about 3 cwt, and it is a great improvement on the little old bell belonging to our Sunday School which has done service for so many years. The clergyman and congregation seem deeply grateful for this spontaneous and munificent gift of the wardens for it is a most useful acquisition to our church.

On Sunday, the 16th, Mr. Shrimpton, the representative of the Children's Scripture Union, addressed the Sunday schools of the different churches of this town, the Wesleyan and Presbyterian, with our own, in our School House. The address was an excellent one and most useful to both children and adults. It was decided to form a branch of this Union here, and it is thought it will be accomplished in a few weeks. Surely nothing could be more useful, under God's blessing, than this Union, considering the prevalent neglect of Bible reading in many of our families and the spreading influence of infidelity throughout our country.

RIVERINA.

A London cablegram, dated November 11th, states that the Right Rev. S. H. Linton, M.A., Bishop of Riverina, sails for Australia on the 15th January.

Referring to a cablegram published in the *Herald* of Friday, November 7th, which stated that the Right Rev. S. H. Linton, M.A., Bishop of Riverina, is making an appeal to the members of the Church of England for £700, in order to complete the Riverina Bishopric Endowment Fund, Mr. John Davidson, of Goulburn, writes to explain. He says:—"The public are aware, by a resolution of the recent provincial synod thanking the Hon. John Campbell for his liberal gift of £10,000 for the endowment of the new diocese, that that sum was some time ago paid over to the trustees—Messrs. Geo. Moir, Andrew S. Chisholm, and Frederick Campbell. Through the exertions of the Bishop of Goulburn this amount has since been supplemented by a contribution of £2,000 from the Colonial Bishops' Council, and £2,000 from the Society for the Promotion of Christian Knowledge. The accumulated interest from these funds was added to the principal, thereby increasing it to nearly £15,000, and the Hon. Charles Campbell made up the deficiency as soon as he was advised of the amount required. Taking advantage of the high rates ruling for the past two years, the trustees have invested this fund of £15,000 so as to produce a yearly income of £355 10s. which income the Bishop of Riverina has been enjoying since the date of his consecration in May last. It will thus be seen that Riverina is launched as a separate diocese, with better financial prospects than any other diocese in New South Wales has had at the time of its inception; and this without any appeal being made to the people of Riverina, who, I doubt not, had such been (or should hereafter be) made, would respond liberally. Now, as to the cablegram; in a letter written by Bishop Linton to the trustees, dated July 17th last, he states, after mentioning his intended departure for Australia in December next, that he had been strongly advised to raise a sum of money in England, which should serve to help church extension in his new diocese by providing clergymen for fresh work, and that the Society for the Promotion of Christian Knowledge were willing to add £1,000 to such a fund if he could raise £4,000 by private subscription. At that time £2,300 had already been raised, and I have no doubt that the £700 referred to in the cablegram is the sum now required to complete that fund alone, more especially as Bishop Linton makes no mention of any appeal being contemplated to increase the endowment fund; nor as far as I know has any such been suggested to him from the colony. When he accepted the office he was aware of what income was available, and I think it is evident from what I have stated that he is not trying to increase it by the means asserted in the telegram, whatever the people of his own diocese may do when he commences to work among them."

GRAFTON AND ARMIDALE.

ST. THOMAS'S, PORT MACQUARIE.—The Rev. W. Saunders, incumbent of St. Thomas's, Port Macquarie, leaves that parish for Kogarah this week. His successor will be the Rev. R. H. D. Kelly, of the latter place.

BATHURST.

MARRENGULLA.—On Saturday afternoon, 8th inst., an interesting ceremony took place at Marrengulla, in the parish of Carcoar. For some years a want has been felt in that neighbourhood of a building in which divine service might be duly conducted, and efforts have been made by the incumbent and an energetic committee to supply the need. The ceremony of driving the foundation pile was arranged for the 8th instant, and the Venerable Archdeacon Campbell, Vicar-General and Bishop's Commissary, was invited to officiate on the occasion. The Rev. A. C. Hirst, Incumbent, on behalf of the committee, presented the Archdeacon with a mallet with which the pile was duly laid, during the course of a religious service, at which addresses were delivered to the people who had assembled. In conjunction with the ceremony, a tea meeting was held, at which some 300 persons were present. They seemed to be well pleased with the success of the day, and the committee have good hope that by the close of harvest their little church of St. John will be entirely out of debt.

MELBOURNE.

Bishop Moorhouse has convened the Church Assembly to meet on the 3rd of December, for the consideration of a bill to establish a girls' high school.

TASMANIA.

The Synod met on Tuesday the 18th inst.

THE CHURCH SOCIETY.—The very large collection amounting to £185 2s 6d made in St. John's Church, Launceston, a Sunday or two ago on behalf of the funds of the Church Society deserves special mention.

VISITORS.—The Most Rev. the Primate, Bishop of Sydney, intends to visit this colony soon after Christmas and to take up his abode in Hobart for about two months. The Right Rev. Dr. Stanton, Bishop of Northern Queensland, is also expected to arrive in Hobart during the summer months and to stay a short time.

RESIGNATION.—We have been informed that the Rev. J. C. Whall, M.A., will resign his office as Warden of Christ's College early in the incoming year, and return to England. During the five years Mr. Whall has had charge of this institution he has done his utmost to promote its welfare. Being a man of ability and superior scholarly attainments, his departure will be a loss to the community. In the position he has occupied among us he has had many difficulties to contend against. The anticipations of those through whom Christ's College was re-opened have not been fulfilled in its history up to the present time, but the failure, so far, does not lie at the door of Mr. Whall. It is rumored that a proposal is under consideration in regard to this Institution, which, we think, will commend itself to general approval, and will, we hope, be found to be practicable.—*Church News.*

→ NOTES ON PASSING EVENTS ←

WHEN is Mr. Trickett's minute increasing the religious instruction in Public Schools to be enforced? Some months have now elapsed, and we believe beyond its publication nothing has come of it. The inspectors and teachers go on in the old way, and thousands of children remain in our schools who scarcely ever hear the name of God mentioned.

WE have received from the Rev. J. B. Gribble a copy of a book he has written and published in England, entitled, "Black, but Comely." It contains a prefatory letter from the Archbishop of Canterbury, commending Mr. Gribble's work among the blacks to the support of Churchmen. The book is dedicated to the Bishop of Goulburn, and illustrated by several cuts descriptive of places in Australia. An extended notice of the book will be found in another column. We commend it to our readers as containing much valuable information regarding the Blacks, and well worthy of perusal.

A FOOT-NOTE in the Charge delivered by the Primate at his Primary Visitation, and lately printed, should be emphasized. He says, "In connection with the idea of shortening services at all costs, I cannot but refer to the practice in some churches of pronouncing the words of administration but once to a whole raftful of communicants. Not only is it, as I need hardly say, directly at variance with the express order of the Prayer Book, but it destroys the stress laid on the individual and personal communion of the soul with Christ, in which lies so much of the solemnity and beauty of the words themselves. No fear of tediousness can justify it. It is true that it imposes additional labor on us clergy, from which we shall hardly shrink; but for the communicants themselves, the pauses before and after approach to the Holy Table are among the most precious opportunities for private devotion. If, however, the length of the services constitutes difficulty, why should we not shorten by a few minutes the morning sermon?"

THE Rev. Dr. Black, of Bourke, has revived in a letter to the *Herald* a difficulty in imparting religious instruction under clause 17 of the Education Act. He shows the great want of class rooms. The Act does not require a class room to be built unless there is a regular attendance of 50 scholars. As children must be separated from the school, it will be at once seen how difficult it is in most country schools for the clergy to give instruction. Open air classes are most unlikely to prove satisfactory. At the time the Bill was going through Parliament, it was shown without avail that the clause requiring separation would prevent the clergy giving instruction in 408 Public Schools, 285 Provisional, and in all the half time schools. The number must have now greatly increased. We think the question will come more and more to the front as the clergy in the interior are able and desire to take up the work.

THOSE who have been interested in the religious instruction of the children attending the Public Schools, have occasion to be satisfied with, and thankful for the help and co-operation which, as a rule, they have received from the teachers of the schools. In most cases the religious instructor has been welcomed to the school, and every facility granted for carrying on the work. There have, indeed, been some exceptions to this; but they are so few that it is hardly worth mentioning. We trust that this may continue. It is essential to the successful working of the scheme. Goodwill and a little kindly consideration will, we believe, secure a continuance of the happy relations which have hitherto existed between the secular and the religious teacher.

WE rejoice in the formation of the Christian Evidence Society. It is destined to occupy an important place in the history of Australian Christianity. It will tend, we trust, to dispel some of the ignorance from which so much of the current scepticism proceeds. It will meet effectually the attacks which are so frequently made upon the truths we love. It will we believe, hold in check some of those persons, who, with no eye upon them, make assertions which are at variance with fact and experience, but which are often received because uncontradicted. Let us not however, forget, that the greatest factor in the refutation of error, is that present living power which should be seen in the life of every true follower of Christ, living in the dispensation of the Holy Spirit.

“EVIL is wrought from want of thought, as well as want of heart.” This sentiment is daily illustrated in our thoroughfares. The other night, at the close of a sultry and wearying day, I followed a hansom with my eye, until a curve in the road hid it from view. The burly driver loomed aloft on that precarious-looking perch of his, and on an average brought the knotted thong of his whip sharply across the ribs of his horse five times per minute. Every stroke naturally caused the animal to start forward, and as surely as it quickened its ambling pace, so surely did a savage tug at the reins, and a decisive “whoa” check it. Using the whip needlessly, seems to be the chief diversion of some “cabbies.” They are perpetually brandishing the sceptre of their order. When I see one more energetic than usual in his muscular exercises, I feel as if it would give me no small amount of gratification to put him through a similar course of discipline.

YET another Royal book. The two sons of the Heir Apparent, who—our readers will remember—visited Australia, are about to bring out the record of their various wanderings in the *Bacchante*, during the years 1879-82. Their journals, letters, and note books, will furnish sufficient material for a small publication. Macmillan and Co. are to be the publishers, and the work will make its appearance directly.

IT is surprising how much the world is indebted to the blind. Deprived of the one sense which would seem to cripple their usefulness, and limit their sphere of action, they have in many cases outstripped their competitors in the race. The noblest poem in existence, that thrilling chronicle of Trojan prowess and disaster, the *Iliad*, is universally attributed to the blind old bard—Homer; and descending to modern times, that stupendous epic, which sings in sonorous numbers and massive dignity—

“Of man’s first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into our world and all our woe,”

was dictated by one whose eye “blinded with excess of light” had closed forever on sublunary scenes. The cable-grams of a few days ago report the death of another blind man, who for some time has filled the onerous position of Postmaster General for the United Kingdom, perhaps as well as it ever has been filled; we refer to the late Professor Fawcett. During the period of his administration the Parcels Post was originated, and although—as is common with many innovations in their early days—it has not been adopted so largely as to render it a pecuniary

success, yet as its advantages become better appreciated it will be a grand boon both to the mercantile and purchasing classes of the mother country.

THE cholera having satiated itself with Neapolitan blood, has again crossed the frontier and fastened itself upon the volatile Parisian, and the fearful tragedies enacted under the shadow of Vesuvius, are being repeated on the banks of the Seine. The mortality has already assumed alarming proportions. One is almost tempted to credit the ingenious, if ghastly fiction of Eugene Sue, as we mark how leisurely this terrible Asiatic plague creeps from city to city, and how peculiarly it works its havoc. From Paris to London is but a stride, and those who know anything of the world’s metropolis can readily imagine how congenial the squalid dens, and densely crowded tenements of the East End, would prove to this devastating scourge.

IT is a pity when a man of acknowledged genius, whose works rank high in the estimation of those best qualified to sit in judgment on them, recedes from the lofty standard he has attained, and allies himself with men of incomparably inferior calibre. The gifted author of *Babe Christabel* and other equally beautiful poems cannot but see how ill it accords with his well won fame to head a hostile discourse on such a stupendous topic as “immortality,” with the flouting title—“Man in search of his soul for 50,000 years, and how he found it.” Any subject bound up—as this is—with the hopes, and aspirations and most cherished beliefs of millions, surely merits from its opponents something more than flippant contempt. It is more than simply probable—looking at it from the lowest standpoint—that the millions are correct in the central fact of their belief, and the voluble minority—so very insignificant as regards numbers—hopelessly at fault. That some of his colonial conferees should habitually deal in that easily-summoned, lip-curling species of bathos, is only to be expected. They are but the undisciplined guerilla marauders of so-called Freethought, and can command no better weapon; but the brain which has given some of the choicest gems of thought to modern lovers of poesy, is surely capable—to say the least—of something more befitting the poet and the metaphysician.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. ANDREW’S CATHEDRAL.—The monthly meeting was held in St. Andrew’s School Room, Pitt-street, on Monday, 17th inst., when a service of song, entitled “Pilgrim’s Progress” was rendered by members of the Society, assisted by other kind friends. The Rev. C. H. Gibson, B.A., presided. The Very Rev. the Dean of Sydney addressed the meeting, urging on all to be Active Members and not “Sleeping Partners” in the Temperance Work.

FULL LOCAL OPTION.

We believe an attempt will be made during the short session of Parliament which has begun, to bring forward the Local Option question again. It is important that the matter should be kept well before the country. Its advocates do not fear discussion, but feel sure that the more the principle is examined, the more sound and just it will appear. We are glad the Primate has given his adhesion to Full Local Option, he has however, made a reservation that it must be accompanied by compensation to publicans whose houses may be closed by a vote of the people. The claim for compensation could not be large as only the sale of intoxicants would be affected. The business for accommodation of travellers, boarders, stabling, the sale of tea, coffee, and other non-alcoholic drinks, would remain. We might mention that in Canada, the state gave no compensation when it reduced the number of houses. In Ontario alone 1947 bars were closed at the expiration of the year for which the licenses were granted.

LOCAL OPTION LEAGUE PAPERS.

These papers are meeting a want long felt by providing home truths on Temperance, and are attaining a large circulation. The paper No. 3, on “Drink and Crime in New South Wales,” has reached its twenty-second thousand. Friends will find the Papers very useful for distribution especially at public meetings. They are very suitable for the C.E.T.S., as the League—requiring no pledge of total abstinence—so fully recognizes in its work and publications the “dual basis”—or the fact that abstainers and non-abstainers can work hand in hand on the same platform. The price is one shilling per hundred, and two pence extra if posted.

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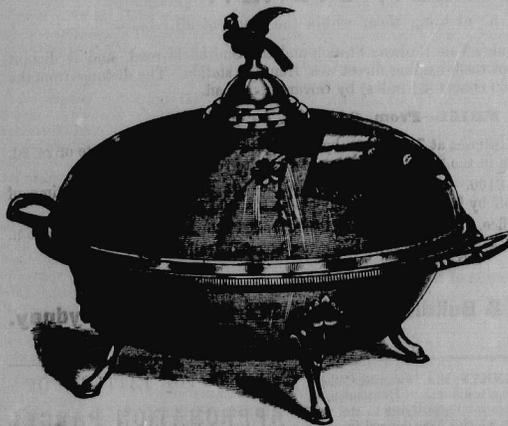
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Preached in April and May, 1884,

BY

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AN INTERVIEW WITH MR. MOODY.

The following report of a recent interview with Mr. Moody is from the *Pall Mall Gazette* of July 12:—

"The fact is," said Mr. Moody, some days ago, "I feel ashamed at coming to say anything here. You are much farther ahead than we are in America. They have more need of me in the States than you have in England. London, sir, I regard as the most religious city in the world. There is nothing like it to be found anywhere at present, and I very much doubt whether there ever was anything like it." "That is not saying much for the rest of the world, Mr. Moody," remarked his visitor; "we have a tolerable number of sinners here." "Of course you have," replied the evangelist, "because there are so many of you altogether. But take it in proportion, and you will find that the facts bear out what I say. I am very much impressed with that. The more I think of it the more it is borne in upon my mind that, take it all in all, there is nothing like London in the whole world. There is nothing like it in America at any rate.

"Take, for instance, your wealthy men. In London there is such a thing as sanctified wealth. That is a very rare commodity in America. The reason for that, I suppose, is chiefly due to the fact that in London you have families that have been acclimated to wealth. They can breathe it without choking. It does not crush them. It is one of the ordinary incidents of their life, and, being born to wealth, they make as good a use of it as of any other gift they possess. But in America our rich men have nearly all been born poor. They have heaped together vast fortunes. As a consequence, their wealth is too much for them, and there is nothing to compare with the great numbers of wealthy men and women who in London devote the whole of their leisure time to the service of God and their fellow-men. Why, the other day the heir to one of the greatest fortunes in London, whose name I do not wish you to publish, stood outside our meeting and held a cabman's horse the whole time in order that the cabman might take part in the service within.

"Nor was that at all an isolated incident. Titled ladies and wealthy ladies moving in the first society had gone down into the lowest slums in the districts in which we have been holding our meetings, and taken care of the children and nursed the babies while the mothers spent an hour in our hall. In some of the places they opened a crèche, where they each took turns in keeping the babies while the mothers were at the services. There has been no duty which they have not been prompt to perform. But it was done over and over again. In fact, there has been no limit to the self-sacrifice and zeal with which the mission has been carried through on all hands.

"Nor is it only the wealthy who have shown such energy. About a hundred persons have followed us from place to place—camping out, as it were—and have taken lodgings in the immediate vicinity of our halls in order that they might be able to work night and day and bring in the people. That is one of the great advantages you have here. You have more people with leisure than we have in America; people who have time on their hands, and who are good enough to dedicate it to the service of their fellow-creatures.

"I don't think that ever any series of services were arranged for with more good feeling between all denominations, executed with more unity or zeal, or crowned with greater success. For two months before we started, the ground was thoroughly prepared, so that for about ten months Mr. Paton has worked like a galley slave in the midst of an energetic and devoted body of helpers. Among those who helped us very materially were converts who joined us at Cambridge. There never was a place that I approached with greater anxiety than Cambridge. Never having had the privilege of a university education I was nervous about meeting university men. But I think I had a better time at Cambridge than I had at any other provincial town, and many of the graduates who were brought in there rendered noble service in our London campaign. Some of the best cricketers in Cambridge—some of the best in England, in fact,—have been with us heart and soul. We have experienced the advantage of the Cambridge visit through the whole of our London campaign."

"Now, Mr. Moody, compared with your last visit to England, how does this one stand?" "Better," was the reply; "better in every respect. There has not been so much newspaper sensation; for the newspapers did not write us up as they did before; but we have had more meetings, better meetings, and the work has been of a more satisfactory character in every way. For the last eight months I have addressed on an average 9000 people every day. We always rested on Saturdays, but as we had on an average 25,000 persons at our Sunday services, that brings the average up to 9000 a day, seven days a week, for eight months. You cipher out the total if you like. I have never done so." Making a rapid mental calculation, our representative noted the fact that Mr. Moody, during that time, must have addressed over 2,200,000 people. "Tolerably large congregations," continued Mr. Moody; "and we got down to the people better. There was not so much absolute work in the

slums as among the middle and working classes. Our best services were at Newcross and Stratford, where we could have had twice the number of people every day if we had only room for them. The worst services were those at the Temple-gardens, in the City. We got the people even there; but we had to go after them, whereas at New-cross and Stratford the difficulty was the other way. Eight years ago it was a superstition that you could not get people in the suburbs. Now, we find this time that it is much easier to get them at their homes than anywhere else. As a rule, the working man will not go to meeting until he has been home first, if only for five minutes."

"And what do you think of us, Mr. Moody? Have we improved or gone backward during the eight years which have passed since you last came to England?" "You have improved," said Mr. Moody—wonderfully improved. To begin with, there is much more brotherly feeling, more Christian union among the various denominations, than in 1876. The number of Ministers, Established and non-Established, that co-operated with us all through has been much greater, and their fervour and brotherly feeling were all that could be desired. Another great change very welcome to us is the increased spiritual life of the churches. There is still, no doubt, a great deal to be done; but there has been a great awakening, and the Church of England especially is much more alive than it used to be. Then there is another improvement that is very perceptible, lying on the surface of society; I mean the enormous advance you have made in Temperance. Eight years ago it was difficult for me to mix in your society without being constantly pressed to drink wine. Now I may say, broadly, I am never asked to touch it, and at many places where I go it is not even on the table. This is a great change, and brings you nearer to the American level in that matter, for in our country Christian people have been ahead of you in recognising the mischief of drink. Side by side with the increasing zeal of the churches there has been a most remarkable absence of abuse, and the last improvement that I notice is a diminution of caste feeling. There seems to me to exist in England a greater sense of our common humanity, permeating all classes. The rich and the poor seem to feel that there is no longer that great gulf between them which was formerly there."

"This is very gratifying, Mr. Moody, said our representative. "Now, have you learned anything from us?" "I came here to learn, and I have learned one great truth," "What is that?" "Why, the great principle of 'Divide and conquer.' That is what distinguishes London above all other cities. The Church has discovered that, in order to get at men, it must attack them in sections. It is of no use trying to get at men in the mass. You must split them up and deal with them in detail; and to such a length have you carried the principle that there is hardly a class of a hundred persons in London that have not a society, or missionary, or somebody or other specially told off to look after them—" "Except journalists," remarked the visitor, *sotto voce*—"For example," continued the evangelist, without noticing the interruption, "you have your Policemen's Mission, your Cabman's Mission, and look at the way your shop-girls are cared for. Why, there is a friend of mine who has every week a class of no less than eight hundred shop-girls, and another has a class of six hundred. And then, above and before all, look at your Mildmay-park. Why don't you write up Mildmay-park Mission, now? I think that is the grandest institution which exists in London at the present moment. Its activity is boundless, and it is doing a great work—a very great work indeed. I should like to see a Mildmay-park established in every city in the world."

"Now, Mr. Moody, that, you say, is what we have taught you; what have you got to teach us?" "The great thing that you need in London," replied Mr. Moody, "is homes. Homes! there, that is your great lack. The great mass of population is homeless. What you want to do is to give them a stake in the country. Let them feel that they have a fixed home out of which they cannot be turned by any one. At present your people shift aimlessly from place to place. A man may be in a room to-day, and out of it to-morrow. There is no sense of permanence of ownership such as we have in America, where nearly every man owns his own house and has his own bit of land. There are more people who live from hand to mouth in England than in America, and I sometimes wonder how you would pull through in the event of a prolonged period of depression. The home was founded before the church, and you in England stand more in need of homes than you do of churches. There are no homes in the world so well found and so beautiful as English homes; but, on the other hand, the extremes meet, and there are none so destitute or squalid, or lacking in all that makes home home-like, as the homes of many, many thousands of your countrymen. In America the sense of ownership is a great stimulus to the development of manhood; and I think our institutions also contribute to sharpen the intelligence of the working man. He has a vote, and so he reads the papers to see which side he should vote upon, and the result is that, upon the whole, I think our working classes are more intelligent than yours. But the great thing that you are behind in is, after all, the home. Keep

hammering away at the 'dwelling of the poor' question, and keep moving on against the drink."

"I am never excited," said Mr. Moody, "in my most exciting meetings. I can sleep like a top within three minutes of going into a meeting, and I can be sound asleep three minutes after leaving it. If I were to get into a state of nervous excitement I should have been dead long ago. The great defect, if I may be permitted to say so, of your services in England, especially of the services of the Church, is that they alienate the masses by their excessive length and their lack of interest and vitality. Your religious services are adjusted to the needs of an age before railways were invented and telegrams had revolutionised the whole method of communication between man and man. You want telegraphic services (if I may use the phrase), if the busy men of the latter end of the nineteenth century are to attend them. None of our meetings exceeded one hour in length, and they were always broken up with plenty of singing. Long services are a mistake. You want prayers short and to the point, with straightforward addresses from the heart of the speaker to the hearts of the listeners. In short, the great need of the Church here, as elsewhere, is sanctified common sense."—*The Christian.*

OBITUARY NOTICE.

We have received intelligence by a recent English mail of the decease of one who was for a short period numbered amongst the clergy of the Sydney diocese, and was highly esteemed by those who knew him for his many amiable and Christian qualities—the Rev. WILLIAM BROWNE. His life had been one of faith, purity, and singleness of purpose, so his end was peaceful and happy.

Upon the late Bishop's return to the colony in 1878, Mr. Browne accompanied him, having been ordained in England for colonial work. His health was not strong, but it was hoped that, like some others, he might become stronger and fitter for the service to which he had devoted himself in this than in a colder climate. At that time the curacy of All Saints' Parish, Woollahra, was vacant, and the Bishop appointed him to fill it under the Rev. H. W. Mort. For some months he continued to discharge those duties. But Dr. Corlette having obtained leave to visit England Mr. Brown's musical taste and ability commended him to the Bishop and the Chapter as specially fitted to act as his substitute during his absence. And he became Acting Precentor *pro tem.*

The duties of that office he discharged with much assiduity and care. And it was remarked by many, and amongst them the late Bishop, that there was a special air of devotion in his rendering of the service. His heart was in full sympathy with the work, and had his health been more robust, he would have done more than he was able to accomplish. Having more time at his command than one can possibly have who has the charge of a parish, or a choir master who has his daily avocations to fulfil, he applied himself to the instruction of the choir boys in some things in which they were deficient, patiently explaining to them and teaching them to observe the meaning of that which they had to chant and sing, and the manner in which, therefore, it should be rendered.

When relieved from these duties by Dr. Corlette's return from England, he undertook at the Bishop's request, the compilation of the Sydney Diocesan Directory, which he was able with the help of others to complete for the year 1881: a very useful publication which however was not appreciated as it ought to have been by those for whose benefit it was compiled. Great pains were taken to procure correct information for insertion in it, and among other articles which it contained was the only full and correct history which exists of the building and completion of St. Andrew's Cathedral. It was prepared and all the facts verified by the late Architect, Edmund Blacket. We mention this by the way.

Mr. Browne while thus engaged took also some occasional duty in the country; but his health did not improve, and when the Bishop went to England, after his serious illness, Mr. Browne returned with him. He was with the Bishop at St. Remo in his last illness, and at his request, as our readers know, administered the Holy Communion to him a few days before his end came.

Subsequently to this he held an appointment as Chaplain on the Continent for a time; but his failing health took him back to England, where he lived with his friends at Thatcham, Berks, until his own end came. The decay was very gradual, and he was spared much which falls to the lot of persons in his condition of pain and suffering. He was able to be out in the village frequently, in a bath chair, speaking with those whom he met about the best things, and was able to do this the Monday before he died.

A friend writes of his last moments on Wednesday, the 17th September:—"He gently passed away from us, like a child going to sleep."

→*POETS + CORNER.*←

EVENTIDE LYRICS.—III.

SYMPATHY.

There is a power in sympathy
That strikes a deeper chord,
Than all the wealth of royalty,
Or empires can afford;
Gold may illumine the poor man's lot,
And yet the donor be forgot,
If with the offered hoard,
There springs not from the bosom free,
The nobler gift of sympathy.

Shall man not pity fellow man,
Partners alike in grief,
When Heav'n before the world began
Had planned a sure relief;
And ages 'ere his weakness cried,
A succour and a strength supplied,
An all-atoning chief?
Earth would lose half its misery
If all with all had sympathy.

Love may succeed when swords depart,
Do what they failed to do,
May overcome the iron heart,
That chains could not subdue;
Wan sorrow melts before her face
As snow before the noon-tide blaze
Dissolves in fertile dew;
And Love that deathless energy,
Is only perfect Sympathy.

IV.

HOPES.

Eternal daughter of the morn
Unconquerable hope; upborne
On more than eagle-wing thou art
Yet from thy dwelling in the sky,
Throned in meridian majesty,
Thou comest in humility
To occupy a human heart.
To chase away a dubious ray,
And vision forth the perfect day.

Oh! what a dreary, joyless thing,
This earth would be without a spring,
And life would be a wintry chill
If hope forsook the anxious breast,
And man weak, weary, and oppressed,
Dared not to lay on future rest
The present with its weight of ill—
The noblest gift to mortal given
Was Hope that links the world with Heaven.

Sydney.

T. J. H.

THE CHURCH SOCIETY AND ADVENT SEASON.

The approach of Advent brings with it the usual appeal from the diocese to our congregations for contributions to the Church Society. At Trinity season a warm and generous response was made. Generally, to the appeal made by the Primate at the Society's last annual meeting, that the income for the coming year should be doubled. The offerings then made in the churches show a total of £324 7s. 8d., against £455 1s. 6d. the previous year. So far we have cause for deep thankfulness, and we have every hope that the Advent returns will not show a less satisfactory result. We should regret to find that we had been congratulating ourselves, not on an alliance in the true principle of giving by our people, but only on their capacity to make spasmodic efforts. The result from its general character could only have been attained by a widespread systematic response from those who give of their poverty and those who give of their wealth. Now that a higher standard of offering made to God's work in the diocese has, seemingly, been attained, we earnestly trust that it will not be diminished, but rather as the need increases,—and it does increase—be raised still higher.

But whilst we write thus hopefully of the action of our congregations, we hesitate to adopt the same strain with reference to the subscriptions and donations to the Society made directly or through the Auxiliaries. Until the returns are received, and these generally speaking do not come to hand until the last month of the old or first months of the new year, it is impossible to speak definitely; but judging from the fact that the total revenue received to the end of last month in aid of the Society's free and

CORRESPONDENCE.

CHINESE DAY SCHOOLS.

Moore College, Liverpool,
November 8, 1884.

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

DEAR SIR,—I should be much obliged if you will kindly insert the enclosed account of the Day Schools in connection with the Church Missionary Society, Foochow, China. The report will speak for itself. The writer will be remembered by many, as Miss Foster, she having paid us a visit from China in 1881.

I wish also to be permitted to add, that in consequence of the approaching departure of Mrs. Williams, it has been necessary to obtain the services of another lady, and that Miss Russell (The Observatory, Sydney) has kindly consented to take her place, and will receive and forward all contributions.

Yours faithfully,
R. L. KING.

REPORT OF THE DAY SCHOOLS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY, FOOCHOW, CHINA, 1884.

MY DEAR FRIENDS,—Please accept our most grateful thanks for your continued kind support sent through Mrs. Williams, of Moore College, Liverpool. I cannot, I think, do better than copy some extracts from the Rev. R. W. Stewart's last letter to me, in which he says:—"I have been most careful in spending the money, and I think it has done good work. It has induced many little children to read, who otherwise would not have done so, and as they read our Christian books and join in our Christian services, I think no better way of spending money could be found; and if those who have given the funds could have heard many of these little things answering at examination, they would have been pleased and satisfied that the money they so generously gave was being well spent. This year the calls on this special fund will be, I expect, much larger than before, for we are trying to start at least one new day school near our College compound, and I believe we shall succeed. The first two heathen boys came to-day, and there is good promise of more. This is the only fund we have in the Mission for this purpose, and I hope your friends will continue their most welcome help. Miss Gough is particularly anxious to start schools in this place, and if we can succeed it will be the best work possible, and will bring forth fruit in due time. We should be so glad to receive the money early in each year, so that at conference the missionaries could decide what new work to take up."

Remember, dear friends, you do it for Jesus' sake,
(Signed) MAY FAGG.

26th July, 1884.

CHURCH OF ENGLAND ENDOWMENT FUND.

A meeting of the subscribers to the Church of England Endowment Fund was held at the Church Society's House on the afternoon of the 18th inst., under the presidency of the Bishop of Sydney, for the purpose of considering the question of the appropriation of the fund. There were present the Revs. Canon Sharp, Moreton, R. W. Young, J. Hargrave, Bailey, J. D. Langley, and S. S. Tovey. Messrs. Alexander Gordon, M. Metcalfe, T. Dibbs, G. F. Wise, J. Wilshire, R. Chadwick, F. W. Uther, J. Roberts, J. Plummer, H. E. A. Allan, R. Hills, E. H. Rogers, and Dr. Houston.

The President, in opening the proceedings, said the meeting had been called in accordance with a resolution carried in committee of the Church Society on the 6th of October, to the effect that a meeting of the subscribers should be held to consider the question of the appropriation of the endowment fund. He was not quite sure whether that was a correct definition of the object for which they had met, for he thought the real object of their meeting would be simply to appoint a committee, which should determine the manner in which the fund should be dealt with. The necessary number of subscribers—viz., 100—had been obtained, and it was for them now to consider how the fund should be appropriated. In conclusion, he called upon the Rev. S. S. Tovey to read a statement which had been prepared, with a view of showing what had been done in the matter.

The Rev. S. S. Tovey then read copies of reports which had been drawn up in reference to the initiation and progress of this fund, together with a statement of finance, which showed that the endowment fund up to the present amounted to £4525 7s. 8d.

The President said that as the number of subscribers was now complete, he imagined that the rules laid down would now come into play. He thought they were obliged to devote the money to the original purpose for which it had been subscribed, viz., for investment with a view to the endowment of the Church. Whether that endowment should be in separate parishes, or whether the fund should consist of a central endowment fund for the Church at large, was a question which they would have to consider. It was the original intention, he believed, to endow

unappropriated fund is only £1100 in excess of the corresponding period last year, it does not look—especially when we regard the fact that some £400 to £500 of this amount had been received prior to the last annual meeting—as though the Auxiliaries were likely to rival the congregations in the manner of their response to the Primate's appeal. Now, in this matter we desire to speak not so much to the present subscribers to the Society, as to that very large section of our people who abstain or neglect to become regular subscribers. When we remember that the estimated Church of England population in the diocese is 150,000, and that of these less than 2,500 names appear on the Society's lists, we have good grounds for stating that a large number of our people are evading their responsibility in this matter. And we can say this with the full consciousness that parochial claims are in many cases heavy and permanent; we can allow every margin for this and many other cases that might be raised and urged; we can deduct from the numbers given a large per centage for non-wage earning classes (though we know of some parents who enter their children as subscribers to the Church Society at baptism), and after all allowance has been made, we are drawn to the conclusion that from whatever cause alleged, the Society's claims are not recognised as they should be. If only one-tenth of our people would give the minimum subscription asked by the Society—i.e., 12s. per annum—its income would then amount to £2000, or two and a half times what it now is.

We seek in vain for any satisfying explanation of the callous indifference of many professing members of the Church of England to the needs of the diocese to-day. The flimsiest pretexts for an evasion of the just responsibilities implied by Church membership are, in many cases, only equalled by the readiness with which the services of the ministers are claimed, when required, by right of that membership. Meantime the Church Society is allowed to go on living literally from hand to mouth. No great undertaking in the name of the Church can be entered on by it, solely because its slender resources but just suffice to dole out grants—often very inadequate—towards its special objects, and every grant has to be carefully measured according to a nicely calculated estimate of probable receipts. This is not a healthy state of things. Where to-day than in the city of Sydney could there be greater need of mission preachers and mission work? And yet such work is left to be initiated here and there by an already overtaxed clergyman, backed by the efforts of a few Christian men, instead of its being boldly taken up by the diocese. If the Church Society as our HOME MISSION were able to-day to place in the slums of our metropolis a few young, ardent, enthusiastic, earnest brigades, we have no hesitation in saying that their influence in bringing men and women to Christ would be more rapidly felt and more efficacious for permanent common good than ever could be that of the law and the lash. Work such as this the Society would and could do if it were given the power that would accrue to it with a doubled income.

"It is," as the Bishop of Melbourne recently said, "an anomaly that those who will subscribe to relieve physical need will give no help to those who are trying to eradicate moral evil." No one unless heart, soul, and mind be engrossed in

That vain low strife
That makes men mad;—the tug for wealth and power,
The passions and the cares that wither life,
And waste its little hour,

can stand aloof, careless and indifferent to the glaring immorality of our Sydney streets, to the spirit of speculation, rife, and reckless fostered in our midst by impudent and misleading advertisement; to the excessive love of pleasure of all kinds growing with the nation's growth; to the flourishing trade driven here by quacks, medical, spiritual, and flour; to the wanton disregard of Sunday; to the lack of discrimination between the false and the true; to the misguided impartiality of our newspapers, which allow ribald and infidel advertisements in their columns; to the increasing boldness and assertiveness of so-called freethinkers; no one, we say, can ponder these things passing in our midst and fail to see that they point to a widespread moral disease amongst us which needs attacking vigorously. And one remedy for these evils would be found in the quickening of a sense of responsibility too long lying dormant in some professing members of our Church. We cannot state the case too strongly.

The work of the Church of Christ is "to make men and women more like God, and earth more like heaven," and that is the aim of the Church Society. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." He who has had no part in the trials of the Church Militant, can hardly hope to share the joys of the Church Triumphant. The Church needs and looks to-day for deeds, not words. She wants not promises merely, but their fulfilment.

THE CHURCH HOME.

Matters in connection with the proposed Church Home for the Intemperate and Fallen in Sydney, are being pushed on by the committee. We hope that friends who have not yet subscribed will forward liberal donations.

the churches piecemeal; but they would be equally within the purposes originally contemplated if they invested the money with a view to the endowment of the Church. In the opinion of many, a central endowment fund, to be managed by the Bishop and a standing Council, might be more valuable than parochial endowments in the several districts. As far as he had been able to form an opinion, it appeared to him that the investment by a central fund would be of the greatest value. He had found many instances in which he had had a fund he could have expended the money to the best interests of the Church. They needed a central body of clergy who might relieve the overburdened parochial clergy from time to time. By this means he thought they might save valuable health, and even perhaps valuable lives. He saw with pain how constantly there was a burden resting upon the parochial clergy, and at the same time he was powerless to relieve them. If he could have a small endowment fund by which a body of clergymen might be provided, it would be of great value. Almost everywhere there were local needs, and whilst they all knew that a scheme of relief would gain general approval, it would be likely to receive a comparatively small amount of support. They had now a fund of no inconsiderable amount, viz., £4500. This would yield at the outside some two or three hundred pounds per year; but if some 10 or 15 years ago this amount of money had been judiciously invested in land, he knew well by this time it might have been worth something like forty or fifty thousand pounds. How far that could be done now it was for them to find out. The experience of the past pointed to the fact that they ought to make a venture for the future, and invest in such a manner that the future generation might profit thereby. They had met for the purpose of appointing a committee with power to formulate a scheme for the distribution of the fund. The matter before them had been the subject of great interest to him ever since he had been connected with the diocese, and he hoped that anything they did in connection with it would eventuate in the greatest value to the highest interests of the Church.

After a brief discussion,

Mr. Metcalfe moved the following resolution:—"That the following gentlemen be appointed a committee for the ensuing year to manage the endowment fund, with liberty to invest the fund in the purchase of land or any other securities as opportunity offers:—Messrs. T. A. Dibbs, R. Hills, J. Plummer, R. Chadwick, F. W. Uther, W. A. Hutchinson, M. Metcalfe, and the Revs. J. D. Langley and Canon King."

Mr. H. E. A. Allan seconded the resolution, which was unanimously carried.

The meeting then closed. Letters of apology were received from several gentlemen unable to attend the meeting.

→ ENGLISH MAIL. ←

(From our own Correspondent.)

It would be impossible in a letter to a Church paper to forbear mention of the Church Congress held last week in the City of Carlisle. Yet it is not easy to digest the huge mass of opinion and fact produced for the 18 subjects, all of which are worthy of attention.

The Congress has been a success, notwithstanding its remoteness from great centres of population; in numbers, 2000 tickets for the week were taken, besides hundreds of day tickets. Two points mark it out from previous sessions. One is the great attention paid to it by the London and Provincial Press. The *Times* reported several columns daily, and devoted three leading articles to a friendly criticism. Editors begin no doubt to see that the Congresses are giving cohesion to the National Church; they are educating and uniting the general body of churchmen, and will have to be dealt with some day as a real force in politics. Another characteristic has been the business-like sobriety of the Session, displaying itself in a quietness and absence of disorder hitherto unique. It was not that there were not warm questions—there was the Reformation—the Ecclesiastical Courts—free and open Churches—Church music; but there was much patient hearing and little attempt to "bullyrag" men of opposite views. This may be partly attributable to the fact that the disturbers (who are chiefly young curates of Ritualistic proclivities) did not travel so far north; but chiefly I regard it as due to the sober and business-like temperament of the men of the north who attended in large numbers. The chill and bracing northern air seemed also to affect the readers and speakers; for on such subjects as "Wicliff and the Reformation" and "Church music," there was a singular absence of extreme views. Every one seemed to think that the Reformation was a good thing (mirabile dictu), though of course they did not agree with everything that the Reformers had done, and the papers by Montagu Burrows and Mandrell Creighton were of lasting value. On church music again it was delightful to hear all the great people extol and insist upon Congregational music, and the gregorian chant was put out of court on account of the difficulty which people find in following the pointing and the tones. Except in the

opinion of the *Guardian* the anglican chant was recognised as the best medium for psalm singing. At the close of this meeting, our old friend "most irrepressible Theophilus" (Bennett) broke up the meeting in disorder by declaring that the Cathedral service was performed in an unknown tongue. But Congresses know their Theophilus and enjoy the breeze he invariably arouses. The plan which proposed to give a new feature to this Congress in the gathering of clergy from the three kingdoms failed, save in the opening services: which the popular prelate of York, the eloquent and fervid Bishop of Derry, and the learned Dr. Wordsworth, of St. Andrew's, preached. But the subject of the lessons to be learned from the churches of the sister kingdom was far from barren. A remarkable fact was mentioned by Dr. Wordsworth, that while only 3 per cent. of the population belonged to the Episcopal Church in Scotland, more than half of the landed property was in the hands of its members. This suggests serious thought as to the responsibilities of the rich Episcopalian towards the poorer Presbyterians. Many of the Scotch lords and lairds maintain chapels and chaplains in their own houses, but give liberally to the support of the Presbyterian Churches. Perhaps what people will remember best of this Congress will be the contrast drawn by the President between Cardinal Newman's lament over the Church of England, of which he was then a minister, and Archbishop Tait's bright words at Croydon 7 years ago. Newman deplors the curse of the "misceirring womb and the dry breasts;" while Tait calls upon us to look back—around—forward, and see if we have cause to despair of our mother. There was a suggestive sentence in the *Times*, which shows what a vast change has come over the Church of England; "the clergyman can no longer sleep or work at his own pleasure as of old; it is now the leader of a band of workers ready perhaps to follow, 'ut æternam ei march'"; and there is no doubt that successive Congresses show a change of tone and temper, which they have helped to bring about. Controversy will never die, but it is now carried in the sober fashions of regular warfare, the bitterness and intulity and cowardice of guerrilla contests being almost discarded. Sad news has come from Egypt. In one breath we hear that provisions in Khartoum can last only till September 29, and that just at that date Col. Stewart, Gordon's sole lieutenant, in making an almost hopeless attempt to communicate with the Arabs. Thus Dongola, has been treacherously murdered by the Arabs. Thus a noble, useful life is lost, and the seal of "too late" stamped once more in letters of blood on the famous vacillations of our Government. No one who reads what is going on in Egypt could be surprised if news should come that Gordon, driven by starvation, had sallied out of his defences, and that the tribes had closed round them like birds of prey, and that Khartoum with its thousands of women and children had perished in the awful heatomb amid flames, violation and blood. Of course the Government is awake now, but no language is too strong to denounce their past carelessness and apathy until roused by public opinion—too late. Lord Wolsey now is wanted at home by the Government, but it is to be hoped he will refuse, until his work is done, such as it is, or he is absolutely recalled. Another important fact is that Lord Northbrook advises the dissolution of the Egyptian army. This has been urged upon the Government for two years by the *Times*, *Standard*, and by military men; but in the ridiculous parade of non-interference they have saddled themselves with this useless expense until now. The English army has always been the sole factor of power in Egypt since Arabi's defeat. When it will cease to be so no one knows. Fresh troubles in South Africa are not only brewing, but in full ferment, and no one knows what a day may bring forth there. Yet the country is being blustered and excited by a Reform agitation, as if the country labourer who has got on for a thousand years without a vote was more anxious to get it without a moment's delay than if trade be ruined and taxation doubled.

After a long-continued spell of fine weather such as no living person can remember, running through both summer and autumn, a "depression has appeared on our coasts," and cold rain is falling everywhere. Notwithstanding the price of wheat, the farmer is marvellously content. His land is clearer than it has been for years, his crops are good, and he has been spared the distress of seeing his hay rotting and his corn sprouting in the shocks. He can welcome the rain now to fertilise the seed, and is amply prepared for winter storms.

REV. IMAD-UD-DIN, D.D.

Church Bells has the following remarks by "T.P.H.," respecting the Rev. Imad-ud-din, of Amritsar, in North India, upon whom, as we announced some time since, the Archbishop of Canterbury has conferred the degree of Doctor in Divinity:—"The event marks an era in the Christian Church, for it is the first occasion upon which such a distinction has been conferred upon a convert from the Muslim faith. The first native clergyman in India was a converted Mohammedan, the Rev. Abdul Masih, ordained by Bishop Heber; but in the person of Imad-ud-din the Church of Christ has a very distinguished Oriental scholar and divine, one who has sufficiently established a reputation in England to claim from the head of the English Church

the highest degree which it is in the Archbishop's power to bestow. Imad-ud-din was already a Doctor of Theology in the Muslim world, having obtained that of Moulavi before his conversion to Christianity. In his earliest days he was a man of austerity—a Dervish, in fact, who sought communion with his God by numerous repetitions, by constant fastings, by superstitious observances. "On one occasion," he says, "I wrote the name of God on paper 125,000 times, and cut out each word separately with scissors and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, as my mystic book of devotion prescribed." Before the Indian Mutiny this devotee assisting at a famous public discussion at Agra between the Muslim doctors and the celebrated Christian Apologist, Dr. Pfander. So great was his reputation that he was chosen to preach in the Royal Mosque in that city in defence of the Muslim religion. But in 1865 he was startled to hear that one of his former classmates, Saifur Ali, a Government Inspector of Schools, had been converted to Christianity. This event induced him to study the evidences of the Christian faith. He was baptized by the Rev. R. Clerk, at Amritsar, in 1866. So eminent was his Oriental scholarship, and so rapid his acquisition of a thorough knowledge of the Christian verities, that in 1870 we find him ordained Deacon by Bishop Milman, of Calcutta, who, upon his being ordained Priest, appointed him Examining Chaplain, a position which he still holds under the Bishop of Lahore. Imad-ud-din is an eloquent preacher and a laborious student. He has already compiled Commentaries on St. Matthew's and St. John's Gospels, and upon the Acts of the Apostles. These Commentaries are written in the Hindustani language and are constructed in the form and style of the Arabic Muslim commentaries. In addition to these works he has written numerous polemical treatises, and is now engaged in a written controversy with the Hon. Syud Ahmad Khan, C.S.I., a member of the Indian Council. Professor Westcott, in his 'Religious Offices of the Universities,' has said, "We must follow the religious instincts and satisfy the religious wants of Hindu and Mohammedan through the experience of men from among themselves;" and it is this which has become the life-work of this distinguished Oriental clergyman. Imad-ud-din still retains the dress and the customs of his own nationality. A Christian in thought and in life, his Christianity wears at all times an Oriental dress, and in all the surroundings of his individual and social life he is intensely Asiatic. He looks as an Oriental, he lives as an Oriental, he writes as an Oriental, having received no English education, but having been educated, first in a Muslim mosque, then in a Government normal school, and, lastly, having received his Christianity through the medium of vernacular instruction only. Imad-ud-din, unlike the educated Bengali, cherishes the teachings of Christianity as light from the East; and if, as was once expressed in a native journal, the hope of Christian India lies in the gathering together of men who shall be as 'thoroughly Indian as they are Christian, and more intensely national than those who are not Christian,' then we think we are right in saying that men like Imad-ud-din have a special claim upon the sympathy of those who constantly pray that Christ's 'saving health' may be made known 'unto all nations.'"

CHRISTIAN EVIDENCE SOCIETY.

The Protestant Hall was crowded on Tuesday evening last by those in favour of the formation of the above Society. The Primate presided and amongst those present, either on the platform, or among the audience, were the Dean of Sydney (Very Rev. W. M. Cowper, M.A.), Revs. Dr. Steel, Dr. Moore-White, Principal Kinross, Canons Moreton and Rich, J. G. Fraser, M.A., M. Archdall, M.A., G. Grimm, M.A., A. Gardiner, M.A., George MacInnes, B.D., S. H. Child, B.A., A. W. Pain, B.A., R. McKinnon, R. Belton, R. Collier, W. G. Taylor, J. Faulds Henderson, S. S. Tovey, G. H. Gibson, T. W. Unwin, W. A. Phillips, W. Lumsdaine, R. Corrie, R. W. Young, Samuel Wilkinson, J. Foggon, H. Youngman, J. Oram, and Pastor Allen, the Hon. Alex. Gordon, Q.C., Messrs. James R. Fairfax, C. S. Wilkinson (Government Geologist), D. Walker (General Secretary of the Young Men's Christian Association), H. E. A. Allan, H. G. Picton, and Josiah Mullens.

Though invited by the convener of the meeting the Roman Catholics held aloof. The Archbishop while expressing his guarded hope that the object of the Society would be realized, could not see his way clear to take up a position on the platform.

The Chairman in his address showed that while Christianity itself was its own evidence, its best evidence, yet there was room for such a society as the one they were met together to inaugurate. This society desired to organise and work. The work, if it was to be done at all, ought to be done thoroughly as well as earnestly. They required that there should be a circulation of defensive literature; they desired that there should be classes for evidential teaching, and that there should be delivery of lectures of a popular or higher scientific kind, on the chief points of the subject. He himself was inclined to think that—at all events, in Australia—there was a very great need for oral

teaching, both in classes and by lectures. He believed there were a great many men—who read serious works very little indeed; their reading was apt to be very much confined to the newspaper or the current literature of the day; and they perhaps fancied they could not sit down and study works which required a great strain upon thought or attention; and he believed that with most men the spoken word would always have greater force than the written word, he never well written, for there was something in the personal contact of the speaker with his hearers that the written book would never supply; and with all the literature that was coming out from the press at this moment, there was yet room for this organisation, and he did not see how this organisation was to take place except through some such society as they were assembled to inaugurate. That was to be the function of this society, and he was free to confess that if he did not believe it had a real work to do he would not stand there and advocate its claims. And now came the question, when their Christian Evidence Society was created, what were the real adversaries with which it had to do? There was, of course, in the first place, the so-called popular infidel teaching which had been a good deal before the minds of thoughtful men in Sydney during a few months past. It was a teaching—if it deserved the name—not of an essentially popular character in itself, but was obliged to rely not upon its own intrinsic merits, but upon certain fictitious aids from without; and there was reason to doubt whether one of those lectures without music and a semi-dramatic entertainment would draw as large an audience. (Applause.)

His Lordship then noticed as length some of the most common mistakes which men, both of the illiterate and more educated classes fall into with regard to Christianity, and shewed how such a society would assist in bringing to such people clearer views, and reveal the complete harmony that exists between the natural and the supernatural. In concluding, he earnestly hoped that every Christian man—as far as he was able—would strive to be an evidence of Christianity in himself, and that their meeting would tend to the promotion of Christian Unity.

The Rev. Dr. Steel said the resolution he had to propose was, "That this meeting pledges itself to afford moral and material support to the Christian Evidence Society, the aims and objects of which are—(1) the delivery of public lectures; (2) the encouragement of the study of the 'evidences of Christianity'; (3) the circulation of apologetic literature; (4) the training and employment of lecturers." He thought their Lord intended in all ages that His holy religion should afford a free platform for the exhibition of its credentials to the reason and intelligence of humanity. It was proposed that this society should bring before the popular mind arguments upon the subject, and bring up and display the Christian evidence in the way in which the resolution put it. As to lectures and exhibitions of Christianity, in argumentative addresses, to the serious mind he did not think they were altogether devoid of talent. They had the weighty and scholarly arguments of the Primate, and the keen defence of the secretary, the Rev. M. Archdall; the keen analysis and noble address of the Rev. J. Jefferis, and the calm, sustained, philosophic argument of the Rev. Frazer; the science of the Rev. George Martin, the exact logic of Principal Kinross, and the able dissertations with numerous quotations from the wide-ranging of Pastor Allen; and the sharp shooting of a man ever ready to return a volley—Mr. Picton. (Hear, hear.) Last of all, but not least of all, they had those living illustrations of that character of Christianity which with bands of music paraded in triumph the trophies of the Salvation Army.

Mr. H. G. Picton, seconded the resolution, and avowed his pleasure at seeing the realization of a hope, which he had cherished in his heart, ever since he had been in the colony. He felt it his duty to use all his abilities to advance the grand truths of christianity. If he with his limited education had been able to do this to a certain extent, what might be expected from the culture, and ability, and education, and talents of those who were to be found upon that platform.

In reply to some remarks by Mr. Thomas Walker, the Bishop said his (Mr. Walker's) suggestions would receive the consideration of the Society, reserving, however, the full right of doing whatever was deemed best for the bringing forth—not of *ad captandum* controversy but of real truth.

The Rev. J. G. Fraser moved the next resolution, as follows:—"That the qualification for membership of the Christian Evidence Society being an annual payment of 5s., a committee be appointed to manage its affairs during the ensuing year, with power to draw up rules and regulations necessary for that purpose, such committee to consist of the following gentlemen, with power to add to their number: The Lord Bishop of Sydney, the Dean of Sydney, the Revs. Mervyn Archdall, M.A., J. Foggon, Principal Kinross, F. Hibberd, J. Oram, S. Savage, and Canon Sharp, M.A.; the Hon. Alexander Gordon, M.L.C.; and Messrs. J. R. Fairfax, P. P. Fletcher, G. Lewis Palmer, and H. G. Picton." The mover said that there were two objects of the society to which he wished to refer, one being the dissemination of what was known as apologetic literature, which was a somewhat important point. Literature would appeal to a large and a thoughtful class, and a class with

which he had a deep sympathy, for by his position he had been called upon to cast his addresses for the last 20 years in a thoughtful mould rather than in a more popular form. He believed the main power to move men to Christianity would not be a merely intellectual presentation of evidence, but rather the moving of the heart to prompt solemn thought, and earnest, reverent, and devout search, and he would add, penitence. Many had never grasped the very problem on which they professed to speak. The very language they used was evidence of confusion of mind. Freethought—was it an English word at all? Had anyone the right to group together words in that fashion? Freethought, loose talk, and expressions of that character—were they to be established as English words? Free thinking would claim some literary authority from the last century. A celebrated English judge once said that he knew no difference between what was called culpable negligence and ordinary negligence, except that the former was negligence with a vituperative epithet attached; and freethought stood in very much a relative position. (Laughter.) Thoughts were really true or false, and it was just as sensible to talk about freethought as about a melodious square or a fragrant triangle. (Laughter.) He was not saying this by way of disparagement of anyone in particular. He only said there was a great deal of what represented loose thinking in something of what was called freethinking, and he was surprised Professor Huxley had not settled the matter a long time ago, for he had already spoken on the point as emphatically as anyone could speak. Long years ago Christianity had been brought face to face with the adverse systems of some of the noblest intellects the world had ever seen, and once again in portions of the theories of Epicurus and Lucretius were being brought up for 2,000 years ago such subjects as the descent of a man from a marine animal had been debated in the schools of Greece. Christianity was brought face to face with those systems long ago. Butler, one of the greatest men England had ever produced, told him that in his day it was not so much looked upon as a question for debate whether Christianity was true or not, but it was rather regarded as a settled point that it had been at last distinctly disproved. How long was that ago? Christianity had been—as Charles II. said of himself—an unconscionable time in dying. A century and a half had gone over and it had not died, but had rather more vitality than at that very time, when it was taken as a settled point that it was a subject of ridicule to be cast away as something that had helped to delay the pleasures of the world for so long a time. The power which would work most strongly in man's heart was the same in all ages. He believed that this society would be useful, especially to men who were thoughtful and earnest, and it was in that hope and in that expectation he had much pleasure in supporting its formation. (Applause.)

The Rev. H. Youngman seconded the resolution, and the Hon. A. Gordon supported it.

After a vote of thanks had been accorded to the Chairman, the meeting was brought to a conclusion by the singing of the doxology.

PREPARATION OF SALVATION FOR THE WORLD.

BY THE REV. MERVYN ARCHDALL, M.A.

(Continued.)

(2). In the second place the law was given "that sin might abound," and thereby the need of the Saviour might be felt. As the strength of a rapid current is then first felt and known when it is opposed, so sin then truly appeared sin, and became "more exceeding sinful," when the law entered into the national consciousness (Gal. iii. 19, &c.; Rom. v. 20). In the case of Abraham not only was the goal pointed out, but the way was also laid down—the way of holiness: "I am the Almighty God, walk thou before Me, and be thou perfect." (Gen. xvii. 1.) Of this holiness Circumcision was the sign. So also from Israel as the nation redeemed of the Lord was required conformity of purpose and character with their Redeemer (Ex. xix. 4-6). The Theocracy in Israel was a holy and divine, not an unholy and human Theocracy. For the God who ruled in Israel was the personally living God of holy love, of substantial reality and truth—not an abstraction of sinful man. The Patriarchal age was the history of grace in its earlier movements, and even then grace reigned through righteousness and sometimes ripened into judgment. But (1) at the close of the patriarchal period all seemed verging again to utter ruin. The heathen world not excepting those portions of it which came most in contact with the members of God's covenant, had with one consent surrendered themselves to the corruptions of idolatry; (2) and the Covenant

1. Fairbairn's "Revelation of Law in Scripture" (p. 78.)

2. "The religions of *Babylon* and *Syria* were never freed from a substratum of *strange sexuality*; these religions remained *schools of immorality*." In *Egypt* there was "an apparent kind of Fetichism" (M. Renan's *Vie de Jesus* ch.); "The basis of the religion was Nigritian Fetichism, the lowest kind of nature worship." (Mr. R. S. Poole, of British Museum, in Smith's Bible Dict.)

seed themselves, after all the gracious treatment they had received, and the special moral training through which they had passed, were gradually sinking into the superstitious and degrading manners of Egypt—their knowledge of Jehovah as the God of their fathers become little better than a vague tradition, their faith in the promise of His Covenant ready to die, and all ambition gone, except with the most remnant, to care for more than a kind of tolerable existence in the land of Goshen" (Ex. ii. 14, v. 21, xvi. 4; Ez. xxiii. 25, 39.). Therefore now on the basis of His supernatural redemption of them from Egypt, Jehovah as their gracious Redeemer sought by means of the law to bind moral obligation more closely upon the people, and to awaken and keep alive in their conscience a more constant regard to the claims of righteousness, and a truer, deeper, sense of what sin and righteousness mean. Hence the express, direct, and imperative form of the law—"Thou shalt not," "thou shalt." In the midst of nations who only *dreaded*—and never dreamed of loving their gods," (3) "the grand defect of" whose religions "was their essentially superstitious character" which is one with their debasing immoral character, God created a people to which He gave His law, "the first and great Commandment" of which is: "Hear, O Israel, Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might;" and the second of which is: "Thou shalt love thy neighbour as thyself" (Deut. vi. 4, 5; Lev. xix. 18; Matt. xxii. 40.) The idea that such a law (1) "proceeded from the purest aims and noblest aspiration" of this "young nation," in the times and circumstances above described, must be rejected "from the impossibility felt by the human mind of resigning itself to the absurd." For the Christian indeed the divine origin of the law is guaranteed by the unity and diversity of what he has in the law and in Christ. He knows that the demand for payment in the law is no more derived from man's own "aims and aspirations," than is the ability to meet that demand in Christ, which, however diverse from that demand, is by its correspondence therewith proved to be of the same divine origin. The absolution and salvation which the Redeemer brings us is exactly the opposite of the condemnation and bondage in which we find ourselves shut up by the law. And yet this diversity of the law and of the gospel is harmonized in our experience in a higher unity, which we must needs recognise as of God. Unlike all other laws, this law is part of a historical system of education of the human race, which system is rehearsed on a small scale in the inner life of the individual. Its connection with what went before it, and with what followed it, proves that it is an integral part of the historical manifestation of one and the same God whose incarnation is the completion and key to the whole revelation. What is needed for the understanding of it is a comprehensive view of it in the historical-organic position in which it actually stands. That position is one of inseparable connection with the promise and prophecy of Israel. And the importance of duly considering this position may be clearly shown by the following observations:—Man by his conscience becomes aware of a relation of God to him, which is a permanent requisition on the part of God; and of a relation of himself to God, which is a permanent shortcoming on the part of the man. The communion of God with us cannot, however, have as its object merely to reveal the defect of our communion with Him. Yet conscience, man's "aims and aspirations," can tell only of God's demands. And if a law appeared in Israel, which while it pressed home upon the conscience the claims of God, did so in connection with a revelation of God as giving the grace needed to meet those claims, then manifestly this law did not proceed from man but from God. That this relation of God to man as of one who imparts before he demands "is as old as the history of our race, is declared to us by one history alone,—that of *Isra*, which at no time and in no place knows of law except in connection with promise, nay, resting on the ground of previous blessing and promise." When so viewed the law of love appears at once as the law of God and not of man. And as a matter of fact, according to the Scriptures themselves, "God testifies His will in gradual revelation in opposition to the spirit predominating amongst the people. The law is not implanted in the people by God as a spiritual principle, whose development He might have left to them; but it places the totality of the relations of human life in this people, through the manifoldness of the Commandments of the law ("the law of the Commandments," Eph. ii. 15) under the rule of the divine requiring will. It is not left to the vacillation and investigation of human knowledge, and nothing is handed over to the doubtful settling of man; but it stands (which could not be said either of conscience or of any human law), incontrovertibly before us as the "holy law" and its commands as "holy, just, and good" (Rom. vii. 12.) And thus it stands before even the apostle of Jesus Christ."

(To be Continued.)

3. M. Renan's *Vie de Jésus* ch. i.—said of China, Babylonia, Syria and Egypt.

1. Ewald's "History of the children of Israel." (page 86.)

NOTICES OF BOOKS.

BLACK BUT COMELY, or Glimpses of Aboriginal life in Australia. By the Rev. J. B. Gribble, Founder of the Warangesda Mission. London: Morgan and Scott, 12, Paternoster Buildings, E.C.

We have received in advance a copy of the above work, which we hasten to commend most warmly to our readers. It is a little volume of 128 pages which should be in the hands of every noble-hearted politician, philanthropist, and Christian amongst us. We appeal to our readers to secure a general circulation of it as possible, with the view of thereby arousing the public conscience in relation to our treatment of the Aborigines of our fair land. It opens with a "Prefatory Note," and an "Introductory" chapter, following a commendatory "Letter from the Archbishop of Canterbury." The past treatment of the Aborigines is illustrated by instances of cruelty and wrong. It is pointed out that "for their own evil purposes many of the earliest settlers" spread "an evil report" of the Australian blacks which has "found its way throughout the civilized world, so that the common opinion is that nothing can be done to ameliorate the condition of this unhappy people. But this false impression has resulted from an imperfect knowledge of the subject, or from a mere accidental observation of the most degraded specimens of the race." And the hope is expressed that the information contained in "Black and Comely" may lead "those who now possess uncharitable feelings respecting Australian blacks" "to alter their opinions." And it is added "many things in this little book may sound harsh and severe, especially to the ear of Australian colonists. But facts are stubborn things, and certain facts very unpleasant to hear. And if the terrible gaping wound does exist, is it right to keep it concealed? Nay, rather let it be uncovered and healed by practical Christian sympathy! A touching account is given of the way in which from his "earliest childhood" Mr. Gribble "was led to admire the Native nobility and genuine kindness of the blacks of Victoria." "The feeling of pity for them," the author continues, "has grown with my growth and strengthened with my strength, as year after year I have been confronted with the terrible wrongs to which they have been subjected. And while I have life and strength I trust my only ambition will be to befriended the black population of that land where I have spent thirty-five years of my life."

After the introductory matter, there follow: "The condition and requirement of our aborigines," "a lecture" (as we are told in a footnote) "delivered in Sydney by the Rev. J. B. Gribble, Judge Josephson in the chair," "the Warangesda Mission," "Sowing and Reaping in Victoria," written by the Rev. F. A. Hagenauer, Moravian Missionary; "Historical Sketch of Australian Missions," also written by the Rev. F. A. Hagenauer; "Recent action of the Government," consisting of "Minute of Colonial Secretary, together with Reports, ordered by the Legislative Assembly to be printed, 2nd March, 1883." Appendices are added on "Australian Folklore."

In "the condition and requirements of our aborigines," Mr. Gribble points out that, "as the consequence of the importation of our civilized vices, in the short space of half a century the old race has in many parts become extinct." And the lesson he deduces as regards the sympathy and help which he seeks to evoke, is simply, *Bis dat qui cito dat*. If "not speedily reached they will never be reached, for at the present rapid rate of decrease they must in a comparatively short time become extinct."

The condition of the aborigines prior to their contact with white population, is described as "the condition of the savage—a savage of the lowest type. For with the exception of the bushmen of South Africa, some suppose the aborigines of this country are about the lowest type of humanity. As the lowest savages they lived, without clothes, without care, without trouble for temporalities, subsisting on the simple products of nature without let or hindrance. Morally they were extremely dark—so dark, indeed, as scarcely to possess any idea or conception of anything superior to themselves. Their chief superstition seemed to encircle the great Unknown, and of Him, the Great Spirit, they possessed a terrible dread. Their religious sentiment, if I may so express myself, was *Fear, only Fear*." In the Appendices, additional particulars of a very interesting character are given, from the writings of Revs. J. Günther and C. C. Greenway, and others, as to the knowledge by the blacks of the Deity, widely known amongst them as "Baia-me." "In the ancient and still-preserved creed of the Murri—He who built all things is Baia-me." It is also shown that "the Waradgeri have an idea, however crude, of a future life;" and that "in order to account for the strange contradictions of wisdom and folly, of elevating and degrading thoughts, of interesting and repulsive traditions, of pathetic and grotesque observances" amongst the Australian natives, "we must have recourse to the supposition of an ancient civilization from which this race has fallen, but of which they have retained some me-

morials." Dreadful however as was the condition of the Aborigines before the advent of the whites, it contrasts favourably with their present condition. With their natural resources cut off, their present temporal condition is described as "one of absolute wretchedness." And "yet their temporal wretchedness is cast entirely into the shade when compared with the revolting associations of their moral condition"—debased as they are by the bush hotels and the lust of whites. Indeed, nothing in this book is so humiliating to us as the description given of "the rising up of a race of wild half-castes (more white than black) . . . wild as the emu and kangaroo;" unless it be the account of the inhuman treatment of the blacks by white settlers.

It is refreshing to turn from this picture to that which follows Warangesda or the "Home of Mercy." The chief feature of the history of this Christ-like effort to seek and to save these lost ones, is the absolute dependence upon God in the strength of which it was begun, and has been carried on amid overwhelming difficulties—"for the first two years," mainly "from the white man's horrible passions." But prayer and pains prevailed with God and man.

In "Sowing and reaping in Victoria" we have a remarkable illustration of the wonderful providence of God, and touching examples of the Christian lives and deaths of converts.

In the "Historical Sketch" we have an answer to the question, "What has been done for the aborigines of Australia?" It is not a comforting answer. And yet one is thankful to learn that "considerable sums of money have been spent by the various Colonial Governments for the benefit of the blacks in their respective territories, and that in Victoria alone at least £150,000 sterling, besides extensive reserves, have been granted to the natives, through the kind attention of the Board for the Protection of the Aborigines;" while the reproduction of Christ crucified in the lives of the devoted men, who form "nearly all the great Missionary Societies in Europe," have laboured in this field, may well at once humble and encourage us.

The Christian tone and the sanctified common-sense of our Colonial Secretary's Minute augurs well for the future; and as our Government meets all contributions to this work by equal grants, it is earnestly to be hoped that more general and more self-denying efforts may be made by the Church to prove the power of Christ in her, and the reality of her appreciation of the devotion of her children, glimpses of which are given her in this truly instructive book. The work at Warangesda "has grown in five years from a small gathering of Mr. Gribble and four black fellows round a pine tree, to a large and flourishing black settlement (of church, school, superintendent's house, and people's cottages), which has just lately entertained the wife of the Prime Minister for a week." "The Government has now granted thirty new reserves as sites for fresh stations, after the model of Warangesda." A training college for aboriginal missionaries has now, therefore, become a necessity. And the further development of the scheme throughout the land will depend upon the answer given to Mr. Gribble's appeal for the means of establishing this institution. In the words of the Colonial Secretary's Minute, it is unnecessary to "enter into the discussion as to the extent of mental and moral culture to which the aborigines are capable of being trained. The fact has been proved sufficiently to prevent us from sheltering ourselves from our duty under the plea that it is impossible to reclaim them from their nomadic habits, or from their ignorant superstition and degraded condition." "The Government of Victoria," says the Rev. W. H. Ullmann in his "Prefatory Note," "recently adopted a new system of education. Under this system, the *first school obtaining 100 per cent. of marks was the Rannah Yuck School of Aborigines, Gippsland*." This must settle for ever the question as to the capacity of the aboriginal intellect to receive the same education as the English. It will be, therefore, quite possible to educate Aboriginal Missionaries, and qualify them for the work of evangelising their own people."

"Black but Comely!" The old Adam in the Australian savage, or in the Englishman who knows not God, is indeed—black; but the New Man in both is "altogether lovely." "Do you know," said the atheistic astronomer Laplace to one of his friends, as they promenade in his observatory, "Christianity is an excellent thing? Have you read in the *Moniteur* Captain Duperré's report on the changes introduced in Tahiti by the missionaries? The Christian religion is truly the only one which is able to produce a real civilization, and to render men capable of walking in the paths of good morals, of light, and of liberty."

* See "The Christ" by Professor Naville, pp. 169, 170.

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173, PITT STREET.

* JOTTINGS IN THE BUSH *

Mr. Gerald Massey "poet and lecturer," has been the central figure during the past few weeks in the religious world—or rather that part of the world which takes an absorbing interest in the fight of christianity against its opponents. (And that part of the world is not insignificant in numbers, partly because many are prepared to "consider everything an open question," but chiefly because, now that prize fighting is low, and there is no opportunity of witnessing gladiator shows, cockfights, or bull-baitings—above all, now that Mr. McElhone's tongue is not with us—the fight-loving instinct of man, hungers to read Bright versus Picton or Buchanan versus Walker.) Mr. Massey came to us to lecture on subjects of culture. To our disgrace he finds that such subjects do not "draw" for alas! as a nation we cannot boast of culture. So he has turned to what "pays," which is lecturing against christianity. Yes, it pays both him and the gentleman who yields to him the Sunday platform. When they inveigh as they do against "parsons who maintain the christian creed, merely because they get their living by it," they omit to say that they themselves can get a better living with far lighter work by opposing christianity. Col. Ingersoll has obtained more for one delivery of an old lecture than many a hardworking clergyman obtains for his whole year's labour. I do not accuse Mr. Massey of lecturing merely for gain; I believe that he sincerely thinks that his "investigations in Egyptology" have resulted in the discovery of certain facts which the world ought to know. And though secularism in Sydney is at present, among intellectual people, "under a cloud"—for the conference disgusted earnest thinkers and the present exposé of the results of some secularist tenets disgusts the moral—still such lectures do make people ask themselves about the foundation of their beliefs, and so, in the long run, lead to the triumph of the truth.

Mr. Massey's lectures have not appeared to me very powerful in reasoning. He showed the absurdity of the middle-age pictures of the devil, and inasmuch as some vague notions of the kind may still exist, perhaps so far he did good. But his question—"Why does not God kill the devil?" is only a form of the insoluble question—"Why does evil exist?" and that question he never faced, although it was the subject of his lecture. Probably he recognises it as one which any fool may ask, but to which the wisest of men cannot give more than a partial and unsatisfying answer. As far as Mr. Massey's mythical theory about Christ, it seemed to me that his years of research had done little to strengthen a very weak position, which he would never have adopted if his studies had taken a wider range. A gossipy set of jottings is not the place for a full defence of the Christian doctrine about our Master. But one branch of proof is a favourite of mine, and can be briefly put. It is St. Paul's evidence. The more I study his life and writings, the more I recognise him to have been a highly intellectual and educated man, quite clever enough to see through shams. Mr. Massey, himself, would allow that St. Paul was in earnest, and not a wilful deceiver, and would acknowledge that at least four of his epistles are genuine. When we remember that St. Paul had had every opportunity of obtaining information, both from Christ's enemies and friends, and yet makes the assertions that he does about the nature and the life and the death and the resurrection of Jesus, without the shadow of a doubt in the truth of the whole story, then we must feel that Mr. Massey's theory breaks down under the strain it receives. We are not credulous enough to believe it.

"The religion of Won't and the creed of Don't is not the religion for me." So runs the chorus of one of the new "Church songs," and though, as it stands, it needs explanation (for it seems to throw aside seven of the commandments), yet when it is shown to mean that there is need of a positive religion, not merely of negativism, I can't help wishing that the theatre-goers on Sunday were of the same opinion. I have harped on this string often before, but it is worth trying again. For Mr. Massey's positive teaching is certainly a very homeopathic piece of leaven in his lectures, and can hardly be said to leaven the whole lump, while titles like "Captain Jonah, and his trip in the whale," reveal the style of other lecturers. Secularism, as preached now in Sydney, is simply denial. They renounce all bonds and speak of Christians as being "enthralled in a credal belief." Did it ever strike them that their belief is credal too. A hundred unbelievers may have 100 different creeds, but the unbeliever of each is credal or creedable, and he is as much enthralled in it as a Christian.

The *Evening News*, I expect, prides itself on its tolerance. I seldom see the paper, but it seems to me that its tolerance consists in inserting "inspired" paragraphs of attacks on Christianity, but also giving space for "inspired" paragraphs about bazaars, &c., for Christian churches. I read parts of last Monday's issue with amusement. Mr. Massey's lecture we are

told, "marked intricate research, extensive observation, deep study, and great erudition—a "nice derangement of epitaphs," as Mrs. Malaprop would say. Then we read in the leader "John Wesley determined to establish a separate sect." The writer would be surprised to learn that the establishment of a separate sect was the very thing which John Wesley did not wish to do. To the very last he declared that he was a member of the Church of England and opposed the idea of a separate sect. A thing which makes the *Evening News* indignant is that Mr. Massey's previous writings have been quoted against him. They are as indignant as Sir Henry Parkes under similar circumstances. A common sense person would say that when Mr. Massey talks of "the superstition that paralyses the human mind of the present age" it is perfectly fair to point out that when he was under the influence of that "superstition" his mind was not paralysed. But not so the *Evening News*, which declares that "intellectual development is a stranger to all fanatics." (Notice the charming begging of the question involved in "development" and "fanatic." Notice also the inversion of the metaphor, paralleled by "the lecture marks research.") But supposing we mentioned the case of Thomas Cooper, Miss Hastings, and dozens of other infidel lecturers who have become Christians: how about "intellectual development there? Then it is "enthralment in credal chains," for your Freethinker does not like free thinking except in one direction.

COLIN CLOUT.

THE MAINE LIQUOR LAW.

For about thirty years the state of Maine has been under a prohibitory law, which made it illegal to sell intoxicants except for medicinal or mechanical purposes. The effect of the law has almost stamped out intemperance. Facts and figures could be easily given showing how crime has diminished, in some towns almost disappeared, and how social and moral good has wonderfully advanced. The enemies of prohibition everywhere outside the state, as well as a few inside, have done their best to prove the law a failure; who however are best judges? Certainly the people of Maine themselves. They have lately taken a step which places the repeal of the law outside the range of ordinary politics. A plebiscite has been taken as to whether it should be unconstitutional to sell liquor. 64,607 voted yes and 20,224 no. The constitution of the state therefore, has now a clause which will prevent the Legislature passing any law to legalise a licensing system. Surely this last act of the people of Maine, ought to silence for ever, those who say the law is a failure.

MANNERS MAKE THE MAN.

The Lord Chancellor (Selborne, Sir Roundell Palmer) in presiding at the ceremony of opening the new school of St. Paul's, at West Kensington, made happy allusion to the ancient motto of Winchester School, the spirit of which also animated Dean Colet in founding St. Paul's School, for the promotion of good Christian life and manners. "The word manners," said Lord Selborne, "had a wide meaning. It included all that went to make up character, manliness, social virtues, those things which boys and young men, and older men too, learned by contact with each other. It meant worthy emulation for all things that were good, by submitting oneself to the discipline first of all of childhood, then of boyhood, and then of later life. By such means good men, great men, great scholars, worthy citizens—men fit to govern in Church and State—had been from time to time, and would still from time to time be found. These were the great triumphs of their school and college system; and however proud they might justly be of the advance in learning made in these schools, they had still more reason to be proud of the fine, noble English character which such institutions tended to form."

[Lord Selborne was at Winchester School, but presided on this occasion as a Past Master of the Mercers' Company, who are trustees of Dean Colet's venerable school, now removed from the site near St. Paul's Cathedral.]

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NOTICES TO CORRESPONDENTS, &c.

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THE CHURCH AND OVERCROWDED DWELLINGS.

This was one of the subjects proposed for discussion at the Church Congress held in Carlisle two months ago. And a very interesting discussion took place upon it. The first paper read was by the Bishop of Bedford (Dr. Walshaw How) whose intimate acquaintance with the condition of things in East London, the sphere of his Episcopal labours, well qualified him to deal with it. He very quietly observed in the outset that the dwellings of the poor was a subject "which the Church could not afford to neglect. A Church which taught about another world, but did not seem to take much interest in this, was one which would embrace in its fold but a limited number of the working classes. The mistake had been made in past times, and we were now reaping the fruit of it." He expressed his regret that the Church had not acted in this matter, as it did in regard to Intemperance. That was committed by the Convocation of Canterbury to a Committee who brought up a very valuable report upon it, which led to the formation of the Church of England Temperance Society. We are not sure, however, that a Convocation Committee would have been so well fitted to deal with the former question as they were to deal with the latter. They would

no doubt have been able to obtain any amount of information. But they might have found it a far more difficult matter to suggest suitable remedies for the gigantic evils which have been found to exist.

Much, however, has been already done. And as public opinion has been aroused with regard to it, we hope that much more will be accomplished. But it will call for infinite patience, energy, and co-operation. One thing we regard as encouraging; that in country districts the principal landowners, when they had the matter brought under their notice, had evinced a willingness to better the state of things. It is, however, to the great city of London that our attention is more strongly drawn. There, vast numbers of persons found it necessary to live near to the scenes of their daily labours. But it is extremely difficult for them to find suitable dwellings within a radius of several miles. It is this which has led many to be content with a single room, and thus to mass themselves together in the smallest space possible; and greedy landlords have clutched at the rental thus obtained, without considering the social or moral condition of those from whom their wealth was derived.

A lady, whose name deserves to be mentioned with admiration, Miss Octavia Hill, has set an example of what may be done by way of remedying the state of things which has arisen. The plan she has formed, and is carrying into effect, is this: She induces wealthy people to buy blocks of poor and wretched houses, and then with her band of trained ladies sets to work to improve the houses and their inhabitants together. Lady collectors go round weekly to collect the rents, and their mission is to train the people to cleaner and better habits, and as they do so to improve and repair the houses. The success of this plan, the Bishop of Bedford said, has been enormous, and Miss Hill from the experience she has had, considers none too bad to be incapable of improvement.

Our experience in Sydney leads us to say that there is room for similar improvement amongst ourselves. There are dwellings overcrowded and dirty, dilapidated and unrepaired from year to year, and full of vermin in the very walls and floors; and so long as the rent is paid, landlords and agents care nothing for the condition of the inmates, and sometimes nothing for the characters they bear. Of paint and whitewash the tenants hear nothing; of cracks and crevices and fallen plaster and broken shingles or slates they may complain, but they are not heeded. And so these dwellings go on getting worse and worse, while those who occupy them naturally fall lower in the social scale.

We wish that here, as in England, a public opinion may be created which will condemn them as unworthy of a civilized community. And we shall rejoice if some Miss Octavia Hills arise among us, and act in the noble, self-denying and enterprising spirit which she has displayed.