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THE

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

OUR SUBSCRIBERS.

Attention is respectfully called to the subscription accounts lately sent out. Many have promptly replied by remitting the amount of their indebtedness, but many more have not as yet responded. We trust these latter will forward the amounts due as early as convenient.

THE PARLIAMENT.

THE wordy—and sometimes undignified—warfare of Parliament has begun, and, as the time is short, and Sir Henry Parkes is again in, there has been no loss of time in opening the campaign. The first move of the Premier to pass a vote of fowl slander, imputing corruption to the majority of the members of the House, on Sir Henry Parkes, is supposed by some to have been a tactical mistake. The majority that carried the motion was a very narrow one, and the vote was not followed up by expulsion, which would have been the proper outcome of the motion. Mr. Copeland's effort to proceed to that extreme measure must have disconcerted the Premier as much as it must have astonished Sir Henry Parkes. The "white-washing" of the reputation of the House was done with such a narrow Government majority, and there were so many severe and telling oburgations made by Mr. Wisdom, and threats uttered of revealing unheard-of Government peccadilloes, that the impression remains that the first move of the Government was a mistake. It is supposed that only one member of the present Government was behind this move. The Address in reply to the Governor's Speech is yet being debated; and there are some signs of a third party being formed.

THE STAGE.

MR. DION BOUCAULT may have reason to consider himself one of the foremost exponents of the lighter aspects of the drama. But it may be questioned if he can pose himself as a champion in morals, argument, and logic, with Dr. Jefferis. Almost repeating our own words so often uttered of late, Dr. Jefferis warned the young people of his congregation against the theatre as it actually is—not as it might be under other and better circumstances—and this was expressly stated. Thereupon Mr. Dion Boucault has run full-tilt against Dr. Jefferis, in nearly half a column of small print of the *Herald*, and we may add, the whole of it beside the point! Not only does Mr. Boucault mistake facts and vilify the upper-crust of society at home who do not appreciate or patronise his Irish delineations, but he betrays a temper and heat which, in one of his years and experience, are simply inexcusable, if not positively silly! His side-reference to the LORD'S Day being the cause or occasion of crime is most unwarrantable, gratuitous, and false. The reference to a "small Pharisaical sect" will be taken for what it is worth—not how it appears to Mr. Boucault. He ought to remember what Mr. Burnand—one of his own kind, and something more—has said of the morals attached to the Stage. That Mr. Boucault should not also see any moral aim in *Midsummer Night's Dream*—however charming a fantasy it may also be—therein lies the skill of the great master of Drama—or even in *Cinderella*, must be attributed to the obliquity of his mental vision. We will conclude these brief observations, which we earnestly commend to Mr. Dion Boucault's thoughtful consideration, by quoting and endorsing a few of Dr. Jefferis' words:—"The modern theatre in its existing conditions is, upon the whole, an anti-Christian agency."—"The theatre is the recognised place of amusement for all the idle and the vicious of the city."—"The domination of the drama in the hands of the feeble and the vicious."

WINE-MAKING.

THE vintage of France is said to have fallen short last year by twenty-seven millions of gallons. At first sight this might seem bad news for the wine-bibbers as well as for the vine-growers. But they need not be alarmed. In this age when Science is so cleverly applied to minister to the wants of humanity, the chemist will find no difficulty in supplying the deficiency. The consumer need not enquire too curiously as to the materials used, but be content with the happy result. Nothing of all that goes to make the cup enticing shall be wanting—age, colour, body, &c.—all will be there. Good judges will taste it, and highly respectable merchants recommend it; ladies will sip it, and revellers soak in it; and all will praise the generous wine that comes NOT from the sunny vines of France, but from the laboratory of that genial toxicologist the liquor manufacturer.

CHURCH NEWS.

SYDNEY.

Diocesan.

THE CHURCH SOCIETY.—The Committee met on the 7th inst. the Lord Bishop presiding. The following were elected on the Sub-committees for the ensuing year—Finance Committee: the Very Rev. the Dean, the Hon. E. Knox, Mr. James Plummer and the Hon. Secretaries. Auxiliaries Committee: the Very Rev. the Dean, the Revs. Canon Günther, A. W. Pain, C. F. Garney, A. Yarnold, J. Barnier, the Hon. Alexander Gordon, Messrs. W. B. Campbell, W. A. Hutchinson, A. Richardson, F. W. Uther, Captain Deane. The following grants were made:—(1) at the rate of £50 per annum towards the stipend of a Curate for the parish of St. Barnabas, Sydney, (2) £140 for passage money of two clergymen from England. The grant towards stipend, for parish of St. Luke, Sussex-street, was continued to the end of the year; and the condition attaching to the grant recently made to St. David's Church, Arncliffe, was withdrawn. On the motion of the Hon. E. Knox, seconded by Mr. R. Hills, it was unanimously agreed:—“That the best thanks of this Committee are due to the Rev. Hulton S. King, M.A., Canon, for his invaluable services rendered as Secretary of the Church Society over a period of 10 years. “That an address be presented to the Rev. Canon King, expressive of the high sense entertained of his services by the Church Society while acting as its Secretary and of grateful acknowledgement of the same.” “That a Committee consisting of the Hon. the Chancellor, the Revs. A. W. Pain, J. D. Langley and the mover, be appointed to prepare such address, and to present the same for consideration at the next General Committee.” On the motion of the Rev. S. S. Tovey, seconded by Mr. Plummer, it was agreed to amend by-Law No. xi. so that it may read thus:—“No grant under ordinary circumstances shall be made towards buildings unless (1) at the time of construction, extension or repair of buildings. Clause i. to be clause ii.; Clause ii. to be clause iii.” It was decided to print for circulation the addresses of the President and the papers read at the recent Conference. The following applications were referred to the Finance Committee:—(1) for £100 towards cost of All Souls' Church, Leichhardt; (2) for £132 passage money of a clergyman and his wife from England; (3) for £100 per annum towards stipend of a Curate for St. Mary's, Balmain.

GIRLS' FRIENDLY SOCIETY.—A largely attended meeting of the Diocesan Council of the above was held in the Diocesan Registry, Phillip-street, on Wednesday, September 2nd. The chair was taken by Mrs. Barry, Diocesan President. There were also present Mrs. Alex. Gordon and Mrs. Hey Sharp, President and Vice-President of the G.F.S. General Council in N.S.W.; Mrs. Broad, Mrs. Bentley, Mrs. E. B. Docker, Mrs. J. D. Langley, Mrs. Holme, Mrs. Jackson, Mrs. Mulholland, Mrs. Riley, Mrs. Weigall, Mrs. Zollner, Miss Allwood, Miss Bent, Miss Cottingham, Miss Garney, Miss Garrett, Miss Hart, Miss Levy, Miss Salisbury, Miss Violette, Miss M. Walsh, and Mrs. Styles, Diocesan Secretary. Mrs. Bannister attended as representative of the Redfern branch. After the minutes of the August meeting had been read and confirmed, the President announced that four honorary and ten working associates had joined the Society during the past month: Hon. Mrs. Hansard, Mrs. Ward, Mrs. Keiball, Mrs. Dansey, for Redfern. Working: Mrs. Selby, Diocesan; Mrs. Williamson and Miss Faria, for Waverley; Miss Hart, for Newtown; and Mrs. Lavers, Mrs. Brush, Miss Brush, Miss Sheen, Miss Ella, and Miss Lines, for Redfern. The chief business before the meeting was to make arrangements for—1. The annual service in connection with the Society, consisting of the celebration of the Holy Communion and an address, to be held in St. Andrew's Cathedral on Monday, Sept. 25th, at 11 o'clock, and not only those belonging to the G.F.S. are earnestly invited, but also all who are interested in the welfare and progress of the Society. 2. The annual festival given to the members, which is to be held two days later, on Wednesday, 30th, by kind permission of the Bishop of Sydney and Mrs. Barry, at Bishopscourt. It is proposed that the members, accompanied by their associates, shall proceed by trams to the Waverley terminus, arriving at Bishopscourt at about 1 o'clock, when they will sit down to a picnic dinner: at 2 will follow a short outdoor service, with an address from the Bishop: at 5 the party will re-assemble for tea, soon after which it is proposed to return home. All will enter Bishopscourt by the same entrance, that nearest to Waverley, and no one will be admitted without showing Associate's card or Member's guide book. It is proposed to have a Conference for Branch and Parish Secretaries on Monday afternoon, the 28th September, at 2 o'clock, at the G.F.S. general office, 43 Wentworth Court, Phillip-street. Notice of the subjects for discussion will be sent to the Secretaries as soon as possible.

REV. MR. MAITLAND'S LECTURE.—In the unavoidable absence of the Primate, Rev. J. D. Langley took the chair. In the course of a very interesting address Mr. Maitland reminded his hearers that India had a population 100 times as great as that of Australia. In the city of Delhi and mission district alone there was a population of 3,000,000, and it was amongst them the missionaries worked. He spoke of the various castes, and showed how far in such cardinal graces as faith, hope, and charity there was any resemblance to Christianity in Hindooism. God was a great impersonal being without feeling; to approach Him human nature must be got rid of. Hope lay in nothingness, and charity was useless, as it was non-existent in God. The popular religion was simple idolatry; and worship was confined to asking the Brahmins to say prayers. A

Hindoo fair, in honour of the Goddess of Smallpox, was also described. The worship of this goddess was most widespread. The tender regard for life was then referred to. The taking of life of any kind was regarded as a sin, the only one the Hindoo seemed really conscious of as involving punishment; but then again this view was carried to such a selfish extent that rather than take life so as to relieve an animal from pain, it would be allowed to suffer injuries for days together. In the year 1877 the University of Cambridge organised a mission, and sent out its first two members to Delhi. Their number has been increased to five; while the (S.P.G.) Society has three ordained missionaries in Delhi, with another at Bivari (fifty miles to the south), and a native missionary in priest's orders in Kurnaul (seventy miles to the north). A native pastor in deacon's orders and a large staff of catechists and readers are also attached to the mission. The native Christian congregation numbers rather over nine hundred, including those scattered through the district. The heathen population of the district (which is about one hundred miles in length by one hundred miles in breadth at its extreme width) is over three millions. The work falls naturally into three divisions—direct preaching, educational work, and medical work. The educational work is mainly carried on by the Cambridge missionaries, and is organised in a college with about fifty students, a high school and branches, and a large system of low-caste schools. In all these there are about a thousand young men and boys under direct regular instruction. The Zama teaching and girls' schools are carried on by a staff of about eighteen European and Eurasian lady-workers, and include about seven hundred pupils. The medical work in Delhi and Kurnaul is carried on by two trained German ladies, and their European assistants and native nurses. In the last two years over twenty-three thousand and twenty-four thousand cases respectively—almost exclusively women and children—have been treated by the two branches of the medical mission; and the daily attendance at the Delhi dispensary has sometimes averaged a hundred and forty. In addition to the assured income from the Society and Indian sources, the mission has to raise £1300 a year (over a hundred every month) from private sources, besides funds for special objects, as hospitals, chapels, &c. Mr. Maitland hopes to remain in Sydney for a few days, and preached in St. James' Church last Tuesday morning.

THE CHURCH SOCIETY CONFERENCE.—As we led our readers to expect in our last, a Report of the late Conference, with the Papers read at it, is to be issued.

THE PRIMATE has accepted the invitation of the Primate of New Zealand, Rt. Rev. Dr. Cowie, to be present, and to preach the sermon, at the opening of the general synod at Auckland in the last week of January, 1886. Bishop Barry is expected back in Sydney tomorrow.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The opening of the New Building has been a great event, and has been worthily and duly celebrated. The President, Mr. W. J. Foster, made an excellent and appropriate speech. The Primate's address, too, has been much liked. With all this, and Professor Lamport, it may even be fashionable now to join the ranks of the Association. We trust it will. But we know of large numbers of young men, who cannot afford the figure of one guinea a year subscription, for whom some place should be found in such a catholic Association of disciples of Christ. Would Christ exclude the poor? Could not there be two classes of subscriptions, the second on five or ten shillings, who could be enrolled as members with a somewhat curtailed amount of the numerous privileges attached to membership. We should be sorry to find mammon ruling in what ought to be the porch of the Temple of God.

PRESENTATION TO REV. C. H. GIBSON, M.A.—On Thursday last the Sunday School Teachers who were prepared at the Deanery for the recent voluntary examination in connection with the Church of England Sunday School Institute, by the Rev. Charles H. Gibson, M.A., presented him with a beautiful silk Dublin M.A. hood and an address as a token of the high esteem in which they regarded his valuable assistance in preparing them for the above occasion. In the address deep thankfulness was expressed at his happy recovery from his late dangerous illness.

Rev. G. F. McArthur contemplates giving up King's School, Parramatta, which he has so ably conducted so many years.

Parochial.

ST. ANDREW'S CHURCH, SUMMER HILL.—This Church was dedicated and opened by the Primate of Australia in the presence of a large gathering of the clergy of the diocese and a very numerous attendance of the parishioners and visitors from other suburbs and the metropolis. The ceremonial was participated in by the Rev. John Vaughan (the incumbent), the Ven. Archdeacon King (the Rev. Canons Moreton and Brownrigg, the Revs. Charles Vaughan, Dr. Corlette, A. W. Pain, D. Murphy, J. D. Langley, T. B. Tress, W. A. Charlton, A. G. Stoddart, J. G. Southby, G. E. C. Siles, T. Holme, J. Morgan, F. B. Boyce, C. F. Garney, E. Woodton, E. M. Saliniers, T. Harrison, D. Rutledge, W. A. Phillips, S. Fox, W. Newton, C. Huber, J. H. Price, and S. Hungerford. Mr. Clifton, assisted by Mr. J. Waller (organist of St. Paul's, Burwood), presided at the organ—the gift of Mr. R. H. D. White, M.L.A.—and the musical part of the service was sustained by the parish choir, strengthened by choristers from St. Andrew's Cathedral and St. Barnabas' Church. Sir Alexander Stuart read the petition for the license, which was signed by John Vaughan, Edwin Chisholm, Thomas Fisher, Alexander Stuart, and Hugh Robison.

CHRIST CHURCH, GLADESVILLE.—This Church, which has been considerably enlarged, and much improved in appearance, was reopened for Divine Service by the Most Rev. the Primate, on Sunday morning, the 6th September. A period of five months has elapsed since his Lordship laid the foundation-stone of the enlarged portion, and he now paid a second visit to the Parish to dedicate the completed House of Prayer to the honour and glory of God. The Church was filled in every part, the ordinary congregation being augmented by some from adjacent parishes, to hear a powerful and practical sermon from the words, “What mean ye by this Service?” A large number remained to receive the Holy Communion. The Offertory amounted to £27. The Primate expressed great satisfaction at the manner in which the enlargement had been designed and executed. It is proposed to shortly hold an Eight Days' Mission in the Parish. The Rev. J. D. Langley, of St. Philip's, has kindly consented to be the Mission Preacher.

ST. BARNABAS.—The Rev. W. H. Marsh for many years the Secretary to the Melbourne Y.M.C.A., and now Mission preacher for the diocese of Melbourne, being in Sydney for the opening of the new buildings of our Y.M.C.A. was invited to preach in St. Barnabas'. The Church was filled with an audience largely composed of men who listened with rapt attention to a noble sermon on “True Manliness.” The preacher's experience of young men and their ways has not been wasted, and many have testified since how they felt and appreciated his strong and wise words.

ST. JOHN'S, PARRAMATTA.—On Thursday week last a very large congregation assembled at St. John's Church, Parramatta, to listen to an inaugural address by the Primate in connection with the Primate took for his text John xii. 32—“And I, if I be lifted up from the earth, will draw all men unto me”—on which he founded a very earnest appeal to the parishioners to seek the grace of God. The eight-days' mission in connection with St. John's Church, Parramatta, commenced on Sunday last, when the Rev. J. D. Langley, mission preacher, conducted three services, that in the afternoon being intended chiefly for children. All three services were largely attended, and the plain, earnest, and practical addresses of the preacher were listened to with great interest.

RYDE.—A meeting of the local auxiliary to the Sydney Diocesan Church Society was held in St. Anne's school-house, Ryde, on the evening of Tuesday week last. In the absence of the vicar his *locum tenens*, the Rev. D. E. Evans-Jones presided. The Rev. J. D. Langley, of Sydney, seconded by the Rev. W. Lumsdaine, of Gladesville, moved the first resolution appointing office-bearers. In the course of his address, Mr. Langley gave examples of the valuable work done by the society, and urged increased and continued support to its funds. The Rev. S. S. Tovey, organising secretary, moved the second resolution, seconded by the Rev. J. O'Connor. Mr. Tovey spoke of the need of both men and money to carry on the work of the society, and hoped that the members of the Church would enable her, in the future as in the past, to occupy the van in the great warfare against evil. Mr. R. R. Terry moved a vote of thanks to the visiting clergy.

MOSS VALE.—The church at Moss Vale is about to be renovated and re-furnished.

MITTAGONG.—A bazaar in aid of St. Stephen's Church, Mittagong, is to be held on the 9th and 10th of November.

GOULBURN.

MORUYA.—The Bishop of Goulburn preached in St. John's Church, Moruya, on Sunday morning, the 6th inst., and inducted the Rev. Mr. Spencer to the incumbency of the parish. Dr. Thomas promised to spend a day or two in Moruya on his return from Bega and Eden. On Sunday afternoon he took the whole service in Coila Church, and in the evening confirmed 23 persons in the church at Bodalla, which was well filled. Mr. Edward Mort drove the Bishop and Mrs. Thomas from Moruya to Bodalla, and intends to drive them round to Cobargo by Waggona and Tilba. After this the Bishop passed on to Bega, Candelo, and Colombo; and will then proceed to Pambula and Eden.

BATHURST.

PARKES.—Dr. Marsden, Bishop of Bathurst, arrived here on the 9th September, and was escorted into the town. He held a confirmation service this afternoon, at which 40 candidates received the rite.

WELLINGTON.—At a meeting of the parishioners of St. John's Church, held on the 11th, it was decided to fill in the eastern window with a stained glass subject, in memory of the three clergymen—the Revs. Watson, Garvin, and Bravery—who died here. Several ladies, who have been actively collecting with that object, have the best part of the cost in hand.

SOFALE.—The Bishop of Bathurst held a Confirmation Service at Sofafole on Wednesday, the 2nd inst., the incumbent, the Rev. J. P. Ollis, assisting. The Bishop preached on the occasion, taking as his text, Acts ix. 6, “What wilt thou have me to do.” In the evening a Public Meeting was held in the School-room, Rev. J. P. Ollis presided, and the Bishop narrated some very interesting details of his Home, Colonial and Foreign experiences. At the close of the address on the motion of Dr. Hinton, a cordial vote of thanks was passed, in which was expressed deep sympathy with the Bishop, and earnest desires for the future welfare of himself and family. The Church Choir rendered most efficient service and a very happy evening was the result.

PARKES.—The Lord Bishop of Bathurst visited this Parish on Wednesday, September 9th inst. A goodly company of gentlemen, in their buggies, met him a few miles from the town, and escorted him thither. On his arrival at St. George's Church, an address was presented by B. Talbot, Esq., the Mayor. The following day at 3 p.m. a confirmation service was held, at which forty-one candidates were presented by the Incumbent. After this ceremony, his Lordship, at the request of the parishioners, planted two fir-trees in the Church grounds, as a memorial of what we regret to say, will be his farewell visit, in his official capacity. At night, his Lordship delivered an interesting address, on his recent tour to Europe. The whole of the services connected with his Lordship's visit passed off very successfully, and we believe that a rich harvest of good will be the result. After this the Bishop visited Grenfell, and held a confirmation service there on the 15th.

MELBOURNE.

APPOINTMENTS.—The Rev. J. Swindells to officiate in the parochial district of Strathfield. The Rev. G. F. South to the curacy of the parochial district of Rochester.

The Primate and Mrs. Barry are expected in Melbourne on Saturday next, and will be guests at Bishopscourt. Arrangements have been made for the Bishop of Sydney to preach at St. Peter's, Melbourne, and Christ Church, St. Kilda, on Sunday, September 13th. He has also promised to attend the annual meeting in connexion with the Bishop of Melbourne's Fund on September 16th.

The Church Assembly is summoned for Monday, 21st September.

The Bishop intends to hold a confirmation in Trinity Church, Sandridge, on Friday, the 18th inst., which will close the series of confirmations to be held in and round Melbourne for this year.

It is settled that the diocesan missionary (Rev. W. Marsh) shall commence a series of Melbourne and suburban parochial missions next month. The October mission will be held in the parishes of St. Philip's, Collingwood, and St. Barnabas', South Melbourne. In November, Mr. Marsh has undertaken to work in the parishes of St. George's, Royal Park, and St. John's, Melbourne.

The Rev. C. J. Godby, who has been obliged by ill-health to take a year's leave of absence from his duties, sailed for England, with his family, on the 4th inst., in the “Orient.” Before his leaving, his congregation of Malvern and Oakleigh showed the high regard in which they held their pastor by presenting him with the sum of £209 10s.

MISSION AT ST. JUDE'S, CARLTON.—An Eight Days' Mission, beginning on 26th July, and ending 2nd August, has been held in St. Jude's parish, Carlton. This mission, which had been for some time contemplated, and for which active and careful preparations were made, may be regarded as eminently successful. The missioner was the Rev. T. B. Tress, incumbent of St. Peter's, Sydney. For three weeks previous to the mission meetings for prayer that the divine blessing might attend the efforts about to be made were held in the vicarage, and these meetings, as also the careful system of house-to-house visitation, conducted by about thirty workers, created considerable interest, which in some cases was very cautiously manifested, in the forthcoming services. On each morning of the week a meeting for prayer and for the hearing of an address by the missioner was held at ten o'clock in the church. At these meetings about sixty persons were present, and at the mothers' meeting on Friday afternoon about one hundred women assembled. The services each night began at a quarter to eight and were well attended by parishioners, the numbers increasing towards the close of the week. The service on Saturday night was for men only, and it was highly encouraging that so many were gathered together, some of whom looked as if they had not been in church for years. At the close of each service an after-meeting was held, for which a large portion of the congregation remained behind, and any person who desired to speak either to the missioner or one of the few workers who had been selected for the purpose had an opportunity of doing so. On Monday, 3rd August, a thanksgiving service was held, which was greatly interfered with by the weather, and at which the Lord's Supper was administered to over 150 communicants. The missioner possesses a style which is eminently suited for this special work. His preaching was impressive, and without a trace of anything like sensationalism. Indeed, the quietness characterised the mission throughout, and we conceive the results will be all the more permanent because of the efforts made to save the mission from developing those objectionable features which have made many persons suspicious of having anything to do with services other than those to which we are accustomed. We count the mission to have been a success, from these circumstances among others, that many professed to have emerged into light which they did not before possess, and came for the first time to the Lord's table. At the thanksgiving service one or two persons were candidates for baptism, and some who had never done any distinctive work for Christ expressed their willingness to be employed in any way they might best be made useful. Open-air services were held each night, and the conductors of this branch of the work may speak in unqualified approval of the respect with which they were received, even in the worst portion of the parish. It was impressed upon the minds of the workers that such efforts conducted with decency can command produce results that appear so satisfactory, would it not be well to follow the example of the Sydney Diocese, or that which has been done in the case of the West London Mission, and make some combined effort to arouse our people out of that stupor which is so great a reproach?—*Church of England Messenger.*

TASMANIA.

It is hoped that the Dean of Hobart (elect), will arrive in the Diocese about September 21st, in which case his installation will, if possible, take place in the Cathedral of St. David's, on 29th of that month, the festival of St. Michael and All Angels.

HOLY TRINITY, HOBART.—Mr. G. Breguet, late of Longford, has taken up work in the parish of Holy Trinity as lay reader, and is rendering material services to the incumbent, Rev. G. Shoorbridge.

REV. CANON BANKS-SMITH.—The incumbent of St. George's, Battery Point, returned to this diocese on the 29th ult., after a leave of absence of over three months, and resumed his duties on Sunday last.

REV. L. TARLETON.—We learn that the Rev. L. Tarleton, curate of All Saints', will pay a visit to England at the commencement of next year. While in London, Mr. Tarleton hopes to gain experience by taking up work in one of the East-End parishes.

BALLARAT.

Mr. King, who has officiated as reader at Wallacetown for the last two years and a half, has recently left that district. At a farewell meeting he was presented with a purse of sovereigns, and testimony was borne to the efficiency of Mr. King's services in the office he held.

The Bishop held a confirmation service at St. John's Church, Soldiers' Hill, Ballarat, on Sunday, 9th August. Forty-three candidates were presented from the one parish, the number having been reduced by prevalent sickness. The Bishop gave an interesting address on the advantages of Church fellowship from St. John x. 9.

NORTH QUEENSLAND.

On landing at Geraldton the Bishop was cordially welcomed by a numerous deputation of the residents. Hospitality had been previously offered by C. E. Adams, Esq., of Goondi, and, after exchanging kindly greetings, the Bishop enjoyed a delightful moonlight ride through the scrub in company with Mr. Adams and Mr. Rawson to Goondi. The following days were spent in inspecting the plantations and paying visits to the parishioners. A well-attended evening service was held at Goondi, and the sum of £14 spontaneously subscribed for Church purposes. Another service was held at Geraldton in Messrs. Burns, Phillip & Co.'s store, kindly lent for the purpose by Mr. Robertson. In spite of heavy rain the congregation was large, and much desire expressed for regular ministrations. Several children were presented for Holy Baptism. The Bishop left Geraldton with a pleasant sense of the hearty reception accorded him, and with the conviction that persons so responsive to his mission and message ought not to remain churchless. He hopes to arrange for periodical clerical visits to Geraldton, and to secure land for church and parsonage at the earliest opportunity.

PERTH.

ORDINATION.—On Sunday, the 9th August, the Bishop of the diocese held an ordination in the Cathedral and Parish Church of St. George, Perth, at which the Rev. William Tait was admitted to the order of priests.

INSTITUTION.—At a morning service in St. George's Cathedral, on Sunday, August 16th, the Bishop instituted the Rev. Wm. Tait to the parish of Dongarra, Irwin River. The Rev. Mr. Tait preached in the evening at the Mission Room, Perth, to a full congregation.

REV. J. B. GRIBBLE.—The Rev. J. B. Gribble with his assistant, Mr. Rushton, has arrived in Perth, and will, it is supposed, shortly proceed on his tour of inspection to the North.

NOTES ON PASSING EVENTS.

PARLIAMENT is again in session. The usual ceremonies preceded the transaction of business. A large number of "our representatives" and of "strangers," greeted the Governor on his arrival, and listened to him as he unfolded the business-paper of the session. This is the last time Lord Augustus will perform the ceremony.

THE Session must be necessarily a short one, and the business-paper is a long one. But no Government ever intends to do all that it sets down on paper, nor does any one expect it of them. If we get one or two of the important measures which are announced, it will be well. We very much question, however, the fitness of the present Parliament, in its moribund condition, to deal with matters so vast and important as those which are to engage its attention. We should much regret ill considered and crude legislation upon such subjects as those of *Public Health* and *Local Government*.

THE Opposition benches are well filled, and the gentlemen who occupy them seem to be well charged with criticism. Faults without number were attributed to the

Government. The *long recess*, which we doubt not at all honourable members enjoyed—the *long programme*, which of course the Government never intended to get through—the *Soudan Expedition*—mistakes in the administration of the law and numerous other things either weak or wicked—were reviewed adversely by those who are in the cold atmosphere of opposition. It is said by those who are supposed to know, that an active, vigorous opposition is essential to successful legislation. This may be a comfort to those who are somewhat alarmed at the activity and loquacity of those who confront Her Majesty's responsible advisers.

IN view of the uncomplimentary methods which Members of Parliament adopt in dealing with those who do not sit on the same side of the House with them—it is refreshing to know that there is at any rate one man whom all parties delight to honor. The veteran statesman, Sir John Robertson, seems to be popular with all. His absence from the House through illness was a subject of general regret. Even the Government regretted that the Opposition was not to be led by one who can act chivalrously and generously even to an adversary. A little more of this spirit would lead greatly to raise the tone of our legislature.

FEW men are more unpopular than Sir Henry Parkes. Few men have done more to render themselves so. We have a respect for the undoubted ability which Sir Henry has exhibited and possesses. We give him credit to the utmost for the services which he has rendered to this country. But he has made serious mistakes—mistakes which to a large extent have neutralized the good he has done. Not the least of these was his last, which brought upon him the condemnation of the House and exposed him to unsparring criticism. Still we believe he is capable of good service yet, and we hope that if he is again called to power, he may exercise an influence which shall counteract the mistakes of his career.

THE Rev. John Vaughan has had the satisfaction of seeing his new church completed and opened. It is a beautiful edifice and reflects credit upon all concerned in it. It was opened by the Primate on the 5th inst. The opening service was simple and hearty: free from the meretricious accompaniments which so often wound true Church people. The prayers were read—the responses came from the right quarter—the pews. There was no turning to the East. The sermon was a plain statement of truth, and the offerings were large. We congratulate Mr. Vaughan upon the accomplishment of that which we know was so dear to his heart, and we pray that God may bless his ministry in the new church, and that, "when the Lord writeth up the people," it may be found that many "were born there."

THE Church Catholic in Sydney will rejoice in the opening of the new rooms of the Young Men's Christian Association. They are worthy of the city and of the cause which they are intended to serve. The association has won its way most remarkably and enjoys the confidence of all Christian Churches. At first the Churches looked on, perhaps, somewhat coldly, wondering what the attitude of the Association would be towards the Churches. But, seeing that the institute has been worked with the view of helping the Church in its work, coolness has gone, and instead thereof there exists between the Church and the Association the closest friendship and intercourse. This is a matter of congratulation, and is a token of much blessing.

OUR hearts were made glad by the sight which was presented, and by the words which we heard at the dedicatory service in the hall of the Young Men's Christian Association on Sunday afternoon the 6th instant. On the platform were ministers of all denominations, and in the hall were persons of every name, joining in praise to God for all past blessings and in prayer for help for the future. The words of the Bishop on Christian Unity were full of power and wisdom. We are thankful to God that he was led to take the part he did in that service. It will strengthen his own hands in Christian service—it will raise the

church in the estimation of those who are outside her pale—it will greatly encourage those who are labouring in behalf of the young men of our city—and above all it will please Him whose dying prayer was that His people might be "one."

THE "CHURCH ARMY" in Sydney is now an accomplished fact. Work similar to that done by the "Church Army" in England has been attempted at Pyrmont and Woolloomooloo, with some measure of success. But it was felt that the movement should have a wider bearing and the advantage of organization. A committee of clergy and laity has been formed with a view of promoting this work. Several stations will be opened at once and the work entered upon in places in and around Sydney where it is required. In England the "Army" is assuming immense volume and doing good work. We confidently expect that the same results will accrue in Sydney. Churchmen and others willing to aid the movement are requested to communicate with the Committee at the office of this journal.

THE foolish claim of the theatre as a school of morals has again been heard in our newspapers. But if the school may be judged by its results, then its inefficiency is plainly proved, and the sooner its portals are closed the better for the youth of this city. If, after years of instruction, the children flocking out of one of our public schools showed as little acquaintance with the three R's, as the theatre-going crowds, who make the lave trams and steamers hideous with their coarse larrikinism have with good morals, the worthlessness of that school would be fully established; and any candid observer who will smother his disgust, and with open eye and ear mix freely with the disciples after or during their evening's instruction, and go with the bulk of them, if he dare, through the rest of the night's doings, will have no doubt about the failure of the theatre to teach morality.

IS it to remain only a glorious dream to pre-imagination—or is the hope of it to dissolve in cannon smoke—or is it one day to be a consummated fact, to the joy of millions—the federation of the English-speaking people the world over? That it is devoutly wished for amongst us seems evident from the welcome which greets any mention of it from a Sydney platform. Of all the applause which was deservedly given to Mr. R. T. Booth in his lecture on last Friday evening, none was more thunderous or long-continued than that which burst from his enthusiastic audience when he advocated this magnificent possibility in the interests of the peace of the world.

SIR GEORGE INNES is glad to see Provident Societies in the place of public-houses. He says the latter "have been alien to the principles of mutual provident institutions"; and adds, "I will take leave to say, not in any feeling of undue hostility to institutions of that kind, that they are really and peculiarly the natural enemies of mutual provident societies." Herein is reason sufficient for all who hold that thrift, industry and economy, go to make a people wealthy, contented and strong, to set themselves against the licensing of public-houses.

"THE worst wish I have for the publicans," exclaimed Mr. R. T. Booth, "is that they were all in Heaven."! A wiser wish would be that they might cease to bar the course that leads there by the unholy traffic in strong drink.

SIR HENRY PARKES committed a grave error in reference to Lord Loftus in the gross terms he did. Her Majesty's representative must always be held exonerated and free. If he did make a mistake in the matter of the telegram, his official advisers have to be credited with the blunder—not he; and, of all men, Sir Henry Parkes must and ought, surely, to have known this.

BUT, while Sir Henry Parkes may have had some excuse under the motion which hung in *terrorem* over his head, Mr. Angus Cameron had none for his gratuitous

and silly sneers. Mr. Angus Cameron is a "working man," and was started in his parliamentary career by the working men of Sydney, but he has long since been given over by them. He has improved himself now—even to sneer at Christianity, and Her Majesty's representative can hardly be expected to escape. We are sure he must be one of the degenerate "Camerons." The "Camerons" are always known in history to have been true and loyal. The motto of their Chief is "*Pro Rege et Patria*"; and Her Majesty conferred on the Cameron Highlanders the name of "The Queen's Own." Mr. Angus Cameron's kinship to them must be very remote!

THE late correspondence in the *Sydney Morning Herald* about the adulteration of milk with water, which is so flagrantly carried on in and about Sydney, seems to have borne no fruit, and there is no provision to prevent it in the Health Bill. It is a matter that specially concerns itself with the health of the community—vastly more than such things as the adulteration of bread with potatoes, or coffee with chicory, or mustard with flour. Milk is well known to the medical world to carry contagion with it, and to create severe and fatal epidemics of typhoid fever, &c., and hence its adulteration, &c., should be specially attended to in the Health Bill now. We trust our medical readers and the medical members of the House—if there are no laymen with the requisite amount of common-sense—will attend to this very important matter.

THE men charged with the crime of murdering the Canterbury constable have escaped the extreme penalty of the law by the jury bringing in a verdict of manslaughter. Mr. Justice Innes, who presided at the trial, read a most severe and cutting lecture to the jury, and stated that it was a miscarriage of justice. Compare this with another man being hanged in Victoria at the same time for shooting, but not killing, a constable in the execution of his duty.

WHILE the Botany profanations of the Sabbath are openly pursued here, the Full Court of Victoria has decided that the Act passed in the reign of George III. to prevent the profanation of the Sabbath is still in force in that colony.

IF both in matters of criminal justice, and the Sunday, Victoria shows well in comparison with this colony, not less noticeable is the difference in other important respects, such as matters in connection with the Post Office. Complaints have always appeared here of the dilatory nothingness of the department when well-founded complaints or enquiries are made. In Melbourne as we are personally aware, a complaint which would have involved days here was attended to, and every thing cleared up and rectified, in a couple of hours. Several of our public departments need a thorough rousing up, if not special or new organising heads.

BUT what is to be said of the publicly confessed inability of the Post Office here to deal with rats? If large parcels of deeds can be made away by them, how much more smaller letters. That such a patent, efficacious, and simple remedy as a few terriers—far better than supine cats—should not have been tried among all the others, seems to us incomprehensible when their ability in this respect is so well known and so largely utilised elsewhere. Is the Post Office to resign in hopeless despair the letters and deeds of the public to rats? Will the number of missing letters and deeds increase? And will people uncharitably begin to suspect that there may also be two-legged rats concerned in this mysterious disappearance of correspondence? The excuse of being unable to put down rats is simply absurd.

A gentleman recently writing from High Wycombe, the principal home of Lord Carrington, to a friend in Sydney, says—"I quite expect Lord Carrington (who now spells his title with an additional r,) will make a good and popular Governor. He has not that overbearing love of power that—had, but is affable and genial, and moreover, has fair business faculties. I hope he will prove well adapted to the post. His wife is very charming, so very affable and courteous, a good specimen of the perfect lady,—very domestic, and free from foolish pride. They have three sweet children—all girls."

* CORRESPONDENCE *

MR. JACKSON ON THE SUNDAY QUESTION.

To the Editor of the Church of England Record.

SIR,—My attention has been drawn to a paragraph in your last week's number which contains the following sentence:—

"Mr. Jackson considers . . . that the Lord's Day of the Christian is a mere institution of the Church, upon the same footing we suppose, as Saints Days or Christmas Day."

I have to trouble you with an extract from my lecture on the "Sunday Question," which lecture was printed verbatim in the *Telegraph* of August 24th.

" . . . neither is there anything to shew that Sunday is regarded merely as one of many festivals and holy days, which were appointed, gradually upon the sole authority of the Church. The Church of England does not maintain—except to a very limited extent, the ecclesiastical theory. It does seem that the Church of England regards the Sunday as the Lord's day, as a permanent institution of divine origin."

I have to request that you will in your next number and with the same prominence—withdraw the sentence which I have quoted, as it contains a statement which is distinctly contrary to the facts.

I remain, Sir,

Yours faithfully,

H. L. JACKSON.

St. James' Parsonage, 9th September, 1885.

[We have much pleasure in inserting the above letter, and are glad to know that Mr. Jackson did not misrepresent the Church's position in reference to the "Sunday Question" in the manner stated in our last issue.—ED.]

THE CHURCH SOCIETY'S CONFERENCE.

To the Editor of the Church of England Record.

SIR,—A few reflections from a country member upon the late Conference may not be unacceptable to some of your readers who were unable to be present.

Some thought the meeting large, others small, and the Primate was satisfied with the number; those who thought it large were I presume persons who practically know the difficulty of getting a quorum to attend Vestry meetings.

The first day's discussion was very discursive. Past, Present and Future being considerably mixed; the idea of limiting the speakers time prevented many a grievous infliction.

The Dean's paper and Mr. Selwyn Smith's speech were very interesting as to the history and original intentions of the Society.

The interval from 6.15 to 7.15 was also a subject of great interest; there was no restricting here in the upstairs room, and the ladies who so kindly furnished the repast must, even if fatigued, have been highly gratified at our evident appreciation of their good provision.

The evening session I consider somewhat misty. Canon King read a very nice paper which however did not appear to me to dive sufficiently into futurity; there were many speakers, but I think the tenor of the Bishop's closing remarks was that not much grain had been gleaned from the field.

The second day, to me most interesting, Sustentation and Endowment came on for discussion. Mr. W. J. Foster after an elaborate apology read a really good paper which to me and other uninitiated people threw a good light upon the subject. Judge Wilkinson's remarks, on the first day, though not reported, were to the effect that both Sustentation and Endowment might be well taken up by the Church Society, but worked under separate headings and distinct from the general fund. To these may be added a very sound and practical observation from Mr. Jaques, that many wealthy people when making their wills, would leave sums of money to Diocesan Endowment when they did not care to leave anything to the general fund subject to distribution by the Committee. I think a sustentation fund if taken vigorously in hand, something after the manner of the Presbyterians would be a great comfort to our clergy. The cloak of receiving stipend through our Church Society as at present existing is so very thin; the same anxiety exists as to its collection and after all it has to be made up generally by pew rents and offertory which should legitimately be devoted to Church and Parsonage repairs &c.

If some of our talented churchmen will formulate a good plan for raising a sustentation fund, I for one shall be happy to support it with a fair measure of liberality. The present humiliating mode of raising stipend in many of the country parishes is very distressing to sensitive clergymen.

Endowment was dealt with by Mr. James Plummer who desires to introduce as an auxiliary what I suppose to be a somewhat novel feature, a life insurance system: which would if properly carried out bring in a good deal of money.

The Rev. J. D. Langley's idea of buying a block of land and subdividing it for sale, savours too much of risk, because it is said we have already marked and sold enough allotments to locate all the families of the United Kingdom of Great Britain and Ireland,

and although many fortunes have been made by this kind of speculation in the past, I should be sorry to think that our Diocesan endowment rested upon any such chimerical foundation. One hundred and fifty pounds per acre might be paid for say 100 acres of land half a mile from some railway station, and it would perhaps appear to be a great bargain, but a slight disturbance of the political horizon of Europe would check our colonial borrowing power and perhaps reduce the said land to its intrinsic value, some four or five pounds per acre.

The winding up of the conference with a discussion of auxiliaries and how to work them is a very important subject, and it might be a good plan to offer a twenty guinea prize for an essay upon it, meanwhile however the most powerful auxiliary I can think of is that every central and fairly peopled parish of three or four years standing should raise all the money it possibly can to pay to the general fund and draw nothing from it: how vastly would such a determination tend to carry out the objects originally intended by this valuable organisation.

Bishop Barker's Church of England Building Loan Fund, which I believe consists of about £8000 and which had he lived would no doubt have reached £20,000 is really an honourable standing memorial of our late Bishop, its main object strange to say appears to be lost sight of i.e., it was intended to strengthen the Church Society by relieving it of the necessity of granting money to churches and parsonages in the great centres of population.

The above Mr. Editor is a cursory view of my reflections after returning home; taken as a whole the conference was a success; it is very pleasant to meet an assembly of earnest faces all intent, though perhaps through somewhat different channels, upon the solidity and welfare of our church.

I remain, Your obedient servant,

W. B. CAMPBELL.

THOUGHTS ON CEREMONIES.

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

SIR,—Do not modern ceremonies and processions withdraw from the holiness and wisdom due to God, the looking upwards, the worship in spirit and truth? Is the heart thus led to worship most favourably the Lord Jesus as Supreme Ruler and Guide? Do not gaudy vestments with oratorical actions attract towards the young priest instead of leading to admire the robes of pure white with the accompanying humble demeanour, which portrays the tender heart of Josiah, with the unostentatious living in accordance with the found book of the law? Did he court the spirit which led Solomon to undermine his wisdom, and try to serve both God and Mammon? I nowhere read that pomp and varieties are especial subjects of attraction with our all merciful High Priest, rather the meek and lowly spirit. Which in the long run will show the best fruit? I fear Nehushtan as with the serpent of brass will lead the rising generation to think too much of their deeds to the neglect of a closer communion with God, to underrate thoughts of the inner life. Elijah was taught not by the thunders but in accordance with our life long example of Jesus, the still small voice. Let apathetic people be thoroughly taught as to their incumbent principles, then duty will lead us individually to serve God according to the dictates of conscience, to credit the dictation of our Bible. 'I and my Father are one' so that we may gain access, with propitiation and peace, to the throne of grace and receive the blessing this remembrance of Him who, while living did break the bread and distributed the wine, as a memorial service of His approaching sacrifice, we receiving the same as a perpetual remembrance that He came not to call the righteous but sinners.

Yours, &c., J. T. H.

The following has been related as to the early life of the late Earl Cairns:—Thenceforward he attended regularly at his chambers from ten to four daily, and allowed nothing to interfere with these hours, although for a long time he received no work to do. One summer's day some friends had arranged a water party for Saturday afternoon, quite expecting that as it was Saturday he would not mind leaving chambers early to join them. He was very sorry to lose the pleasure, but having made it his rule not to leave chambers till four o'clock, nothing could induce him to break it. His friends tried to laugh him out of his resolution, and ridiculed the idea of his staying in when he had no work to do, and when, moreover, as they urged, there was no possible chance of work as it was Saturday afternoon. He was not, however, to be turned from his purpose, and therefore remained at chambers. At a few minutes to four, a gentleman representing a large and important firm in the City, called to request him to do some work for them, their own counsel having left chambers as it was Saturday. Mr. Cairns did the work with much courtesy and promptness, and showed an ability that fairly astonished the gentleman, and from that time all the work of his house of business was placed in Mr. Cairns' hands. Other houses followed suit, and before long nearly all the leading houses in the City had put their legal concerns into his hands; and thus his name became known, and his fortune was made.

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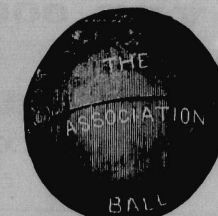
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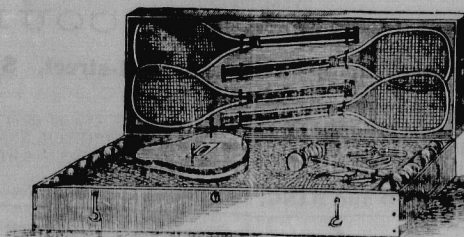
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YOUNG MEN'S CHRISTIAN ASSOCIATION.

The following is the address delivered by the Primate at the
dedicatory service of the Y.M.C. Association's new buildings:—

"There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." This passage described the whole essence of Christian unity in terms which united all the glow of prophecy to the clearest precision of a creed. He would say a few words that afternoon—first on Christian unity in itself, and next on the degree in which the members of the Young Men's Christian Association might work together to further that unity. And first he would speak on what he might call the invisible and spiritual unity which bound all Christians together. St. Paul spoke first, as it appeared to him, in the text quoted, on the grounds of that unity—"One Spirit, one Lord and Father of us all." The apostle next spoke of the Lord's appointed means of calling men in the corporate life of the Church into the enjoyment of Christian unity—the one baptism. St. Paul then went on to describe those tempers which were at once the conditions and the effects of Christian unity—"the one hope of our calling, the one faith," and, as was understood from the previous verse, "the one bond of peace," or charity. Now, what were the grounds of Christian unity? A communion with the one Spirit and participation with the one Lord, both bearing upon the sonship of the one God, who was our Father in heaven. All who had communion with the one Spirit—the Holy Spirit of God—and knowledge of the one Saviour, and rested by faith on the double grace of His atonement and sanctification, all who grew up as children by adoption of the one Father, and claimed their sonship in Jesus Christ, all these rested upon the divine, imperishable, eternal grounds of the Christian unity, in which, as St. Paul said, in his epistle to the Colossians, the individual life of every Christian is hid with Christ in God, and, as was taught in the text, the whole body of Christians have really one body and one Spirit, the one Lord, who is the one God and Father of us all. Here, under all the division, under all the varieties of faith, was the ultimate eternal rock of Christian unity. Until the souls of men were separated from the one Spirit, until we ceased to acknowledge and rest upon the one Lord, until we had unlearned that prayer which was the prayer of humanity, and yet especially the Christian's prayer, to "Our Father which art in heaven," we must all have, thank God, in the imperishable and eternal ground of unity—the unity which depended not on man, but on God. The apostle went on in this same passage to speak of the appointed means by which men of all ages have been brought into unity with the Lord—the one baptism in the name of the Father and of the Son and of the Holy Ghost. Men might differ as to what the baptism signified, they might vary through all the vicissitudes of thought about it, but it was what it was as Christ himself ordained it, and there was hardly any sect of those who called themselves Christians who had not here obeyed the commandment of our Lord Jesus Christ, and by the one faith, professed at the one baptism, in the one Lord and Saviour brought men into this Christian unity and made them members of a visible Church of Christ, and so members one of another. But besides the Divine grounds of unity, and besides the appointed means of entering into the unity of God of which the apostle spoke, there was something, of course, on the side of man. Man was no mere instrument. God must be, a fellow-worker with God. St. Paul spoke of those spirits and dispositions which in their germ were the conditions, and in their full perfection were the effects, of living in Christian unity, and first he spoke of the "one hope of our calling." He spoke of it in connection with the one faith which laid hold on conformity to the image of Christ which was incapable of imperfection, or of being broken by death. And therefore the apostle spoke of that which belonged, thank God, to them all—the "one hope of our calling." What was that hope? It was simply that perfection of conformity to the image of God up to which we must be continually growing. In spite of all that might seem dim and obscure, was not this one hope of our calling perfectly clear? There were many things which divided us on earth. But stand by a Christian's deathbed, it mattered not to what denomination he belonged, and there they would feel the power of that "one hope of our calling," which is founded, not on our merits, but on the all-sufficient and universal merit of our Lord Jesus Christ. But St. Paul went on from the one hope of our calling to speak of the one faith which laid hold on communion with God in the Lord Jesus Christ; and here, for the first time, we begin to see that there were certain blemishes, certain defects in our Christian unity. The sight which the Christian Church presented nowadays was widely different to that which it presented in the apostolic days. Probably it would have been beyond the conception of any early Christian not gifted with apostolic inspiration. The Churches were separated in some respects by defects—they confessed it with sorrow, with shame. But at the same time let not the defects obscure from

their minds the enormous preponderance of that unity in the faith which, thank God, they possessed. He had found, as a minister of Christ, that when he had been preaching, and preaching without the slightest reserve, on any of the great festivals of their Christian Church, on the incarnation at Christmas, on the manifestation of our Lord Jesus Christ in word and power on the Epiphany, on the atonement on Good Friday, on the Resurrection on Easter Day, on the ascension to the right hand of glory at the great Ascension festival, on the gift of Pentecost, on Whit Sunday, and then on the ultimate mysteries of the Godhead on Trinity Sunday, he could have preached the very same words with scarcely an alteration in nine-tenths, he had almost said ninety-nine hundredths, of all places devoted to Christian worship. And again, when they looked at the actual creed of Christendom as it was contained in that simple and venerable document which had grown up from an immemorial antiquity—the Apostle's Creed—they saw that on the great articles of faith, belief in the Father, Son, and Holy Ghost, great masses of Christians in the East and West were still one, and where they differed it was rather on that subsidiary article which dealt with the Church and the application of the creeds to the salvation of the Christian soul that they had to trace the source of those great divisions which had distracted Christianity. He was bold to say they too little esteemed the great importance of unity even in respect to the one faith, which, in spite of all our follies, we still possessed; and for that possession they must offer up their profound and heartfelt thanks before the throne of God, who had overruled even their own follies and sins from breaking up the majestic unity of the one faith. But they read not only of the "one hope of our calling," and the one faith, but of the one bond of peace—charity. This brought him to the one thing which really married their Christian unity—the one thing against which every Christian had to strive. The one thing wanted was that bond of peace, of Christian intercourse, of Christian mutual understanding, and of Christian love, from want of which they were playing into the hands of sin and unbelief and delaying the victorious advance of His kingdom over all nations, and language, and tongues. So far he had spoken of the inner spiritual unity. And now to touch a subject of great delicacy and of great difficulty. What should he say of the breaches of the external Christian unity in the Church of Christ? He was not one of those who ever made light of these things. He thought they should recognise these breaches of unity as great disasters against which they had to strive, and with regard to which they had to pray that God in His own good time would heal them, and bring the great body of Christians together as worshippers of one faith. Was it quite impossible in these critical days, when Christian faith was face to face with systems of thought that actually denied the very possibility of the knowledge of the existence of the living God; which actually taught us to believe that we were the creatures of three score years and ten, and they were to pass away, absorbed into he knew not what, as if we never had been at all; systems which denied or questioned even those fundamental laws of Christian morality which he had thought were the imperishable treasures of modern civilisation—was it impossible that these Christian bodies, which were separated by no irreconcilable differences, was it impossible that they should strive and pray for some comprehension, for something that might bring them back again and make them one body outwardly, as they ought to be, one in heart and spirit. It was not for him on that platform to shadow out, even in outline, any comprehensive scheme to restore the unity which had been lost, but he could not look at the chief of the Christian bodies here—with perhaps one great exception—without perceiving that in some cases those principles for the assertion of which they originally succeeded had been now universally recognised, and that the division remained when the cause had passed away. It was enough for him that afternoon to suggest how greatly the experience, even of this young colony, had shown that these religious divisions were a gain to the unbeliever, a source of perplexity to enquirers, and a deep sorrow to the Christians of all denominations. If he were asked what he would advise them to do, he would venture to say, "We are divided unhappily into various Christian churches; let every church rejoice not in the failure, but in the well-being of others." He had no idea that they would ever bring about a unity by ignoring the real points of the difference, or by meeting in a kind of hazy atmosphere of sentimentality, without a solid ground on which to base their feet. While they were what they were, let every church have the courage of its own opinions; and while they did so, was it too much to ask that the various Christian churches should let one another alone? He did not say that it was possible for a church to flourish and have vital power without drawing men to itself, without in fact proselytising; but he thought the various churches should seek their proselytes, not from one another, but from the enormous mass who unhappily were outside of churches, and who had no conception of faith in Christ, or of a knowledge of spiritual life. It was not necessary to go a stone's throw to see how many there were who would not go to the church, and whom the church had to go out and seek, who would impart a fresh influence, as it were, to the kingdom of the Master, and

who should be offered simply and solely at the footstool of Christ. There was one marvellous uniting power in common work, and surely there were many things in which they might all well unite together. There was a crusade going on, thank God, against the gigantic evil of drunkenness, and the still more gigantic evil of impurity. Surely here all Christian churches might stand shoulder to shoulder as brothers and learn to know and love one another by helping each other in this common war. Were they not called to a crusade against that negative Godliness, that spirit of self-indulgence, and that contentment in unbelief or suspension of opinion upon things which would no more wait than would life or death? On the platform of their recently-instituted Christian Evidence Society no distinction was made as to the sections of the Christian Church to which the witnesses belonged. There was a large amount of common work to be done, and the more they did, whether through organisations of their own or through other and more independent organisations, the more they would learn to be drawn together and come to know the doctrine and person of our Lord Jesus Christ. It seemed to him that any minister of Christ would wish an organisation such as that of the Young Men's Christian Association God-speed, not only for the sake of the common Christian work which would be met with within its walls, but because it might draw together more and more those who might otherwise be strangers to one another, thus forwarding the cause of Christian unity. He sincerely hoped that the association would contribute in some degree to the realisation of that thorough Christian unity for which as yet they could only hope and pray.

This address was followed by an eloquent speech by the Rev. Dr. Steel.

TEMPERANCE.

THE REVISED OLD TESTAMENT AND TEMPERANCE.

By the Rev. J. W. HORSLEY, M.A., H.M. Prison, Clerkenwell.

As with the Revised version of the New Testament, so with that of the Old Testament; those who are interested in certain lines of thought, or practice based on, or consonant with, the principles of Holy Writ, eagerly scan the volume which contains the latest results of scholarship and criticism, to see if any new readings of familiar texts make their shields stouter or the missiles of their opponents more blunted. Here one may be sure of impartiality, and that translators bear in mind the text rather than commentators or prejudices. So when, on May 17th, 1881, the Revised New Testament was issued from the press, it was found that one or two passages often used in the discussion of Temperance appeared in a new form. For example, "Let your moderation be known unto all men" (Phil. iv. 5) became "Let your forbearance be known unto all men," and the wind was largely taken out of the sails of those who had pelted Total Abstinents in the elastic name of moderation with little forbearance. So 1 Tim. v. 23 was found to be rendered, "Be no longer a drinker of water," thus showing more plainly than in the Old Version that a medicinal use of wine was recommended, *pro hac vice*, to one who had been an habitual water drinker, and, as such, trained and elevated to the episcopate and given an important charge by St. Paul.

When, then, we come to a translation of an aggregation of books or writings, in which thirteen different Hebrew or Greek words have all been confused under the single word "wine," we may well hope to find that some explanatory attributes have been added, or that in some way English readers are made aware of the undoubted fact that the many names arise from the variety of the beverages that cannot without obvious danger be confused or considered practically identical, even if we are not in a position clearly to discriminate between that which always entailed a curse in its use and that on which a blessing was under certain conditions pronounced. We must regret that this has not been done. The American Old Testament Revision Company, indeed, suggest that *tirosk* (as in Genesis xxvii. 28) shall uniformly be translated "new wine," and thus distinguished from the more common *yayin*, or wine; but their suggestion was not adopted. Or let us take a rarer word (it only occurs in five places)—*ahis*, which literally denotes that which is trodden out, i.e., grape-juice. The Old Version translated by "spiced wine," "new wine" (twice), and "sweet wine" (twice). The New Version has made no difference in Canticles viii. 2, but in the other places has adopted "sweet wine" as the right translation, twice coinciding with, and twice correcting, the older version. Obviously this is not strict uniformity, and it may well be maintained that this is one of the cases in which the word wine might have disappeared with advantage. The distinction indeed between "wine" and "strong drink" (more literally "saccharine drink") is, of course, preserved, as in Leviticus x. 9, where all priests, during all the period of their sacred ministrations, are bidden to be Abstinents, to which St. Jerome refers in his letter to Nepotian, when he says, "The Apostle condemns, and the old law forbids, wine-bibbing priests; those who serve at the altar may not drink wine and *sicera*."

Again, in Nehem. xiii. 12, we find *tirosk* translated "wine," as if it were the same as *yayin*, which is not the case, and this is a correction on the Authorised Version, which had "new wine" here, which the revisers now appropriate as the translation of *ahis*.

We may rote, however, with satisfaction, that some recognition of the fact that there were many uses of the fruit of the vine apart from its fermented form is afforded by the disappearance of the words "flagon of wine" in favour of "cake of raisin," in 2 Sam. vi. 19, and the other places in which the word *ashlahah* appears. It is to be hoped that many an argument for the Biblical sanction supposed to be given to "jollity," and "generosity," in the provision of wine which was based on the gift of "to every man and woman a flagon of wine," will be silenced now, and men will rather observe what Scriptural precedent there was for the recommendation by Sir W. Gull (based on his personal experience) of raisins instead of sherry in the time of fatigue.

The alterations in the words of the Psalms which are of interest in the present connection are but the following: in Psalm lx. 3, for "wine of astonishment," we read the more expressive term, "wine of staggering;" and in Psalm lxxv. 8, "the wine foameth" is substituted for "the wine is red."

In the familiar passage at the beginning of Prov. xx., for "strong drink is raging," we read "strong drink is a brawler;" and for "whoso is deceived thereby," "whoso erreth thereby" is found, the guilt being placed more directly upon the shoulders of him who, as experience shows, is but too ready to plead the force of subtle and external temptation for what is really the self-caused lust of his own heart. Also, in the well-known description of the effects and symptoms of intoxication in Prov. xxiii., for "who hath babbling" we read "who hath complaining," as a more accurate translation, and "when it goeth down smoothly," for "when it moveth itself aright." In Canticles ii. 5, for "stay me with flagons," is read "stay me with raisins"—one of the supports of the idea that wine is nutrient being thereby removed. In Isaiah v. 11., the malediction on toper who drink early and late is made more descriptive by the substitution of "tarry late into the night, till wine inflame them," being put in the place of "continue until night be." From Lamentations iv. 7, we find that the well-known sermon of Archbishop Farrar should have a letter changed in its title, and be on the vow of the Nazirite.

In Habakkuk ii. 15, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him," becomes "Woe unto him that giveth his neighbour drink, that addeth thy venom thereto," or, in the margin, "poorest thy fury thereto." But why, we may add, is the same word (*ahamah*) translated differently in Hosea vii. 6, where "the Princes have made him sick with bottles of wine" becomes "the heat of wine," the alternative version of Tyndale, who, however, in all other places translates the word as poison (e.g., Psalm lviii. 4), though St. Jerome's version has *gel*, or poison; and Montanus, *venenum* or poison. Surely popular ignorance and superstition would have been all the better for the evidence that the Bible gave no contradictory voice to that of science as to the real nature of that which gives to intoxicating or poisoning liquors their characteristic, and to most their chief attractiveness.

These seem all the changes in texts that are of especial interest in the discussion of Temperance, and it will probably be, therefore, seen from a line of special enquiry, as well as from a general survey, that the Old Testament Revisers have been more conservative than their brethren of the New Testament Company, and may, perhaps, be considered even too rigidly observant of that which was laid down for their guidance by the Revision Committee of Convocation—that they should introduce as few alterations as possible.—C. E. T. *Chronicle*.

* REVIEW *

THE WORLD'S MARTYRS, by Charles Arthur Kelly, M.A., Oxon.
THE INDIAN MUTINY AND OTHER POEMS, by the same.

SYRACUSE, by the same.

PERICLES, by the same.

The first of these works, the 2nd edition (1868) of which lies before us, saw the light many years ago; the last work has only appeared last year. They are not "popular" poems in the ordinary meaning of the word, unless we except the second named above. Especially the two last-named poems appeal to a highly cultured class of readers, who are always few—a class so thoroughly imbued with the literatures of ancient Greece and Rome, that they can understand and appreciate the language and references of a thorough classical scholar. In reading the pages of our author both Homer is evident, and a minute scholarly acquaintance with the daily life of ancient Greece and its history. They are perfect intellectual treats to the classical scholar and the student of ancient classical history, but for that very reason they can by no means be considered popular.

It is not however as intellectual treats for scholars that Charles Arthur Kelly's poems come before us for our notice in these columns, though that should suffice to obtain commendation for them in a high class journal. He is not only classical and cultured. Unlike some other poets who have merely tasted of Greek literature or perchance dipped into lempriere, our author, as well befits an Oxonian, is pure and chaste as the driven snow; and of how many poets can that be said?

There is not a single line of his which may not be read by the purest minded Christian youth or maiden. Highly elegant as are Tennyson's constructions—and philosophical as he is in parts—his pages cannot show purer English, better structure,

more musical rhythm, more faultless metre, chaster ideas, or higher philosophy. Cultured and scholarly, chaste and pure, Christian and heroic in moral; withal neither mystically unmeaning, nor immoderately long; we consider it a duty incumbent on us to specially notice these works here. Such notice, however, must necessarily be brief. There are four poems before us, and we cannot command the columnar space of the *London Times*, to expose their arguments and set forth their beauties in detail as we should wish to. It would indeed be a "labour of love."

The motto of the first-named of the works—*The World's Martyrs*—is the following couplet from Longfellow's *Golden Legend*—

"Faith alone can interpret life, and the heart that aches and bleeds with the stigma
Of pain, alone bears the likeness of Christ, and can comprehend its dark enigma."

The spirit of this motto, we may observe, is carried out in all the poems however dealing with Nicias or Pericles. In this the first work, the poet takes us under the guidance of angels to view in their present abode the "high heroic" spirits of the world martyred by that world. Among these we find names appertaining to every clime and age—like of ancient Greece and Rome, as of modern Italy, France, and England. The following stanza taken from this poem will show its style and diction:—

"Yes, they have passed into the golden age,
Far from this weary world in peace they lie,
And who are we should grasp their heritage
Of thoughts that may not die?"

Passing over the volume of the Indian Mutiny poems, we observe that both *Syracuse* and *Pericles* are also heroic in sentiment and mournful. Written in simple metres, their beauty consists in the culture and poetic sentiment they evidence. Whether in the lines and trenches before Syracuse, or with Nicias in his lonely tent, or in the streets of Athens, the poet carries his cultured readers, who can appreciate poetry, with him into a very Grecian Muse's temple. Take, for instance, the following few lines from *Syracuse*:—

"Spurning her shattered sceptre
The vassal islands rise,
Stern Lacedæmon, hot for war,
Spurs on her proud allies.
Far o'er the Asian sea-board
The boding thunders roll,
And rouse in Susa's stately halls
The slumbering Despot's soul."

"There is no house in Athens
That doth not mourn her dead.
• • • • •

"The sorrowing City heaved and shook
With tumult and unrest,
From homestead, court, and temple,
The murmuring people prest.
And east from Céræneus
A mighty concourse flowed,
And thro' the thundering Agora
Surged from the Sacred Road."

Or the following lines from *Pericles*:—

"This morn Piræus' mariners
Are flocking from the Bay,
Achæna's sturdy burghers
Troop city-wards to-day."

"Press in from rugged Parnes
The dwellers of the North,
And temple-crowned Eleusis
Hath sent her votaries forth."

"Past groves of green Colonus,
The nightingale's abode."
• • • • •

"Ours are the storied mound and wave,
The fame-crowned cliff sublime,
The snowy heights Pentelicon
Hymettus murmuring thyme."

"For life beat high and strong, as heavens
The sunlit ocean-swell,
Bright from the cradle and the toy,
Unto the 'Friend, farewell!'"
• • • • •

"So Sminium's snowy fane defies
The billow and the blast."

* Here the note says:—"A common inscription on Greek tombstones."

We have not been able to do more than indicate these poems. As we observed before, they are only for the cultured Christian reader, not for the untalented, or the jejune trifler. As such, and as models of English and of poetry—perfect in their kind—we commend them to our readers. We may further be permitted to express a hope that a volume of these classical poems—some more being added and all contained in a single volume—may come to be incorporated into the studies of colleges and universities and form part of a liberal education.

In concluding, let us state that it is true that "poets are born—not made"; and yet most poets that we know have to subsist on their poetical efforts, and are often mere hacks. In Charles Arthur Kelly, however, we have one of Her Majesty's learned judges with an income of several thousands a year. He has not, thus, to write to order of a publisher, or a patron—even if that patron be one of the Royal Family,—nor for the bare means of his subsistence. His Muse, therefore, scholarly, elegant, pure, Christian, high and heroic, has this further advantage—that he is unshackled and perfectly free. We may refer to these Poems separately hereafter.

ENGLISH + MAIL.

(From our own Correspondent.)

It seems that we are to be spared the horrors of a dis-establishment war at the impending general election. At least so says the Dean of Manchester an ardent Radical, a friend of Mr. Gladstone and no doubt deep in the counsels of the party. He condescends to say that the Church has gained a respite of five or six years: still as befits a Dean he reproaches the idea of Dis-establishment. The fact is that to make it a Liberal cry it would divide the party—party not principle carries the day. When it becomes clear that Dis-establishment will be a popular cry, then will Liberals take it up as a convenient party weapon and despise the outcries of Radical Deans, who may find a career open to them on the benches of a Reformed Electoral House of Peers. In the meantime of course individuals will take up the question, and the Liberation Society be busy spreading its false statements and illegitimate issues. One of its allies, the Financial Reform Almanac, a child of John Bright's, and under the patronage of five members of the late Government, was brought before the House of Lords by Lord Stanley of Alderley, and convicted of atrocious misstatements and *suppression veri*; the only object of which could be as Mr. Goschen had said to poison the relation between classes. The object of the F.R.A. was to prove the statement of John Bright, that "the state service was nothing but a gigantic system of outdoor relief for members of the aristocracy." To do this every relation by marriage or otherwise of any aristocratic house was credited to that family. The sums were chiefly Army and Navy pay: in regard to which every one knows that no other class could be formed to do the work so cheaply and so well, bringing as they do large private incomes into the services. Besides this the amounts were incorrectly stated, often doubling their true value. But enough of these unhappy attempts to bring in radical notions on a wave of bad blood.—It is a relief to turn to such a man as Lord Iddesleigh, in honour of whom members of Parliament Conservative as well as Liberals are meeting to present a testimonial as a mark of personal regard and respect to the high character which he maintained in all his parliamentary life. All regret the party necessities in obedience to which he retired to the gilded chamber, which acquires fresh prestige from his presence. The importance which the Conservative Government attaches to Foreign affairs is evident from the fact that the Prime Minister, almost for the first time in modern politics, holds the office of Foreign Affairs: thus placing him in a position somewhat analogous to that of Bismarck, Gortschakoff, Giers and other Imperial Chancellors. Probably it will lend additional strength to the hands of the British Minister.

You will no doubt have been compelled to know something of the revelations of immorality in London which have caused widespread indignation and disgust throughout the country. There is in Parliament a bill making it criminal to abduct or seduce girls under a certain age. The publishers of the *Pall Mall Gazette* under pretext of facilitating the passage of this bill issued a series of sensational articles full of the vilest details of immorality; and when the ordinary news vendors refused to circulate the paper, hired hundreds of men and boys to cry them through the streets. So far the Government have refused to take any steps to put down the sale, although appealed to in Parliament every day. The anxious part of it is, that a number of good people Mrs. Booth, Mrs. Josephine Butler, Lord Mount Temple and others met and passed a vote of thanks to the Editor of the *Pall Mall Gazette* for this exposure: and yet more strange, Cardinal Manning, the Archbishop of Canterbury, and the Bishop of London, and some others formed themselves into a private commission to enquire into the facts. For this extraordinary proceeding they have been severely dealt with: and certainly English Churchmen cannot look with content on the solemn

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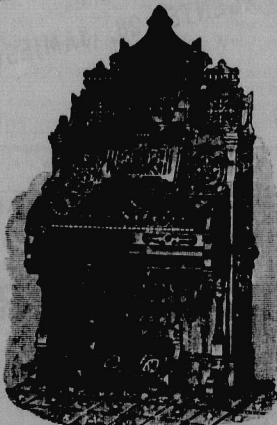
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OFFERTORIES.

Gordon	...	0	18	4
Gordon at Hornsby	...	1	0	1
St. Mary's Balmmain	...	10	9	6
St. Saviour's, Redfern	...	4	1	10
St. Andrew's Cathedral	...	8	8	7
St. Stephen's, North Willoughby	...	3	0	0
St. Stephen's at Narremburn	...	1	12	3
Pymont	...	4	18	0
Christ Church, Enmore	...	15	2	7
Wollongong	...	6	9	1
Ulladulla	...	2	17	9
St. John's, Balmmain	...	4	15	6
Kangaroo Valley at Wattamatta	...	0	17	0

AUXILIARIES.

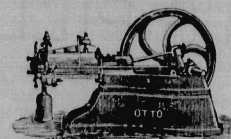
St. Barnabas	...	20	0	0
St. Mary's, Balmmain	...	33	13	6
Randwick	...	3	5	0
St. Mark's, Darling Point	...	8	12	0
Enfield	...	2	7	0
St. Peter's, Woolloomooloo	...	13	1	0
Ashfield	...	3	19	6
Bowral	...	8	2	6
St. Matthias, Paddington	...	7	0	0
Waverley	...	18	16	0
St. Paul's, Burwood	...	9	9	6
Hunter's Hill	...	4	13	0

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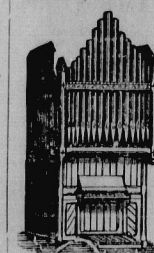
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THE

Church of England Record.

VOL. VI.—No. 91.

SYDNEY, FRIDAY, OCTOBER 2, 1885.

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BISHOPS FOR AUSTRALIA.

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

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

THE MILK QUESTION.

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

ROME OR AUSTRALIA.

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

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