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THE
Church of England Record.

VOL. V.—No. 82.

SYDNEY, FRIDAY, MAY 15, 1885.

6d. PER COPY or 7s. 6d. per annum in advance.

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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.

DEATH.

COOKE.—On April 28th, at Devenport, Auckland, New Zealand, Anne Stormer, the beloved wife of Corbett William Cooke and Mother of J. B. Stormer, Sydney, in her 66th year.

THE CHRISTIAN EVIDENCE SOCIETY.

We are glad to find by an advertisement in the daily papers that this Society has now entered upon the first part of the proposed course of action. A series of Lectures to be delivered during the present season has been commenced by the delivery of the first by the Primate, the subject being, "Christian Evidence and Christian Faith." The design of this course of lectures we take to be first the establishment of Truth, and secondly the confutation of Error. And in order to establish Truth, to show the grounds upon which it rests, and the conclusive evidence by which it is supported. When these are fully declared, the confutation of error becomes easy; and yet not unnecessary. Because many minds, from the circumstances in which they have been placed, have been pre-occupied with error, and have embraced fallacies which need to be refuted by solid reasoning.

The subjects which are announced to be dealt with in the proposed lectures, if well handled, will tend to both these ends. And we doubt not that they will be so handled, looking at the lecturers by whom the task has been undertaken. It should be the object of the course to enlighten and to educate the public mind, to lead men to investigate and discover the strength by which Christianity is supported, and the firm foundations upon which it is laid; the weakness and hollowness of unbelief in its varied forms, and its utter want of power to satisfy the cravings of the human heart. On these points the public mind has great need of instruction and enlightenment. One of the

main causes of the prevalent unbelief is ignorance of the truth. Men have risen up in unusual numbers, possessed of a virulent dislike to Christianity, who have never looked at it with candid minds, and are incapable of forming a right judgment of it. In some instances they deny its fundamental truths, in others they distort, and in others dilate and explain them away. This has been done with such boldness and pertinacity, and we may add effrontery, that many have been led to believe the lies which are thus propagated. And so it has come about that, to a large extent, the real truth is unknown, and doubt and scepticism have taken its place.

But it will be found by those who look beneath the surface that in the large majority of cases those who speak against the Bible and the grand system of Divine Revelation which it contains have never read and studied it with a view to understand its character and its contents. They generally seize upon particular facts which are recorded in it without taking into account the surrounding circumstances or the condition of the times and people in which they occurred, and, putting their own interpretation upon them, erect them into grounds of objection.

Or they find mysterious and inexplicable truths revealed for our belief, and because they cannot bring them down to the level of their own reason, they reject them altogether.

Or they imagine that they find contradictions, where a more careful examination and comparison would show them that no such contradictions exist. Such causes as these in very many instances lie at the foundation of the common infidelity. And the cure for it would seem to be the removal of ignorance about the Bible, its character, contents and Divine authority. Such a course of instruction may not be expected to have much weight with those who are confirmed infidels; but with the young and those who are merely vacillating between truth and error, through the false glamour which has been thrown around the latter, will probably be influenced for good thereby.

At any rate, it is a duty which the Church owes to mankind to proclaim not only the Truth, of which she is both witness and keeper, but also the incontrovertible arguments by which her faith is shown to be Divine. We cannot feel ourselves at liberty, if we are Christians, to allow falsehood to be propagated, and blasphemies to be uttered, and base and immoral principles to be inculcated in the community, without bearing witness against them and exposing their hollowness and soul-destructive character. And we, therefore, rejoice both in the existence of Christian Evidence Society and the valuable services which it is calculated to render to society. We trust that it will have the warm support and sympathy of all the friends of the Gospel of Christ.

SIR HENRY PARKES' LECTURE.

Sir Henry Parkes may well be congratulated on the pleasant treat given to the people of Parramatta in his lecture on Great Men with whom he had enjoyed the privilege of friendly intercourse. One likes to learn something of the home life of authors whose books have instructed us or brightened our lives with song or story, and to hear of the unofficial sayings or doings of men who are guiding the destinies of nations in the senate or the camp. And in no other way can this information come to us with such charming effect as from the lips of one who has had the high privilege of entering the circle where the great lights shine, in the sweet pure atmosphere of English home life, and can come forth and without offensive egotism invite less favoured folk to share the exquisite enjoyment of intercourse with men, simply great and good.

It is surely a contribution towards the education of this young community when the veil is drawn aside, not rudely, but with appreciative delicacy, and we are permitted to see our heroes of renown in their private life. And when it is noted how grandly pure, and true, and gentle, how rich in moral virtues are those strong, brave leaders in thought and action whose names are household words throughout the civilised world, some impulses for good must be stirred, and admiration be quickened into following their splendid example. There are amongst us feather-brained talkers who would divorce the "living intellect" from the "living conscience." In the effort they strangle both, or at least hinder the growth of their riper fruits. The men of whom Sir Henry discoursed so pleasantly illustrate the union of the two. Conscientiousness nourished by the truths of the Christian religion, cultivated by the study of the Scriptures, is a prominent characteristic of Gladstone and Bright, certainly; and if the distinct profession of religion be less strongly marked in some others of those named, still the fruit is there in the spotless purity and integrity of their lives. We are gratified to Sir Henry for his mention of Mr. Gladstone's anxious enquiry as to whether the young men of the country were disposed to take holy orders in the service of the Church. The answer is not given. Probably it was not so favorable as the great statesman would have desired. If he could address us, no doubt he would urge the earnest appeals of the Primate to the laity to give of their best to the service of the Church. When parents give their sons, or young men give themselves with all their culture, and energy and power to this high calling, they sacrifice the prospects of wealth and an old age of ease, but they are coming nearer to the character of the men that have made England great. May Gladstone's enquiry find a fuller affirmative reply before long.

We offer our thanks to the lecturer for introducing us in such a delightful manner to the men that are making history, and specially for showing us that these great leaders of men are as conspicuous for the virtues which spring from and adorn personal character as for the splendid gifts and high achievements which have made them famous. To us this was the chief charm of the lecture. While reading it we felt like one moving amongst people who insensibly won our reverence, and to whose conversation we would listen with lingering ear; and his is a poor spirit who can pass out from the presence of a great and pre-eminently good soul into the lower atmosphere of our smaller lives without some generous impulses towards imitative labour for the good of our fellows, and aspirations after the gentle and heroic life where goodness, truth and purity are

the guiding stars, leading, perhaps, to greatness, but never stooping to attain it by the sacrifice of religious principle, integrity or conscience.

* CHURCH NEWS. *

SYDNEY.

Dioecesan.

TRINITY SUNDAY.—We understand that the Bishop intends issuing a Pastoral Letter, to be read in the Churches throughout the diocese on the Sunday before Trinity Sunday, having reference to the usual appeal in aid of the Church Society. The Secretaries of the Church Society ask us to state that they will feel obliged by particulars of services and names of preachers being sent them as early as convenient, in order that they may appear in the Society's general advertisement.

THE CHURCH SOCIETY.—At the Committee meeting on the 4th inst.—the Lord Bishop in the chair—the following grants were made: (1) £50 per annum towards stipend of a curate for the parish of All Saints, Parramatta; (2) £5 to the parish of Wingecarribee towards arrears due to the Clergy Widows and Orphan Fund, conditionally on the £10 being raised in the parish during the year towards the same object; (3) £25 towards the enlargement of Christ Church, Gladsville; (4) £25 per annum increased stipend grant for curate at Marrickville; (5) £25 per annum towards salary of a catechist for the parish of Holy Trinity; (6) £75 towards the salary of a catechist for the parish of St. Bartholomew's, Pyrmont.

It was reported that Mr. E. H. Russell had been elected representative from St. Thomas' Balmain Auxiliary.

The following notices of motion were given:—

By The President:—

"That an application be made to Synod to make alterations in the objects and rules and regulations of the Society with a view to enlarging the scope of the Society's work or improving its administration."

By the Rev. T. Holme:—

"That a grant of £100 be made towards the debt on All Souls' Church, Leichhardt."

By the Organising Secretary:—

"To amend By-Law XI. so that Clause I. may read thus: 'No grant under ordinary circumstances shall be made towards buildings unless (1) At the time of projection, construction, extension or repair of buildings.'"

The following applications were referred to the Finance Committee:—(1) for a grant to carry on services at St. Matthias', Paddington; (2) for £100 per annum towards stipend of a clergyman at Redmyre; (3) for £25 towards debt on St. David's, Arncliffe; (4) £100 towards a church for the Chinese at Botany.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—The Right Rev. the Bishop of Sydney preached on religious education to a crowded congregation at St. Philip's Church, Sydney, on Sunday evening, 3rd instant. His Lordship having enlarged upon the necessity for religious education of the young, said that just in proportion to that zeal for education, those sacrifices for education, which were the glory of this rising community, the conflict of first principles must go on, and there must be a truceless war between those who would educate in the name of God and those who would educate in any lower name. This being the case, where lay the duty and the responsibility of giving education to the children, and of choosing the principle on which the education should be based? First and foremost, with the parent himself; but besides the duty of the parent there lay a duty upon the State, and every civilised State in these days had recognised the duty—certainly not least that colony in which our lot was cast. But, whatever the parent and the State might do, it was the duty of the Christian Church—and, thank God, that duty had been recognised in all ages—to educate the children whom God had committed to her charge as children of Christ and inheritors of the Kingdom in Heaven. The duty being divided between the parent, the State, and Church—or, as in these days of division, we must unhappily say, the Churches—how stood the Church of England in relation to it at the present day and under the laws of this colony? In a remarkable clause of the Education Act the State distinctly laid down that, while it would put aside, as it did, those points of what was called polemical or dogmatic theology on which Christians were divided, nevertheless in every school there should be general religious teaching; and, mark you, upon this ground—that it could not possibly be separated from secular teaching, and therefore, there was no education—even to fit men for this world—even to fit them for being members of an earthly kingdom—which ignored the power of religion over the soul and refused to recognise the voice of the Word of God. That was a remarkable utterance which stood plain and distinct upon our Statute-book. What was the meaning of it? It meant that in the Book of

Nature and in the Book of Humanity the teachers of the nation were to recognise the handwriting of God, and that in the Book of Holy Scripture, defaced as its page had been by our miserable religious divisions, nevertheless so far as might be it should teach the basis of scriptural truth, and leave the churches upon that basis each to erect its own superstructure. There were two ways in which the churches might undertake the education of the rising generation of the people. They could have their own schools, under such regulation and inspection as the State chose, and besides their own schools, the State freely opened to them the door of every Public school in the country, and under some most reasonable regulations allowed them to enter in and gather their own children—some 50,000 or 65,000, if he remembered rightly, in the Public schools at the present moment—and all the other children whose parents allowed them to come, and there in their own religious teaching to complete what he might call the teaching from the third book—the Book of Holy Scripture—as the Church had received it, as the Church had interpreted it from the first centuries of Christianity. It was to enable them to undertake this work that the religious instruction committee under the Synod was working, and it was to help in that great work that he appealed for support. The funds at the disposal of the committee had been more than doubled compared with what they were twelve months ago; but he was bound to say that if they were to do the work properly the funds ought to be doubled once more; instead of some £800 or £900 a year the committee ought to have at least £1,500 for the expenditure on that all important work. At the conclusion of the sermon, a collection was made in response to his Lordship's appeal.

FAREWELL TO THE RIGHT REV. DR. HALE.—The Right Rev. Dr. Hale, ex-Bishop of Brisbane, who departed for England by the R.M.S. Thames on Sunday, 2nd instant, was presented with a farewell address at the Church Society's House on the 30th ult. There was a large attendance, and apologies for non-attendance and expressing sympathy with the movement were received from the Very Rev. (the Dean, Rev. Canon Gunther, Revs. T. B. Tress, S. Fox, B. W. Young, J. D. Langley, Mr. Chas. Cowper (the sheriff) and Mr. C. H. Humphrey. The Primate presided, and expressed regret at Bishop Hale's departure, whose earnestness in the work of the Church had been very marked. They all felt that Bishop Hale had done right in giving up work at his advanced age, and in seeking the repose of a quiet English parish. Mr. Robert Atkins, official secretary of the diocese, then read the following address, which had been prepared and handsomely illuminated by Mr. George Ralph:—"To the Right Rev. Mathew Blagden Hale, D.D., late Lord Bishop of Brisbane, Right Rev. and Dear Sir,—We, your fellow churchmen in the diocese of Sydney, cannot allow you to leave the Australian shores, after so long a period of faithful and devoted service, without expressing to you in some degree the deep feeling of respect and affection which has been kindled in the hearts of us all by your earnest and effective discharge of the duties of your sacred office, by the simplicity and kindness of your personal character, and by your example of high Christian life. In this diocese, moreover, we remember with special gratitude your wise and kindly action as a senior bishop of the Church of England in Australia and Tasmania during the vacancy of the metropolitan see. It is with sincere regret that we now bid you farewell, and we are sure that your heart will still be with us in the arduous work for God laid upon us in this growing community. We earnestly hope that you may long enjoy, under God's blessing, the comparative repose which you are now seeking in the old country, while yet we know that you will never cease to labour in the service of the Master to your utmost strength, till it shall please Him to call you to His eternal rest. We are, reverend and dear sir, your faithful brethren in Christ." (Here follow the signatures of the Primate and a large number of others.) Dr. Hale, in reply, said:—"My dear Lord Primate, and my dear brethren and friends,—It is impossible for me to describe to you in words how highly I appreciate this kindness on your part in meeting me here to-day to present me with this address, and to say farewell to me on the eve of my departure from Australia. As regards all the kind things which you say of me, I thankfully accept them, not because I feel that I deserve them, but because they are evidence of that good will and warm feeling towards me which prompt you to put the most favourable construction upon all my words and deeds. I am very grateful for your allusion to my official intercourse with this diocese. The fact that I have had the privilege of such official intercourse stands by itself as an incident in my career. To have held, for however short a time, the position which I have held in this metropolitan city, has been the great honour of my life. The proceedings of 1883, which, through the kind assistance of the archbishops and certain bishops in England, resulted in the election of Bishop Barry to be Bishop of Sydney, Metropolitan and Primate, will never be forgotten. His advent to Australia will ever take rank amongst the most important events in the history of the dioceses of Australia and Tasmania. When you say that my heart will ever be with you in the arduous work which God has laid upon you in this country, you say what is indeed true. Everything in the

social and political position, and I may add in the geographical position, of the Australian colonies seems plainly to indicate that God mercifully intends these colonies to play hereafter a conspicuous part amongst the nations of the earth. God grant that your efforts, and the efforts of all others likeminded with you throughout these colonies, may, by His help and blessing, succeed in so leavening the minds of the present and future inhabitants of the land, that they may secure the honour which God intends for them, and prove themselves worthy to retain it to the end of time.

Parochial.

ST. THOMAS', BALMAIN.—The first annual meeting of the St. Thomas' Balmain Auxiliary to the Church Society was held in St. Thomas' schoolroom, Balmain West, on the 30th ultimo. The Rev. E. D. Madgwick presided. This auxiliary was established about the middle of last year, and the treasurer's statement showed that the total amount of collections for the year 1884 was £55 18s. 9d. The Revs. S. S. Tovey, F. B. Boyce and J. Barnier addressed the meeting, and strongly advocated the claims of the society to the support of all members of the Church of England in the diocese. Mr. Edward H. Russell was appointed representative of the parish on the general committee of the society.

NORTH WILLOUGHBY.—At a vestry meeting at St. Stephen's on Tuesday, the 28th ultimo, it was proposed and unanimously resolved to form an auxiliary branch of the Church Society.

REDMYRE.—The Primate formally dedicated the new Church on Sunday, 3rd inst. His sermon was taken from the latter part of 1 James 21. The structure, which is merely a temporary one, is situated at the intersection of Vernon and Redmyre streets. A celebration of the Holy Communion was held at the close of the morning service. There were about forty communicants. We understand that a considerable sum is required in connection with the contemplated new building which is to be raised. In the evening the Rev. Charles Baber, rural dean, conducted the service.

BULL.—At the late Easter meeting, Messrs. H. S. Fry and Thos. Farrell were elected people's churchwardens, and Mr. James Crane nominated as clergyman's churchwarden for the ensuing year. The Report of the Warden for 1884-5 was a most satisfactory one. The year upon which we have entered promises to be, in the matter of finance, even more satisfactory. The Vestry hope, with the aid of the Church Loan Fund, to secure a most eligible site for a vicarage within a few weeks, and trust to a probable increase in our settled population, and the extension of the mining interest in our neighbourhood, to enable the churchwardens to proceed with the erection of a residence for the vicar. It, however, relies largely upon the liberality of churchmen in Illawarra and other parts of the diocese for a quickening impulse to the movement. At Clifton end of parish, church affairs are in a very healthy condition. Messrs. Draper, Welsh, and Geo. Lindsay were elected as wardens for Emmanuel Church. The chairman of meeting was able to announce that the balance of debt upon the church had been wiped out, and that the expenses in connection with the fine organ lately placed in the church had been defrayed by private subscription. As the great majority of those "birds of passage," the navvies (near Clifton) are Roman Catholics, the church has as yet received but little assistance from the railway section of our community. But at Bulgo there is a good sprinkling of churchmen. Mr. S. H. Orton is labouring amongst them, with the help of the incumbent. Sunday services are being arranged for, and it is hoped that some place of worship will ere long be erected between Stawell and the "24-mile peg"—the terminus of the section of the Illawarra Railway line to be opened in a few months.

ST. LUKE'S, BURWOOD.—A sale of work has just been held in the School of Arts, Burwood, to reduce the remaining debt, £917, on the church and school. The amount realised, after paying the expenses, was £385.

HOMEBUSH.—A concert was held in the mission room at Homebush on the evening of the 12th instant, to aid in reducing the debt. The room was very full. Mr. and Mrs. Henson, of the Homebush Station, and Miss Hector made all the arrangements. Canon Moreton presided.

NEWCASTLE.

ST. PAUL'S, WEST MAITLAND.—After some very animated discussion, it has been resolved to introduce the free and open system at this church. We thank our correspondent for his lengthy contribution, but the pressure on our limited space is too great to give more than the results of the meetings.

WALLSEND.—The Confirmation Service reported in our last issue as having taken place here was a mistake, it should have been Coorobong.

GOULBURN.

GUNDAGAL.—The Rev. J. R. Edwards, M.A., the new incumbent of St. John's Church, arrived on Wednesday, 29th ult.

RIVERINA.

On Thursday, 23rd April, Dr. Linton paid his first visit to Warrangesda. On the arrival of the train from Hay, the Bishop was met by the Rev. J. B. Gribble, who drove him in his buggy to the Mission, on reaching which the aboriginal children, headed by a pretty banner, inscribed with the one word "Welcome," came forth in procession to welcome the Bishop to their home.

During the afternoon an inspection was made of the various buildings, &c., the Bishop expressing the greatest satisfaction at the manifest improvement in the social and moral condition of the aborigines. His Lordship seemed to take special delight in the cricketing skill displayed by the blackfellows, he, himself, having been a great lover of the manly game in old England.

In the evening special service was held. The Rev. J. B. Gribble read the prayers, and the Bishop preached the sermon, which was based on the 28th and following verses of the XI of St. Matthew. The sermon was a spiritual treat to those who had the pleasure of listening to it. The congregation quite filled the Mission Church; not only were the blacks present in great force, but white settlers from near and far availed themselves of the opportunity of seeing and hearing the first Bishop of Riverina. The singing of the black choir, conducted by Mr. Carpenter, Government teacher on the Mission, called forth the wonder and admiration of the white visitors. During the proceedings an address of welcome from the residents of Darlington Point and neighbourhood was read by J. L. Bennett, Esq., local postmaster. An engrossed copy of the address is to be prepared and sent to his Lordship.

On Friday morning the Bishop administered the Holy Communion, and delivered a suitable address to the aborigines, which was listened to with the greatest attention.

It is Dr. Linton's intention to pay regular visits to this important institution, which is directly connected with the work of his new diocese.

By this, Dr. Linton's first visit to Darlington Point, he has won golden opinions from all those with whom he was brought into contact.

It is the Bishop's intention to increase the clergy staff at Hay, so that the outlying districts, such as Toganmain, Gunbar, &c., may receive regular ministrations of the Gospel.

Mr. Gribble has been authorised by the Bishop to conduct Divine service at Jerilderie and Urana at an early date, due notice of which will be given.

BATHURST.

Mrs. Marsden, sen., died at her residence, Avonbank, Bathurst, last Sunday night, after a somewhat short illness. The deceased was the daughter of the late Samuel Marsden, whose name is associated with the early history of Australia. She was the relict of Mr. Thomas Marsden, a merchant of Sydney in the old days, and mother of Bishop Marsden. She was 76 years old, having been born in Hull, England, in the year 1809. She came to this colony in her childhood, and after her marriage she went to England. When the Bishop was only seventeen years of age he became a student at Trinity College, Oxford, where eventually he took holy orders, and was appointed vicar of Bengeworth, Worcestershire, and 16 years ago he returned as Bishop of this diocese, bringing his mother and family with him. Since then the deceased has been an active assistant of her son in church work, a good contributor to its funds, and a generous dispenser of gifts to the poor, by whom she will be sadly missed. Her life was one of Christian benevolence, and her death will be mourned by a large circle of friends among all classes.

ADELAIDE.

At the meeting of the Synod on the 7th instant, the Bishop brought forward the question of Bible reading in State schools. He proposed that the Government should be asked to allow religious teaching of a permissive character; that the School Board be elective not nominee; and that they should decide as to whether religious education should be given, thus taking the responsibility off the shoulders of the Government. The Synod endorsed the proposals, and a committee was appointed to lay them before the Government. Religious teaching was advocated on the same basis as that of the London School Board.

BRISBANE.

The Bishop of Brisbane, Dr. Webber, will be consecrated on June 11th, by the Archbishop of Canterbury.

NORTHERN QUEENSLAND.

HUGHENDEN.—The foundation block of the new church at Hughenden, laid on April 5, was an event of special interest to the town and diocese. It registers an advance in church extension into our "far west" which inspires gratitude and gladness

in the heart of every loyal churchman. Hitherto the coast has enjoyed almost a monopoly of attention. The Western country has been sparsely populated, and required ministrations of a missionary and moveable kind. The Rev. T. W. Ramm deserves great praise for conducting his pioneer work so successfully, and at the same time developing his centre of church operations at Hughenden. Hughenden is the capital of our Western squatterdom. It is a rapidly rising town. The railway is nearing it, and lifting it into importance. The offertory amounted to £14 1s. 8d.

DIOCESAN CONFERENCE.—The Bishop has issued notice to the clergy, and through them to the diocese, that the Diocesan Conference, determined upon by our last Synod, will be held at Charters Towers, and that its meetings will commence on July 1. The success will depend upon hearty co-operation among clergy and laity in suggesting and discussing subjects of common interest. As specimen subjects the Bishop has suggested:—"Church Services, and how to improve them and adapt them to local conditions"; "Church Music and Choir Management"; "The Cathedral and its Attainable Uses"; "Candidates for Holy Orders, and Means for obtaining Colonial-born Ministry"; "Religious Instruction and Confirmation Classes."—*Monthly Record*.

CHARTERS TOWERS.—The Bishop of Ballarat preached in the Church of England on Friday night, 1st instant, to a not very numerous audience, but this was no doubt owing to the shortness of notice given to the public. His Lordship took his text from the 18th chapter of St. Matthew, 44 and 46 verses.

NEW ZEALAND.

THE BISHOP.—His Lordship the Bishop of Waiapu is still away from Napier. We have had no communication with him of late, but believe that he is at Tauranga.

ST. ANDREW'S, NAPIER.—An exceedingly well-arranged collection of art exhibits and curiosities was on view at St. Andrew's Hall during the last ten days of the month of April. The proceeds are to be devoted to the fund for extinguishing the debt upon the building.

MEANER.—We hear with deep regret that Miss Lansdowne, who has taken the greatest active interest in the Sunday-school here, is about to leave the colony. It is only right to add that Miss Lansdowne will carry with her not only the love of her Sunday-school scholars, but the deep respect of all who knew her in the parish. Many prayers for her future welfare will follow her wherever she may go.

ST. MATTHEW'S, HASTINGS.—Some little time back a suggestion came from the teachers of the Sunday School to raise a sum of £200 for the purchase of the present church, which is an unconsecrated building, to be made over as a Sunday School-room, as soon as the new church was built. This suggestion took definite form in a work meeting which met twice a week. Little by little the store of articles for sale grew in the busy hands of the helpers. The day for the sale was discussed, appeals for assistance in work were made to those who for many reasons were not able to attend the work meeting, but who had skilful fingers and willing hearts. The project grew as it was worked at, and so the little venture grew to proportions much larger than were originally contemplated, and eventuated in a sale of two days, on the 11th and 18th of April, which realised the very satisfactory amount of over £100. The proposal to build a new church has again taken a prominent position, and strong efforts are being made for beginning the work early in the coming spring. The sale of work and bazaar had for its object the furtherance of this proposal. The success attending that undertaking proves sufficiently how very much the sympathies of the people are enlisted in the cause, and is a guarantee that any further help will be forthcoming should it be needed.

ST. LUKE'S, HAVELOCK.—We hear that it is in contemplation to remove the present plain square sashes from the north side of the nave, and to substitute latticed frames filled with tinted cathedral glass. Such a change would not only add considerably to the beauty of the interior, but would also be of practical utility in softening the keen rays of our New Zealand sun, and so keeping the church much cooler in the summer. It would be well if the fact were more commonly borne in mind, that every true improvement in our churches must also have a practical gain thereto.—*The Church Herald*.

CHINESE MISSION.

Our readers who are interested in the work of Mr. Soo Hoo Ten among the Chinese in Sydney, will be pleased to know that a tender has been accepted for the erection of a Chinese church at Botany. This Church will accommodate about two hundred persons, and is to cost £650. It will be in the midst of a large Chinese population, and will, we trust, prove a great source of blessing.

→NOTES:ON:PASSING:EVENTS:←

THE "horsey" folk of South Australia are very irate with the law-makers of that colony, because they have interfered with the malpractices of the turf by wholesome laws enacted against the swindling which has become inseparable from the Racecourse. We heartily congratulate our neighbours upon this effort to grapple with an evil which is pressing upon the life of three young communities, and which is working so disastrously upon our young men. The record of lives blighted through gambling is becoming larger every day.

THE action of the racing men of South Australia confirms the opinion which we, and many others, have long entertained, that the charm of the turf was not the sport of horseracing but the gain of betting. Betting has in that colony been regulated by law, and much that has been resorted to by Bookmakers has been suppressed, consequently the cry is raised that horseracing cannot be pursued, and the South Australian Turf Club has been forced to hold its Meeting at Flemington, where, it would seem the vices of the turf are allowed, and there is scope for the operations of the "fraternity." This is by no means complimentary to the moral condition of Victoria.

WE scarcely know whether to rejoice or lament over the prospects of peace. If an honourable and permanent peace could be secured we should be glad indeed and in our joy thousands in every part of the world, who shudder at the thought of war, would participate. But if the sword is merely to be suspended for a time, and Russia is to be allowed to indulge in encroachments which she will prepare to maintain in the future, we would rather see the sword unsheathed at once and the struggle which seems, sooner or later to threaten us, inevitably decided without delay. We have no fear of old England. She fights for right—and God will always bless the right.

THE question which is now addressed by friend to friend or token of kindly interest is "When did you wash last?" Our readers will at once appreciate the kindness involved in such a query. We are in a sorry plight, and unless the rain descends in sufficient quantities to fill the dams at Botany, there is nothing before us but a water famine. Surely the Government should recognise this, and instead of hoping for some unforeseen escape from the difficulty take active measures to meet the emergency when it does arise.

WE are greatly pleased at the success of the Model Lodging House. We have had opportunities of judging of the benefit conferred upon many who have no homes but this institution. But it does not always happen that those things which have been designed for the good of others, pay. Very often we find that they languish either from bad management, or want of support. In the case of the Model Lodging House there has neither been want of support nor bad management. Consequently the company have during the past year reaped a profit from their venture. We hope that this success may lead to the extension of the system, and that our capitalists may invest some of their spare money in raising homes for the accommodation of persons in the city who do not need a home for themselves.

THE Nestorian Christians of Kurkestan and Persia have been for years past the victims of cruel and bitter persecution. They have been subjected to the severest treatment. Not a few have sacrificed their lives, large numbers have lost all that they possessed and have been reduced to a most deplorable condition. A Presbyter of the Church has on more occasions than one sought pecuniary aid for this distressed people. He is now in Sydney seeking contributions from those who sympathize with him and them in their trial. Australia has never been backward in affording assistance to any who truly needed help, and we feel quite sure that Mr. Hormizd will not appeal in vain. The cause is a deserving one and we commend it to our fellow-churchmen in the Diocese.

THE Christian Evidence Society is entering upon its work with earnestness and vigour. It has arranged a course of Lectures upon subjects which must prove both interesting and profitable. We must also congratulate the Committee upon the Lecturers who have been entrusted with the subjects. Unfortunately there are so few doubtless who want to be enlightened. The majority prefer to remain in darkness. They hate the light and will not come to the light lest their deeds should be reprov'd. However, if unbelievers will not be set right, the whole Church will gain by the delivery of such a course of Lectures, and the faith of God's people will be greatly strengthened.

AS an evidence of how circumspect public men should be in their official utterances, we might instance the speech of the Acting Colonial Secretary last January, in Maitland, and which was, after the lapse of a few weeks, commented upon in a favourable and even eulogistic manner in the Government organ in Berlin. Had Mr. Dalley, for the sake of gaining a little empty applause, metaphorically dealt Germany some insulting kicks with regard to her Pacific colonisation schemes, the strain which at one time was painfully apparent between London and Berlin, might easily have been intensified. The voices of leading men penetrate far beyond the walls of the audience chamber in these days, and it would be well if at times they bore this in mind.

VOLUNTEERING has grown into a fever. Everybody volunteers. At the same time, gratifying to our self-love, as the fact may be, great discrimination should be manifested in the choice of the abundant raw material. Doubtless the police are as fine a body, both in physique and training, as could well be found. Could we spare them, however, for anything short of actual necessity? The lawless—and we are not deficient in that class—would be as dangerous almost as the Russians, if the salutary influence of the trooper was withdrawn, or deputed to a special and untrained constabulary. We have no intention of disparaging the movement, but if carried out to an extreme there is great danger of the reaction tending to throw a certain amount of ridicule on future movements.

IF the intercolonial telegram published in an evening paper a short time ago be correct, we think the authorities in Adelaide have exceeded their rights in a manner dangerously bordering upon the despotic. The police, we are told, were asked to volunteer for service if required, and out of about 150 men, all but four *did* volunteer. The four who refused—it may be from private and very cogent reasons, we know not—were publicly disgraced. So the telegram in question asserts, and in the identical terms we have italicised. Evidently there is no compulsion in Adelaide—only you must. Such high-handed proceedings on the part of officious officialdom should not escape censure. There is not the slightest necessity for anyone to lose his head over the scare. The various Governments will find more than sufficient ready to step forward without such unEnglish tactics as these.

IT was gratifying to find such a large and attentive audience at the Annual Meeting of the Sydney City Mission, on Tuesday evening last. A few items from the most interesting summary of the year's labours, will show how great a work the Mission is doing beneath the surface, as it were, of our crowded slum-life—27,781 visits and calls were made, 2,784 sick persons visited, 10,006 read and prayed with, 1,448 persons induced to take our temperance pledge, etc. It is much to be regretted that the finances are not in a more flourishing condition. The work is a necessary one. To those who of themselves will not come under religious influence, we must carry the Truth. The injunction is unmistakable.

THE BISHOP BARKER MEMORIAL.

A public meeting of the friends of the late Bishop will be held on Monday afternoon next, to take into consideration the matter of the proposed memorial. Definite plans for the Chapter House have been adopted, and will be submitted to the meeting. We trust there will be a large attendance.

—* ORIGINAL + POETRY. *—

HYMNS ON THE CHRISTIAN LIFE.

No. III.

ON SELF-SURRENDER.

I would take Thy will, Lord Jesus,
I would take it as my own;
For I wish to serve, and love Thee,
To worship Thee alone.
Incline me, then, to rightness,
With stronger purpose true,
And grant me my desire,
The will to think and do.

I would seek Thy mind, Lord Jesus,
Which is not of the earth,
And fix my soul's affection
On things of heavenly birth.
Conform me to Thine image;
Its likeness true impart;
Then shall I know and love Thee,
With all my mind and heart.

I would grasp Thy strength, Lord Jesus,
The power which is in Thee,
Of the Father and the Spirit;
Bestow it, Lord, on me.
Then free from Satan's bondage,
As Thou canst make me free,
Ready for all Thy purpose,
Do what Thou wilt with me.

F. S. W.

Bath, October, 1884.

PRESENTATION TO THE REV. J. W. DEBENHAM.

On Saturday afternoon, 25th April, 1885, the Rev. J. W. Debenham, M.A., incumbent of St. Simon's and St. Jude's, Bowral, was presented by his parishioners with a double-seated Hampshire buggy, a set of harness and a horse, the latter being the generous gift of Mr. Henry Osborne. The presentation was made in the presence of about a dozen ladies and gentlemen who had specially interested themselves in the purchase of the buggy and harness, such purchase being made at the establishment of Mr. W. T. Angus, of Sydney, that gentleman, we believe, making a considerable deduction in the charge thereof in consideration of the object for which they were intended. Mr. C. Bennett was deputed to make the presentation, and, in doing so, read the following address:—

"Dear Friends,—I wrote to Mr. Debenham yesterday, asking him and his dear wife to be prepared to meet the churchwardens and a few friends at the parsonage to-day at 8 p.m., for the purpose of conferring with him in a body on church-work, visiting, &c.; and as every clergyman should visit his parishioners (Oxenden says in his work on the Pastoral Office, "The visiting of our people is scarcely less important than the preaching to them.") we have decided to meet here to-day, and by our action place him in a better position for the carrying out of so desirable an object. To do this we have arrived at the happy position of being the possessors of a horse, buggy and harness, together with appliances, &c.; and being in this position, we feel great delight at meeting here this afternoon to show our incumbent practically that we desire to help him in his parochial work. Before proceeding further, I feel it my duty to say that the idea was first suggested to me by Mr. and Mrs. Henry Osborne, who in the most prompt manner offered to give the horse if I would raise the means for the purchase of buggy, &c. This I at once consented to do, and with the kindly assistance of Mrs. E. G. Wood, Mrs. Rotton, and Mr. V. B. Riley, I have been enabled to accomplish the desired object. It was suggested that Mr. H. Osborne make the presentation, but in the event of his declining I was to perform the interesting ceremony. This I do with very great pleasure, and only hope that our incumbent, his wife and family may long be spared to enjoy all the comfort our present may afford; also that he will realize that our object in asking him to meet us this afternoon has brought forth abundantly, and placed him in a much better position for visiting his flock than he has occupied hitherto. I therefore have great pleasure, on behalf of the parishioners, in presenting to our incumbent this horse, buggy, harness, &c., as a token of affection for him and his. I may mention that the horse has been shod by Mr. Harvey free of charge. I will now ask the incumbent to step into the buggy."

Mr. Debenham, who was exceedingly affected and surprised, replied in a brief speech, heartily thanking the ladies and gentlemen who had thought so highly of him and his wife as to

make them the recipients of such a handsome present. He would ever think of their generous and spontaneous liberality with the kindest remembrance.

Immediately after the presentation Mr. E. G. Wood took Mr. and Mrs. Debenham for a drive in the buggy, which was in perfect readiness all the while the interesting ceremony above recorded was being gone through.

WAR is a terrible scourge, but not so great as intemperance. It is said 120,000 die annually in Great Britain from the effects of drink. The proportion here is equally large. It is probable a war with Russia would not be worse than the evils of drink in any single year. If we take any period of ten years, we shall see that while the sword has slain its thousands, king alcohol has slain his tens of thousands.

—* ENGLISH + MAIL. *—

MONUMENT TO BURNS.—A bust of Burns was on Saturday unveiled in Westminster Abbey. Lord Rosebery performed the ceremony, in the presence of a numerous gathering, in Poet's Corner, and brief addresses were delivered by his lordship and the Dean of Westminster. Dr Bradley observed that if all but 90 years had passed since Burns' death before this tardy homage was paid him, they might remember that for a century and a half the dust of Chaucer lay unmarked and unhonoured by any monument, that nearly as long a period went by before any record of Shakespeare found a place upon their walls, and that even Milton's name was more than two generations unnoticed, except for a passing reference in an inscription to a forgotten poet. But, in Burns' own well-known words,
Time the impression deeper makes,
As streams their channels deeper wear.

Burns had gained a hold on the heart and mind of his countrymen to which he hardly knew any parallel in the history of literature. His songs were sung to-day, let him say, by their brave countrymen on the banks of the Nile—

Where many dangers they must dare
Far from the bonny banks of Ayr.

For himself, let him say that, with all Burns' splendid gifts, his great qualities, his indisputable virtues, frailties, and faults, let them be content, in the words of a poet who was dear to him in his youth, and whose monument will lie not far from his own, let us be content to leave them

In the best abode
Where they alike, in trembling hope repose,
The bosom of their Father and their God.

WASHINGTON MONUMENT.—This monument, which has been thirty-six years in construction, was completed December 4th, 1884. As soon as the capstone was set the American flag was unfurled overhead and a salute of 21 guns was fired by the militia battery in the White House grounds. The sound of cheers also came up faintly from a crowd of spectators gathered around the base of the monument, while a number of invited guests on the 500-foot platform and in the interior of the monument at that level struck up the "Star-spangled Banner" and other patriotic songs. The flag over the monument floats from a flagstaff the top of which is exactly 600 feet from the ground, thus displaying the American colours at the greatest height of construction ever yet known in the world. A pyramid of pure aluminium, weighing 100 ounces, has been used as a terminal for a lightning-rod for the apex of the Washington Monument at Washington. It looks like burnished silver. A mass of the same size in copper would weigh 326 ounces. A more official inauguration was reserved for the anniversary of Washington's birthday.

ITALY AND THE VATICAN.—In reply to the congratulations of Cardinal Sacconi on the seventh anniversary of his enthronement the Pope (the *Daily News* says), among other things, said what follows:—"We are not alarmed by our daily cares and occupations, nor by the anger, insults and menaces we encounter, but we are alarmed when we see how in many kingdoms the Church is mistaken and her intentions misunderstood. In our present condition we are not in our own power, but in that of others, which state of things can only aggravate their enmity against us, and renew against our proper person the hostility of which many among our predecessors were victims. How can he who unjustly invaded the states of the church and took forcible possession of Rome, advancing to the very doors of this our dwelling-place, give us any security that this will not also be violated? Have not ferocious menaces been directed, on not very remote occasions, against our peaceful asylum?" Then mentioning the sentence against the Propaganda and the nomination of bishops, &c., the Pope added: "Is this a condition fit for the Pontificate? No; we may suffer it, but never accept or set our seal to it." In conclusion the Pope said that he counted on the work of the Sacred College.

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TAILORING HOUSE, 478, GEORGE STREET. Opposite the Markets.**THE ST. MARY'S LIVERPOOL PROSECUTION.**The following is the Bishop of Liverpool's reply to the lay memorial which was forwarded to his lordship last Friday:—
"The Palace, Liverpool, March 7, 1885.

"Dear Mr. Prescott,—I acknowledge receipt of the lay memorial you have sent me on the subject of the legal proceedings against the Rev. J. Bell Cox. You are doubtless aware that I have already received a similar memorial from about one-third of the clergy of the diocese of Liverpool, and that I have given it an answer which has appeared in all the newspapers in the district. You must also be aware that I informed the clergy who signed this memorial that it was not possible for me to stop the proposed suit, that it had been referred to the Provincial Court at York, and that the case had passed out of my hands.

"I might, of course, conclude my letter to you at this point, as I can add nothing to what I have already said. But my sense of respect for the opinion of lay churchmen, and my high esteem for the position occupied by those who have signed your memorial, induce me to say a few words in further explanation of my reasons for not prohibiting the proposed lawsuit, although I do so at the risk of repetition.

"Let me, then, say once more that I believe it has ever been a first principle of our country's Constitution that every British subject who has a complaint to make against any person, whether clerical or lay, has a right to bring his complaint before those who administer the laws of the country. Believing this, I could not see, and cannot see, that it was my duty to debar the complainant against the Rev. J. Bell Cox from the exercise of this right. I do not enter into the merits of the case. I only say that to interfere between a person who charges another with breaking the law and a court of justice is to take up a position which I decline to adopt. The law may be bad or good, but so long as it is the law I suppose every subject will admit that it ought to be respected.

"Let me add to this what I have already told the clerical memorialists—that I object strongly to what is commonly called 'the Episcopal veto.' I may remind you that I stated this objection most distinctly in my address to our diocesan conference in November, 1883. I consider that the 'veto' places a bishop in a most invidious and difficult position, exposes him to the charge of partiality or undue severity, and invests him with an arbitrary power which I do not think should be reposed in a bishop's hands. In this view of the 'veto' I am supported by the high authority of eight members of the late Royal Commission on Ecclesiastical Courts, including, among others, the Archbishop of York and Lord Chief Justice Coleridge. I commend the following words of the Lord Chief Justice to your special attention. They will be found in the reservations appended to the report of the Commission, p. 62. He says—
"I am very clearly of opinion that the active interference of the bishops to prevent the law of the land being enforced against those who have deliberately broken it is as indefensible in theory as, I must confess, it seems to me to be fast becoming intolerable in practice."

"I ask you to believe that I desire as much as any of yourselves to maintain peace and prevent strife and contention among churchmen. I cordially dislike all ecclesiastical lawsuits, although they may be sometimes necessary in default of any better system of church discipline. But I must remind you, as I have reminded the clerical memorialists, that in such cases as the one you have brought before me, if the peace of a diocese is in any sense disturbed by a lawsuit, the responsibility of such disturbance rests mainly, if not wholly, on those who give occasion for legal proceedings by persistent disobedience to the law, and by refusing to listen to the repeated friendly admonitions of their bishop.

"I write this letter with deep concern that we are unable to see the subject-matter before us in the same light. I have no doubt that the gentlemen who have signed the memorial have acted conscientiously and with the best intentions. I ask them in return to believe that in the course I have adopted I have adopted I have done the same.

"That Almighty God, by whose spirit the whole body of the Church is governed and sanctified, may give us a right judgment in all things, and heal the unhappy divisions of our Church, is my earnest prayer. To this prayer I will ask you to join.

"I remain, dear Mr. Prescott, yours faithfully,

"J. C. LIVERPOOL."

It is stated in the March number of the *Church Union Gazette*, the official organ of the English Church Union, that at a meeting of the Council of the Union, held in London, February 10, "letters were read from Rev. J. Bell Cox, incumbent of St. Margaret's, Princes-road, Liverpool, concerning a complaint which had been made to the Lord Bishop of Liverpool under the Church Discipline Act respecting the ritual at St. Margaret's, and stating that the Bishop appeared to think he should be obliged to allow the case to proceed unless Mr. Cox consented to conform to the decisions of the Judicial Committee of the Privy Council. The president was requested to reply that Mr. Cox might rely on the Council rendering him every assistance in their power."—*London Record*.**A VISIT TO NAKAPU.**

I think it may interest your readers to have a short account of a visit we made to Nakapu the other day in order to set up a memorial cross to Bishop Patteson.

We have been long trying to make friends, and I believe could easily have done so a few years ago, but circumstances stood in the way—and among other things we were always unlucky in our time of arriving—either it was so rough that we could not communicate, or else night was coming on and in the desire of our work we could not afford to keep the ship waiting till morning.

So we bided our time, and meanwhile Mr. Kaye got very well known at Santa Cruz, and people from Nakapu invited him there, and as he got to know more and more of the Santa Cruz language he was able to communicate with them.

Few, if any of the actors in the scene of September 20, 1871, are now alive—of the actual murderers, not one I believe. But one of the men is still there on whose account the Bishop was killed. He, with four others, was carried off to Fiji by a labour vessel, and I do not think it is generally known that they escaped in a boat, and, by some mysterious means, found their way home again. They are all wonderful navigators, and when on board the Southern Cross will tell you by the stars the direction in which their home lies; and thus, when they have been for days on board, Southern Cross beating to windward, which process produces the most erratic course that can be imagined. But think of the pluck (it may have been despair, as they were ill-treated) which led them to brave an unknown sea with a few coconuts as food—and then the skill which enabled them, when once they had struck the New Hebrides, to follow them boldly to the northward till they made the friendly island of Tikopia, whence they easily made their way over the 120 miles of sea which yet remained before they hit Vanikoro, the outermost of the Santa Cruz group proper.

Poor fellows, they brought dysentery with them, and all succumbed save this one man. But it was pleasant to think, as he worked with us most zealously in putting up the cross, that one of the men for whom Bishop Patteson was killed was there to assist in doing honour to his memory. Mr. Kaye had prepared the ground for us by a visit which he paid in the early part of the year, and he and I, with Mr. Plant, made a second visit later on, when we arranged to bring the cross on the third trip. We could have put it up then, but Mr. Mano Wadrokai, who was one of Bishop Patteson's earliest pupils, was so anxious to assist that I deferred it till he could come.

On Saturday, October 25th, we were off Nakapu, and Moto and some others came off. They were a little bit shy at first, but the sight of a pig, which we had brought down in honour of the occasion, cheered them, and we were soon rowing in together. Our engineer kindly went with me to manipulate sundry bolts and fastenings, and besides Mano, I had two of Bishop Patteson's old pupils. Alas! I could not have any of his old clergy, as Mr. Codrington is away, and Mr. Palmer and Mr. Bice were too busy to be spared.

I could not help being struck, as we rowed in, by the similarity of the scene with that which I had so often heard described.

The little island lies first as Miss Gonge describes it—nestling into its reef in the peculiar way these small reef islands do. The state of the tide, the time of day, all were the same.

But there was not the slightest occasion for anxiety this time. Moto was with us talking volubly, and standing up to guide the boat through the intricacies of the reef, and when we touched the beach twenty eager hands were ready to carry the cross up to the little plateau on which the house is built.

I am not quite sure whether the actual house remains in which the Bishop was killed. Mr. Kaye thinks not; but if the present is a new one, it is undoubtedly built on the sight of the old one, so that you stand actually on the spot where he fell. The house is still used as an ordinary club-house—*Ofidau* they call it; and when we arrived they had evidently prepared it for the occasion, as it was strewn with clean mats and made as tidy as might be.

Some day, perhaps, we may be able to build a school or church there; but I confess that I was glad that it should be as it was that day.

For I think it was as Bishop Patteson would have it. No man that ever lived would have shrunk more than he at any idea of canonization. To him death, even though a violent one, was never more than an end of duty to be expected at any time, and no whit more deserving of honour than that of any soldier or sailor who dies at his post. But the continuity of his work must ever have been before him as the main end of his endeavours and his hope.

And surely this was a very striking example of continuity, that there on the very spot where he fell another bishop should be sitting who had been drawn by his influence into the ministry. Surrounded by three of his old pupils, all engaged in the work of teaching; and that the people who had taken his life were now eagerly helping in setting up a cross which was to commemorate his love to them.

To be continued.

CANON ALLWOOD.

A meeting of parishioners and old parishioners of St. James', Sydney, was held at the Church Society's House, Phillip street, on Tuesday evening. There was a tolerably good attendance, and the meeting was presided over by Sir Alfred Stephen, Lieutenant-Governor of the colony. The object of the meeting was to arrange for the presentation of a testimonial and address to the Rev. Canon Allwood, upon his resignation of the incumbency of St. James' parish, after some 45 years of valuable service. The advertisement by which the meeting was convened having been read,

The Chairman said: As one of the oldest, if not the oldest, of Canon Allwood's friends in this colony, I have great pleasure in presiding over this meeting, assembled for the purpose of expressing the respect and affection which are felt for him, not by his late parishioners only, but by all in the community who have known him. Differing in age but a few months from him, with many topics common in interest to us both, and arriving each of us in New South Wales the same year, I have been from 1839 until now on happy terms of intimacy with Mr. Allwood, and I have never known a man better framed and moulded to win and retain esteem and love. Naturally retiring and diffident, and of a constitution obviously not robust, he has nevertheless on several occasions accepted positions of great prominence and labour, the duties of which I venture to say that he invariably discharged with zeal, industry, and scrupulous fidelity, not seldom at no small self-sacrifice. Of Canon Allwood's pastoral work, of his great learning, or his services to the Church, I am not privileged or qualified to speak. On these topics I am content to rely on the testimony of others who are thus competent, and of the many who, in want or in trouble, have been relieved or comforted by him. Such, ladies and gentlemen, is the gentleman and Christian minister in whose honour we meet to-night.

The Chairman then read several letters from prominent people unavoidably absent, including one from the Hon. W. B. Dalley and another from the Primate.

Mr. Richard Jones moved the following resolution:—"That this meeting of the friends of the Rev. Canon Allwood, and parishioners of St. James' Church, desires to express its regret that the Rev. Canon Allwood has felt himself constrained to resign the incumbency, which through so many successive years he held with honour to himself, and to the great benefit and edification of those to whom he ministered." It would be unfitting, after Canon Allwood's long connection with the parish, that he should be allowed to leave them without some recognition of his valuable services. St. James' had been very fortunate in so long being presided over by one of such high qualifications. The mission of Canon Allwood had been essentially one of peace, and he had rendered great services to the Church at large, as well as to the parish in particular.

Mr. W. E. Kemp seconded the resolution, and in doing so dwelt upon the private virtues of Canon Allwood, which endeared him to all who had the privilege of knowing him.

The resolution was carried unanimously and with cheering. Sir William Manning moved the second resolution:—"That this meeting feels called upon to place on record its sense of the valuable services rendered by the Rev. Canon Allwood to the community at large, and to the Church of England in this diocese in particular, and requests his acceptance of an address, with its accompanying presentation, as in some slight measure expressive of the esteem and goodwill in which he is held by his fellow colonists and fellow-churchmen." He had known Mr. Allwood for about 45 years, and had been associated with him in the Senate of the University for some 25 years. He had known that gentleman somewhat in his ministerial character, and also in private life, and nothing but a declaration of love and esteem could express his feelings towards Mr. Allwood. In all the time he had known him nothing had ever happened to alter his respect and esteem for him. Mr. Allwood was a man who in his own person made religion love, and he made every one who heard him feel love for the religion which he taught.

The Hon. F. M. Darley, M.L.C., seconded the resolution. He hoped the testimonial referred to in the resolution would be worthy of the occasion. Protestants were not in the habit of paying their clergymen too highly, and he trusted that they would present the rev. gentleman with something substantial and satisfactory.

Rev. Dr. Steel had much pleasure in supporting the resolution. Mr. T. A. Dibbs also supported the resolution.

The Hon. C. Campbell, M.L.C., having known Canon Allwood for about 45 years, desired to bear testimony to his worth. He reminded them that Canon Allwood had been the right-hand man of Bishop Broughton, and had always, both by his voice and his pen, advocated the claims of the Anglican branch of the Catholic Church.

The resolution was carried by acclamation, after which the address, as written, was unanimously adopted. A vote of thanks to the chairman closed the proceedings. It was stated that about £1200 had already been subscribed towards the testimonial.

NOTICES OF BOOKS.

LETTERS OF THE REV. J. B. MOZLEY, D. D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. Edited by his Sister. London: Rivingtons.

The letters of Dr. Mozley are valuable for two reasons: they unveil a life and they illustrate a history. The life of James Mozley was not an eventful one; he did not, like Livingstone, explore a continent, or, like Lord Lawrence, save an empire. From the grammar-school at Grantham he passed on to Oxford, where as undergraduate and graduate he resided for upwards of twenty-five years; thence he removed to Shoreham, and after a brief residence at Worcester returned to Oxford, on receiving from Mr. Gladstone the appointment of Regius Professor of Divinity. It were vain to look for exciting scenes in a life thus passed; and the Letters now published will not be found to minister to the modern appetite for the sensational. They were mostly written to the members of Dr. Mozley's own family, a family in which, the editor remarks, "letters were a great interest." Postage in those days was heavy; and it was a matter of conscience to fill the letter, to make it as full and interesting as time and circumstances would allow. But when James Mozley "took a pen in hand it was to think; whether the subject was persons or things." This it is which imparts peculiar value to his letters; they were written by a man who thought; by one who appears to have been always thinking, and thinking deeply. "It must be so difficult," wrote Dr. Fusey to him after his first seizure, "for your very active brain to be still; and your work is so unlike mine, of which so much is quite reading, whereas yours is all thinking, I suppose. I often think of those young days of yours, when you were in this house, and your brain seemed to me the most active I had ever seen." But the life of Dr. Mozley was not exclusively that of a student; he lived at Oxford on terms of close intimacy with the founders of the Tractarian movement, and took an active share in the early stages of that movement; he was in the course of life brought into contact with many whose names have become famous; and his turn for analysis of character often led him to portray by a few graphic touches the exact likeness of the man who was happy, or unhappy enough as the case might be, to come under his observation. Examples of this faculty are found throughout his letters.

Thus Lord Palmerston fares ill at his hands. "I heard him at the Literary Fund dinner. His speaking is a curious combination of perpetual hesitation, with a perfect type of the whole thing he is going to say in his head. His appearance has very little in it; one might take him for anybody, a respectable grocer or alderman got up in good evening dress. Lytton Bulwer is the quintessence of youthful glory and intellect, and his costume the quintessence of fashion, his manners superlative in their untroubled ease and condescendingness. It was the absolute perfection of a certain kind of article." Carlyle is "a very striking writer, full of a sort of grim humour—the grin—horribly a ghastly-smile kind of style."

Bishop Wilberforce is often alluded to. Thus: "He goes about talking against Newman and Pusey's views. He taunts his brothers with being ridden by Newman, and boasts of his own liberty. Free, however, as he is, he is by no means happy; on the contrary, thoroughly discontented with everything about him, and his own condition and circumstances in particular." Again: "This see-saw state must be a most difficult and agitating one to keep up, and he will require a bishopric for the benefit of his health before long, if for no other reason." Again: "I dined at the Bishop of Oxford's on Monday. There is less artificialness about him than I expected. A love of the humorous is a great leveller, and he can no more resist telling a good story, even though it a little compromises his dignity, than a dog can pass a tit-bone."

Dr. Mozley could appreciate humour in the versatile Bishop, for he possessed a large share of it himself. Witness his description of the Provost of Oriol during a contested election between Mr. Round and the present Premier. "The Provost has behaved very characteristically. He has been for once in his life fairly perplexed; and he has doubted and doubted again, and shifted, and crept into holes; as last vanished up some dark crevice, and nothing was seen but his tail. One thought one was to see no more of him, when, on one of the polling mornings, he suddenly emerged, like a rat out of a haystack, and voted for Round." And his sense of the humorous was evidently touched by a story he tells of a certain young lady's visit to Oxford. "The young lady, who had come to Pusey in such deep distress and religious perplexity, it seems was flouting about with young gentlemen a good deal of the time, shopping, going down the river, and amusing herself very pleasantly—dear, good Pusey all the time being full of pity and concern for her painful state of doubt and anxiety. . . . Pusey had ventured to suggest that she might dress a little more soberly, but had been answered by her sister, 'Would he have young ladies go about like nuns?'"

Dr. Mozley's Letters are thus not without their lighter shades; but their chief interest, we may even say their historical importance, consists in the light they throw upon the origin and early stages of the Tractarian movement, and the part which he himself bore in that movement.

An elder brother of Dr. Mozley had been elected to a Fellowship at Oriol, and this led James Mozley to enter that College in October, 1830. From the first he was brought into close connection with John Henry Newman, then Tutor of Oriol; and that intimacy continued until Newman joined the Church of Rome in October, 1845. The connection between the two men was further cemented by a double marriage. Two of Dr. Mozley's brothers married sisters of Mr. Newman. James Mozley was thus mixed up from the beginning with the movement party. He shared the counsels of its leaders. He wrote in an edited its periodicals. He sympathized with its principles and its aims. He was, as his sister-in-law wrote, "at the bottom of everything that was going on." And the problem which these letters help us to unravel is that involved in the fact, that a man of deep and earnest piety, with an intellect of the first order, should have been for a while wholly identified with the Tractarian School, and yet not only refused to follow its founders to Rome, but at a later period of his life largely modified his opinions upon certain important points of High Church theology. "I should describe our family politics," he writes in 1862, "as moderate High Church. I should describe myself under that term. . . . But though moderate High Church, we don't go along with the spirit that breathes in the controversial reviews of the High Church party; still less should we be disposed to turn a clergyman out of his living for holding what is admitted on all sides to have been openly held in the English Reformed Church, from the first moment of its existence to the present moment."

It was quite possible, therefore, to be identified with the earlier Tractarian movement, and yet to have no sympathy with the Church of Rome. This we understand to have been Dr. Mozley's position. But when, in 1841, Tract XC. was published, he felt himself unable to follow the defence of that tract put forth by his friends, and there appeared the first symptoms of divergence of opinion between him and Mr. Newman.

The secession of his former leader in October, 1845, filled him with deepest pain and grief. "I have got used to the idea," he writes, "in a way. But it is something like being used to being hanged." And later on he adds, "So now he has come to a point where I cannot follow him. . . . No one of course can prophesy the course of his own mind; but I feel at present that I could no more leave the English Church than fly. . . . One's spiritual home is a stormy and unsettled one; but still it is one's home. At least it is mine."

"No one of course can prophesy the course of his own mind." The course of Dr. Mozley's was certainly thenceforward not in the direction of Rome. In 1855 he wrote to his brother: "I find that after four years of reading. . . I have arrived at a change of opinion, more or less modified, on some points of High Church theology; but to a very decided one with respect to a particular doctrine which has been the theme of great dispute. . . . I mean the doctrine of Baptismal Regeneration. I now entertain no doubt of the substantial justice of the Gorham decision on this point." Dr. Mozley indeed regarded the Tractarian body as the one with which on the whole he then most sympathized, but with his altered opinions he felt himself no longer able to "retain an official or semi-official connection with it," and such connection at once ceased.

Our space does not allow of any lengthened examination of the inferences which are suggested by these facts. We can only glance at a few of them.

We have seen that Dr. Mozley was in no sense a member of the Evangelical party: he was a High Churchman, at one time we suppose a very High Churchman; and yet he was constrained to avow his conviction that the Gorham decision was a just one: in other words, that the Evangelical party were right in their contention, and that their position in the English Church was as logically defensible as that of any other body of men within its boundaries. The Evangelicals are of course prepared to carry the argument further than this, and to assert that they can trace a strictly lineal descent from the Reformers and from the Apostles. But it is something to be able to bring forward so powerful a witness as Dr. Mozley in vindication of the position they claim to occupy as honest and attached members of the English Church.

Nor this only. We find in Dr. Mozley's ultimate conclusions, and in the attitude which he took up as one by one his old friends drifted over to Rome, ample justification of the resistance offered by the Evangelicals from the very outset to the teaching of the Tractarian party. They saw plainly the logical issue of that movement; and hence their eager and earnest protest against it. In such protest Dr. Mozley ultimately joined, and we are thankful for testimony thus furnished; and all the more valuable perhaps as having had its origin, not in the power of sympathy, but in the force of truth.

Nor is this the only inference to be drawn from Dr. Mozley's Letters. Where thought is active, divergence of opinion cannot fail to manifest itself; but why need we "bite and devour one

another"? Now we claim Dr. Mozley as a moderator in the conflict of party warfare. Lord Macaulay says of the two great rival parties in English politics, that "the best specimens of both will be found not far from the common frontier. The extreme section of one class consists of bigoted dotards; the extreme section of the other consists of shallow and reckless empirics." In religion, as in politics, there will always be the disciples of authority on the one hand, and those of liberty and progress on the other; why may we not call what is good out of each school of thought? At all events, why may we not treat our opponents with courtesy and respect? If Dr. Mozley has left behind him a priceless legacy in the writings with which he has enriched the English Church, he has left us what is of still higher value—an example of patient thought, careful investigation, honest and fearless pursuit of truth, of calm and judicial temper, of large-hearted toleration—the imitation of which by all parties in the Church would go far to close up her divisions and to heal her wounds.

THE CHURCH MISSION.

The Mission Committee have decided to compile a special Hymn Book, for use during the Mission. The book will contain the following hymns, which are published with suggested tunes, in order that the choirs of churches may commence practicing without delay:—

Hymnal Companion, 19, 114, 125, 128, 133, 137, 138, 140, 142, 144, 145 (Aitken and Hymn Companion), 146 (Bristol, 181, and Sorrento), 149, 150, 151, 152, 153, 154 (Sankey), 155, 156, 157, 158 (Aitken, 116), 159 (Fides), 167, 252, 267, 270 (Stella), 275 (In Lichfield 128, with choros), 289, 302, 304, 311 (Mercer, 376, and Aitken, 59), 345, 383, 392 (Sankey and Hymnal Companion), 451, 462, 470, 499, 537.

Aitken, 2 (Sankey), 11, 17, 28, 40, 45, 66, 80, 82, 88, 89-136. Lichfield Missr. 52, 59 (Aitken, 156). Sankey, 124, 153, 193, 329, 391, 416 (Bristol, 114).

THE BISHOP ELECT OF LONDON ON GOD'S GOVERNMENT OF THE WORLD.

Bishop Temple, preaching at St. Andrew's, Plymouth, said—How hidden from most men's eyes were the real forces which moved the world! How hard it is for men, his lordship proceeded, to see what are the powers that are really working and guiding the whole course of history! They are plain to the eyes of the believer; and yet how possible it is, how common it is, to leave them out of sight, and to fix the thoughts upon what is present at the moment, and to suppose that what we see with our bodily eyes and in other passing events is a sufficient revelation of that which constitutes the history of man. Look at the sure way in which punishment of evil things which are permitted in a nation invariably returns upon that nation to work out the sure justice of the Almighty. Look at the history of any country, and see if you can find one where gross selfishness and injustice practiced by one part of that nation upon the other, and the inevitable consequence has been the ruin of the patriotism, and a country which has lost its patriotism is ruined. How little the Roman patrician of old believed he was sowing the seed of his country's ruin when he went forth to govern the provinces conquered, and there exercised the cruellest despotism the world has ever seen! How little the great Roman people, when they allowed their officers to govern in this way, foresaw that the lesson learned abroad would surely be brought back to be practised on themselves! How little, when they allowed this grievous iniquity, did they suppose that the iniquity within three generations would come back like curses to punish those who permitted it! And yet the lesson is there, to be seen by anyone who chooses to read. How little did the great kingdom of Spain believe that her colonies would be the ruin of all public spirit in herself, when she allowed her rulers to go forth and to treat the dependent nations in America as if they were mere slaves to be ground down at the will of any Spaniard that went forth! How little did they think that that was the sure way to leave Spain so low among the nations of Europe—Spain, that was once the terror and the chief authority in the whole civilised world. How easily we could multiply such instances as these—and I have taken instances that are patent, about which there cannot possibly be any mistake, simply in order to point out how we can trace in such cases, with a clearness which cannot be evaded, the eternal law of God's justice working in the world, though men recognise it not. But the fact is that all these are evidences of something that is deeper than themselves. Down deeper than we can fathom are the currents of national thought and feeling. Let any man take his part in the life of any nation, and he will be compelled to acknowledge that, whatever he may do or those who think with him may do, there is a powerful stream running which is not at the control of man and things, is ordered by a secret influence, owing its strength and its direction to powers which the Christian knows to be the powers of God, and which the unbeliever cannot account for—he cannot

see whence they come or whither they are going. But there is still left room for individual freedom, for the action of man's will. It has pleased God, as St. Paul says, to make man a fellow-worker with himself. It pleases Him to allow each man in his own sphere to do something towards impressing his own character upon all that is living and working in his own time, and as men live here on earth each is doing his part in this great work over which God presides, and he who sits on the throne of government in heaven itself allows everyone of us to take his share in working with Him, and in marrying or making, in hastening or retarding, the coming of His eternal kingdom. Generations come and go; men are moved here and there. In the providence of God they each in their turn do their part. We cannot tell exactly the part each man takes. We know that God guides and governs the whole, and that it is to Him that the stream owes its force, but we know that every single soul is charged by God Himself with the power of taking part in this great work, and when each man quits the scene of his labours, assuredly if in any degree he has thrown himself into the work of God, his work shall last for ever, because it has God's blessing within it, and if in any degree he is running counter to God, the day of judgment will show where the shortcoming has been.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

We draw the attention of our readers to the approaching anniversary of this Society. All who love the good cause of good morals, sobriety and church order ought to rally to the call of the Secretaries and by their presence and their offerings show their desire for the prosperity of the C.E.T.S. in New South Wales.

Sermons will be preached in several of the city churches on Sunday next, and the annual Festival Service will be held in the Cathedral on Monday evening, the 18th May, at 7:30 p.m., when the sermon will be preached by the Rev. G. North Ash, M.A.

The Annual General Meeting will be held in the Protestant Hall, Castlereagh-street, on Tuesday evening, the 19th May, at 7:30 p.m., at which the Most Rev. the Primate will preside.

St. PHILIP'S.—A largely attended meeting of the St. Philip's branch of the C.E.T.S. was held in the school-room on Monday evening, 11th instant. The Rev. W. A. Charlton presided, and interesting addresses were delivered by Mr. R. C. Luscombe, M.L.A., and the Rev. E. Crisford. This branch is steadily increasing in numbers and efficiency.

The usual monthly meeting of the adult branch was held on the 18th instant, in the schoolroom, the Rev. J. D. Langley in the chair. It was a good meeting, and the rev. Chairman took the occasion to interest the people in the Working Men's Club Reading Room and Coffee Room about to be started. The juvenile branch had a very successful meeting on the 27th ult. The Rev. W. A. Charlton occupied the chair, and in his address gave illustrations of the example set by children. Songs and recitations by some of the children were rendered with good effect.

St. JOHN'S, DARLINGHURST BRANCH.—On Monday, 4th instant, the above branch held their usual annual service and tea-meeting for the juveniles in the church and schoolhouse. There was a good muster of the branch. A short service was held in the church, the Rev. W. A. Charlton in an appropriate sermon exhorting the children to be true to their pledge. Then they were marched to the school-room, where tea was served, after which appropriate addresses were delivered by the Incumbent and Mr. Edward Stephen. Several songs and recitations were given by the children.

JAMBEROO.—This branch had a very pleasant and happy meeting. The Incumbent gave an address, and spoke hopefully of the work to be done in a hive when there are no drones but all busy bees. The Society numbers about fifty members.

CHERRINGONS.—A concert in connection with the C.E.T.S. was given in the School of Arts on Tuesday, 28th April. The attendance was very good, and the entertainment satisfactory to the audience. The proceeds are to go towards purchasing a new organ for the church.

LICENSED VICTUALLER'S PICNIC.

The publicans have had their annual merry making and a very good time of eating and drinking and dancing they made of it. But the cream of the whole was the speech of their President, Mr. Oliffe, M.L.A., and on it we venture some remarks. It puzzles us not a little to account for his discontent with the existing state of things. He asserts that the present Licensing Act works admirably for the

publicans. It has greatly improved their position generally and raised their social status. Yet he rallies his followers to wield the gleaming blade and help him to have it altered. Indeed it has worked too well for them and hence the apathy which he deploras. It has lessened competition and by so much has weakened the stimulus of self defence. Only by the efforts of Mr. Oliffe himself and a faithful few the core even of the Association has been preserved in which are the seeds of the life to spring forth by and bye. It is not for the publicans, but the suffering public that his heart is moved. The reforms for which he toils are entirely in the interests of the public. He is not grateful for the Sunday closing and the rest it brings to the publican since it can only be enjoyed at the expense of the poor people who thirst for beer. So unwilling are the kind hearted publicans to witness the sorrows of the waiters and knockers at the back entrance that they risk heavy penalties for the sake of satisfying the thirsty souls with liquor and this too not for help, but for pity. Indeed considering the number of those who thus prove their compassion the fewness of convicted ones is remarkable. The very large number of unconvicted lawbreakers in respect of Sunday selling he does not mention. This would be blazing forth the good nature of Boniface too freely. He proposes to do such good deeds by stealth. Constables might not appreciate his benevolence. In this connection one might remark on the singularity of "the Trade" in this that it is the only one of which its advocate would care to urge in its favour the negative praise that not very many of them were convicted lawbreakers. Mr. Oliffe's defence of his necessary caution in abstaining from quixotic attacks upon windmills seems inconsistent with his view of the sufferings of the public on whose behalf he tilts. Is it not a confession that public opinion at present at all events is against them. His appeal is to the ballot box. So is ours. Let the temperance voters keep the sails swinging merrily at election time and we do not fear the result. The speech closed with a flourish as the speaker asked if they looked like dying. We suppose he meant the gaily dressed groups around him. Evidently not, nor do we wish them evil. But it were well for the body politic if "the Trade" was less flourishing. It lives by killing, and the wealth of the makers and sellers of the publicans wares is gathered from ruined homes, broken fortunes, despairing lives and heaped up graves of victims slain by strong drink.

CARLYLE ON AGNOSTICISM.—"The Agnostic doctrines are to appearance like the finest flour, from which you might expect the most excellent bread; but when you come to feed upon it, you found it was powdered glass, and you have been eating the deadliest poison."

There are 290,000 inhabited towns and villages in Bengal and the North-West Provinces of India alone. Calculate, says the *Christian Witness*, how long it would take to visit and preach once in each of these; how much it would cost to place one Bible in each; and how many men of earnest piety are needed to give one evangelist to each score of villages. And what are these two provinces to the whole of India? and what is India to China?

The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it.—*Prof. Drummond.*

I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.—*Prof. Tyndall.*

HOLD FAST THE BIBLE.—Hold fast the Bible as a book to live by. Embrace its teachings, receive its doctrines, practise its precepts, hope in its promises. Love the Bible, and you will yourself be an epistle of its truth and a demonstration of its origin. Hold fast the Bible as a book to die by. It is recorded of Sir Walter Scott that, when the last hours of his life were approaching, he said to his son-in-law, "Bring me the Book." "What book?" inquired Lockhart. "Can you ask?" replied the dying man; "can you ask? There is but one!"

Speaking of Ingersoll, the *New York Times* says:—"He has latterly consorted chiefly with the thieves and robbers whom he has defended in the courts of the district of Columbia. Star Route robbers, counterfeiters, perjurers, and jury-fixers have, by some process of natural selection, become his familiars. He has, as it were, been steeped in crime to the very lips." This is the apostle of Atheism who so eloquently lectures on the faults of Moses and the wrongs of the Canaanites.

Six little words arrest me every day:
I ought, must, can—I will, I dare, I may.
I OUGHT—'tis conscience, law, divinely writ
Within my heart, the goal I strive to hit.
I MUST—this warns me that my way is barred,
Either by nature's law or custom hard.
I CAN—in this is summed up all my might,
Whether to do or know or judge aright.
I WILL—my diadem, by the soul imprest
With freedom's seal—the ruler in my breast.
I DARE—at once a motto for the seal,
And dare I? barrier 'gainst unlicensed zeal.
I MAY—is final, and at once makes clear
The way which else might vague and dim appear,
I ought, must, can—I will, I dare, I may:
These six words claim attention every day.
Only through Thee know I what, every day,
I ought, I must, I can, I will, I dare, I may.

—Chambers' Journal.

JOSHUA SPILLIT'S DREAM.

"Boys, I won't drink without you take what I do," said old Josh Spillit, in reply to an invitation. He was a toper of long standing and abundant capacity, and the boys looked at him in astonishment.

"The idea," one of them replied, that you should prescribe conditions is laughable. Perhaps you want to force one of your abominable mixtures on us. You are chief of the mixed drinkers, and I won't agree to your conditions."

"He wants to run us in on castor oil and brandy," said the Judge, who would willingly have taken the oil to get the brandy.

"No, I'm square," replied Spillit. "Take my drink and I'm with you."

The boys agreed and stood along the bar. Every one turned to Spillit, and regarded him with interest.

"Mr. Bartender," said Spillit, "give me a glass of water."

"What, water?" the boys exclaimed.

"Yes, water. It's a new drink on me, I admit, and I expect it's a scarce article. Lemme tell you how I came to take it.

Several days ago, as a passel of us went fishing, we took a fine chance of whisky along, an' had a heap of fun. Long towards evening I got powerful drunk, an' crawled under a tree and went to sleep. The boys drunk up all the whisky an' came back to town. They thought it a good joke 'cause they left me out there drunk, an' told it round town with a mighty bluster. My son got a hold of the report an' told it at home. Well, I laid under that tree all night, and when I woke in the mornin' thar sot my wife right thar by me. She didnt say a word when I woke up, but she sorter turned her head away. I got up and looked at her. She still didn't say nothin', but I could see that she was chokin'.

"I wish I had suthin' to drink," says I.
"Then she tuck a cup what she fotch with her and went down to whar a spring biled up, an' dipped up a cupful an' fotch it to me. Jest as she was handin' it ter me she leaned over to hide her eyes, an' I seed a tear drop in the water. I tuck the cup an' drank the water an, the tear, an' raisin' my hands I vowed that I would never after drink my wife's tears ag'in, that I had been drinkin, them the last twenty years, an' that I was going to stop. You boys know who it was that left me drunk. You were all in the gang. Gimme another glass of water, Mr. Bartender."—*Arkansas Traveller.*

A CONCLUSIVE FACT.—Of seven hundred women in the Wandsworth Workhouse five hundred had been drunkards, but no harm came to any one of them from sudden and total abstinence. The fact is conclusive; if alcohol were suddenly to vanish out of the world, and there were no means of making any more, no human being would be the worse for its disappearance, and millions would be the better.—*Herald of Health.*

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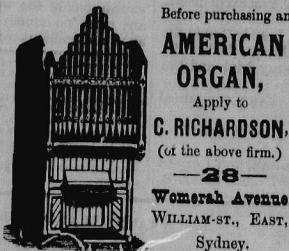
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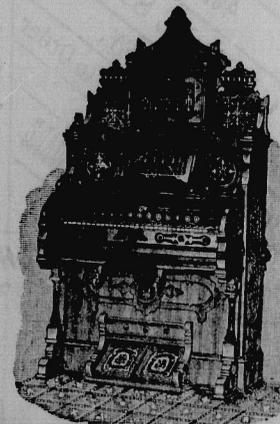
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Declared at Sydney this 24th day of July 1882 before me. FRANK SENIOR, J.P.

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THE

Church of England Record.

Vol. V.—No. 83.

SYDNEY, FRIDAY, JUNE 5, 1885.

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

A number of communications are held over.

DEATH.

EDE.—March 19th at Reigate, Surrey, England, Eleanor, relict of the late Josiah Ede and beloved Mother of Mrs. James Farr, of Pitt Street, Redfern, aged 85.

NOTICE.

MR. A. R. LITTLE is not authorised to receive or collect monies on account of the "RECORD," nor is he in any way connected with the paper.

THE SYDNEY MISSION.

The Eight Days' Mission, so happily initiated by the Primate, will begin in Sydney on Sunday week, the 14th instant. Twelve Churches have joined in the movement. Preachers of well-known piety and power have been selected, and active preparation has been going on for many weeks. Already in several churches the effect of the work is being felt by larger attendances, and increased interest in Church matters. It is five years since there was a mission in Sydney, and about ten since the first was held. One of the pleasing features of the Mission approaching is, that many of the workers are the fruit of the preceding ones. The Mission in the suburbs is to be held in September.

Special efforts to arouse the unthinking and careless are now recognised as useful on nearly all sides. A few months since, the great city of London was stirred to its depths by a Mission joined in by every school of thought in the Church. A special and concentrated effort was made. The result has been an evident blessing. Individuals have already reached these shores who bear personal testimony to the good

done to their own souls. What harm can there be in a special effort? What danger? That some may fall away afterwards! Could not the same be said of the effect of ordinary occasions? We would urge the study of the parable of the sower before condemning any preaching of the Gospel at special seasons, or at the regular Sunday services.

The common objection is that there will be religious excitement. We answer, better to see men excited as to their souls than remaining dead in trespasses and sins. Is it not better to see men in earnest, even if excited, than spending Sunday in idleness and frivolity? Better to see men in Church on the Lord's day than picnicking at Manly, or dancing at Botany. Is there to be excitement about everything worldly, and are matters pertaining to the soul to remain asleep? We, however, believe this so-called excitement to be a mere giant of straw. But little excitement ever exists at Missions. Activity, anxiety, and zeal, as the results of faith, are graces we cannot value too lightly.

We know that for the coming Mission earnest prayer is being offered. A large measure of the Holy Spirit has been asked for. A Pentecostal season has been pleaded for in faith. Believers may consequently expect great things from God. We are sure a true blessing will follow if the faith be strong. Nor will the results pass away. Fruit from former Missions remain, as some of our most self-denying church-workers can testify; and we have no doubt that the Last Day will show that the Sydney Mission of 1885 will have a share of those who shall be called to the Mansions of the Father's House by the Great Redeemer.

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

CHURCH NEWS.

SYDNEY.

Biccasan.

WHITE CROSS UNION.—On the 1st instant a special service was held in the Cathedral, to initiate a Church of England Purity Society or White Cross Union. The Bishop of Sydney conducted the service from the lectern, and about 400 men were present. The order of service was first a hymn, prayer, (collects), hymn, address, hymn followed by the administration of pledges by all who wished to join the Union.

The following was the pledge:—"I acknowledge it as my duty as a Christian in covenant with Almighty God:—1. To strive by every possible means to fulfil the commandment, 'Keep thyself pure.' 2. To treat all women with respect, and endeavour to protect them from wrong and degradation. 3. To endeavour to