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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.

**Biccesan.**

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

put down all indecent language and coarse jests, believing that we will have to give account for every idle word. 4. To maintain the law of parity as equally binding on men as women. 5. To endeavour to spread these principles among my companions, and especially to help my younger brethren in this respect. In the name of the Father, and of the Son, and of the Holy Ghost." The Bishop's address was from latter verses of 1 Cor. vi., and was of a most eloquent and forcible character.

**CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—TEACHERS' EXAMINATION.**—The teachers' examination will be held at St. Andrew's School, Pitt-street, on Tuesday June 30th, from 7 till 9 p.m. Subjects: Bible, St. Matthew, chapter i. to xiv. inclusive; Prayer Book, "The order for morning and evening prayer." Candidates are requested to send their names and addresses, through their parochial clergyman to the Rev. C. H. Gibson, the Deanery of Sydney. Arrangements will be made for examining those who, from reasonable causes, are prevented from attending the examination centre. These should communicate at once with their parochial clergyman.

The Committee are ready to give model lessons, addresses to teachers, papers or addresses on special Sunday School subjects, at the invitation of the various incumbents of city and suburban parishes. They will be glad to hear if any country parishes in the Sydney Diocese where a deputation would be acceptable. It is hoped that in the case of these, travelling expenses will be borne by the parish or parishes visited. Address all letters to the Hon. Sec., the Rev. Edwin J. Sturdee, the Vicarage, Darling-road, Balmain.

### Parochial.

**CHRIST CHURCH, ENMORE.**—On the 28th ult. there was presented to the Incumbent of this church, the Rev. J. W. Johnstone, M.A., the sum of £30, as a "good-will offering." It was done to testify the friendly feeling of the parishioners towards their minister, and their appreciation of his services. Mr. Johnstone fitly acknowledged the gift, adding that he was much pleased to recognise in it an excellent illustration of the apostolic precept: "Let him that is taught in the Word communicate unto him that teacheth in all good things."

**ST. ANDREW'S, SUMMER HILL.**—A visitor to St. Andrew's school-church last Sunday morning, states that he found that there was not a single spare seat. The sermon by the Incumbent, the Rev. John Vaughan, was on the doctrine of the Holy Trinity, particularly as engaged in the work of redemption. He was pleased to notice that the splendid new church was making rapid progress towards completion. The crowded state of the building now used although commodious, shows the new church was not commenced a day too soon.

**ST. ANDREW'S SCHOOL-CHURCH.**—A meeting of members of the congregation and others connected with St. Andrew's School-church, Summer Hill, was held in the school-church at Summer Hill. There was a large attendance, and at the commencement of the proceedings the Hon. Alexander Stuart presided. Amongst those present were the Revs. J. D. Langley, Joseph Barnier, S. Fox, John Vaughan (incumbent), and Mr. H. S. Badgery, M.L.A. The meeting was opened with the usual devotional exercises, after which the Rev. John Vaughan read the report of the church building committee, showing that the sum of £4000 was still required to complete the work. The Hon. Alexander Stuart delivered a brief address, in the course of which he referred to the progress of the church at Summer Hill, and appealed to those present to continue to support the incumbent and committee in their work by liberally contributing towards the funds. At the conclusion of his remarks Mr. Stuart left the meeting, and the chair was then taken by Mr. Badgery. Interesting addresses were delivered by the Revs. J. D. Langley and J. Barnier, Mr. Badgery, and others. During the evening musical selections were rendered by an efficient choir.

**ST. PETER'S, WOOLMOOLOO.**—On Saturday afternoon, 16th instant, the Bishop of Sydney formally opened an art exhibition and conversazione at St. Peter's schoolroom, Forbes-street, Woolmoooloo, the proceeds of which are to be devoted to the liquidation of the church debt. The exhibition was varied and interesting, and a concert was given every night. Dr. Barry, in a short preliminary address, alluded to several points of interest in connection with the building up of Australian communities into a great nation. He particularly emphasised the need for additional self-reliance, the fostering of love and appreciation of the fine arts, and the advantage of colonists learning to thoroughly look upon Australia as their home in every sense of the term. The conversazione continued open until the 4th. We regret to learn that the expectations of the promoters have not been realised. Several well known vocalists and musicians assisted in the evening programme.

**HUNTER'S HILL.**—On Saturday afternoon last the Most Rev. the Primate laid the corner stone of the new church of All Saints, Hunter's Hill, in the presence of a large representative gathering of residents in the locality, and a large number of visitors from

Sydney and elsewhere. The choir of All Saints' was reinforced by members of the choir of St. Andrew's Cathedral, Christ Church, and St. Peter's, Woolmoooloo. The Primate delivered an exceedingly appropriate address, taking for his text Philippians iii., parts of 12, 13, 14 verses. His Lordship trusted that those who built would have before them something of an ideal of dignity and of grandeur, though for its execution there might be needed a humble and continual progress. Of course the raising of a material church was nothing unless it were symbolical of the building of the spiritual church of living souls. The new church will cost, complete, £6,982, of which £3533 have already been raised. The amount placed on the stone alone was £208 15s.

**CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—ST. PAUL'S, CANTERBURY.**—It was quite a new and, in some respects, a successful idea to make the occasion of a model lesson in this school part of the annual treat given the children. The lesson had been fixed for 4.30, and on arriving the teacher (the Rev. E. J. Sturdee) saw a room gaily decorated and an audience of some eighty children, who kept perfectly quiet whilst a lesson on S. Matt. xv., verses 21-28, was given to a mixed class of senior boys and girls. The class proved intelligent, and what was far better, interested in the lesson. In fact, no one would have imagined who saw the quiet children's faces which crowded the room that the attractions of tea, sandwiches, cake, sweets, and oranges were the main purpose of this orderly little gathering. The lesson over, and the children's tea that followed, all juveniles were dismissed, and the teachers remained behind for friendly criticism and discussion, which, as usual in the latter case, ranged over subjects more or less connected with Sunday School work. At the close of the proceedings a hearty farewell was given to the Rev. E. J. Sturdee, and he felt that, in Canterbury, a deputation from the Sunday School Institute was regarded as a personage of no small importance. May the little school in this place continue to flourish under the care of the Rev. and Mrs. Stiles.

**ST. STEPHEN'S YOUNG MEN'S INSTITUTE, NEWTOWN.**—Many of the readers of the *Record* will be glad to know that this Institute which was established in 1879, and has proved itself a very useful branch in connexion with the parochial work of Newtown, is at the present time in a flourishing condition. The report of the 6th annual meeting has just been printed for circulation, on reference to which we find that the objects for which the Institute was formed, *viz.*, the improvement spiritually, morally and intellectually of all who become members, have not been lost sight of. During the year which ended last month, a lot of work had been accomplished, and from the report alluded to we are informed that meetings have been held from time to time for prayer, study of the Scriptures, Essays, Debates, Impromptu Speaking, Chess, Draughts, Gymnastic exercises, and so forth, also that a M.S. Magazine is issued monthly when the contributions are read and criticised. Lectures were delivered during the winter, and such social entertainments as a Soiree and a Conversazione were also held. The financial statement shews that all the current expenses had been fairly met, though the Board had not been able yet to provide a very necessary warming stove. The hope was expressed that some friends of the Institute would do this, and also contribute towards the cost of a piano. A pleasing feature of the report is that which indicates the very great attention to duties by the various office-bearers. The Board of Management for the present year are Rev. D. D. Rutledge, Messrs. T. H. Wilson, M. Ross, A. E. Blackmore, J. S. Wilson, W. F. Ross, J. McKern, H. E. Thompson, R. Taylor, Jun. and F. S. D. Maquene. Mr. W. Wyatt was again elected Hon. Treasurer. There will be unusual activity this winter. A course of lectures has been arranged, the first of which was delivered by the Rev. J. Barnier on Tuesday last. A concert took place on 1st June, and probably another will be given before the winter closes. A Chess club has been formed and will at once enter upon practice and tournaments. A competition in Winter Tales will take place in the course of a few weeks, and it is proposed to hold a class on Saturday evenings for the study of Bible characters. In addition, the ordinary work of the Institute will be carried on as usual.

**BULLI.**—Our correspondent writes: "The contractors for No. 2 section of the Illawarra Railway line are proceeding with their work with all possible speed. The non-completion of the George's River Bridge, in Mr. Miller's contract, has delayed by a few months the fulfilment of contract of Rowe and Smith, who hoped to have enabled the Government to declare the Illawarra Railway line open for traffic as far as Heathcote (24-mile peg) on July 1st. As matters now stand, it is expected that by the time the portion of line referred to is finished, that a considerable portion of remainder of the section may also be available for railway purposes, if the Government so agree with the contractors. The catechist in connection with the Illawarra Railway line has held a few services at the main camp, now formed at what is at present known as the 38-mile peg, but which will enjoy, as soon as a post-office and public school are established in the neighbourhood, a more imposing designation. Mr. Orton holds every Sunday services at Stanwell (two

miles from Bulli), and Bulgo (2 miles from Stanwell or Oxford). He also officiates at Emmanuel Church, Clifton, every alternate Sunday, either morning or evening. The incumbent also holds service at Clifton every Sunday afternoon. The services are very well attended. The churchwardens are very zealous, and are now arranging for Services of Song, &c., in order that they may get together the necessary money to pay for lining of interior of church, and, if possible, adding of a vestry to the building. Services are held fortnightly at North Bulli and Sherbrook (8 miles from top of mountain) and weekly at Woonana school-room. In addition to the morning services on Sundays at St. Augustine's, services, with celebration of Holy Communion occasionally, are held on all Holy days, and on Wednesday evenings. We are at present "reasonably hindered" from holding daily services in the parish church. It is our hope, however, that the existing barriers will soon be removed. Preparations are now being made for a conversazione in aid of the Vicarage Fund, to take place some time in July. Within a few weeks the Parish Association hope to fix upon some plans, &c., for the vicarage, to be erected upon a splendid site near the church and commanding an excellent view of the sea and the village. In their endeavours to build up the material fabric of the Church in this poor parish, the church committee rely upon the liberality of their fellow-churchmen in the diocese.

**WINDSOR.**—A special and full meeting of the committee and lady collectors of the Auxiliary of the Church Society was held on May 8th, with a view to provide means to enable the incumbent to have a more lengthened period of rest. It was agreed to raise in Windsor a further sum of £50 per annum, to form the nucleus of a stipend for a curate, and to send a deputation to visit Riverstone to promote the same object. At the meeting held here on the following day, a District Committee was formed, and amidst much enthusiasm it was stated by Mr. Shepherd that the work was gone about in the right spirit and with a good heart, not £50 only, but double that amount might be raised for such a purpose.

### RIVERINA.

**SILVERTON.**—The *S.M. Herald's* reporter, under date Silver-ton, May 19, writes:—The Bishop of Riverina, who has been travelling with the Hon. J. P. Abbott and party in the southwest, met with a cordial reception on arriving at Silverton, where he is to induct a new clergyman—Rev. E. Le Barte—to conduct the services in this remote part of his diocese. The following address was presented to the Bishop of Silverton by a number of leading residents:—"To the Right Rev. Sydney Linton, D.D., Lord Bishop of Riverina. My Lord,—We, the undersigned members of the Church of England, beg to approach your lordship on this your first visit to the Barrier, and offer you a hearty welcome; and further, to assure you of our profound respect for the sacred office you have been called upon to fulfil. Hitherto no clergyman of our Church has been resident amongst us—children have been unbaptised, and many persons have died without the consolation of religion. Churchmen here have been as 'a flock having no shepherd,' and when any one has died it has been left to the charitable instincts of the friends of the deceased even to read the service for the dead over them. We rejoice, therefore, that at last a clergyman of the Church of England has been appointed to this town, and we beg to assure your lordship of our willingness to assist in every way in our power his efforts for the good of the church and the moral good of the community. And we trust that your lordship's administration of this extensive diocese may be eminently successful, and redound to the credit of our Lord and His Church. And we have the honour to subscribe ourselves your Lordship's obedient servants." In reply the Bishop said: "I thank you warmly for the hearty welcome given me here, and for the expression of respect for the office I hold, which I hope may ever be exercised for God's glory and the good of His Church. The Bishop of Bathurst before he left the colony for England in impaired health informed me of the rapid growth of Silverton, and that a clergyman would be required. I am glad to be able to supply you with one, who, at my request, landed at Adelaide and made his way here from thence. From what I know myself and from others of the Rev. E. Le Barte, I am confident that you will find in him one who will aim at being true to his master, and true to your best interests, and I know that you will prove your value of him by your generous support. I thank you again for your welcome to myself and good wishes for the success of the work committed to my charge, which I pray may fully be realised through God's blessing and your sympathy." On Sunday the Bishop, assisted by the Rev. E. Le Barte, held two services, which were largely attended, that in the evening, at Hamlyn's Hall, especially so, and about £90 was contributed during the day by the congregations. To show the good feeling which prevails, it may be mentioned that the Presbyterian and Wesleyan ministers voluntarily refrained from holding their usual services on the Sunday evening, in order that the Bishop might have a good congregation. The Bishop is winning golden opinions from all parties, and he meets with a hearty welcome wherever he goes.

### BRISBANE.

There were special celebrations of the Holy Communion yesterday at All Saints', St. Mary's, and St. John's Churches, this being the day appointed for the consecration of Dr. Webbe as Bishop for the See of Brisbane. Special psalms, lessons, and collects were used. In the morning the Rev. J. Sutton officiated at St. John's, and the Ven. the Archdeacon of Brisbane, the Administrator of the Diocese, preached at All Saints' from St. Matthew xxviii. c. 19 and 20 verses. In the course of his sermon, the venerable preacher gave an interesting account of the growth of the Anglican episcopate during the last fifty years. Referring to the consecration of Dr. Webber, he hoped and prayed that he would prove indeed a father in God to all, both clergy and people, young and old, and that the Church amongst us would grow and flourish still more than in past days. In the evening special service was conducted at St. Mary's, Kangaroo Point, by the Rev. D. A'Court. At All Saints' service was conducted by the Venerable Archdeacon Glennie, the incumbent of the church, the Rev. G. C. Robinson, presiding at the organ. The attendance at the evening services was small, being doubtless affected by the Birthday ball.

At 9 o'clock on Monday morning the children of the Church of England Sunday School, Fortitude Valley, met in the schoolroom of Trinity Church to the number of 500, with forty-five teachers. After an address from the Rev. Herbert Guinness, the rector of the parish, the National Anthem was sung most heartily by all present. A procession was then formed, preceded by an extremely artistic silk banner, and marched by way of Ann, Brunswick, Kent, and James streets, to the beautiful grounds of the Postmaster-General, the Hon. Macdonald-Paterson, M.L.C., through whose kindness the policies had been thrown open to the school for the day. The forty-five school teachers, without exception devoted themselves throughout the day to the furtherance of the children's pleasure. Many of the parents and friends of the children were present during the day, and expressed themselves highly pleased at the completeness of the arrangements made for the little ones' enjoyment. At 5.30 the children marched back to the school, where, before dispersing, they again sang the National Anthem.

**DIOCESAN COUNCIL.**—The annual monthly meeting of the Anglican Diocesan Council was held at the Council Chamber, George-street, on Thursday afternoon last week, the Venerable Archdeacon Glennie presiding. A letter was read from Mr. W. L. G. Drew, tendering his resignation as honorary treasurer of the Synod, the same to take effect on the 30th June next. The Council received Mr. Drew's proposed resignation with regret and decided to postpone action thereon until next meeting of the Council. The Rev. C. G. Robinson read the report of the Finance Committee, and submitted the customary statements of accounts for the month of April. In consequence of the departure of Bishop Hale, and also the Rev. H. Heath, of Ipswich, who is absent on a visit to England, two vacancies occurred on the Presentation Board. With a view of filling the same, a ballot was taken, resulting in the election of the Rev. D. A'Court and the Rev. C. G. Robinson. Vacancies on the Finance Committee caused by the resignation of the Rev. H. Heath and Mr. A. R. H. Pietscher, were filled by the election of the Rev. T. Jones and Mr. T. Wheedon. The correspondence was read and considered, after which Messrs. S. Grimley and J. Cannan were appointed auditors of the Synod accounts for the year ending 30th June next. After some discussion on the matter, it was resolved that this Council should submit to his lordship the coming Bishop, the great injustice and injury to the best interests of the Church by the irregular manner in which clergymen leave parishes to which they have been licensed, without a curate for the purpose of accepting other parochial charges. The meeting was then closed by the pronouncing of the benediction.

Bishop Thornton, of Ballarat, preached on Sunday, May 17th, in Christ Church, Milton, in the morning, and in the evening at St. Mary's, Kangaroo Point. There were good congregations on both occasions. Bishop Stanton, of Northern Queensland, who was also in Brisbane on Sunday, preached at Trinity Church, Fortitude Valley, in the morning, and at Holy Trinity Church, Woolongabba, in the evening.

A new pulpit dedication service took place at St. Paul's, Maryborough, on Thursday, May 14th. The pulpit is an imported one, of Caen stone with numerous pillarettes, and is the gift of Mr. A. Brown. The Rev. A. Alnutt conducted the service.—*Queensland Evangelical Standard.*

### TASMANIA.

**DIOCESAN SYNOD.**—The third Session of the Ninth Synod began on April 28th and ended on the 7th May, the Bishop presiding. In his opening address his Lordship after referring to changes in the Diocese, the visit of the Primate and other matters, dealt with the question of the stipends of the clergy forced upon him, as it would seem by the difficulty experienced in getting even from England. He said—"Now what I wish you to consider is whether I am in a position at this moment to give such an

assurance as would entitle any married man to depend on even the minimum of £250 per annum being regularly and punctually paid, and so to risk his fortunes and those of his family by coming to settle amongst us." And, combating the idea that self-sacrifice and enthusiasm ought to reconcile the clergy to a life of apostolic poverty, he added—"But observe, there is no apostolic precedent for a poor clergy ministering to a rich laity. When the clergy were poor the laity sold their possessions and brought the proceeds and laid them at the apostles' feet. Whether admirers of apostolic poverty show their sincerity by acting on this precedent, we may accept them as our teachers, and try to emulate and profit by their example." His lordship's remedy is not more frequent appeals from the pulpit for money, but the application of the principle of giving to God, as taught in the pulpit, by the laity in detail and practice. He adds—"My wish would be to leave it to them, and to see them assert their right to deal with it as they see fit." The Bishop then directs attention "to the necessity, as it seems to me, for some security on the part of a parish and the diocese against the necessary continuance in any locality of ministrations which competent authority pronounces inefficient, or which do not meet with such acceptance and support and sympathy, as are essential to success and usefulness." At the close of the address we find him saying, with reference to the prospect of war—"But this is not a time to shut our eyes, and ears, and hearts to the warnings which bid us be prepared and watchful in other ways than those of earthly defence. Surely emphasis is being given so the phase of devotional feeling and belief which has ever distinguished God's true and faithful servants in all ages. I mean that which is built on the hope and expectation of the great second coming of our Lord and Saviour Jesus Christ; and the truths and warnings with regard to it which ought ever to be so prominent a feature in the teaching of the Gospel. For wars and rumours of war are among the special signs of His coming."

Amongst the resolutions passed we find the following:—  
Mr. Solly moved.—"That upon a Sunday to be specially selected and publicly notified by the Incumbent in the months of April and October a collection shall be made in each parish throughout the Diocese in aid of the General Fund, and that the Finance Committee give notice of the rule to the Incumbent, and that the resolution in page 89 of the Digest referring to church collections for the General Fund be rescinded."

Mr. Solly moved.—"That the Synod desires to commend to the members of the Church of England throughout the Diocese the promotion and extension of the practice of making freewill Easter offerings to the Clergy, in accordance with the ancient custom of the Church."

Rev. W. Woollough moved.—"That the Bishop be requested to address the Chief Secretary, with a view to obtaining such increased facilities for religious instruction in the Public Schools as may be found compatible with their discipline, and with the general routine of teaching carried on in such schools."

The following resolutions on the Amalgamation of Cures and the Investment of the Debentures received under the State Aid Commutation Act were also passed.

1. "That the Resolutions concerning the boundaries of parishes, be referred to the Bishop and the Finance Committee of each Archdeaconry, with instruction to recommend such amendments as they think desirable.

2. "If the limits assigned to any parish, by act or resolution of Synod, shall appear to the Bishop to require alteration, it shall be lawful for him to instruct the Archdeacon, after conference with the Incumbents and Churchwardens of the parishes concerned, to report what changes are desirable; whereupon it shall be lawful for the Bishop to make such provisional arrangements as he may see fit.

3. "Every arrangement so made shall be reported to the Synod at its next Session, and shall be valid until it is altered by act or resolution of Synod.

4. "When an additional clergyman is appointed in furtherance of any arrangement so made, the Finance Committee shall contribute to his support, if it can do so without lessening the payments to other clergymen under the approved estimates.

5. "If the arrangements so made provisionally are intended to be permanent, the Finance Committee shall submit to the Synod any recommendations it may have to offer respecting them.

6. "It shall be lawful for the Bishop to decide in what part of his parish an incumbent shall reside, and what portion of his ministrations shall be given to each locality within its boundaries. A note appended to the present Schedule of Parishes is hereby expunged."

#### Investment of Debentures.

1. That it is desirable to re-invest from time to time in fitting securities the Debenture capital.

2. That the Trustees of Church property, with the consent of the Bishop, be empowered to sell and re-invest, as opportunities offer, the Debenture capital in purchase of real estate in Tasmania, in first mortgages of real estate, or in Government securities in any of the Australian colonies.

The following Acts, after a very long discussion, were also passed, viz., "An Act to regulate the exercise of Church Patron-

age, and the appointment of Clergymen to vacant Cures," and "An Act to provide for the better Administration of the Clergy Widows' and Orphans' Fund."

VACANT CURES.—The Parish of Hamilton and the Ouse is vacant. It is in the gift of the Council of Patronage for the Archdeaconry of Hobart.

CHRIST'S COLLEGE.—The Reverend Thomas Thistle, M.A., Corpus College, Oxford, has arrived in Hobart, and entered upon his duties as Warden of Christ's College, in succession to Mr. Whall. Mr. Thistle was educated at Durham Grammar School, under the Reverend Dr. Holden, and was afterwards an Exhibitioner and Scholar of Corpus at Oxford. He took his degree in 1877, with second-class honours, having been in the first class in moderation, which is regarded as the test of exact scholarship.

On Thursday, the 30th April, after a celebration of the Holy Communion in the morning in the Cathedral, the Bishop held a conference with the Clergy in the Synod Hall. The subjects he brought forward for consideration were principally "what steps should be taken to check the progress of impurity," and "the desirability of holding missions in our cities, and, as far as practicable, in our country parishes also." The Clergy expressed themselves in favour of the holding of missions, provided that men qualified to act as missionaries could be obtained. The Bishop said that he would, after conferring with some of the clergy in Hobart, take steps for carrying out the wishes of the meeting in this matter.—*Tasmanian Church News.*

#### MELANESIA.

A London cablegram dated May 27th says:—The degree of doctor of divinity has been conferred by the University of Cambridge upon the Right Rev. J. R. Selwyn, Bishop of Melanesia.

21st May.—Mr. A. W. Green licensed as Lay Reader.

23rd May.—Bishop consecrated the Church of St. Mark at Pictou.

28th May.—Rev. Samuel Hart licensed as Curate, Newtown and Macdonaldtown.

28th May.—Mr. Copland King licensed as Catechist, Trinity Parish, Sydney.

#### NOTES ON PASSING EVENTS.

OUR neighbours in Victoria are taking up the question of irrigation with great vigour. They sent a special Commissioner to America to examine and report upon the various systems of irrigation which are in use in that land of invention. He has returned and has presented his report, which is full of encouragement. He states that whole tracts of barren, worthless land have been rendered fertile by an artificial water supply. He is of opinion that irrigation could without difficulty be adopted in Australia, and would prove of priceless value in the development of our resources. We shall watch with great interest the progress of events in the sister colony, believing that no more important movement than this has ever been taken, with a view of improving our circumstances materially.

THE fourth annual meeting of the Liberal Association must have been far from encouraging to those who think that that association is to represent the religion of the future. About 40 persons were sufficiently interested to attend. After some little trouble a chairman was provided, and business began. Everything was gloomy, that is to say, from a "liberal" point of view. The chairman said there was no life; the treasurer reported that there was no money; and the secretary declared there had been a great falling off of membership. Great difficulty was found in procuring officers—the position of President being particularly hard to fill. Mr. E. Skinner, bookseller of Castlereagh-street, at last yielded to the importunity of the meeting, and was duly installed as chairman.

WE are grieved to notice that there is great poverty amongst the lower classes in England. Hundreds of families are, it is said, on the very verge of starvation. In the face of these difficulties, the value of immigration will appear. England is over-populated; Australia wants population. Many of the distressed people of the old country are respectable and skilful workmen, who would be an acquisition to us, and who would find themselves not only lifted out of poverty, but, after a time, enjoying comforts to which they had before been strangers.

THE action of the Committee of the School of Arts with reference to the *Liberator*, endorsed as it has been by a vote of the Members, has done something towards restoring that Institution to the confidence of a considerable section of the community, which had become somewhat alienated in consequence of the policy which it has pursued of late. The vote which confirmed the action of the Committee was a very decisive one, showing to the few recalcitrants that the majority of the members of the School of Arts are sound in the matter of loyalty, and sufficiently decorous to resent such an outrage upon decency as that perpetrated by the Editor of the condemned paper. At the same time we cannot but agree with the criticism of Mr. David Buchanan, who suggests that any insult might be offered to God, and no notice would be taken of it, while an offence against our Sovereign is sufficient to call down the anger of the people. Most of the persons who spoke in favour of the expulsion of the paper, were very careful to explain that it was not the *theology* of the paper, but its *disloyalty* that they complained of.

A Correspondent of the *Sydney Morning Herald* has done well in drawing attention to the betting transactions in connection with the Australian Jockey Club. The evil of betting is growing to such an extent that it is necessary that the matter should be grappled with. Many of our leading men are connected with the racing club above named, and yet a license is given by the Committee to certain persons to pursue the avocation of Book-making, Randwick, as the correspondent above referred to points out, is dedicated to the public and vested in trustees for their benefit. Betting and gaming in a public place are illegal and yet the A.J.C. licenses the pursuit of these unlawful practices. It is time that New South Wales followed the example of South Australia and put its foot down upon this abominable system.

INTEMPERANCE figures prominently as usual in the report of the Inspector General of the Insane. It has been far and away the largest contributing cause of the lunacy which has been treated at the various asylums for the past year.

WE have much to mourn over. Sin and carelessness are rife. Yet nowhere in the world outside England is the Church as strong proportionately as here. In no other colony can we find 45 per cent. of the population adhering to the Church of England. We refer to the census as our proof. Within the city there are thirteen churches, nearly all very well attended, while in the suburbs there are some of very large congregations. The adherence of the population to the Church is largely due to the absence in past days of Ritualism, and to the earnest and simple way in which the Gospel has been preached.

WE learn with much pain that a young man who was connected with an extreme High or Ritualistic Church in the Sydney diocese, has gone over to the Roman Catholics. He turned his back upon our Reformed Church, and threw contempt on those martyrs who bravely died at the stake for our faith. The teaching he had received evidently prepared his mind and led down to the change. In England, since Pusey and Newman began to teach, hundreds of their followers have gone over to Rome. A list of "Rome's Recruits" of note in England since then has been published by Roman Catholics, and covers over forty pages. Experience teaches that English Churchmen should carefully guard against Romish tendencies in Ritual or doctrine.

WE are not surprised at the quiet departure of Archbishop Moran. He has been blundering ever since he set foot in his diocese. His last actions cover him with ridicule. He well deserved the snubbing that he got from Government House, and the adverse criticism which he has been subjected to in the press, with reference to the precedence question. In all probability, when he gets to the archiepiscopal throne of Dublin, and has an invitation to dine out, he will go without asking questions as to where he is to sit.

THE Brisbane Church people have been celebrating the consecration of their new Bishop. Services in the churches were held on the same day that the ceremony of consecration took place. Unfortunately, the Birthday Ball came off on the evening of the same day. The consequence of this, so we learn from a report of the proceedings, was that the attendance at the evening services was small. The new Bishop has his work before him. We hope that he is a man who will not give in to the worldliness which is eating the very life out of the Church.

AS a motive power to smooth the national asperities between the Irish and the Scotch, Dr. Moran suggests "love for Columbkille." But though the worthy old saint of Iona was a good man in his day, we think his influence here is rather overrated. The preacher is too sanguine. Probably it would be better to pass from the saint to his Master. At His blessed feet, where good old Columbkille learned, even Irish Nationalists, priests and people, might lay down their weapons, and be content to dwell in peace and amity with their neighbours.

ONLY two or three years ago, Paris, if not France, was worshipping Victor Hugo. Adulatory homage couched in phrases bordering on blasphemy was paid to him, and accepted by him as only his due. It was comical, were it not saddening to chronicle such vanity. But death makes short work of such idols. And after many years spent in a tumult of gratified ambition and selfish joy, if the answer to the Lord's question be realised in the loss of the neglected soul, what then is the glory of this world worth? The

"Momentary grace of mortal men  
Which we more hunt for than the grace of God."

#### MISSION FIELD

##### MALOGA.

Many of our readers will be glad to hear a little news from this aboriginal Mission. We give extracts from a letter of Mr. Matthews.

I am happy to tell you things are going on very satisfactorily here. All are in good health but Miss Affleck, she is suffering from a severe cold in the chest. Mr. James was married yesterday to Ada Cooper, one of our half-caste girls. She has been in the Mission eleven years, and is one of the most intelligent of the young girls; writes a good hand, reads well, and is fairly accomplished as an aboriginal girl, and is a decided christian; another marriage took place at the same time, so we had a grand time, and all were extremely happy. The Rev. J. C. Johnstone of Echuca, who has married 10 or 12 couples before, came out very kindly and performed the ceremony.

Although we have upwards of one hundred people here at Maloga, our expenses will not be very great. When once our accounts are fully squared up, we shall I think not be an expensive Mission, unless we gather others in. Ada will now be supported by Mr. James, and I am making every effort to make some of the men support themselves. This will ever be my object and aim. The men are working with energy and perseverance since Mr. Waters came. I am very thankful to get the assistance of such valuable men.

Mrs. Matthews and our children are in good health, she is working away with her accustomed zeal and energy."

##### EASTER SERVICES AT NORFOLK ISLAND.

There are two churches on the island, one belonging to the "Community" proper, and the other that of the Melanesian Mission, whose head quarters are here.

On Easter Day the services at the former church began by an early celebration of Holy Communion at 11 o'clock, at which I am informed about 60 communicants attended. This was followed by the usual morning service at 11, and another celebration of Holy Communion at which I was present.

The chapel, which was tastefully decorated with evergreens and flowers in honor of the Easter festival, has been constructed in a building erected in the convict days as a commissariat store. By the removal of the partitions and one of the floors, and the insertion at the east end of a Gothic window, this building has been converted into a neat and commodious chapel capable of accommodating about 400 worshippers. Two of the lights in the east window have been filled with stained glass in memory of two members of the community who were murdered at Santa Cruz with Bishop Patteson. One of the remaining lights is about to be similarly decorated in memory of the late Rev. Mr.

Nobbs, the grand old gentleman who spent over half a century as the teacher and pastor of the community here and at Pitcairn Island, and who left to receive the reward of his pious labours last October, aged 85.

The service began with the hymn "Allelujah" (135, Ancient and Modern), followed by the order of morning prayer, the Easter canticle being sung to music by Holmes, the Te Deum and the Jubilate sung to Bridgewater's service. There was an anthem, "Christ our Passover," by W. S. Gill, the regular old Easter hymn, and the singing of the responses to the commandments.

Owing to the length of the service and the large number of communicants—for here everyone who is confirmed receives communion—there was no sermon. The people are evidently of opinion that the service of prayer and praise is of the first importance, and the sermon takes a secondary place. The communion service was very impressive, and its solemnity was enhanced by the singing of the hymn "Bread of the world in mercy broken" just after the prayer of consecration; this was very reverently and softly sung by all the people kneeling. At the close of the service the people still kneeling, all sang the canticle "Nunc Dimittis."

In the afternoon at 3, there was another service and sermon, at which the church was completely filled.

All the services here are characterised by a thoroughly hearty and devotional spirit. Although there is a capital choir of some 82 voices, under the able conduct of Mr. Driver Christian, the singing is not left to them alone. The choir is, as it should be, simply the leader of the singing, and all the congregation join in heartily. As most of the people understand something of music and are able to sing their parts, the congregation is, as it were, one large choir, and completely fills the building with music.

I wish some of the Sydney Churches could take a lesson from them.

In the evening I attended the mission chapel where the service was of an unusually interesting character, in consequence of the baptism of eleven lads, who are about to return to their island homes.

The chapel was, as you know, erected to the memory of the late Bishop Patteson, and is a perfect gem. I shall not attempt to describe it, but merely refer to its floor of Devonshire marble, so highly polished as to resemble a mirror; its beautiful stained windows with their supporting marble columns; the mosaic pavement of different marbles and alabaster in the sanctuary; the beautiful altar, the reredos of which alone is a splendid work of art, being elaborately carved in English oak, the panels of which are mosaic of pearl, the centre panel containing the cross and sacred monogram elaborately worked in the same material. There is a good organ, and the font is in keeping with all the rest, being constructed of various coloured marbles in panels. This chapel is a splendid tribute, erected by friends in England, to the memory of the good bishop who founded the station here, and who laid out his life for the work he was carrying out.

The scene at the font was very impressive, the candidates for baptism, an intelligent lot of young fellows, were ranged around in a semi-circle. Each lad was simply dressed in a white shirt and dark trousers, and the God-father of each (a black man) stood behind his candidate. At the proper time the lads in turn walked up to the font, where they were received by the Rev. Mr. Palmer, who placing one arm round the neck of the lad, poured water on his head and made the sign of the cross on his forehead.

The service was said in the Mota language and, so far as words went, was unintelligible to me, but the reverence and hearty devotion exhibited by all were in the highest degree impressive.

I do not think that the people in the colonies are altogether cognisant of the grand work which is being carried on by the Melanesian Mission or they would do more to support it. From here issues the leaven which is leavening with Christianity the whole of the Melanesian Islands—the close neighbours of Australia. If Australians would therefore only realise that their own interests are thus being affected by this mission, they would see the policy, if not the duty, of heartily supporting it.

#### A VISIT TO NAKAPU.

(Continued.)

We had some difficulty in getting the cross up, as some of the hot holes were not bored quite true; and engineering with a vertical sun proved to be warm work. The tools got so hot if they lay for any time in the sun, that we could scarcely hold them. But we had plenty of zealous helpers, and finally we had it firmly fixed, with gravel strewed round it, and the people said they would put a fence round it at once.

Though they were so zealous they still held the cross in some little awe—and one of them asked Mano if they would die if they touched it. We reasoned them on that point, but suggested that it would be well if pigs and children were kept away, so a party went off to cut trees at once for the fence.

When it was all finished we went into the oflau, where they nearly buried me in a pile of coconuts, which each man laid at

m-feet. The second chief appeared with a pig, who was promptly relegated to the boat; and then I made my return presents, and a little speech through Mano Wadeka. One old fellow had particularly distinguished himself in the work round the cross—and I gave him a big knife in token of my appreciation of his services. It was quite pleasant to see the old fellow's face light up as he took it. They generally take presents in the most matter of fact way, poking them into the big bag, which every one carries—and often like the monkey at the Zoo holding out their hands for more. But there was nothing of the kind on this occasion—and the old man's delight in the knife was like that of a child over a new toy. Finally, when the youngsters had had their books and beads, we went out once more to the cross, and there I said a short prayer in Motu with my boys, asking God that we might have grace to follow Bishop Patteson's good example—and praying Him that the cross might not only stand as a witness to our friendship with these people, but that we might have grace to teach them to accept and follow the cross of Christ.

Then we pushed off. Motu came in the boat to see us off—and a friend who would insist in trying to guide the boat's nose through the narrow passage on the reef—thereby reducing my patience to a minimum and very nearly bringing us to grief. However it was all zeal—and we got out safely, said good-bye to our friends, and slowly made for Santa Cruz.

As we passed the end of the reef I was first able to pick the cross out with a telescope, but was disappointed to find that it did not stand out as well as I thought it would.

The gray colour of the galvanised iron is against it. But I fancy that the rays of the setting sun will shine full upon the burnished copper plate; and if so, its radiance will be flung over the still lagoon and across the snowy barrier of foam which separates it from the blue waves of the Pacific. And thus it will day by day be giving a silent but an apt memorial of the man, whose life in its working day was known but to the comparatively few—beautiful as that cross is beautiful when narrowly scanned, yet hidden and retired—but which now shines forth in the sunset light of death—so that men have seen it from afar, and many have striven to follow it.

J. R. SELWYN, Bishop.

All Saints' Day, 1884.

The cross is made of strong galvanised iron with foliated arms. In the centre is screwed a belt of burnished copper—on which is engraved the Bishop's mitre and arms, and the following inscription:—

IN MEMORY OF

JOHN COLERIDGE PATESON, D.D.,

MISSIONARY BISHOP IN MELANESIA,

Whose life was here taken by men for whom he would gladly have given it.

SEPTEMBER 20TH, 1871.

### ❖ POETRY ❖

HEART YEARNINGS.

"Let us go over unto the other side."—Mark iv. 35.

Oh to be over "There"  
In that Land so fair,  
Where we'll hear the Angels voice,  
Free from sadness to rejoice  
In glory with the King.

Oh to be free from pain,  
Ne'er to feel the want again  
Of a sympathising friend,  
But to live unto the end  
In Heaven with the King.

Oh to see His look of love  
When we reach the land above  
He Himself will bid us stay,  
He will wipe all tears away  
Our blessed Lord and King.

Oh to be There at last,  
All earthly trials past;  
There the hearts are never cold,  
Love once felt is never old  
In Heaven with the King.

Home! Home to be,  
Here as on bended knee  
Lord Jesus as I pray,  
Let me feel myself each day  
In the presence of the King.

"CATHIE.

"Clifford," January 17th, 1885.

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## MEMORIAL TO THE LATE BISHOP OF SYDNEY.

At the Church Society's House, Phillip-street, on Monday the 18th ult., a public meeting of members of the Church of England was held, for the purpose of taking steps towards augmenting the memorial fund for the erection of a chapter-house at St. Andrew's Cathedral in memory of the late Bishop of Sydney. Sir Alfred Stephen, C.B., K.C.M.G., presided; and there were present, in addition to others, the Most Rev. Primate, the Colonial Secretary (the Hon. Alexander Stuart), the Very Rev. the Dean of Sydney, Messrs. Robert Hills, H. E. A. Allan, G. F. Wise, R. Chadwick, Christopher Rolleston, C.M.G., W. E. Toose, M. Metcalfe, and J. Beaumont; Judge Dowling, Dr. Boughton Kyngdon; Messrs. W. Stephen, Alfred Cook, and C. R. Walsh; the Hon. Edward Knox; Mr. T. Robertson, Mr. G. W. F. Addison, the Hon. A. Gordon; the Revs. J. W. Allpress, Canon King, the Ven. Archdeacon King, Revs. Canon Sharpe, Dr. J. C. Corlette, A. W. Pain, J. D. Langley, S. H. Child, M. Archdall, T. B. Tress, E. J. Sturdee, R. Taylor, E. M. Saliniere, S. S. Tovey, H. L. Jackson, J. N. Manning, Canon Gunther, Humphrey Fryer, E. D. Madgwick, and W. Lumsdaine.

The Chairman stated that they had met for the purpose of carrying out—as he hoped finally and effectually—the resolution arrived at by the Synod in the month of August, 1883, to erect or provide for some memorial which would testify to the great respect, regard, and affection which the colony entertained for the late Bishop Barker. It was resolved, in October, 1883, after several meetings, and after obtaining plans, that a chapter-house should be erected on the Cathedral ground, and one of the principal reasons for having the memorial in the form of a chapter-house was that Bishop Barker had often expressed a wish that one should be erected near the Cathedral, and if that wish were carried out it must be erected on the Cathedral ground. A considerable sum of money had been, he understood, subscribed towards the erection of a chapter-house, and now he considered that expedition was more important than it was two years ago.

The Rev. J. D. Langley, honorary secretary, read apologies for absence from Canon Moreton, Rev. S. Fox, Mr. C. H. Humphrey (Burwood), Rev. C. Baber, Mr. E. M. Stephen, and Mr. R. Wood. A number of donations accompanied these communications.

The Most Rev. the Primate then moved the first resolution, as follows:—"That the committee appointed at the public meeting held on the 22nd October, 1883, having now decided on the plans of the chapter-house proposed to be erected in memory of the late bishop, this meeting invites their fellow-churchmen to co-operate with the committee in augmenting the memorial fund, and thus to enable the work to be carried out without further delay." He said it would have been better to have entrusted this resolution to some one who would speak of the late Bishop from personal memory, but at the same time he felt it was in some degree appropriate to the office to which he had been called that he had this early opportunity of testifying to the interest he felt in the present movement, both as a memorial and as a special object which it was intended to carry out. They would observe that the resolution did not propose to re-open any question which had formerly been under discussion with regard to this memorial. There had been differences of opinion. There appeared to be some still in this as on most other matters, but he thought they might fairly consider that these things belonged to the past. The Synod passed a resolution, that the memorial to the late Bishop should take the form of a Synod hall, but they did not say where it should be. They directed the standing committee to call a public meeting at which it was decided that it was desirable to unite the idea of a chapter-house on the Cathedral ground with the proposal to establish a Synod hall. He was told that the Synod hall would accommodate as many as 400, and for ordinary working purposes 800 persons very comfortably. He thought that that number was large enough for a Synod, and it was increased to alter the representation so as to keep it within something like reasonable bounds. They must build on the Cathedral ground if they are to build at all. It was central, and the building would be not merely a Synod hall, but a chapter house, and a place of meeting for all bodies connected with the Cathedral. The position at present was this: The Synod hall—itsself a memorial hall—could be erected for £3500. When they associated with these plans a provision for the Church Society like £2500, but the extra £1500 was an advisable addition. The Diocesan Registry and the Church Society's House now stood on land belonging to Moore College. They were paying to the college a certain rent, but the trustees felt bound to raise the rent 50 per cent. This, however, did not represent the market value of that property, and he thought it would happen at no distant date that the trustees would have to ask the societies either to very largely increase their rent or find accommodation elsewhere. To pay an increased rent would be difficult for the Church Society, and an impossibility with respect to the Diocesan Registry. Accordingly he thought it would be well to provide

accommodation for these bodies. The opportunity now presented itself by using the proposed structure for the purpose. The Church Society would be better off than at present, but the Diocesan Registry accommodation would not be quite so good. The only person who would suffer at all would be himself; but he was quite ready to make up his mind to that. How stood the position? The Church Society and the Diocesan Registrar now paid about £300 a year. Supposing it were necessary to borrow the requisite amount, this £300 would form a sinking fund by which the principal would soon be paid off, and very soon they would have £300 a year or more to bestow upon the various works of the Church. He therefore ventured to think that this additional feature was one which had very much to recommend it; and it was a wise idea to associate with the idea of a memorial hall. He would like to see the memorial, whatever form it might take, raised without a single farthing of debt being left on it. (Hear, hear.) It would by no means be creditable to the Church if such a memorial, as a memorial, were in any way encumbered. (Hear, hear.) As for the rent, in a very short time they would have their two Societies free from rent, and enabled to devote much more time and money to the interests of the Church. The work might be viewed in two lights—as a memorial to the late Bishop, and as an example of Church usefulness. All that he would venture to say in regard to it as a memorial was simply a repetition of what he had said to the first Diocesan Synod. He was unable to speak from personal knowledge of the deceased; but he could speak, and speak strongly, secondhand. Wherever he had gone throughout the diocese he had found his memory referred to with respect, and something approaching strong and earnest love. (Hear, hear.) It was the memory of one who was looked upon as a father and as a personal friend. (Hear, hear.) Doubtless it was true of all lives which had been usefully passed in the service of God, that they needed, in the strictest sense, no memorial; yet, for their own feelings' sake, they should desire that if a recognition were made at all it should be done well, handsomely, worthily, and liberally—alike worthy of the resources of the body by which the work was to be effected. He had great pleasure in moving the resolution. (Applause.)

The Hon. Alexander Stuart, in rising to second it, was greeted with hearty and continued applause. He remarked that it afforded him very great pleasure to be present, and to unite with them once more in doing something towards pushing on this good work. He felt it an especial pleasure at the present time, for it had been in that very hall, in connection with the work now under consideration, and at the earnest instigation of the late bishop, that he first decided to enter public life. (Hear, hear.) Everyone present would concur that it were well that something be done to perpetuate the memory of the deceased prelate. Those who had been intimately admitted into his confidence could not only look back with respect, but with a most true and loving recollection. (Hear, hear.) As to the memorial, it seemed to him that what they had decided upon was a matter peculiarly suited to the purpose; inasmuch as, if there was anything that had peculiarly distinguished Bishop Barker's episcopate more than another, it was his determination to call into existence the corporate life of the Church in her Synods. (Hear, hear.) It was therefore fitting that the memorial to him should take the form of a Synod Hall, and he hoped that it would be erected free of debt.

The Dean of Sydney, in supporting the resolution, said the present movement combined four elements. There was the chapter house, which had been earnestly desired, and often spoken of by the late bishop. In the last communication he received from him the bishop spoke of the chapter house as an object he had at heart, and one which he hoped would shortly be carried out. The second element was that of the Synod hall; and when they remembered how the bishop, almost from the commencement of his episcopate, entered into synodic action, and how zealously he carried it out and elaborated it into the principles of a General Synod, he thought this would be a most fitting manner of memorialising the late bishop's work. The third element was the Diocesan Registry, which would contain a record of his official work; and finally there was the Church Society, which was a body for extending and building up the Church. Some people had objected to any memorial, and had said, "Look around and see what the late Bishop has done; that is the best memorial." No doubt it was a great memorial of work done, but posterity needed something further to show it what had been accomplished. It would be most interesting to look over the 27 years of Bishop Barker's episcopate; and they had great reason to thank God for the blessings derived from it through the labours of his deceased servant. (Applause.) He felt satisfied that when it came to the point, money would be found coming forward in large amounts, and if the subscriptions were spread over a number of years the whole of the requisite sum would be readily acquired. He hoped that now that the matter had arrived at such a stage it would not be allowed to hang over any longer—(hear, hear)—and that not a single quota would be contributed otherwise than freely and affectionately. (Hear, hear.) One thought for thankfulness was that, through not having gone forward too hurriedly, they had now been

enabled to arrive at the proper form for the building to take. This colony was sometimes said to be rendered noble by its noble acts. He hoped the nobleness of which they were so often proud would not be wanting in the present instance. (Applause).

The resolution was carried unanimously. The Rev. J. D. Langley moved the second resolution, as follows:—"That, in order to enable the committee to complete the building as now proposed, further contributions be invited from members of the Church, either in one sum or in annual payments extending over three or more years." He considered that the course proposed by some to obtain a portion of the requisite funds by means of loan was a perfectly fair and justifiable line of business; at the same time he would be extremely sorry were they to allow any portion of the building to be other than a voluntary memorial to the memory of the late Bishop. To many of them he had been like a real father as well as a spiritual father—hear, hear—and if put before the members of the Church the money would all be subscribed. He suggested that subscriptions be allowed to run over some years.

Canon King seconded the resolution at considerable length, and alluded in affectionate terms to the memory of the late Bishop. There were 250 subscribers already to the fund. The clergymen had contributed one-eighth of the amount already contributed, and he was ready to guarantee that in five years they would contribute that proportion of the total sum required. He thought that contributions might be received from various parts of the colony, as he believed that all the dioceses would like to contribute.

The resolution was put and carried. Subscriptions were then taken up in the room, and in a short space of time a sum amounting to £420 in the aggregate was collected.

The Primate incidentally reminded those present that next October was the time for the General Synod. He would much like to see the new building ready then, and he saw no reason why, with energy, it might not be so. With all respect to the present room, he confessed that he would like to preside over the Synod in a building more consistent with its dignity. (Hear, hear.)

A hearty vote of thanks to the chairman closed the proceedings.

## NOTICES OF BOOKS.

"THE HUMILIATION OF CHRIST, in its physical, ethical, and official aspects." Second edition, revised and enlarged, by Alex. B. Bruce, D.D., Professor of Divinity, Free Church College, Glasgow.

This is a truly great theological work. It consists of seven lectures, and a number of valuable appendices. The titles of the Lectures are Christological Axioms, The Patristic Christology, The Lutheran and Reformed Christologies, The Modern Kenotic Theories, Modern Humanistic Theories of Christ's Person, Christ the subject of temptation and moral development, The Humiliation of Christ in its official aspect. No one who is capable of appreciating a wide acquaintance with a most extensive literature on a most difficult and yet all important subject—the subject of subjects—viz., the Person of our Lord—reverence and boldness, theological grasp, sympathetic appreciation of truth in all directions, fidelity to Scripture, and felicity and freshness of style, can fail to profit by the study of this volume. For the professed theologian it will be a worthy companion to the *Magnum Opus* of Dornier on the "History of the Doctrine of the Person of Christ." And it were much to be wished that some of the laymen who now-a-days try their pretence hand in such matters, would read "The Humiliation of Christ" before they rush into print, and by *ad captandam* pamphlets not only mislead numbers of the uneducated and semi-educated, but show that they themselves have not been to the trouble to understand the nature of the problem which has to be dealt with—the mystery of the Person of Jesus Christ. We hear much now-a-days of thought; but we venture to affirm that any fairly well-educated man who will condescend to study Dr. Bruce's work will rise from its perusal, if not convinced of the truth of all its positions, at least thoroughly disgusted with the thoughtless talk of men whose over-weening confidence is blatant in proportion as it is ignorant. The fundamental principle of Protestant catholicity—of which the most ardent Romanist cannot in reality divest himself, however he may desire to do so—private judgment, has been perverted into the irrational assumption that those who have never taken pains to know what the profoundest thinkers have thought and said concerning the Person of Christ, are in a position by the magic of their 'ipse dixit' to settle the deepest problem. We may well, with Bishop Horsley, echo the scriptural wish—"Would God all the Lord's people were prophets!" But if they will not take the trouble to qualify themselves for the functions of prophets, nothing can be more irrational than a claim to act of prophets. If the consideration of the first four lectures does not convince the reader of the justice of this position; the fifth will at least check the haste with which many conclude that they can easily,

by the help of their verifying faculty and scissors, obtain a non-mysterious Christ. We cannot do better than quote the concluding sentences of this chapter.

"To whom shall we go to escape mystery? We cannot go to Baur, for there we meet with a Christ whom theory requires to be sinful, while all the facts testify to sinlessness. Neither can we go to Schleiermacher, for there we meet with a Christ who is a moral miracle, while in the interest of naturalistic philosophy He is not allowed to be miraculous in other respects. We cannot go to Keim, for there we meet with a Christ who is a natural—supernatural being, a mere man, yet something altogether exceptional and outside the sphere of ordinary humanity. Still less can we go to Haeussler and other popular apostles of theological liberalism, for there we meet with a Christ who is a congeries of conditions, not to say absurdities. We cannot even find rest to our souls in the Christ offered by Beyschlag; for while we gladly accept Him as the ideal of humanity realized, we cannot understand the relation in which He stands to God, and are at a loss to know whether what is presented to our view be the eternal Son of the Catholic theory, or something else of which we can form no distinct idea. We therefore decide to remain with the Christ of the creeds, feeling that if there be in Him that which perplexes and confounds our intellect, there is also that which gives unspeakable satisfaction to the heart; a Christ who came from glory to save the lost, who humbled Himself to become man and die on the Cross; a Christ in whom God manifests Himself as a self-sacrificing being, and exhibits to our view the maximum of Gracious Possibility." Passing over the sixth Lecture, which contains a most interesting discussion of important points relating to "Christ as the subject of temptation and moral development," we come to the most complete and orderly discussion with which we are acquainted of the various theories of the atonement. It is distinguished by the readiness with which the elements of truth in the various theories brought under review are appropriated, and are shown to supplement one another and to be combined in that which is advocated as the Catholic theory. It will not be worth while to note minor points in which the author seems to us to err in this or in other parts of his most valuable work; but we will conclude with "the scheme of classification," which he gives "as the spontaneous result of the inquiries in his last lecture—

1.—"Christ, we have seen, suffered as a prophet for righteousness' sake, and there is a theory which regards His sufferings solely from this point of view. On this theory, our Lord's sufferings, including His death, were simply incidental to His prophetic office, as exercised in this evil world; and their redemptive power lies in this, that they exhibit Christ as a fellow combatant for truth and right, and show us that fellowship with God is independent of outward happenings, and so prevent our peace of mind from being disturbed by the mistaken notion that all suffering is on account of sin. This is substantially the view held in common by Socinus, Robertson, and Ritschl. It may be distinguished as the prophetic theory.

(To be continued.)

## ✻ ENGLISH MAIL ✻

(FROM OUR OWN CORRESPONDENT.)

Nothing is more remarkable than the way in which the English people meet their difficulties. The more the Englishman is manaced and brow-beaten the more doggedly he sets his teeth and the more dangerous he becomes. It is long since England, under a divided and discredited Cabinet was sunk so low in the estimation of her European peers as she stands to-day, but every hour shows her determination and strength. We are in the midst of a series of startling events. Khartoum lost—Gordon dead—the enemy retiring from its hardly won outposts. A new expedition by Suakin and Berber advancing, the Guards once more en route for Egypt. Scarcely had we mastered these events when the cloud in the East began to spread till it has covered the whole horizon. In Central Asia, England and Russia were found at last face to face, like two savage bears each tearing at a piece of meat, Russian and Afghan alike having stretched out a paw into the debated ground. The unheeded predictions of years have come about, and the most pacific government in the world has ordered 85,000 men to concentrate on the North Western border of India: and has called out some 50,000 men of the reserve and militia force. What do men think here? They almost hope for war to close once and for all the troubled question of the Afghan boundary. We may well be thankful that we have two men in India we can trust, Lord Dufferin and Sir Frederick Roberts, the head and the hand. Upon the top of these things, has been piled the French reverse in Tonquin, serious enough perhaps. But characteristically, the French have taken their revenge on the Government, and in one day destroyed the majority which has so long remained faithful to the Ferry Ministry. The English wait for the general election to change their Government—the French effect it the day after the first disaster. Without in any way withholding our sympathy from

the brave soldiers of France in Tonquin, it is impossible altogether to be sorry for that fickle people, which has all along taken a pleasure in our troubles, and has done its best to embarrass us in every direction. Germany however has proved friendly to us, and there seems little doubt that it was the good offices of Bismarck which opened the eyes of our Government to the design of Russia in Asia, and exposed the intrigues which were being carried on against us both in Berlin and Constantinople. The entirely unexpected firmness of Lord Granville, though largely discounted by all foreign politicians as a mere ruse, has caused a serious fall in Russian bonds. The latest news too, though not satisfactory, seems less bellicose; but most people believe that Russia is bent on gaining time in order to insist on the *fait accompli* as necessary to her prestige.

Amidst all these wars and rumours of wars, the one bright spot is the burst of loyalty throughout the dependencies of the Empire. The offers of assistance produced a marvellous effect, especially upon those who were more or less ignorant of the character and development of the colonies. It is a proof that while England is sending her life-blood to the extremities of her enterprise, it will be returned, if need be, to the heart with vastly increased vigor. The reception of your contingent at Suakin has been a making of history, when first the troops of Australia have been encamped along with English troops in the quarrel of the mother country. The compliment paid them by their being brigaded with the Guards is not an unmerited honour, and will, I am convinced, be born out by their behaviour in the field.

General Gordon's memorial is to take the form of an international hospital at Port Said. Many of us, however, feel that a mission to the Soudan would be more in accordance with Gordon's own wishes and feeling, and accordingly steps are being taken with that object. A mission ready to follow in the footsteps of the army or of the negotiator will be the best method of healing the Soudan's wounds. Our hearts are sick at the slaughter which has been recommenced in the neighbourhood of Suakin, apparently without object, for no one believes that this Government will ever make a railway as far as Berber.

At home matters are quiet enough for the present. The Government narrowly escaped a defeat on the Egyptian policy, Foster, Goschen and the Fitzwilliams all going against them. But a faithful phalanx gives them another chance.

Bishop Wordsworth has not long survived his resignation. He leaves an honoured name, and a vast number of works of learning and travel attest his industry. He presented to us the curious combination of a bishop who was at once a stiff-backed High Churchman and a red-hot Protestant. His successor is deeply tinged with Romanism—so much so, that his election is impugned on that ground. The Premier has appointed to the Chair of Pastoral Theology in Oxford an absolutely unknown man, who was ordained a deacon in 1878.

A new Ritual prosecution in Liverpool has produced a remarkable protest against these measures on the part of leading evangelists. They argue that the law has been asserted—and the Ritualists are proved law-breakers, and beyond this it is not the duty of Christians to indulge in lawsuits. If, however, the laity will take them up in order to assert their undoubted rights, no objection can be made.

A remarkable meeting was held in Exeter Hall by the C.M.S., at the invitation of the Y.M.C.A. It was intended to call the attention of young men to the work of the C.M.S. It was a magnificent success. Four thousand young men assembled in the hall, including a body of forty undergraduates from Oxford and Cambridge. King's College hall was crowded with an overflow meeting and hundreds were turned away from the doors. This fact testifies to the spirit which is abroad in these days, and fills one with hope for the future of the mission-field. London alone could evangelize the world, if one day it was converted. It has the means and it has the men.

The first meeting of the Committee for the Indian and Colonial Exhibition was held this week, to receive the report of the Executive Chairman. H. R. H. the Prince of Wales declared his intention of taking the same active interest in it which he did in the Paris Exhibition. This alone secures a success for the show of 1886. Probably large numbers of Colonists will come over for this event, towards which your Government has given £5000. The Colonies are altogether to the fore in men's minds just now. A remarkable event was the convening of the Agents-General by the Earl of Derby as a sort of unofficial Colonial Council to discuss the offers of military service. Such a council will probably be the first step towards the Imperial Federation to which we all look forward.

The prospects of agriculture are extremely gloomy. Farms are being let in many parts of the country at a reduction of 50 per cent., and in others rents are only paid by the precarious yield of the hop yard, or owing to the neighbourhood of some large town, with a heavy dairy demand. Many landowners are attempting to farm their own land and bringing up their sons with a view to their doing so in course of time. Men whose income arises from land are in a strait, for while rent goes down local

and imperial burdens increase, especially where they are saddled with useless school boards. Labourers fare best in these days, for the necessities of life were never cheaper; and but for their drinking habits they would be better off now than at any period of their history. The long stretch of cold winds has thrown everything back, but the promise of the harvest is so far excellent.

April 8, 1885.

The *Church Times* states that on March 21st, the Archbishop of Canterbury invited fifty members of the Church of England Working Men's Society to Lambeth Palace, and personally conducted them over that historic pile. When they reached the chapel a short service was held, which is thus described by a member of the Society:—

"Presently, when we had been told of Parker's consecration, how Bishops Coverdale, Scory, Hodgkin, and Barlow represented different schools of thought in that day; how groundless was the modern Roman (the Archbishop enforced this distinction) doubt of the legality of that consecration; how Coverdale wore a simple cassock at the consecration, while Barlow wore a cope; and how then, as now, and ever, the three marks of the English Church were continuity, unity, comprehension;—his Grace suggested that we might have a short service. Needless to say this met our very heart's desire. One of our members volunteered to play the organ, and if another had not prudently intervened, the Archbishop's chaplain would have gone to the organ loft to blow! Was the like ever heard? The Archbishop knelt down before the altar, we all knelt towards the altar; and a short temporary service, such as I shall bear in my memory to my dying day, began. After a few collects (one of them very special to the occasion), the Lord's Prayer, the Apostle's Creed, 'The Church's One Foundation,' and the Apostolic Blessing. That was all, but how it touched us! There were one or two fewer dry eyes after that service than before. A long while we knelt after the blessing; the associations of the place awed us into profoundest reverence. Then the Archbishop rose, and signified his intention to leave us in charge of his chaplain. Already he had been with us the better part of an hour. Again we surrounded him, and Mr. Ingram, one of our vice-presidents, thanked his Grace on our behalf. We are plain, matter-of-fact, hard-working men not much given to sentiment; but our hearts were then very full, indeed, of gratitude. The Primate, looking more a Primate than ever (which is my poor way of saying that he realised our ideal of a great prelate) replied, to our astonishment, 'I can assure you this is a day I shall never forget. I shall never forget the way you sang "The Church's one Foundation," certainly as it has never before been sung in this chapel. I can only say in the words of the old saint, "May the Lord bless you, and increase you a thousandfold, and may you raise seed to him throughout the generation!" God bless you.' And so, with another clasp of the hand for each, we filed past the most noble (I wish that these words were less conventional) prelate, in whose person we recognize the head of Reformed Christendom."

## ✻ CORRESPONDENCE ✻

THE C. E. T. S.

TO THE EDITOR OF THE "RECORD."

SIR.—Had time permitted, at the annual meeting of the Church of England Temperance Society, I fully intended saying something about a matter touched on in the report: the appointment of an organizing secretary. I shall make no apology for asking you to publish these remarks, for my sole object is to help forward the grand and noble cause of our C.E.T.S.

I will commence with a dogmatic assertion to the effect that the work will never really prosper until it is entrusted to some competent person who shall devote the whole of his time and energies to its furtherance. Honorary secretaries are all very well in their places, but without the slightest wish to disparage the usefulness of these necessary officers, I would remind your readers they cannot do much.

Take the case of the clerical secretary. How can a gentleman with a large and important parish to look after find time to systematically stir up others to do what he himself can (in spite of all his good will) only just accomplish?

If we turn to the lay secretary, things are very little better. Can we expect a gentleman to whom the responsibilities of a leading position are entrusted to do much for any other cause? Let me reiterate my statement—a paid secretary is an essential element in future success. Why, then, not appoint one? My question is answered by the before-quoted report—because there are no funds.

When I first read this reason I am afraid I was unaccountable enough to smile at the naive declaration. No funds! of course not, nor will there be until some energetic man shall have been appointed, who, by his own exertions, shall collect funds for both his own support and that of the society. If those in

authority are wise they will immediately appoint a fit and proper person who shall receive carte blanche to call on "all and sundry" for subscriptions. In justification of this suggestion let me say that when I was appointed clerical organising secretary to the Durham Diocesan C. E. T. S. I had no stipend whatever guaranteed. If I had not worked I should have starved, such was the simple alternative. And yet I was by no means the only candidate, nor did I, during my term of office, ever suffer for my temerity. Let me say at once that were I only ten years younger than I am, and in good health, nothing would please me better than having the honour of once more representing the C. E. T. S. As it is I must sorrowfully own I am totally unfitted for the work, and can only write these few remarks in order, if it be the Lord's will, to stir up some of my younger brethren. Will no one come forward to fight the battle of an outraged humanity? Is the pleasure of glancing into the eye made resplendent by heartfelt gratitude nothing worth? Above all, will the anticipation of the future "well done" not tempt some child of God to manfully eschew ease and present comfort in order to be instrumental in providing for the future happiness of those who will not help themselves? If such an one should be found, I feel pretty sure the financial status of the society will not trouble him much, for he will remember and lean on the blessed assurance, "The Lord will provide."—Yours,  
CHARLES DUPPUY.

Kurrajong Parsonage, May 25, 1885.

#### THE SYDNEY MISSION.

The Eight Days' Mission, initiated by the Primate, will commence on Sunday, 14th instant. The following are the Churches joining in the Mission, and the preachers:—

St. Andrew's: Rev. H. A. Langley.  
St. Philip's: Rev. J. S. Hill, M.A.  
St. Luke's: Rev. E. A. Colvin.  
Christ Church: Rev. A. A. MacLaren.  
St. Paul's: Rev. J. H. Mullens.  
St. Mark's: Rev. Latimer Jackson, M.A.  
St. Barnabas: Rev. John Vaughan.  
St. Peter's: Rev. H. B. Macarney.  
All Saints, Woollahra: Rev. North Ash, M.A.  
St. David's: Rev. Canon Blacket, B.A.  
St. Saviour's: Rev. D. Murphy.  
St. Matthew's, Manly: Rev. Canon Wilson.

Active preparation has been going on in the various parishes. The Bishop purposes holding special services at 5 p.m. on each week day of the Mission week in the Cathedral.

#### TEMPERANCE.

##### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The anniversary festival service of the New South Wales branch was held at St. Andrew's Cathedral on the evening of the 18th ultimo. The musical portion of the service was conducted by the Cathedral choir, assisted by the choirs of the affiliated parochial branches, and the sermon was delivered by the Rev. C. North Ash, M.A., who based his remarks upon the following passage of Scripture:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." In the course of his address the rev. gentleman said that not only had the existence of that society been justified, but its practical utility had been demonstrated by practical results, which left no room for any cavil. It was his deliberate conviction that the dual basis was the main cause of the remarkable progress that society had made, and not only that society, but the work of temperance generally. All people might see that their society was, in fact and in truth, a temperance society, and not one that was animated by mistaken zeal, or morbid or mistaken enthusiasm. He dwelt upon the importance of temperance in all the duties and relationships of life, and described the temperate man as a man who exercised self-control in all cases of daily life, in speech as well as in conduct.

##### THE PRIMATE ON FULL LOCAL OPTION.

We are glad to see that the Bishop of Sydney has pronounced himself as so clearly in favour of the extension of Local Option to include the right of lessening the number of public-house bars or prohibiting them altogether. He says the cause is a winning cause both in England and here. With this we heartily concur. In a few years it will be wondered why the right of local self-government, as to the liquor traffic, was ever refused the people. Our Parliament is behind the times. We regret that there should be any difference between the Primate and the Local Option League on a side issue—the question of compensation. His Lordship thinks that publicans should be compensated if their bars are closed; he urges this as a matter of honesty. It is interesting to see what the League says upon this

point. In its Manifesto we find as follows:—

"In passing, it may be observed that compensation to those publicans whose bars may be closed has been mentioned. Publicans, however, will not be deprived of a business to which they have been apprenticed as men to ordinary trades. Only the sale of intoxicants would be touched. The business in accommodating travellers, meals, stabling, and the sale of the numerous non-alcoholic beverages would generally remain. Licenses are only granted for a year, and even now, magistrates can decline renewals without compensation. It is never intended that Local Option should cancel a license. It would always allow it to run out its full year. The State has conferred on men certain privileges which it can honestly refuse to renew. Compensation in the liquor traffic is without precedent. When the hours of sale were shortened by Sunday and 11 o'clock closing, who, although sales were lessened, urged compensation? Some, again, had to close entirely because they had not enough rooms to comply with the new Act, but the State offered no compensation. It was the Parliament closed those houses. When there has been absolute prohibition in other countries hereafter mentioned, the position has been the same. About eight years since in Ontario, in Canada, the number of licenses was limited by Statute, and 1947 expired with the year, but there was no compensation.

On the other hand, no "Civil Damage Law" has been enforced here against the publicans as elsewhere. Husbands have died when, had publicans refused liquor, they might have lived. Did the poor widows receive any compensation from the publican? Again, have publicans been asked to pay to maintain the gaols? Have they been required to compensate for the thousand and one ills,—the bruised bodies, the silent tears,—following on the sale of intoxicants? Even those who have conducted their houses well, and have been thoroughly law-abiding, will know with pain of scars on a fair humanity caused by their traffic. The claim for compensation is certainly not on the side of the publican."

##### A HOPEFUL SIGN.

Eight Bishops and nearly eight thousand clergymen of the Church of England in Britain are total abstainers from strong drink.

##### A GOOD SIGN NEARER HOME.

In about thirty-five Churches in the Sydney Diocese the various aspects of temperance and intemperance were the preachers' theme on Sunday, 17th May. This was a good response to the appeal of the C. E. T. Society. If they could all have given an offering to its funds the central committee would have been still more thankful.

##### AN ENCOURAGING OPINION.

The Primate says that the cause of Local Option is undoubtedly a winning cause both here and in the old country. His Lordship's sanction will help to hasten the steps of the coming victory.

The Manager acknowledges with thanks the following subscriptions received from 16th April to 31st May:—

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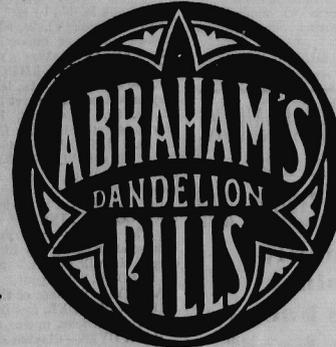
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VOL. V.—No. 84.

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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 to 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.

No communication on "Corpus Christi" cannot be inserted until the name and address of the contributor are forwarded. Our account of the Newcastle Synod is unavoidably held over.

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.

**A MISSIONARY SPIRIT IN THE CHURCH.**

Since the time nearly a century ago when a solitary government chaplain ministered to the spiritual needs of the then new-born colony, the Church has had a hard pull to keep up with the increase of the population. This increase has happened principally of late years. Hence the machinery of the Church has been strained to the uttermost. Men and money have been inadequate to needs. Bishops Broughton and Barker did much in "lengthening the cords and strengthening the stakes" of the struggling and growing Church, and have passed away. Bishop Barker especially, and Bishop Tyrrell of Newcastle, have been pre-eminent in organising and extending the operations of the Church of England in their respective dioceses. Yet, as stated above, the Church has been unable to meet the demands made on her. Numbering two-fifths of the entire population, or nearly half a million of souls within her fold, she ought to have about a thousand spiritual labourers; but the number actually labouring is very far short. At present the Rev. S. S. Tovey, Organising Secretary of the Church Society under the direction of the Primate, is indefatigable in his exertions and is almost incessantly taking up new ground or strengthening older quarters; but both men and money are very

much wanting. Owing to the circumstances surrounding our settlers and colonists, much work in the interior, though called pastoral, is of a missionary nature. It is owing to these, and other, causes that direct mission work to the heathen has been so little considered hitherto. Admitting, however, the force of these causes, it is to be confessed that for such a large Church population, our missions to the heathen are almost nil.

There are only two directly emanating from us—one for the Aborigines, and the other for the Chinese, both of them for heathens living within our borders. There is also a little help given to outside missions to the heathen. But there is not a single mission sent out and maintained abroad either on the vast and promising island of New Guinea, within hail of the shores of Australia, or the equally great and still more promising island of Borneo, only a little further off, or in the great heathen countries of India and China.

We are led to these observations by the present revival of the Missionary spirit among the Evangelical body at home. Not many months since, fifty Cambridge men offered themselves for Mission work, of whom several were engaged. Again we now read in recent home news that a number of men from the same University, where Simeon, Venn, Pratt, Martyn, and other like devoted men of the Evangelical School early sowed that good seed which resulted in the general revival of religion in the Church, have come forward for the work of Missions to the heathen. But what is very remarkable is that men who are "wranglers," and the captain of the "Varsity Eleven," and the Stroke Oar of the "Varsity Boat," have come forward among these volunteers whose heart God has touched.

It has been observed that the periods of the greatest Missionary enterprise, beginning from the time of the Apostles, were the periods of greatest spiritual blessing to the Church, and vice versa. "He that watereth others shall himself be watered," is a principle that no one can doubt who knows anything of the law of the spiritual life within him; and that the first desire of the renewed soul who has found the preciousness of the Saviour is to impart to others the glad tidings of salvation. To such a soul especially, the case of the many millions of blind and ignorant heathen, who feed on the husks of idolatry and live and die "without hope," is inexpressibly sad to contemplate. For them, too, Christ died on the Cross at Calvary; and for them our Lord gave His great command to "go forth and evangelise." Is it possible, then, that we of the Church of England in this colony, with nearly half a million of souls, cannot fully rise to this duty and privilege—a duty and a privilege as incumbent and noble and Christwards as that of supporting our own immediate spiritual needs? Even this, as shown before, we only do imperfectly. May there not, indeed, be some connection between the two—that our neglect of foreign missions tells on the Church's home operations and spiritual life? Can