

In December, 1880, the Bishop, by a circular letter addressed to the clergy, requested information as to the number of public schools within their respective parishes, and the amount of religious instruction given weekly in each school. The returns received in reply will be found tabulated in Appendix (B). It will be seen that religious instruction is being given regularly in 96 schools, and that 82 schools are altogether without such instruction. In the case of 29 of these latter schools, the want of a class-room is alleged as an obstacle.

Two Public Meetings have been held in furtherance of the objects of the Committee. The first of these was held in the Masonic Hall, on August 10th, and the proceedings were fully reported in the daily papers. The second was held in the City Mission Chapel, Sussex-street, on December 2nd. A series of similar Meetings, to be held in various city and suburban parishes, was projected by the Committee, but a difficulty was found to exist in the fear entertained by some of those locally concerned that such a plan might tend to injure existing Denominational Schools.

In conclusion, the Committee feel that the future success or otherwise of this movement will very largely depend upon the way in which the subject may be dealt with by the Synod. Hitherto the difficulties of the question have been aggravated by the unsettled condition of the relations between the State and the Denominational schools. The recent settlement of those relations has at least left the ground more clear for united and vigorous action in the direction of giving efficient religious instruction in the public schools.

WILLIAM M. COWPER,
Chairman.

RULES &c. OF CHURCH BUILDING LOAN FUND.

I.—NATURE AND OBJECTS.

The Church Building Loan Fund for the Diocese of Sydney shall be formed by Subscriptions, Donations, Legacies, and such monies arising from other sources as may become applicable to the purposes of the Fund.

The objects of the Fund shall be to encourage and assist the payment of debts on Church Buildings, and to promote the erection, enlargement, or improvement of Churches, Parsonages, and School-houses in the Diocese of Sydney by loans without interest.

II.—RULES AND REGULATIONS.

1. The Fund shall be administered by a Committee appointed by the Committee of the Church Society selected from among the contributors to the Fund, and all vacancies that may from time to time occur in such Committee shall in the like manner be filled up by the Committee of the Church Society.

2. There shall be a Treasurer and a Secretary of the Fund who shall be appointed by the Committee of the Church Society and shall be *ex-officio* Members of the Committee of the Fund.

3. All monies of the Fund shall be deposited from time to time to its credit in one of the Sydney Banks, and its account shall be operated upon only by the joint signatures of the Treasurer and Secretary of the Fund for the time being, and by order of the Committee.

4. The Committee shall meet quarterly for the purpose of considering applications and granting loans.

5. Loans may be made of amounts from £50 to £1,000—and shall be repaid in quarterly or half-yearly instalments over a period to be determined by the Committee in each case, but in no instance exceeding ten years. A charge of interest at the rate of ten per cent. per annum shall be made on all overdue instalments.

6. Of the debts proposed to be liquidated, or of sums proposed to be expended in new erections, enlargements, or repairs, a certain proportion to be determined by the Committee shall be raised by local effort within a specified time.

7. Trustees or others obtaining loans from the Fund shall give such security as the Committee shall deem sufficient for the due repayment of the same and the fulfilment of the conditions attached thereto.

8. Applications for Loans from the Fund shall not, as a general rule, be entertained unless the property upon which the same is to be extended is duly secured to the Church of England in the Diocese of Sydney, and unless the Parish in which such property is situated has or will engage to establish, within a time to be agreed upon, an Auxiliary to the Church Society.

DID THOMAS CARLYLE BELIEVE IN CHRIST?

Certain persons are advertising Carlyle as an unbeliever in the Divine Christ. We find the most reliable information on this subject in an article entitled "A Study of Carlyle," by the author of the "Moral Influence of George Eliot," in the *Contemporary Review* for April, 1881. The writer says:—

"The whole spring of Carlyle's energy was to be found in beliefs that he did not share—that is to say, that he thought untrue. And yet he always seems to feel that the Puritans were stronger men than their descendants, simply in virtue of their belief. It has always been a marvel to us how he contrived to dismiss, as something insignificant, the enormous difference between his creed and theirs, and we can never quite get over a sense of infidelity to his own idea of veracity in this belief in the power of belief apart from its truth. Something of this feeling seems to us to come out in the way he comments on such a notice, for instance, as that Cromwell appointed a day of humiliation and prayer. *If modern readers suppose these paragraphs to be cant, it will turn out an entire mistake.* I advise all modern readers not only to believe that Cromwell here means what he says, but," &c., &c. It is almost as if he wanted to assure himself that belief then was real. Were, then, these tremendous transactions

in which the Puritans believed just as he believed that Charles I. was put to death,—were they matters of so little moment, that the words which seemed to assert them might be used as a mere circumlocution for the belief that an awful power lay beyond our scrutiny, but *was manifest to us in His judgments upon us?* . . . The Puritans believed in God and Christ. They would not have said the difference between their creed and Carlyle's was insignificant. . . . And herein the two halves of Carlyle's nature seem to us not in harmony. There are two interesting passages in the "Reminiscences," where, in referring to the faith of his parents, he drops a few words which throw a great light on his relation to Puritanism. The first seems to us so typical of his attitude towards the past, that we could imagine having it explained away as an allegory, if the circumstances admitted of it:—

"It was 10 p.m. of a still and fine night when I arrived at my father's door, hearing him make worship, and stood meditatively, gratefully, lovingly, till he had ended; thinking to myself how good and innocently beautiful and peaceful on the earth is all this: and it was the last time I was ever to hear it. I must have been there twice or oftener (after that), but the sound of his pious psalm and prayer I never heard again. With a noble politeness, very noble when I consider, they kept all that in a fine kind of remoteness from us" (himself and wife), "knowing and somehow forgiving us completely that we did not think of it quite as they." (ii., 160.) And then, in a still more touching outburst of filial recollection, after speaking of a time of great misery on his part:—

"Unwearied kindness was always mine from my incomparable mother. I did at last contrive, by judicious endeavour, to speak piously and agreeably to one so pious without unverity. Nay, it was a kind of interesting exercise to wind softly out of those anxious affectionate cavils of her dear heart, and get real sympathy, real assent, under borrowed forms. Oh, her patience with me! Oh, her never-tiring love!" (i., 181.)

"That picture of his reverently listening to his father's prayer outside the closed door seems to us a type of his whole attitude towards Christianity. It was a very strong sympathy, rooted in the deepest part of his nature. For think a moment of the dissent which Carlyle must have been contented to ignore in these touching theological conversations with his mother! We doubt not that in his parents' simple creed were articles that they would have died rather than deny, and he would have died rather than assert. Yet the sense of harmony between them was a deeper thing than the sense of divergence. Love was the interpreter here, and doubtless that love interpreted their faith to him always, by whomsoever it was held. It showed him their faith as the root of noble lives, and vindicated his own deep conviction that a noble life must be always rooted in the truth. . . . When the dear associations of the revered past, and the protest of a vehement, rugged independence join in one impulse, no wonder that impulse should be strong enough to be bear down all merely logical barriers. But we think his picture of Puritanism would have been a truer thing had he recognized how high these logical barriers were."

N.B.—We commend the above extracts to those who, by advertisements in the daily papers, are trying to associate the name of Carlyle with a shallow imitation of Bradlaughism, called "Freethought." This Carlyle would have been the first to loathe.

✻ CORRESPONDENCE. ✻

(We do not hold ourselves responsible for our correspondents' opinions.)

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—At the last Friday's Sitting of the Synod of this Diocese, the Very Rev. the President referring to Churchmen and Nonconformists, is reported (*vide Herald*, June 25th, pp. 3) to have said:—

"They had one common object in view,—differing only in matters of Church government."

I will simply and most respectfully submit abstracts from a record of the proceedings of the Church Congress held in Leicester, and to which the President so feelingly refers.

In the address signed by 32 Nonconformist Ministers and read by the Rev. Jos. Wood, these gentlemen say:—

"While it would be unmanly in us to affect to ignore the points of difference, both ecclesiastical and doctrinal which separate us and our Churches from the great community to which you belong, yet the present is an occasion on which we gladly avail ourselves for the proffer of our sympathy and good-will, rather than for bringing our differences into prominence."

The Rev. J. W. Thew, Nonconformist Minister, also read an address in which he stated:—

"They would, however, under no pretence, make light of their differences. Personally, he had small sympathy with cheap and easy talk about sinking small differences. If they were light, they ought to cease; if not, it was at their peril to sink them; especially as differences so sunk had an unhappy knack of floating again just at the very juncture from which they were sunk."

The Bishop of Peterborough said:—

"He cordially and entirely agreed with the manly and straightforward utterances of the Rev. Mr. Thew as regarded the differences that separated Nonconformists and Churchmen."—Yours faithfully,

JOHN T. MARRIOTT, M.A., Ph. D.

Burwood, June 25th.

It is said that one retail bookseller in the city of London sold fifteen thousand copies of the revised New Testament on the first day of its issue.

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NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st of the month, but when that day falls on a Sunday the paper will be issued on the 2nd. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will see their efforts to increase its circulation. The clergy and other friends of the RECORD who obtain subscribers are requested to send to the Manager the full NAMES AND ADDRESSES of subscribers.

All clergymen sending the names of SIX subscribers to the RECORD will be placed on the FREE LIST.

Subscriptions for the current year are now due.

Any subscriber not receiving the paper when due is requested to communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each. All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PITT-STREET. No correspondence will be published which does not furnish the Editor with the name and address of the writer, not necessarily for publication. The Editor cannot undertake to return manuscript in any case.

Communications should be forwarded not later than the 21st of the month, to insure their insertion in the next issue.

All business communications to be addressed—THE MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express* has been appointed Business Manager of this paper.

THE BISHOP OF SYDNEY.

ACCOUNTS have been received from his Lordship up to June 9th. He was then progressing favourably in his general health, and enjoying the cool and bracing weather of Westmoreland at Ambleside. After consulting eminent medical authority in London, he had determined not to go to the Continent, but to the cooler parts of England, Wales, and, perhaps, Scotland. He says in one of his letters, "I read a good deal and enjoy it; but as directed I avoid much mental or physical exertion."

SPECIAL CONFIRMATION.

A SPECIAL Confirmation will be held in the Cathedral by the Bishop of Bathurst, acting for the Bishop of Sydney, early in October. Any of the Clergy wishing to present Candidates are requested to write to the Vicar-General, Diocesan Registry.

THE LATE SESSION OF SYNOD.

ANOTHER Session of Synod has passed away; and as formerly we ventured upon a few remarks in anticipation of its work, so now it may not be without use if we glance by way of retrospect at some of the results of its proceedings. But before doing this, we desire to remind our fellow churchmen of the character of that representative body which we call the Synod of the Diocese. In point of numbers it is more than four times as large as the Legislative Council, and about twice as large as the Assembly, while with regard to the social position and the intellectual character of its members, it need not fear comparison with either of these bodies. Such an assembly is one of which Churchmen may be thankfully proud; and they have no need to complain that, as a rule, its proceedings have been otherwise than worthily carried on. The manner, too, in which, from the very first, the Presidency of the Synod has been conducted, has been by general admission most satisfactory; and, with regard to the last Session, the hearty and not ungraceful tribute of commendation paid by Mr. Clarendon Stuart to the manner in which the President acted, was felt by all who heard it to be well merited, though somewhat irregularly expressed. In one respect, no doubt, the Synod works, and must work, at a disadvantage. The short time which the members can devote to a Session renders it difficult to carry through any great amount of really important business,—that is, business to which it is right to apply all the cautious forms of Parliamentary Legislation. It is therefore not to be expected that many such matters will be disposed of in a Session; but hitherto the diligence of the Synod in this direction has been found sufficient to meet the wants of the Church.

Let us now look at the result of the proceedings of the last Session. The Session occupied seven days, thus giving about forty hours to the transaction of business. And first with regard to work directly performed. This will be found to consist of—first, providing for making the recent Act of the Legislature, the "Church of England Trust Property Incorporation Act, 1881," available for the preservation of the property of the Church in this Diocese; second, granting a necessary enlargement of the powers of the Trustees of the Clergy Superannuation Fund; third, providing rules for the working and managing of the Church Building Loan Fund; fourth, regulating the terms of leasing some very valuable Church property (St. Philip's, Glebe); and fifth, providing by Ordinance against a possible difficulty in connection with Special Meetings of Synod. These five subjects required the direct action of the Synod, and in having dealt with them, a main and very important object of the Session has been accomplished.

We will now turn to matters indirectly dealt with by the Synod. These were—first, initiating a necessary alteration with reference to the working of

the Board of Missions as constituted by the General Synod; second, placing before the Diocese the case of providing Religious Instruction in Public Schools—thereby eliciting much hearty approval and promise of support; third, obtaining an expression of opinion with regard to Sunday School festivals, which was much needed by those who are responsible for the due conduct of such matters; and fourth, obtaining the support of a Resolution of Synod to the upholding of existing Denominational Schools, thus giving to any Clergyman desirous of maintaining such a school a strong claim to the assistance of Churchmen. These indirect results are of no little importance, and more than requite the time and attention bestowed upon them.

We now come to matters which occupied a considerable portion of time, and which it, we venture to think, by no means unprofitably: we allude to subjects which individual members deemed it right to introduce to the notice of their fellow Churchmen. Now as to these, we are aware that many—ourselves, we admit, among the number—are often at the time disposed to feel impatient at the discussions raised; but on calmly looking over the proceedings connected with them, we feel fully satisfied that good does result from the freedom of speech thus exercised, and the sifting of ideas which follows from it. It is much better that a man who takes an interest in Church work, and thinks he has discovered an abuse to be remedied, or some scheme for good to be adopted, should introduce his idea to the notice of his fellow Churchmen, and see what it looks like when thus produced, than either write about it to secular newspapers, or nurse it into unhealthy vitality in his own breast. When a number of men get together with a common object, they soon become sensible of the prevalence of a common feeling or tone of thought upon that object, and the influence of this is speedily apparent. Thus it came to pass in the last Session that threatened attacks on the Church Society were not made, the Church Building Loan Fund was allowed to proceed in its career of work unassailed, and it was not attempted to show that the administration of the Diocese during the last twenty-five years has been a blunder. Church feeling and Church loyalty were predominant from the first, and, without checking freedom of speech, had no little influence on practical results. For instance, one clerical member, who is of Churchmen the most loyal, and who feels and acts most kindly towards his Bishop, was able to disburden his mind—and most ably he did it—of the fears which oppress him of the encroaching character of Episcopal authority. His speech was most ably answered; and the Synod declined to adopt a proposition which, if carried into practice, would have consigned the author of it, together with the Church at large, to a sort of elysium of Presbyterian Congregationalism. So another clerical member, whose mind had dwelt long upon the wrong which might occur to the Church from local appropriation being made of the proceeds of Church property sold to the Government, was able most usefully to ventilate the matter; and although the discussion might possibly indicate rather a feeble appreciation of the requirements of the Law of Trusts, yet most would allow that the members of the Synod were great gainers by the debate. Then again, the matter of the right of the Clergy to use the Revised Version of the New Testament was usefully brought forward, and was ably, and, as has since appeared most accurately, dealt with by the President; while another member (a layman), who was too lazy to resort to a Dic-

tionary of Architecture, and too modest to question the first Sunday-school scholar he might encounter on his way to church, achieved through the good nature of the President a definition of a Reredos, together with the comforting assurance that there is nothing about Reredoses in the Bible.

Besides the matters to which we have thus referred, two incidents occurred, so illustrative of the temper of the Synod and its mode of dealing with questions of a certain character, that they must not be passed over unnoticed: we of purpose reverse the order in which they occurred. One happened in this wise. A Lay member of the Synod, by carefully interrogating the President, satisfied himself that the curtains at present placed on the east wall of the Cathedral are not so placed for the purpose of concealing some iniquity now perpetrating by the Chapter. He thereupon deemed it well to endeavour to enforce by the authority of Synod the setting up of the Ten Commandments behind these said Curtains, and the writing upon the walls of "other chosen sentences." He accordingly proposed a Resolution in a speech sufficiently moderate in its tone, and another Layman seconded it with some eloquence and with that peculiar modesty which is characteristic of an inexperienced enquirer asking guidance from an expert whose heels he intends, if possible, to trip up. An effect was evidently produced by the speeches. Members who, rightly or wrongly, are accredited with attachment to the E. U. C., began to look cheerful, and to take notes, and an ex-Chancellor was observed rather ostentatiously to peruse a copy of the Canons of 1603. The Synod naturally felt alarm at the prospect before them of a full-dress Ritual debate. But what could it do? To affirm the Resolution was of course easy, but this was to oblige the Chapter to exhibit the Ten Commandments just where the people could neither see nor read them, and to launch a sort of Detached Squadron of Sacred Texts upon the walls of the Cathedral, as little to the edification of the worshippers as to the ornamentation of the building. The Synod could also, if it pleased, negative the Resolution; but this, in the opinion of some, was to expose itself to the imputation of neither caring for the Decalogue, nor valuing the words of Scripture. Then there was open to it that most delightful of evasions, the previous question; but it was asked, whether this was not to confess that the mover and seconder had puzzled the Synod, and thus to give a triumph to rashness and inexperience. So as a last resort it occurred to two or three of the members to look up at the clock, and seeing that it marked half-past ten, they boldly walked out of the Chamber. The example was appreciated, and so speedily followed, that in five minutes the President's attention was called to the fact that a quorum was not present. Thereupon the faithful residue were dismissed to supper and slumber—the field was cleared for next day's combats—and the red curtains continue to hide the disfigurement occasioned by the giving way of some portions of the Reredos, undisturbed by the 82nd Canon, or the Cathedral's obligation to be a pattern to all churches in the exact observance of the Rubrics.

The other instance to which we refer occurred as follows. Another Lay member of the Synod, having apparently brooded over what he considers the misconduct of those of the Clergy who fraternise with Non-Churchmen, determined to inflict upon them Synodical censure. He therefore brought forward a Resolution which, if carried, would have debarred the Clergy from taking part, directly or indirectly, in meetings of a religious character presided over

by Non-Church-of-England Ministers. The Resolution was troublesome enough to deal with in itself, but the speech which introduced it made matters worse, by containing condemnatory remarks of an offensive character, levelled at Clergymen who, in the mover's opinion, had acted in a manner contrary to their duty. The resolution and this speech gave rise to very warm answers on the part of those who were thus attacked. Lay members remained silent, though infinitely annoyed by the discussion. Universal condemnation was apparent of the action of the mover of the Resolution, but voices more or less numerous were raised in favour of shelving the matter by moving and negating the previous question. Those who desired thus to terminate the discussion, wished, apparently, to escape from the chance of its being supposed that they positively approved of conduct which they did not feel called upon to censure. This was natural enough; but while taking care of themselves, these members forgot the injurious accusation made against their brethren, and that for the Synod, after that accusation and the answer had been laid before it, to refuse to adjudicate (and negating the previous question would mean this), was simply to act the part of Felix, who having in like manner the accusation and defence of the great Apostle of the Gentiles before him, "willing to shew the Jews a pleasure, left Paul bound." Such was the view taken of the matter by the majority, and thus, amidst threats of the consequence of forcing a division, the main question was at last put by the President—"Ayes to the right, Noes to the left." Then followed a curious scene. The attack crumbled away, six members alone standing by the mover and seconder of the Resolution, while the remainder, sixty-four in number, passed to the left of the chair. A not dissimilar occurrence took place some years ago in a more august assembly, and elicited the following description from the then Mr. Disraeli:—"It was like a convulsion of nature rather than any ordinary transaction of human life. I can only liken it to one of those earthquakes which take place in Calabria or Peru. There was a rumbling murmur, a groan, a shriek, a sound of distant thunder. No one knew whether it came from the top or the bottom of the house. There was a rent, a fissure in the ground, and then a village disappeared; then a tall tower toppled down; and the whole of the benches to the right of the chair became one great dissolving view of anarchy." Had the Resolution been brought forward at an hour when retirement from the Synod could, as in the other instance, have taken place without entailing the loss of the rest of the evening, a count-out long before the conclusion of the mover's speech would have been the remedy applied. We hope in another Session to find means provided to protect the Synod from the discussion of matters about which it has no desire to hear a single word.

Thus we have set before our readers the work actually done, the work indirectly done, some of the matters usefully discussed, and some of the matters uselessly brought forward, at the last Session of the Synod. We confidently assert that the good and the useful in every way largely preponderate, and stamp a character on the whole; and that he must be an exacting Churchman indeed who will not look back with thankful satisfaction on what has been accomplished. The least pleasing incident which occurred need only be remembered with feelings of amusement at its curious similarity to an event, which gave occasion to that which an historian of the time designates as one of "the happiest pieces of audacious eloquence" of that

great Orator and Statesman whose loss England now so sincerely deploras.

THE GENERAL SYNOD.

THE following communications, with reference to the proposed meeting of the General Synod in October next, have been received by the Vicar-General of the Bishop of Sydney, from the Bishop of Adelaide. In the former it will be seen that his Lordship explains the reasons which have led him to the conclusion that such a meeting is necessary to fulfil the requirements of the Constitution. And we are happy to find an admission that he wrongly attributed to the Vicar-General a postponement of the Quinquennial Meeting. The latter is a notification that the Synod is to held in Sydney, on October 10th; and that notices of motions to be brought forward are to be sent to the Vicar-General of that Diocese.

The question is occasionally asked whether the meeting will be a formal one, or for the dispatch of business. Our opinion is that that will now depend upon the determination of the Synod itself when it meets. But if what we have heard is true, that five at least of the Bishops of the Province—including the Primate and the Senior Bishop—will not be able to attend, we do not think it will be satisfactory to the Church if the Synod should proceed to deal with such important matters as some which are talked of as requiring settlement.

ACCORDING to promise, the new "LICENSING BILL" is before the House. We find in it three main principles—the CONSTITUTION OF A BOARD for the purpose of licensing Public Houses, the INSPECTION OF LICENSED HOUSES, and LOCAL OPTION. We approve thoroughly of these principles, but we are far from satisfied with the way in which most of them are applied in the Act. We fear that the constitution of the Board in the way suggested will prove, if adopted, to be a mistake, and will fail to remove the evils which have been so flagrant in connection with the licensing of Houses for the sale of intoxicating drinks. But we very strongly protest against the "local option" which is suggested by the framer of this Act. A majority of two-thirds of all who are on the electoral roll is required before the opening of a proposed Public House in any locality can be prevented. This, if carried, will have the effect of rendering the provision entirely nugatory. It would suit the Licensed Victualler's Association admirably,—indeed, we are strongly tempted to think that the clause must have emanated from the Council of that body. But it will not do for those who are fully alive to the evils of the drink traffic. They are determined to have "local option" in its purity, which provides that the majority of those who are sufficiently interested in the Public House question to speak out, and who are competent to judge, shall decide as to the existence of such houses in their midst. It is not likely that the clause will remain as it is, for it would be an insult to our intelligence. At the last election, a large majority of members declared themselves to be in favour of local option; so that, unless their opinions have undergone considerable change since, we believe that this principle will receive the approval of the House. We must also confess disappointment that the evil of Sunday trading is not removed by the proposed Act. It is discreditable to us to have Sunday trading legalized as it has been in the matter of Public Houses. We hope that a new clause will be inserted in the Bill prohibiting the opening of Public Houses during

any part of the Sunday. The evils of the present system are becoming more intense every day. From town and country protests are continually being made against the abuses which have so long existed. No reform is more needed than this, and none, we are sure, will be more sincerely welcomed by the people generally.

✽ THE MONTH. ✽

PARLIAMENT is again in Session. After a moderate recess, our representatives have been called together for the exercise of their important functions. The opening took place with all due pomp and solemnity. The "Governor's speech" was a very hopeful one, and announced measures which affect greatly our well-being as a people. We hope that honorable members will settle down to a calm and unbiased deliberation, and that the various topics of "the speech" will receive that consideration which their importance demands. The Opposition should earnestly aid the Government in passing measures which are manifestly for the public benefit, and not hinder their progress through the House by useless obstruction.

RUNNING with the popular current, the Government have introduced a measure for the Restriction of Chinese Immigration. This we believe to be necessary and politic. There are real dangers in connection with the unrestricted arrival of Chinese into this colony which we should not overlook. We are glad, however, that the suggested measure is a moderate one. We object to some of its clauses, but we hope that in its passage through the House it will be purged of some of the objectionable matter and be made worthy of a place in our Statute-book. But, while approving of restriction in immigration, let us take the opportunity of again protesting against the un-English and inhuman treatment to which the Chinese now resident amongst us are subjected. Let us labour to benefit these people, especially by giving a moral and financial support to the Mission which is now established so happily in Sydney.

WE commend the Young Men's Christian Association for the efforts that it makes from time to time for the intellectual, moral, and spiritual welfare of its members and, indeed, of the public generally. Admirable lectures are arranged for and delivered. These have been a source of great profit and pleasure to many. Recently some excellent lectures have been delivered,—two in the Protestant Hall; one by the Rev. Dr. Steel on "Rome Papal and Rome Pagan," and one by Rev. W. Matheson on the "Discipline of the Age." These subjects were treated in a way which was both edifying and pleasing. In addition to these, a series of lectures have also been delivered in the rooms of the Association on the "Evidences of Christianity," by the Rev. George Grimm, of Balmain. These lectures are of a most useful and interesting character. Others are to follow.

COMMEMORATION DAY has once more come round. It has passed away, leaving its mark behind. A large number of prominent citizens attended at the University Hall upon the occasion, and manifested the greatest possible interest in the proceedings. It is very gratifying to notice the growing influence of this great institution. The prospects of the Sydney University are very bright, and a few years will probably see it in a position of great power and importance. Two important changes have been made, viz., the admission of graduates of other Universities to *ad eundem* degrees, and the extension of the privileges of the University to the female sex. We believe that these steps will greatly popularise our University.

AN important event of the month has been the arrival of the detached squadron. People have been on the *qui vive* ever since, and have exhibited the greatest anxiety to get a glimpse of the Royal Princes. Sydney always does go crazy over the hero of the hour, and carries its hero-worship to absurdity. When the young midshipmen are almost prevented from getting into a photographer's to have their photographs taken, by a crowd of persons who stare them out of countenance, and when the Cathedral is crammed by those who have flocked into God's house only to see the Princes, we think that the craze is at its height. It is right that we should honor the grandsons of our beloved Queen, and do all we can to assure them of our attachment to the throne which one of them may one day occupy, but those vulgar attentions which must only weary and disgust those upon whom they are bestowed should be avoided.

IT is well to know that while attentions are showered upon the officers of the squadron the men have not been quite forgotten. They have been welcomed to the rooms of the Young Men's Christian Association, and a brotherly hand outstretched to them. Some of the sailors took part in the prayer meeting on the Saturday evening of their stay, and the whole of the meeting was deeply stirred by a few words of address which one of them delivered. They came from the heart of a man who knew the love of Christ and rejoiced in Christian fellowship. On Wednesday, the 20th of July, a special meeting of the members and their friends was called for the purpose of meeting some of the seamen of the squadron. A most enjoyable evening was spent. Addresses were delivered by several of the members of the Association, and hymns were sung, to the great delight of the sailors. Three of the men spoke briefly. It was indeed delightful to hear what God had done for the souls of these noble

fellows. They told out their experience with a simplicity and kindness which melted all who were present. But much sympathy was excited when they told the difficulties which they experience in the service of Christ on board ship. There is little or no encouragement for them in the service of the King of Kings. As one of them said, they have not one square inch which they can call their own, and the Bible has to be read and prayers said amidst noise, interruption, and too often ridicule. Truly those men need our prayers and sympathy. It is not a matter of surprise that so much irreligion is to be found amongst those who "go down to the sea in ships."

WE notice with pleasure that Mr. Thomas Walker, of Yaralla, Concord, has made a donation of £5000 to the Sydney University. This has been given for the purpose of founding additional bursaries. The donor has expressed a wish that a portion of the money so given shall be made applicable to female students. This will supply a want which has long been felt, and will prove a great benefit to many who are unable to pursue their studies at their own expense. Mr. Walker has also purchased Mr. Marshall Wood's statue, "The Song of the Shirt," and presented it to the Art Gallery of New South Wales. We are glad that this work of art has been retained in Sydney. It is the original statue which was exhibited at the Paris Exhibition.

WE are in possession of the "Revised New Testament." Thousands of copies have arrived in the colony. The demand for them has been very great. Some had misgivings lest the hand of man should ruthlessly destroy some favourite portions of the Word; some had hopes that the revision would demolish truths which they hate; and so all were eager to scan the new book. We feel sure that timid Christians are by this time quite re-assured, and will be prepared to join in praising God for the accomplishment of so great an undertaking. We do not hesitate to say that no work of greater importance has ever been undertaken in the Christian Church, and we believe that no work has, so far as it has gone, been accomplished more satisfactorily. If the labours of the Old Testament Committee prove as successful as those of the New Testament Company, we feel sure that the whole Christian Church will accept the revised Scriptures. We must not be understood as depreciating the "authorized version." The revised Testament proves the excellence of King James' revisers, but for reasons which cannot be gainsaid, it was necessary that both the correct Text and the English Translation should be revised. This has been done so well and so faithfully that every one who values the pious Word of God should rejoice. The Old Testament Company have just finished the Book of Proverbs. It will be two or three years probably before we have the revised Bible complete.

✽ CHURCH NEWS. ✽

Diocesan Intelligence.

RESIGNATIONS AND APPOINTMENTS.—The Rev. Robert McKeown has resigned the Cure of St. Stephen's, Kurrajong. The Rev. Joseph Shearman has been licensed to the Cure of St. Stephen's, Kurrajong. The Rev. Hugh Walker Taylor, B.A., has resigned the Curacy of St. Paul's, Sydney, and taken charge (temporarily) of the new parish of Bulli. The Rev. Henry Martin has been licensed as Curate, St. Stephen's, Newtown.

THE CHINESE.—On the evening of Friday, the 8th of July, a company of Chinese assembled in St. Andrew's Schoolroom, Pitt-street, Sydney, to partake of a tea kindly provided for them by Miss Harrison of Petersham and other friends. After the well-known grace, "Be present at our Table, Lord," &c., had been sung by the guests in their own language, they sat down in number about a hundred, including a few of their wives. Intermingled with them at the tables were English friends, clerical and lay, who were glad of the opportunity of showing that Christians were above the prejudices of race and caste, and of practically acknowledging the brotherhood of all those whom God has made in His own image and likeness, and for whom Christ died equally with themselves. A more orderly and well conducted company, and, we may add, a more intelligent one, we never had the pleasure of witnessing. After tea the hymn "There is a Fountain filled with Blood" was sung in Chinese. The Dean of Sydney then gave an address, in which he assured the meeting of the interest taken in them by all real Christians, who felt ashamed of the wicked treatment they were so often receiving at the hands of the low and ignorant portion of the community. He trusted they would not judge Christianity by the conduct of those who were a disgrace to it, and who were in fact strangers to its true principles. He exhorted them to study the claims of the Gospel, for in its reception happiness and peace alone were to be found. Archdeacon King also spoke in somewhat similar terms, and expressed the hope that all his Chinese friends who he saw before him would attend the services held by the catechist Soo Hoo Ten, on Sunday evenings, in the schoolroom in which they were then assembled. These addresses, which were interpreted sentence by sentence—and apparently, where necessary, paraphrased—by Soo Hoo Ten, were followed by a very animated exhortation from that gentleman himself, in which he showed the possession of a considerable command of words and also, in a marked degree, the power of arresting and maintaining the attention of his auditors. The meeting concluded with another hymn sung as before, and with the Apostolic Benediction from the Dean. Amongst those present on this deeply interesting occasion were Miss Harrison, and two of her brothers, Miss French and other ladies connected with St. Andrew's Parish, and the Revs. Canon Stephen, J. Barnier, and J. Best. We have subsequently heard that our Chinese friends were very much gratified by the sympathy and attention shown them, and

that it is already producing a very beneficial effect, in disabusing their minds to some extent of the unkindly and suspicious feelings towards Englishmen which the ill-treatment they receive has very naturally engendered, and in thus strengthening too Hoo Ten's hands and improving the prospects of the Mission.

THE CATHEDRAL.—VISIT OF THE PRINCES.—The two Princes, accompanied by their tutor, the Rev. J. Dalton, visited the Cathedral on Monday afternoon, the 18th of July, and were received by the Dean, who took them all over the building, and gave them the more important items of information concerning the story of its erection, its style and dimensions, the constitution of its governing Body, and other particulars. Their Royal Highnesses seemed much pleased with their visit, and asked several questions which betokened an intelligent interest in what they saw and were told. They had been expected to attend the afternoon service the day before. We take from a daily contemporary, altering erroneous figures, the following account of the result of this expectation—"Probably never on any previous occasion since St. Andrew's Cathedral was built has so large a congregation gathered within its walls as was seen at the afternoon service on Sunday, at which it was generally understood the young Princes would be present, and their absence was a disappointment to all. More than half-an-hour before Divine service began the sacred edifice, which ordinarily accommodates about 1200 worshippers, was densely crowded in every part. The crowd was so great that the organ loft, the stairs leading thereto, the Communion steps, the choir, and even the sacred precincts of the Bishop's throne were invaded, and the passages down the aisle so thronged that it was with some difficulty the organist and the actual members of the choir reached their seats. The service was more than usually impressive. The Very Rev. the Dean of Sydney read the Lessons. The intoning was taken by Dr. Ellis, who also took the solo part in the Anthem, "In Native Worth" (from the oratorio "Creation"), which was followed by the magnificent chorus, "The Heavens are Telling." The Rev. Canon Stephen preached an excellent sermon in aid of the Day and Sunday schools of the Cathedral district, from the well-known text, "Feed my Lambs," from which he inculcated the duty of the Church to educate the young. At the close of the service the "National Anthem" was sung by the choir and congregation, numbering about 2000 voices."

THE BISHOP.—Very satisfactory intelligence has been received both from the Bishop himself, and from other sources, as to His Lordship's health. At the date of the latest advices, his medical attendant had discontinued his visits, and Mrs. Barker and the Bishop were about proceeding Northwards to the Lakes, and thence probably to Scotland, for the more bracing climate to be found there.

THE CHURCH SOCIETY.—The monthly meeting was held on Monday, 4th July. The Finance Committee reported £1461 19s. 2d. having been received, and recommended the payment of £1665 5s. 7d. It was resolved to postpone the consideration of all applications until the meeting in September, with the exception of the one which was moved in the General Committee and granted, viz., £8 to the new parish of Jamberoo, on account of Superannuation Fund. The new applications referred for report were:—1. From Rev. W. H. Ullmann, for £100 towards the erection of a new church at Enmore. 2. From Rev. A. G. Stodhart, for £15 for travelling expenses from Bathurst to Ulladulla. 3. From Rev. John Vaughan, renewal of application for £50 or £100 towards the Building Fund of St. Andrew's school-church, Summerhill. 4. From Rev. G. McIntosh, for £50 for twelve months' lease of parsonage at Gordon, from 10th July, 1880. 5. From Mr. T. B. Walcott, that the £100 granted for stipend during the curacy of Rev. F. Elder for St. Peter's, Woolloomooloo, may be continued. The secretary mentioned that the Synod had agreed to the rules and regulations of the Loan Fund which had been provisionally passed by the committee. The Finance Committee appointed were:—The Very Rev. the Dean, Rev. Canon H. S. King, Mr. E. Knox, J. Edward A. Allan, Rev. R. Hill, E. S. Elsworth, and Auxiliaries appointed Finance Committee.—The Very Rev. the Dean, Rev. Canon Stephen, Rev. Joseph Barnier, Rev. Alfred Yarnold, and the Clerical Secretaries: Messrs. W. J. Foster, H. Edward A. Allan, Alexander Gordon.

The Bazaar held in the Garden Palace on the 21st of July and two following days, in aid of the Funds of the Society, was so thankful to say, has proved most successful. The idea of holding a sale of fancy and other work for the purpose of relieving the Church Society of its indebtedness—or, at any rate, of a part of it—originated with Mrs. Barker. On her unexpected departure from this colony, consent upon the Bishop's lamented illness, she took care that the plan she was unable herself to carry out, in furtherance of which she had already solicited contributions from kind friends in England, should not be abandoned. She entrusted the task of making all the necessary preliminary arrangements, and of conducting the sale, to the wives of the Canons and Lay members of the Cathedral Chapter, viz., Mesdames Cowper, Allwood, O'Reilly, Stephen, Hulton King, Gunther, Knox, Alexander Stuart, Wise, and Chadwick. That these ladies performed the duty assigned them with the most commendable zeal and energy, and that they spared themselves no trouble, and grudging no sacrifice of their time, is attested by the fact that the Bazaar was cleared over £900. Where all worked so well and so cheerfully, it may appear invidious to single out any particular lady for special mention. Nevertheless, we believe we shall only be giving expression to the wishes of all concerned, if we say that not a little of the success obtained is due to the untiring exertions of Miss Hassall, who, at the request of Mrs. Barker, undertook the office of Secretary to the Committee.

ST. PAUL'S COLLEGE.—We record with unfeigned pleasure, that the students of our affiliated College have carried off a fair share of the honours resulting from the last examination at the University. In the first year, Mr. A. B. Piddington (son of the clergyman of that name) has obtained a first class, and a University scholarship for classics; and Mr. H. M. Bayliss, a second class in mathematics. In

the second year Mr. F. Bushby Wilkinson has secured a second class in classics, and a third class in mathematics. The Warden and the Sub-warden, both Masters of Arts of Oxford, were admitted *ad eundem gradum*, at the recent Commemoration.

CLERICAL.—We regret to say that Canon O'Reilly has been again seriously ill, though the latest accounts report him decidedly better. At the last Clerical Meeting, held at the Deanery on the 11th July, the Archdeacon who, in the absence of the Dean, was in the chair, was requested by resolution to address a friendly letter of remonstrance to the Rev. Dr. Ellis, Precentor of St. Andrew's Cathedral, as to language, said on good authority to have been uttered by him in a Sermon preached two Sundays previously in the Cathedral Pulpit, to the effect that the "Sydney Clergy were either too proud or too lazy to visit their people." We understand that Dr. Ellis's reply to the remonstrance denies that he brought, or intended it being, any charge of neglect of duty against his Brethren generally, and asserts that he qualified the words he really did use in a way which ought to have prevented the misconception which has arisen.

MOORE COLLEGE.—The following gentlemen have passed the entrance examination—Mr. P. M. Luscombe, for the diocese of Newcastle; Mr. S. Gilmer, for the diocese of Ballarat; Mr. W. K. Forbes, for the diocese of Ballarat. Dr. Bray's Associates have granted £30 worth of books to the Library at Moore College.

Parochial Intelligence.

RYDE.—On Tuesday, the 26th July, there was a Parochial Festival in this picturesque village of a very interesting character. The "workers," including Sunday School Teachers, Churchwardens, Church Society Collectors, and Choir,—in the four Districts under the Rev. H. H. Britten's care,—assembled at St. Anne's Church, at 11 a.m., for Divine Service. Prayers were read by the Incumbent; the First Lesson by Rev. W. Lumsdaine, and the Second Lesson by Rev. Joseph Barnier. The Rev. Joseph Best, Curate of the Cathedral, presided at the organ, which accompanied a large and well trained choir. The Sermon, which bore specially on the duty of Lay-co-operates, was preached by Canon Stephen. After Service the congregation repaired to the Parochial Schoolroom, where, through the kindness of the ladies of Ryde, an ample repast was provided. Lunch ended, the Rev. H. H. Britten gave an account of Church work effected in the Parish during the last twelve months, and indicated what he hoped would be done in the future. The Rev. John Blomfield delivered an address to the Churchwardens; Canon Stephen to the Sunday School Teachers; the Rev. Joseph Best to the Choir; and the Rev. Joseph Barnier on the Church of England Temperance Society. It was intended that the Rev. W. Lumsdaine should speak on the work of the Church Society, and the Rev. Julian Rowsell on "responses in Divine Worship," but as some of the friends present had a long way to go to reach their homes, this part of the programme was omitted, and these reverend gentlemen kindly agreed to reserve their addresses for a future occasion. After votes of thanks to their respected and beloved Pastor, to the ladies who provided the lunch, and to the Clergy who were present, the company—in number about a hundred—separated at 4½ p.m., much pleased with their happy and profitable day.

HOLY TRINITY CHURCH—MACDONALDTOWN.—On Monday, July 18th, the usual fortnightly meeting of the Church of England Temperance Society (Macdonaldtown branch) was held in the Schoolroom, when over 100 of the members and friends were present. The Rev. J. Dark presided, and briefly addressed those present. Several of the junior members recited, and Mr. J. Lushy rendered a reading very well. Several songs were sung out of the Temperance Society book, and a very enjoyable evening was brought to a close at an early hour. An effort is being made to remove the debt upon the Church and school (£500), and it is to be hoped the members of the Church of England in this diocese will show substantial sympathy in response to the appeal now made by the Incumbent.

ST. PAUL'S, SYDNEY.—The distribution of prizes given annually by Mr. Thomas Buckland, to the children of the Primary Day School took place on Friday, the 29th of July, at 11 a.m. These rewards are given to the most successful competitors in an examination in Holy Scripture, Reading, Dictation and Arithmetic; and, in the case of the girls, in Needlework also. The examination this year was conducted by the Revs. E. G. Hodgson, and H. Walker Taylor. The needlework was inspected and reported on by Mesdames Hansard and Wells. In the absence of Mr. Buckland, who was unavoidably detained, the prizes were distributed to the girls by Canon Stephen, and to the boys by Rev. H. W. Taylor. The scholars availed themselves of the opportunity to present the head-master, Mr. Stafford, with a token of their affection and esteem, in the shape of a very pretty, and at the same time useful, Inkstand. The proceedings of the morning were diversified by singing and recitations, in which the young people acquitted themselves very creditably. Several of the parents were present. In the course of his address to the parents and children, Rev. Canon Stephen spoke in very favourable terms of the character of the teaching imparted in the school, especially as regards Religious Instruction, which he had never known so well and so thoroughly taught as during the past year. Mr. Hodgson's report fully confirmed him in this view. He assured the parents that, as far as depended upon their kind friend Mr. Buckland, and himself, a school which was doing its work so thoroughly, and which so many of them seemed to appreciate, should not be closed, when the time came for the withdrawal of State-aid. He lamented more and more the action of the Legislature in the matter. The Canon also said some kindly words in reference to the approaching departure of the Curate, Mr. Taylor, who is appointed to the Incumbency of Bulli. As an assiduous visitor in the houses of their parents, and as one who had shown his love of the children by a manifestation of his deep

interest in their spiritual welfare in various ways, he was one who would be missed, and he was sure that all present would wish him happiness and success in the new sphere of duty to which the Vicar-General had appointed him.

Inter-Biocoan News.

GOULBURN.

COOTAMUNDRA.—At the late Annual Meeting of the Sunday School it was stated that 135 names were enrolled of children attending the school, having increased to this during the past year from a total enrolment of 33; and the superintendent and teachers are to be congratulated on this very satisfactory result of the year's work. The Rev. H. Anriol Barker, B.A., when conducting special Sunday service for the school, took occasion to urge parents to keep their children in regular attendance; and it is but just to those whose self-denying labours are given for the benefit of the children that they should be encouraged by the hearty co-operation of the parents.

YASS.—The special effort made by the Rev. A. D. Faunce, Incumbent of St. Clement's, Yass, to increase the income of the Diocesan Church Society, is proving very successful. The subscriptions have already reached £300, and Mr. Faunce hopes by the end of the current year he will have remitted to the Treasurers at Goulburn another two hundred. The Rev. gentleman has set an excellent example which we trust will be generally followed, and from which his brethren in the older diocese of Sydney may well learn a lesson.

BATHURST.

GRENfell.—The Rev. F. S. Wilson, incumbent of the Holy Trinity Church, Grenfell, is about to take his departure, his new field of labour being Dubbo. The local Paper says Mr. Wilson's removal from this district cannot but be regarded as a public loss—one which will not be fully realised until the rev. gentleman is no more with us. Not only as a master in the Anglican Israel, but as a citizen, a private friend, a man of unflinching courage and unflagging zeal, Mr. Wilson has set his mark upon the district. In the midst of discouragement under which many a man would have succumbed, he wrestled with and overcame difficulties which at first appeared insurmountable, and has borne the burden and heat of the day in the matter of the new church—an edifice built with an exuberance of faith and a deficiency of funds; although the rev. gentleman had little to do with the initiation of that somewhat premature undertaking—at any rate so far as concerned its magnitude—he nevertheless felt the great responsibility incurred, and upon more than one occasion declined accepting one of two of the best livings in the colony, choosing rather to suffer financial affliction with his parishioners of Grenfell than to enjoy the flesh-pots of a more opulent incumbency. Mr. Wilson has also to be credited with having initiated, and successfully carried out, the first Juvenile Industrial Exhibition in the colony, and through him Grenfell has had the honour of setting an example which is being followed in various parts of Australia. The rev. gentleman's exertions in the cause of temperance are too widely known to require notice here, and our space will not permit us to refer to the many social movements he has helped on. We have known Mr. Wilson for many years—first, as the able editor of the *Illustrated Sydney News*, and afterwards as incumbent of this parish, and take this opportunity to gratefully acknowledge our indebtedness to him for many acts of kindness. Mr. Wilson is now about to leave us, and we are assured that one and all will cordially and heartily join with us in wishing health and happiness to himself and family, and we do not think we can say more than express the hope that he may make as many friends and find as many admirers of his sterling qualities in the place to which he is going as he leaves behind in Grenfell.

MEMORIAL TO THE LATE MR. JOSEPH SMITH OF MILDURA.—Some of our readers are aware that a very handsome reredos has been erected at St. John's Church, George's Plains, to the memory of the above named gentleman, and next to that in All Saints' Cathedral, it is the finest in the Western district. It is constructed of encaustic tiles, painted by hand, at the well-known establishment of Messrs. Lyon, Cottler & Co., of Sydney, and is finished in their best style. It is composed of six tablets, containing the Apostles' Creed, the Lord's Prayer, the Ten Commandments, the Beatitudes of Our Lord's Sermon on the Mount, and a gold shield bearing the inscription:—"In respectful remembrance of Joseph Smith, of Mildura, for many years churchwarden, this reredos is erected by the parishioners and other friends." Each tablet is printed with plain black letters on a light ground, so that it may be easily read in any part of the church, and it is surrounded by a tasteful border of flowers. Between the tablets is a delicate pink ground decorated with passion flowers. The whole has been completed at a cost of £30, the erection having been carefully and faithfully performed by Mr. T. Foot, of Bathurst. Some time ago, in order to raise the necessary funds, a committee was appointed, consisting of Messrs. J. N. Gilmore, J. McPhillamy, C. McPhillamy, G. Lee, A. Pechey, W. J. Croaker, R. S. Ashe, A. Ward, N. Wilson, H. Hockey, J. Lewis, H. Butter, W. Cheney, C. King, J. Barnes, P. Callaghan, J. Edwards, C. B. Richardson (secretary), and the Rev. F. C. Williams, (treasurer). The result of their exertions was that £30 9s. 6d. was raised.

DUBBO.—An address, and testimonial in the form of a purse of sovereigns, were presented to the Rev. C. C. Dunstan on his leaving this parish for Orange.

GRAFTON AND ARMIDALE.

The Bishop has been on a visitation tour through a portion of his extensive Diocese. Near Port Macquarie he was thrown out of his buggy. We are glad to find that though his Lordship was much shaken, he was not seriously injured.

BRISBANE.

The Rev. James Love has died suddenly from disease of the heart. The *Brisbane Courier* informs us that he was born in the county of Tyrone, province of Ulster, in 1831, and was educated at Monaghan and at Belfast. He was ordained as a Presbyterian minister at Hollymount in 1854, and continued to labour in the ministry of that Church until he came out to this colony, and for some time after. He arrived in Brisbane by the *Young Australia*, on her first voyage to this colony, in August, 1862. He became pastor of that portion of the Presbyterian Church now worshipping in the Wickham-terrace Church. It was during his pastorate that this fine church was erected, and it was owing greatly to his energy and perseverance that such an important work was accomplished. He remained pastor of the Wickham-terrace Church until 1871, when he succeeded from the Presbyterian denomination, and was ordained a minister of the Anglican Church on Trinity Sunday of that year. His first ministrations in the Church of England were conducted at Toowoomba, where he acted for some time as *locum tenens* of the Rev. Mr. Jagg. He then became Incumbent of the Warwick Church of England, and it was while he had charge of this parish that the handsome little structure in which the Warwick parishioners now worship was erected. Mr. Love laboured for some three years and a-half at Warwick, after which he was appointed to the incumbency of Trinity Church, Fortitude Valley. The parishioners of this Church were then meeting in the old building now used as a schoolroom, but the late rev. gentleman with characteristic energy very soon took measures for the erection of a new church. He worked very hard in the furtherance of his project, and the result of his untiring labour is the excellent church now in the Valley, one of the most handsome churches in the city. He continued Incumbent of this Church, working amongst his parishioners with untiring zeal, until death so suddenly put an end to his useful ministrations. The deceased gentleman leaves a widow and family of nine, the youngest of whom is about eight years of age. His eldest son, it will be remembered, obtained very distinguished honours at the Brisbane Grammar School, and is now a student at the Edinburgh University.

NORTH QUEENSLAND.

Bishop Stanton has returned, and was cordially received at Townsville, where he disembarked. A tea meeting was held on the 7th July to welcome his Lordship. The chair was occupied by the Rev. H. Plume, the Bishop's Chaplain and Commissary, and there were present the Revs. T. W. Ramm, C. E. Mosely, A. Edwards, W. Gray, and A. Douglass. The Bishop delivered an entertaining and characteristic speech, from which it appears that he has raised £5000 in England for the benefit of his Diocese. On the following Sunday an Ordination was held, when the Revs. A. C. Mosley and Alfred Edwards were admitted to the Priesthood. The sermon was preached by the Rev. T. W. Ramm. Mr. Edwards takes charge of Ravenswood, and Mr. Mosely of Port Douglas.

MELBOURNE.

CHURCH OF ENGLAND MISSION TO THE ABORIGINES.—The twenty-seventh annual meeting of the Church of England Mission to the Aborigines was held at the Diocesan Registry on 14th June. His Honor Mr. Justice Molesworth, who occupied the chair, said that the society was doing its work prosperously, successfully and quietly. He thought they could not over-estimate the value of Mr. Morris's services to the society and he greatly regretted that failing health was the cause of his withdrawal from the position of hon. secretary. The hon. secretary read the following annual report:—"As regards finances, reporting an improvement. The total amount of subscriptions for the year ended 31st March, 1881, was £312 5s. 3d., being an increase of £107 4s. 3d. over that of the year preceding, and surpassing the contributions of every former year, save those of the year 1878-79, when an exceptionally large amount was contributed. The balance-sheet showed that the receipts for the past year, including a balance of £58 15s. 1d. brought forward, amounted to £1019 3s. 3d.; the expenditure was £387 1s. 3d., leaving a balance of £133 1s. 11d. in hand. The chairman said the meeting would be pleased to hear that he had been informed by the Chief Justice of West Australia that the aborigines in that colony were doing the work usually performed by coolies, and doing it very well.

THE CATHEDRAL.—We learn from the *Messenger* that the first contract for St. Paul's Cathedral is now completed, and the grand proportions of the building may be partly discerned by the massive columns of the central tower, which are rising well in advance of the rest of the structure. The rich effect the alternate bands of dark and light coloured stone, which are to be used throughout the building, will command, is only very faintly suggested by the work already done, and can hardly be conjectured by any but those who have seen it in churches of similar design built by Mr. Butterfield, Mr. Street, and other leading architects. The Cathedral Erection Board have decided not to continue to build under the contract system, but to let the work of construction proceed under the superintendence of the local architects, Messrs. Terry and Oakden, and the constant supervision of the clerk of works, Mr. W. Harrison. The rate of progress will, of course, depend upon the amount of contributions.

CHINESE MISSION.—At the monthly meeting of the Chinese Mission Board, 17th June, the honorary treasurer reported subscriptions received, £42 16s. 1d.; expenditure in salaries, £30; reduction on debt, £12 16s. 1d., leaving the Board still in arrears, £56 7s. 11d. Much anxiety was expressed about the prospect of the mission, great difficulty being found in the present state of public feeling with regard to Chinese immigration, in enlisting the sympathies of Churchmen for the work now being carried on among the resident Chinese population. In reply to an application made to the clergy for a church collection in aid of the mission, the Daylesford minister reported that some £13 was raised annually in his parish for the

purposes of the mission, and from Canon McCullagh that St. Paul's, Sandhurst, had been at the cost of repairing and painting the Chinese chapel in that district.

THE EIGHT DAYS' MISSION.—In consequence of the opposition made by a large section of the clergy to the Bishop's selection of Messrs. Knox-Little and Body as two of the "Missionaries," the proposed Eight-Days' Mission has been abandoned. It is said, however, that these gentlemen will probably come out to Melbourne next year to hold missions in such parishes as may be willing to receive them. That the disapproval, on the part of the clergy, of the action of the Bishop in this matter, is based on good grounds, may be inferred from the fact that the Bishop of Toronto after having invited Mr. Knox-Little to conduct a mission in his Diocese, and after all arrangements had been perfected, felt himself compelled at the last moment to cancel the appointment, because he discovered that that gentleman was a member of the *Confraternity of the Blessed Sacrament*. [See *Guardian*, May 18th, 1881.] As far as Mr. Body is concerned, we know of our own personal knowledge—having heard him preach to members of the Confraternity at Cambridge—that he also belongs to the same Society, and that he enjoins "*Sacramental Confession*," and is continually in the habit of "confessing penitents."

BALLAARAT.

A presentation of pocket Bibles to the Prince Albert Victor and George, in behalf of the Protestant Sunday scholars of Ballaarat, took place at the Academy of Music at half-past two on 29th June. It was a very great success. The Bishop, by request, made the presentation, and was supported by a large number of ministers of all Protestant denominations. The large hall was packed with scholars and teachers, some 4000, or about a third of the Sunday scholars of Ballaarat, attending. Their order and behaviour was perfect, and they sang two verses of "All hail the power of Jesus' name," with splendid precision and thrilling effect. The Governor returned thanks, by request of the Princes, and the Royal party left amid enthusiastic cheers for the Queen, the Princes, and His Excellency.—*Melbourne Messenger*.

The Revised Version.

The Bishop of Lincoln sent to the *Times* the following correspondence with the permission of the Lord Chancellor:—

“Riseholm, Lincoln, May 25.

“My dear Lord,—The question which Lord Carnarvon has given notice of to be put to your Lordship in the House of Lords on Friday (viz., whether it is legal for a clergyman to read the lessons from the new revised version in a church)—is one of great importance, both to the clergy and laity. May I be allowed to submit a few remarks upon it?

“There seems to be a presumption against such a practice *ab initio*.

“The new Revised Version, however valuable in itself, is not distinguishable as to authority from any private venture of the kind. It has received no sanction from the Crown, from the Church, or from Parliament. If a clergyman may use it in the public services of the Church, why might he not use any other revised version, such as Archbishop Newcome's or Dean Alford's, or the revised version put forth not long ago by "Five clergymen," or even a revised version framed by himself? And so, in fine, might we not have almost as many 'revised versions' as clergymen or churches?

“That the Crown and Church of England contemplated the use of one uniform translation of the Bible in churches is, I think, clear from Royal Proclamation in Henry VIII.'s time, and from Royal Injunctions in the reigns of Edward VI. and Queen Elizabeth, and from Canons of the Church in 1571 (Wilkin's Concilia IV., 260), and in 1638 (Can. 30, see Bishop Gibson's *Code*, p. 201, ed. Ox., 1761). Also Archbishop Whitgift, in his letter to the Bishop of Lincoln in 1587 'About Bibles,' speaks of the translation of the Bible authorized by the Synods of Bishops, and desires him to take care that 'every one of the churches in his diocese is provided with one or more copies of the translation of the Bible allowed as aforesaid.' (Wilkin's Concilia IV., 328; Cardwell's *Documentary Annals*, No. CV.)

“As to our present Authorized Version of the Bible, which was first printed in 1611 at London by Robert Barker, 'Printer to the King's Most Excellent Majesty,' the words in its title, 'appointed to be read in churches,' appear to show that the public reading of it rests upon some authority which appointed it, and the universality of its reception that this translation in our churches for 270 years is confirmatory of that opinion, and corroborates that appointment.

“The special exception also (in the preface of our Prayer-book) in favour of reading the Psalms in churches from the older version seems to point to the use of some other translation as authorized for the rest of the service of the Church; and universal usage proves that this other version can be no other than the Authorized Version of 1611.

“Accordingly at the last revision of the Book of Common Prayer, at the Restoration, the older version of the epistles and gospels in the Prayer-book was displaced, and the translation of them in the Authorized version of 1611 was substituted for it. And the public use of this version of the epistles and gospels is required by the Act of Uniformity and by the recent Act on the Declarations of Conformity to be made by the clergy.

“As to the legal bearing of the question I would not venture to pronounce an opinion. But I see it stated in some books on copyright, not, however, without some hesitation, that 'the Sovereign, by a prerogative vested in the Crown, has the exclusive privilege of printing *inter alia* the Holy Bible for public use in the divine service of the Church (Godson on Copyright, pp. 432, 437, 441, 454), and that the Queen's printer and the two ancient Universities now exercise that right by virtue of patents from the Crown.

“The copyright of the new Revised Version of the New Testament has, I believe, been purchased from the Revisers by the two Universities exclusively. The Queen's printer has, I think, taken no part in the transaction.

“If, therefore, the new Revised Version is to supplant the Authorized Version, and take its place in our churches without any grant from the Crown, or any authorization from the Church, this might be regarded as an invasion of the prerogative, and as a contravention of the Church's authority, and also, perhaps, as an injury to the Queen's printer, who now, concurrently with the two Universities, enjoys the exclusive right of supplying all copies of the Bible (in the Authorized Version of 1611) for general use in the public service of the Church.

“I am, my dear Lord, very faithfully yours,

“C. LINCOLN.

“To the Right Hon. the Lord Chancellor.”

“30, Portland-place, W., May 27, 1881.

“My dear Lord,—Lord Carnarvon, finding that the facts were not exactly as he had understood them to be, decided not to put the question to me of which he had given notice.

“I agree, generally, with what you say. If any clergyman reads in his church the lessons appointed for the Sunday and other services from the 'Revised' Version before it has been recommended or authorized by some sufficient public authority, he will, I think, incur a serious risk of being held to be an offender against law.

“It is, I dare say, true that no documentary proof of the authority of the version commonly reputed to be authorized is now forthcoming. But this proves very little. If (for example) it was 'appointed to be read in churches' (as is expressly stated on the title page of 1611), at the time of its first publication, nothing is more probable than that this may have been done by Order in Council. If so, the authentic record of that order would now be lost, because all the Council-books and registers from the year 1600 to 1613 inclusive were destroyed by a fire at Whitehall, on the 12th of January, 1618 (O.S.).

“Nothing, in my opinion, is less likely than that the King's printer should have taken upon himself (whether with a view to his own profit or otherwise) to issue the book (being what it was, a translation unquestionably made by the King's commandment, and correct defects in earlier versions of which the use had been authorized by Royal Injunctions, &c., in preceding reigns) with a title-page asserting that it was 'appointed to be read in churches,' if the fact were not really so. That this should have been acquiesced in by all the ecclesiastical and civil authorities of the Church and realm, instead of being visited with the punishment which (in those days of the Star Chamber and High Commission Court) was so readily inflicted upon despisers of authority, is to my mind absolutely incredible upon any hypothesis except that of the use of the book being really commanded.

“At the Savoy Conference, the eighth 'general exception' of the Puritan divines related to the use in certain parts of the Liturgy of the 'Great Bible' version. They desired that, instead thereof, the new translation 'allowed by authority' might 'alone be used.' The Bishops answered, 'We are willing that all the Epistles and Gospels, &c., be used according to the last translation;' and this promise they performed, stating, in the preface to the book established by the Act of Uniformity, that 'for a more perfect rendering' the Epistles and Gospels, and other portions of Holy Scripture, inserted 'in sundry other places' of the Liturgy, were 'now ordered to be read according to the last translation;' while, as to the Psalter, they 'noted' that it followed 'the translation of the Great English Bible set forth and used in the time of King Henry VIII. and Edward VI.'

“The callendar of 'Lessons' in this book of 1661-2 must, I suppose, be admitted to refer to some English Bible. The question is, what English Bible? Uniformity in the order of public worship was the purpose of the whole book; therefore, it cannot have been meant to leave every clergyman to translate for himself, or to select for himself among any existing translations at his discretion. The same lessons were to be read in all churches. It is not, on the other hand, conceivable that any version earlier than that of 1611, and confessedly less accurate (else therefore adopt the 'last translation' for the Epistles and Gospels), can have been intended. The question has practically been answered by the subsequent reception, understanding, and use of above 200 years. During all that time the version of 1611 has been universally treated as being what it purported to be when first issued in 1611 and ever since—i.e., 'appointed to be read in churches.' It is one of the best established and soundest maxims in law that for a usage of this kind a legal origin is to be presumed when the facts will admit of it. It is no argument to the contrary that some divines, accustomed to the use of earlier versions, may have continued to use them in their sermons or other writings after 1611. The appointment that this version only should be 'read in churches' would not take away that liberty.

“There may, of course, be other arguments, which I do not know or have not considered. My object in saying so much has been only to point out the fallacy of the assumption (if there are any who make it) that the English Bible of 1611 is to be regarded as without authority unless some Royal Injunction, proclamation, or order, appointing it to be read in churches can be produced.

“Believe me ever, my dear Lord, yours faithfully,

“SELBORNE.

“The Right Rev. the Lord Bishop of Lincoln.”

HOLLOWAY'S OINTMENT.—Unless the blood be kept in a pure state, the constitution must be weakened and disease supervene. These wonderful Pills possess the power of neutralising and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill-health, and insulate regular actions in organs that are faulty from derangement or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friends and comforters. They improve the appetite and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventive of liver complaints, dreadful dropsies, spasms, colic, constipation, and many other diseases always hovering round the feeble and infirm.—*Advt.*

NOTICES OF BOOKS.

THE NEW TESTAMENT, REVISED VERSION, 1881.

The circumstance has been noticed by many, and is in itself not a little remarkable, that at a time when most bitter and determined attacks are being made upon the Word of God, He in His Providence has permitted a work of this nature and importance to be brought to a happy issue. There are those who, in the pride of human reason, declare that the Bible is a mere collection of old wives fables, if not even a book of a most pernicious character. There are others who admire it for the beauty of its language, and who esteem it as a venerable relic of antiquity, and nothing more. But notwithstanding all the sneers and opposition of enemies, whether open or concealed, and the "faint praise" of those who are not friends and dare not be foes, one fact, among many others, stands prominently forward on the page of the history of the Bible, viz., that in this century of enlightenment some of the ripest scholars of the age, both in England and America, and they belonging to several religious denominations of the Christian Church, have been engaged for more than ten years in the careful revision of an English translation of the New Testament; and even more—that when that revision at last appeared, though the book itself was not a new one, but had been before the English nation for centuries, so great was the eagerness and enthusiasm of the public, that the supply fell far short of the demand, and that, as it has been reported, one million of copies were sold in a single day. This fact, unparalleled in the history of literature, may be left to speak for itself; for it seems to us that the explanation of it is obvious.

As to the revision itself, it must be remembered that it is only a revision. Let any one read it side by side with Tyndale's translation, "the bone and sinew" of all subsequent revisions, and he will be convinced of the fact. This is as it should be. The version at present in use, itself a revision of former revisions of Tyndale's translation, is so dear to the religious life of the whole Anglo-Saxon race, that it would have been cruelty, not to say almost profanity, to have altered it, unless in places and in expressions in which fidelity to the original absolutely required a change. Wisely, therefore, has the revision been carried out in a conservative spirit—the same spirit which with heaven-taught wisdom was manifested by our great Reformers in the sixteenth century. The question with the revisers, as with the reformers, was not, how much may we alter with credit? but how much of the old may we in faithfulness retain? And already there is some evidence that the Revisers have caught the happy mean between slavishness to the "authorized" version on the one side, and the inducements to free criticism on the other,—for while the alterations are too numerous to please some, they are not enough to please others.

It must be remembered that this Version differs, it is believed, from all previous Versions in this important particular—that it is wholly and in every part the work, not of an individual, but of the corporate body of the Revisers. The Bishop of Gloucester laid great stress upon this fact in his address to Convocation when presenting the book to the Upper House. No word appears in it without having the express sanction of at least two-thirds of the committee assembled for discussion. The whole work was revised in England and in America no less than seven times. A version thus prepared has certainly a strong claim upon our respectful attention.

The changes which have been finally agreed upon by the Revisers are for the most part verbal, and such as may at first sight appear of small value. But when it is remembered that the original is inspired, even verbal alterations in the translation are of great importance. They will all, no doubt, be carefully scrutinised, and so the publication of the Version will lead to a renewed study of the Original. Such study cannot but be productive of beneficial results, especially when conducted in a reverent spirit.

It is too much to expect that the alterations made in important passages will at once approve themselves to all. A few years since, a revision of the New Testament was undertaken by "five clergymen." When their work appeared, a friendly critic wrote to the authors, with reference to a certain passage, giving five reasons to prove that their translation was incorrect. He was answered that those five reasons had already been considered, but that they were overbalanced by fifteen others which appeared on the other side. The Revisers probably had this anecdote in their minds when they stated, as in the preface, page xiv., that changes have sometimes been made "for a convergence of reasons, which, when explained, would at once be accepted, but until so explained, might never be surmised even by intelligent readers."

It will be found on examination that many favourite texts which have been used as watchwords, almost as shibboleths, are altered, and preachers will eventually have to adapt their thoughts to the new form of words. If this should be felt to be an inconvenience to some, we may take comfort in the reflection that many apparently just grounds of objection have been removed, and many a specious argument of the sceptic founded upon the traditional interpretation of doubtful passages will lose its point.

As far as space will admit, we shall now give a few remarks upon some of the passages which have been altered by the Revisers.

1.—St. Matt. xvi. 18.—The connection between Peter (Petros) and rock (Petra) is pointed out in a note. Hades (for "hell" in the A.V.) is a Greek word for which there is no English equivalent. It means the abode or place or state of the departed, whether of happiness or sorrow. It may be remarked that the word "hell" does not wholly disappear from the revised version, but is retained as the translation of the word Gehenna (see Matt. xxiii. 33).

2.—St. Mark xvi. 9-20.—This passage, which, as pointed out in the foot-note, is altogether omitted by the two oldest Greek MSS. and some other authorities, is separated from the rest by a blank space. Verse 16 reads, "He that disbelieveth shall be condemned." To disbelieve implies a refusal to believe, the opportunity of believing having been afforded: so that the verse appears to have no bearing upon the ultimate condition of those who, like the heathen, have never heard of the Gospel of Jesus.

3.—St. Luke v. 37-39.—The "bottles" of the A.V. are replaced by "wine skins" in the revised version. Verse 39 reads, "No man having drunk old wine desireth new: for he saith, The old is good." That is, he does not take sufficient interest in the matters of religion to make a choice between old and new, but contents himself with going on as before. The A.V. reads, "The old is better."

4.—St. John.—As might have been expected, the alterations in this Gospel are important rather than numerous. John v. 4 is omitted, together with the latter part of verse 3. John viii. 1-11 is separated from the rest by blank spaces, and is inclosed in square brackets, its genuineness being doubtful. In John xiv. 26, and wherever the word "the Comforter"

LETTER FROM THE BISHOP OF ADELAIDE.
(COPY.)

Bishop's Court, Adelaide, June 24th, 1881.

Very Rev. and Dear Sir,—Having been unhappily compelled by the Primate's absence to consider attentively the provisions of the constitution of the General Synod, and my duties under them as Senior Bishop, I reluctantly came to the conclusion that the postponement of the meeting was not warranted; and that no such power of postponement is given to the Primate or the Senior Bishop, on whom in his absence his functions devolve. On February 10th, when I was myself too unwell to enter into the question, Canon Allwood wrote to me by the direction of the Bishop of Sydney suggesting the expediency of the postponement of the meeting, the Primate being at that time himself "unable to write." On March 18th, when at Glenelg on his way to England, he did not appear, as I was informed, to have made much progress in recovering his strength. No further intelligence concerning his recovery had reached me while writing my Pastoral Address, and I "wrongly," it appears, inferred that as Vicar-General you suggested the postponement. With regard to the Constitution, the following points seem to me incontrovertible.—Art. 2. "All future Synods shall be convened and holden in the manner hereinafter provided." Art. 5. "Not more than five years shall elapse between the ordinary meetings. . . . 'The Primate' . . . 'shall summon' . . . the Bishops and representatives 'at such time and place as he shall think fit. Art. 6. 'The Primate or in his absence the Senior Bishop present' may 'with the concurrence of the General Synod prorogue and dissolve the same.'"

Art. 13. "In the case of the absence . . . of any Primate his functions shall be exercised by the Senior Bishop."

You will see therefore: 1. That I have waived the right of convening the General Synod, as I might have done at Melbourne.

2. I name the month of October, because suggested in Canon Allwood's letter by the Primate.

3. The 10th of October is as near as possible to the day on which the last Synod was dissolved.

4. The Synod, when duly assembled, can alone decide whether it will proceed to dispatch of business, or adjourn to another period.

My responsibility is limited to summoning the Synod to meet. The majority of the dioceses have agreed that it shall be held at Sydney. I determined to be guided by their opinion and wishes. Without the concurrence of the Synod itself, when assembled, I cannot assume to myself, as Senior Bishop, authority to restrain it from despatch of business. (See Art. 6.)

Although I am in a somewhat improved state of health, I cannot presume to say that I shall be able to attend the Synod. If not, the "Senior Bishop present," viz., Drs. Hale, Bromby, or Thomas, &c., will exercise the functions of the Primate.

I am, Very Rev. Sir,

Yours faithfully,

(Signed) A. ADELAIDE.

P.S.—Availing myself of the kind offer contained in your letter of 7th May (to attend to matters of form or otherwise) I have notified to the several Bishops that notices of motion should be forwarded to you as Vicar-General of the Primate.

To the Very Rev. the Dean of Sydney, Vicar General.

P.P.S.—For the information of the Church in the various Dioceses I propose to publish this letter in the principal Church newspapers.

(COPY.)

II.

Bishop's Court, Adelaide, July 13th, 1881.

The Very Rev. Dean W. M. Cowper, V.G., pro the Right Rev. the Bishop of Sydney, New South Wales.

My Lord,—Having obtained the consent of the majority of the Dioceses of the Province that the meeting of the General Synod shall be held at Sydney, I name October 10th, as suggested by the Primate in Canon Allwood's letter for the day of meeting.

I therefore hereby summon your Lordships to such meeting and "require you to convene the Representatives of the Church in your Diocese at such time and place." (Art. 5.)

I have the honour to be

Your faithful Servant,

(Signed) A. ADELAIDE.

P.S.—Notices of motion, if any, intended to be brought on, should be forwarded to the Vicar-General of the Primate, Diocesan Registry, Sydney.

TWO FRESH DISCOVERIES OF PYRAMIDS.

Brugsch Pasha, the German Egyptologist, reports the discovery, from directions given by the late Mariette Bey just before his death, of two pyramids. They are described as the earliest examples of royal tombs of the period of the old empire adorned with hieroglyphics, which not only gives the names of the kings who are buried there, but which also set forth for the first time a long series of religious texts, like the "Book of the Dead" of subsequent epochs. They also mention the star "Sothis" (Sirius), the planet Venus, and thus prove a certain astronomical knowledge as long ago as the sixth dynasty. It is stated that—"The numerous inscriptions cut in the stone and painted green are of the highest importance. They give an exact idea of the theological notions which obtained at this remote period, and at the same time throw new light on the dictionary, grammar, and syntax, and generally on the language and writing of the most ancient known date of Pharonic Egypt."

Babbage firmly believed that, according to the principle of mechanical reaction, the atmosphere retained every impression made upon it by the human voice, and describes the air as one "vast library on whose pages are for ever written all that man has ever said or woman whispered."

occurs, a note is added—"or Advocate, or Helper, Greek *Paraclete*." So in I. John ii. 2, where the word "Advocate" is retained in the text a corresponding note is inserted. For there is no one English word which is really equivalent to the word "Paraclete."

5.—Acts xx. 28.—The word "overseers" of the A.V. is relegated to a foot-note as a translation favoured by the minority of the committee; and the term "Bishops" is inserted in the text—and so wherever the word "Episcopos" occurs. As the American committee do not appear to object, it is to be supposed that some such "convergence of reasons" as that referred to in the preface prevented the use in the text of the exact equivalent "overseer." At the same time Judas' "bishopic" *ἐπισκοπή* becomes "office." The same word is translated in I. Tim. iii. 1 "office of a bishop"; and in Luke xix. 44 and I. Peter ii. 12 as "visitation." In the same way the word *παράκλησις* is rendered "exhortation" in Acts iv. 36 (note, "or consolation"); and in Acts xv. 31 the same word is rendered in the text "consolation" (note, "or exhortation.")

Doubtless the Revisers were right in these and similar instances. Yet the difficulty of the task, which they have attempted, of making a perfect translation, is only illustrated by these variations in the rendering of particular words.

The alterations made in the Epistles and in the Revelation are numerous, important, and interesting.

Whatever may be thought of the effect of such alterations upon detached verses, those who will study the different books, or even the different paragraphs, as a whole, will find that much light is thrown upon the argument. The famous passages, I. Tim. iii. 16; II. Tim. iii. 16; I. John v. 7-8; have probably not been lately used by educated preachers to support the doctrines which they were once supposed to assert. But if a criticism were allowable, it might be said that by translating the relative pronoun in the first of these passages, "He who," &c., instead of "who," a degree of definiteness has been imported into it which hardly belongs to a masculine relative with an antecedent in the neuter, and which therefore seems to have been intentionally withheld from the Greek original.

If the Revisers have laid the Christian Church under a deep obligation by the learning and fidelity which they have brought to bear upon their sacred task, they have laid English Christians of all classes under no less obligations by the forbearance and self-restraint which they have exercised in accomplishing it. Great and numerous as have been the alterations made, the wonder is that they have not been more so. It is probable that more than half of the whole number will not be observed by the ordinary reader. We thank God for this; and we conclude our imperfect notice of this great work as we began, by recognising His hand in its accomplishment; and we gratefully regard the book as a gracious evidence that God has purposes of mercy in store for the world which shall be fulfilled, notwithstanding all our shortcomings, by the instrumentality of His Holy Word as translated into the language of England.

R. L. K.

Nihilists in London.

On Saturday, April 16th, a meeting of Nihilists, held in the neighbourhood of Fitzroy Square, adopted the following resolution:—
"That this meeting, composed of members of the Slavonic nationalities, expresses its profound sympathy with the martyrs of liberty—viz., Miss Sophie Perofskaja, M. Risakoff, M. Michailoff, M. Killbachich, and M. Jelaboff, hanged yesterday in St. Petersburg, and further expresses its opinion that the new Czar, Alexander III., has begun his reign with a disgraceful act of ignominy in carrying out the sentence of death upon a woman, contrary to previous practice and traditions in Russia, no such execution having taken place there for the last hundred and fifty years."

Notes on a Visit to Maryborough, Queensland.

By the Rev. Joseph Campbell, B.A.

We left Sydney by the A.S.N. Company's boat, *Leichhardt*, on Thursday evening, June 2nd, at 6 p.m., and after one of the calmest passages on record, reached the mouth of the Brisbane River at 10 o'clock on Saturday evening. The river is difficult of navigation, owing to the numerous mud banks which border the somewhat narrow channel; we therefore anchored till daylight. Little that is worthy of comment happened on the voyage. The coast varies considerably in its general configuration; in some places being low, in others being high, broken country; but we may say that the whole is characterised by its sterility. It is only here and there, at the mouths of the rivers, where there happen to be alluvial deposits, that the country looks inviting; though no doubt, inland, beyond the coast line, the prospect is more pleasing. We had an excellent opportunity of viewing the coast, as the captain kept as close as possible to the shore, in order to avoid the ocean current which flows southward with considerable force. When passing Cape Byron, which is the most easterly point of Australia, we noticed two goats feeding on the precipitous sides of this elevated headland. They must be many miles away from any homestead, and the Captain informed us that one has been there for the past year, and has been joined by the other during the last three months. He said that whenever he has passed in daylight he has seen them in almost the same place. No doubt these animals have been attracted to this lonely spot by the superior pasturage; for certainly the grass-clad slopes of the headland present a marked contrast to the barren hills, which elsewhere meet the eye. At 6 o'clock on Sunday morning the anchor was weighed, and in two hours we were alongside the A.S.N. Company's wharf.

Brisbane is situated 20 miles up the river, which, in the lower part of its course, is rendered somewhat monotonous by the extensive mangrove flats; but about 10 miles from the city, where the land is higher, the patches of cultivation and the comfortable little homesteads tend to make it very picturesque.

Brisbane, the metropolis of Queensland, is a very pleasant little city. It is divided into 6 wards; has an area of 1920 acres; 3800 dwellings; 58 miles of streets, and a population of about 36,000.

In the morning I attended the Cathedral Church, St. John's, William-street, and heard the Rector, the Rev. John Sutton, B.A., preach an excellent sermon from Acts ii. 16. The Venerable Archbishop Glennie, B.A., also took part in the service. I was sorry to find that the congregation was very limited. I heard that the favourite church was All Saints', Wickham Terrace, and in the evening I attended this church. The service was a decided improvement on the Morning Service at St. John's. The church was full, about 700 being present, the music and singing good, and the responses hearty. The Rector, the Rev. C. G. Robinson, M.A., preached an eloquent sermon from Ephesians ii. 18.—(Those who are styled Incumbents with us, are, according to the Canons, Rectors in the Diocese of Brisbane. I quote from a copy of the Constitution and Canons of the Synod, p. 28, Schedule A.)

"Rector—A clergyman holding the Bishop's licence to a benefice having an endowment of £1000 or property of any kind yielding an annual income of £100, or a church or parsonage."

"Incumbent—A clergyman having sole charge of a parish or district."

St. John's and All Saints' are the only two city churches, but there are several suburban churches, viz.: Trinity, Fortitude Valley, Rev. James Love—Kangaroo Point, Rev. D. A. Court, B.A.—South Brisbane, Rev. Frederick Smith, and the Memorial Church, Milton, Rev. J. K. Black, M.A. The country surrounding Brisbane is of the carbonaceous formation, belonging to the mesozoic period. Here and there, however, immense intrusive masses of porphyry occur. This is occasionally quarried, but the stone is not very good for building purposes. It is however largely used as ballast. We were to have left Brisbane on Monday at noon, but had scarcely left the wharf, when the eccentric band of one of the engines snapped, and the repairing of this delayed us until 2 p.m. on Tuesday. We reached the mouth of the River Mary at 3 a.m. on Wednesday, and as there are many mud banks in the lower course of the river, we anchored till daylight. At 6 o'clock we got under weigh, and arrived at Maryborough, which is sixty miles up the river, at 12 o'clock. The general appearance of the Mary is identical with that of the Brisbane, it is only when you have passed the extensive mangrove flats, which abound in the lower course of the river, that it becomes interesting. I expected to have found more farms on the banks of the river than there are, but I imagine the soil is not so fertile as that on the banks of most of our coastal rivers, hence it would hardly pay to engage extensively in cultivation. I could not help giving expression to my feelings of unfeigned surprise, on beholding the advanced state of Maryborough. Its delightful little Botanical Gardens, its handsome cathedral-like church, its extensive iron foundries, its railway and excellent business houses, all excited my admiration. People in New South Wales told me it was a dull, quiet, little place; I can only say I do not agree with them, and would advise them to pay it a visit. I am quite sure the kindly disposed, hospitable inhabitants would contribute largely towards making the visit agreeable, as certainly they did to a considerable degree in my case. I feel confident that ere long Maryborough will become one of the leading towns of Queensland. There is everything to favour this opinion. The whole of the surrounding country for miles in extent is of carboniferous formation, and payable seams of coal are now being opened up in various parts of the district. Within sixty miles, and connected with this place by rail, lies Gympie, one of the most promising gold-fields of the Australian colonies. Valuable deposits of diamond have been met with about thirty miles distant, and in addition to the vast and varied mineral deposits which are met with on almost all sides, the sugar industry is so rapidly developing, that the

township will by and by be looked to by all countries as one of the chief sources of supply. I might write pages about the numerous other local industries; but such is not my intention just now. I merely mention these facts to show that there is a bright future before the district. Now, it is not infrequently happens, when this is the case, that people become too deeply engrossed in worldly concerns; but I am happy to say that this is not so with the people of Maryborough, who are it seems, ever mindful of their religious duties. I believe it is so with all denominations of Christians here, but I can confidently say that it is so with the members of the Church of England. Through the strenuous efforts of the late Rector, the Rev. T. Holme, and the liberality of the people, a noble church, St. Paul's adorns the town. It cost upwards of £6000, and, which is certainly a most unusual occurrence, was opened free of debt. It truly is an edifice of which and city congregation might justly feel proud. It furnishes comfortable sitting accommodation for about 800 persons, but if necessary would hold 1000. The population of the town of Maryborough, exclusive of the surrounding districts, according to the late census return, is 7000. Of these perhaps 4000 are members of the Church of England. The church is nearly always well filled with worshippers. The music is good, and the responses general, which both tend to make the services very hearty. The Rector, the Rev. R. R. Eva, late incumbent of Prospect at Seven Hills cum Blacktown, N. S. Wales, is most indefatigable in his endeavours to do good, and he is rewarded by the abundant success which has crowned his efforts. The Temperance cause, only recently advocated, is decidedly flourishing, as indeed those who knew Mr. Eva's past experience confidently predicted it would. A branch of the Church of England Temperance Society has been established, and every meeting increases the number of members. The Right Rev. the Lord Bishop of Brisbane has kindly promised to be patron of the branch society. A great deal to interest Church people has been going on here during the past month. On the 10th instant the annual festival of the Sunday-school was held. Upwards of 500 children were present, and during the afternoon many of the parents and friends visited the ground. A very happy day was spent. On Wednesday, 15th, the schoolroom was crowded with children and parents, to witness the annual distribution of prizes. Having opened with prayer, the Rev. R. R. Eva addressed the meeting, and then I gave an account of mission work in the South Sea Islands, after which the distribution of prizes took place. On Friday evening, 17th, a number of South Sea Islanders assembled in the schoolroom, at the request of the Right Rev. the Lord Bishop of Brisbane, who wished to thank them for an album containing their photographs, which they had presented to his Lordship a short time before. The Bishop, having addressed them in simple language, presented to each a very neatly-printed card, containing the following acknowledgment:—"My Brother in Jesus Christ, —I return my best thanks to you and your fellow-Christian islanders for giving me an album with your likenesses. I have great joy when I look in this book, and think that you have all been made members of Christ, and are sheep of his flock; and I pray earnestly, that not one of you may ever forsake the Good Shepherd, but that you may all be faithful, and that we all may meet at last in His Heavenly Kingdom.—I am, your faithful friend and chief pastor, MATTHEW B. HALE, Bishop." The album contained this inscription:—"Presented to the Right Rev. Dr. Hale, Bishop of Brisbane, by the South Sea Islanders of St. Paul's Sunday-school, in remembrance of the deep and kind interest taken at all times by his Lordship in their welfare." Signed on behalf of the boys, E. L. M'CONNERY, teacher." The services of Sunday last, 19th, were most interesting. In the morning Mr. J. W. Henry, late Congregational minister of this town, was admitted to the Holy Order of Deacon. The usual morning prayer was not read, but the service began by the choir chanting "I will Arise," as the bishop and clergy entered from the vestry. The rector (Rev. R. R. Eva), as the archdeacon's deputy, presented the candidate according to the prescribed form, and then, proceeding to the reading-desk, said the Litany and Suffrages. After a hymn had been sung, the Bishop said the Ante-Communion Service, Mr. Eva reading the Epistle, 1 Tim. iii. 8. After the usual questions had been asked and answered, the Bishop ordained Mr. Henry, who then took his place by his Lordship's side at the north end of the holy table, and read the Gospel, Luke xii. 35. Another hymn was then sung, after which the Bishop delivered an appropriate address, in which he referred to the appointment and work of ministers, and to the urgent need that exists for the ministrations of clergymen, in many parts of this extensive diocese. The Communion Service was then proceeded with. This is the first ordination that has ever taken place in Maryborough, and a very large number of people assembled in the church to witness it. Mr. Henry is to take charge of Gayndah, which lies ninety miles west of Maryborough. In the afternoon, at 2.30, his Lordship administered the rite of confirmation to fifteen young persons. A confirmation was held here only six months ago, hence the small number of candidates on this occasion. The rector read prayers, I read the first lesson, and Rev. J. W. Henry the second lesson. While a hymn was being sung the Rev. J. W. Henry conducted the males, and I the females, from the body of the Church into the chancel. The rector then read the preface appointed for the Order of Confirmation, and the Bishop having confirmed the candidates, proceeded to the pulpit and preached an impressive sermon from Ephes. iv. 4. A hymn and the Benediction closed the service, which was well attended. In the evening a large congregation again assembled. The Rev. E. Tanner (Bundaberg) read prayers, Rev. J. W. Henry first lesson, I the second lesson, and the rector preached an excellent sermon from Luke xix. 9 and 10. The Bishop pronounced the Benediction. On Monday evening his Lordship presided at a meeting of the Church of England Temperance Society, held in St. Paul's school-room. After a short address, in which he expressed his hearty concurrence with the object and aim of the society, the Bishop introduced me to the audience, and I delivered a lecture on "New Zealand and its Wonders." After votes of thanks to the Right Rev. the Chairman and the lecturer had been unanimously accorded, the following address was presented to his Lordship:

"To the Right Rev. Father in God, Mathew, by Divine permission, Lord Bishop of Brisbane.—My Lord,—We beg most respectfully and affectionately to congratulate you on attaining your 70th birthday. It is a great pleasure to us to see you in excellent health, and that at so great an age you are able to visit even distant places in your diocese. We pray God that it may be continued, and that He will vouchsafe you His grace to govern our Church in this diocese for many years to come. On behalf of St. Paul's congregation, Maryborough, we are, my Lord, your obedient servants, R. R. Eva, rector; H. J. Gray, S. J. B. Albon, churchwardens." The Bishop replied at some length, saying that on the Saturday previous, which was his 70th birthday, a very useful travelling desk had been presented to him by those friends who had now so kindly presented the address. He also expressed the great pleasure it always gave him to visit Maryborough and the surrounding district. After a hymn had been sung, the meeting closed with the Benediction.

Gympie.—Among the passengers from Brisbane to Maryborough was H. C. Stanley, Esq., Chief Engineer to the Railway Department, who was visiting Maryborough for the purpose of inspecting and passing the newly formed line, between this town and Gympie, 60 miles south. Mr. Stanley intended to attach two or three carriages to the engine, as several members of the Municipal Council and the leading townsfolk were anxious to be passengers in the first train through from Maryborough to Gympie, and he very kindly offered me a seat. I was very pleased to have this opportunity of visiting this extensive gold mining district. At 9.15 a.m. we left the Maryborough terminus, where very neat and compact buildings have been erected. The journey was rendered somewhat tedious by the numerous delays, occasioned by the inspection of certain parts of the line, and we did not arrive at our destination till 2.30. About 60 people had availed themselves of the opportunity thus afforded of visiting Gympie, and, as only about 20 had been expected, the hotelkeeper had only provided lunch on a very limited scale. The consequence was many of the excursionists experienced considerable difficulty in getting the wants of the inner man satisfied. The Rev. R. R. Eva and I directed our steps to the Rectory, and were very kindly entertained by the Rector, the Rev. T. H. Batterley. The population of Gympie is about 7000, and I was very much surprised to see such scanty church accommodation provided for so numerous and wealthy a population. St. Peter's Church, a mere wooden shell, will seat about 200 people, and the Roman Catholic, Presbyterian, and Congregational Churches are of about the same dimensions. Geologically, Gympie is very interesting. The rocks in the neighbourhood belong to the Devonian or Silurian period, but the auriferous area is confined to veins traversing a crystalline diorite, or within a certain limit of its boundary, marked by the presence of fossiliferous diabase tuffs. The crystalline diorite appears to be in all cases intrusive, whilst the diabase tuffs would seem to have been deposited partly contemporaneous with, partly the result of the denudation of the crystalline rock, which represented the core or cores of Devonian trap veins. The diorite in its ordinary condition is excessively hard, and is the most formidable obstacle the miners have to contend with. It is in the decomposed upper portions of this rock, which weathers brown and argillaceous, though retaining its compactness, that the quartz veins traversing it are found to be so highly productive. During the past six months this gold-field has yielded 37,000 oz. of gold.

The Burrum Coal-fields.—I am anxious to curtail my notes as much as possible, hence my reason for not describing the extensive iron-works, from which dredges costing £30,000, and tug-boat costing £9000 are turned out, and the important sugar mills at Yengarie and Eton Vale, the noble Grammar School buildings, which cost £6000, and many other matters of great local interest. The Maryborough people will I feel sure pardon me in this, but they would find great fault with me and rightly too, if I omit mention of the promising coal-fields of the Burrum. They lie 18 miles north of the town, and will eventually become a great source of wealth to the district. Mr. J. E. Noakes very kindly offered to drive me to see this interesting spot, and in addition to a most enjoyable drive, I had the pleasure and satisfaction of discovering some very characteristic fossils, which enabled me to fix with certainty the age of the coal-fields. The Rev. J. E. Tenison Woods, who lectured in Maryborough on the Burrum Coal-fields a few weeks before my visit, said "With regard to the age of the Burrum coal I can say nothing—I found plenty of plant remains, but no very characteristic or decisive fossils." This statement causes me some surprise, and I can only conclude that the Rev. Mr. Woods was very unfortunate in his search, as I found some excellent specimens of *Glossopteris*, *Pecopteris*, *Sphenopteris* and *Lepidodendron* which prove beyond doubt that the coal is of the Palaeozoic Carboniferous age. The Maryborough people should be glad to know this, as there is a better chance of the seams being continuous. The Southern Coal-fields are of more recent formation, since they belong to the Mesozoic period, and it is found that owing to the existence of numerous "faults," it is sometimes impossible to work the seams.

I went to the extent of the workings in the Beaufort Colliery, and was very pleased indeed to see the thick seams of excellent coal which walled the sides of the drive. In short there is everything to favor the opinion that the Burrum Coal-fields are extensive, and at the same time highly valuable.

Gayndah.—The Rev. J. W. Henry, to whose ordination I have already referred, proceeded to Gayndah, 90 miles west, on June 30th, to take charge of his new parish, which includes the township and surrounding district. Being desirous of seeing the country, I accompanied him. A ride of 58 miles brought us to Degilbo Station, the property of J. Sly, Esq. Here we enjoyed the kind hospitality of Mrs. Sly, and resumed our journey next day. We reached the Wethron Station, the property of the Hon. B. B. Moreton, in time for lunch, and were very kindly received by Mr. and Mrs. Moreton. Having rested for a few hours, we rode quietly into Gayndah arriving there at 5 o'clock. The country to me was highly interesting. For about 80 miles, until we begin to ascend the range, it is of carboniferous formation. Then

rocks of the Devonian period appear. Here I noticed patches of diorite similar to that which is traversed by the gold-bearing reef at Gympie. This naturally led me to conclude that there is gold in the neighbourhood, and subsequently enquiring I found that it has been discovered, though not in payable quantities. A few miles further on, patches of granite occur, and then, near the Degilbo homestead, basalt. The soil formed by the disintegration of this rock is of a superior quality to that which is found in other parts. After leaving Degilbo, the Devonian slates appear, and continue to Gayndah. Mr. Henry imagined that it would hardly be possible for a Sydney clergyman to undergo the journey without being very much fatigued. Finding however that I was not in the least distressed, he asked me to lecture that evening, as I could not arrange to spend more than the one evening with him. I agreed to do so, and as soon after our arrival as possible, a bellman was sent through the town; announcing that I would lecture on the "Wonders of New Zealand." The novelty of the whole affair amused me very much. However at 8.30 a very goodly number of people had assembled in the Court-house, and I had the pleasure of lecturing to a very attentive audience. I returned next morning (Friday), and reached Maryborough at 8 p.m. on Saturday. Gayndah is a municipal and pastoral township, situated on the Upper Burnett River. Its population is 700. Besides its stores and hotels, it can boast of a Court-house, School of Arts, and Roman Catholic Chapel. There is at present no church for the members of the Church of England, but the people are so delighted at having a resident clergyman, that they will soon erect one. Service has for some years past been conducted in the Court-house, by a layman, Mr. John Marrison, who certainly deserves very great credit for the earnest manner in which he has endeavoured to promote the spiritual welfare of those around him. The attendance at the Sunday School averages upwards of 100. The people seem very ready to come forward to the assistance of the Rev. Mr. Henry who I feel confident is the right man in the right place.

✽: CORRESPONDENCE. ✽:

(We do not hold ourselves responsible for our correspondents' opinions.)

WARANGESDA CHURCH OF ENGLAND MISSION TO THE ABORIGINES.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—Being in Sydney on important business connected with our work of ameliorating the condition of the aborigines of this colony, I would embrace the present favourable opportunity to draw the attention of members of the Church to the position and requirements of our Mission.

The Warangesda station is situated on the Murrumbidgee River, 100 miles below Wagga Wagga. It was founded on the 20th of March, 1880; the work beginning with six aborigines, three men and three women, whom we took up with us from Jerilderie. From that time to the present our work has been one of much self-denial and difficulty, not as regards the settlement and improvement of the blacks themselves, but in consequence of determined opposition from those who are unfavourable to the removal of the *fenales* in particular and the lack of means to provide for the wants of an ever-increasing community.

But I am glad to report that notwithstanding the difficulties which have beset our path so far, our progress has been very encouraging. Quite a settlement has been formed. Ten buildings have been erected, consisting of my own residence, schoolhouse, overseer's quarters, and several cottages for the blacks. A well has been sunk, large tank excavated, a two-acre garden fenced and partially cultivated, and a great deal of other work, in the shape of clearing, ring-barking, fencing, &c., has been done.

And all this work has been done by the black fellows themselves, under my own or the overseer's supervision.

Our day school is under the Minister of Public Instruction. The teacher (who is in every respect well suited to the post) receiving his salary from that Department. The daily average of scholars is about 30.

Between five and six hundred acres of good land have been granted by Government for the purposes of the Mission, and the work of enclosing is being prosecuted as quickly as possible, and we entertain the hope that in the course of two or three years we shall be able, by cultivation of the soil, sheep farming, and in other ways to do a great deal towards self support.

Our great aim as regards the secular department of the mission is to make it an industrial and self-supporting home, and this I feel confident we shall be able to do if we can only receive adequate support in the meantime.

With reference to spiritual instruction we find our people susceptible of good impressions, and the lives of some are thoroughly reformed.

We have daily morning and evening prayers, and on Sundays we have three services and school. All the services are well attended, nothing but sickness or pressing domestic duty keeping any of the members away.

There are at present 60 blacks and half-castes connected with the Mission, and many more would settle with us if we could only allow them to do so.

Our great barrier to a large measure of success is *lack of means*. If we only had the means, we could in God's name and strength do very much to comfort the bodies and bless the souls of the miserable remnants of a most interesting but, alas, sadly neglected and down-trodden race.

Our Mission has never received any monetary aid from the Government. We simply depend, under God, upon voluntary contributions. Therefore, if any of your readers feel disposed to aid us

in this very necessary work, I shall be happy to receive and acknowledge their contributions.

Parcels of cast-off clothing will be very acceptable.
My present address is "Young Men's Christian Association Rooms, Pitt-street, Sydney."

Yours truly,

JOHN B. GRIBBLE,
Church of England Missionary to the Aborigines.

July 19th, 1881.

THE CHURCH SOCIETY.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—As one who is really interested in the work of the Church Society I would ask for a little space on its behalf. This valuable society has of late been constantly before our people as suffering from pecuniary difficulties; and a resolution was passed at the last Synod asking the Standing Committee to consider what steps should be taken to extend its operations. While I have no wish to dictate to the Standing Committee what steps they should take in this matter, I would like to put before your readers what it is we need, and sooner or later must have, that is, some one who shall give up his whole time to advocate its claims, to collect, organise, and arrange on its behalf; and for want of a better name I shall call him an organising secretary.

I believe the Society has reached that stage when we cannot do without such a person. The Church Society is composed of a central committee, with numerous branch associations, and there is not a business house with a country connection but must have its traveller, not a bank or a school but has its inspector, not an insurance company but has its travelling agent, and our large religious societies, as the British and Foreign Bible Society, find it necessary and profitable to have such an agent as I am advocating. The clergy themselves, I believe, would be glad of some one who could occasionally come into their parishes and assist them in advocating, or organising for the Society, and many of them have learned how much better the work can be done with the aid of a stranger.

Such an office as Organising Secretary to the Church Society the Rev. J. D. Langley lately filled for a short period of six or seven months. And with what results? An increase of £800 in the income of the Church Society. Together with the Bishop he collected some £5000, towards the Church Building Loan Fund. The collections for the Loan Fund were almost entirely obtained from the city and suburbs, the shortness of the time not allowing Mr. Langley to go to the country.

Whether the time has yet arrived for such an appointment is an open question, but knowing how many share my opinion in this matter I venture to bring it under the notice of your readers, and hope some good may come out of it.

I am, my dear Sir,

Yours, &c.

JOSHUA HARGRAVE.

St. David's Parsonage, Surry Hills, June 20th.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—It will be fresh in the memories of most metropolitan readers that towards the end of last summer a large number of the Sydney clergy broke down, and great difficulty was experienced in supplying their duty. This is the case more or less every year. It is due without doubt to the depressing effect of the Summer weather in and around Sydney, combined with unceasing responsibility and application to work of a trying kind. It is my belief that every clergyman should have a vacation from parish work of six weeks in the year or certainly not less than a clergyman's month—four Sundays. This is the rule in England—can it be done here.

I believe it can. Let the Dean or the Archdeacon, assisted if necessary by a committee, receive applications not later than September in each year from all clergymen who wish to take advantage of such a system. Let them arrange a series of exchanges from country to town or vice versa, so that all interested may know in good time when and how long his vacation shall be. It may be urged that this is already done by individuals, but clergymen know how difficult it is to get duty taken and how unpleasant to be always asking your friend "who has a curate" to help &c. Why it takes away half the pleasure of the change. But if a man knew he was to get his holiday as a right, he could look forward to it and enjoy it when it came to the full. Moreover on the present system those who have plenty of friends or who have no scruple in getting duty taken usurp the market and the shy or diffident or hard-working get no relief.

In connection with this scheme there should be a clergy house built in some breezy upland, large enough to contain two or three families of moderate size, at a convenient distance from Sydney, where rest and health might be found. There is such a house owned privately at Blackheath, but it is too small and too limited in height to meet the emergency. I am informed that there is at Lawson a reserve for a Parsonage which will not be wanted for some years; and which might be utilised for this purpose for the present. The clergyman in possession could be responsible for the Sunday Service there and a suitable piece of ground now wasted would be made a blessing. The money could easily be raised and a house built under an arrangement that it be handed over to the Trustees when a resident clergyman was required. The population however being chiefly Summer visitors, the proposed place would suffice for several years at least. That this sketch-plan is imperfect I am well aware, but I believe it to be feasible.

Waverley.

I am, H. A. BARKER.

"Do the duty nearest thee, and thy next duty will have already made itself clearer."

Rough Notes of a Visit to England.

NO. IV.

SCRAPS BY THE WAY.

REV. W. H. MAY AITKEN.

May 12th.—Not the least of the attractions which the "Religious World" of London now offers is that of a course of sermons being preached in St. Paul's Cathedral by this eminent preacher and evangelist. Circumstances have prevented me from attending more than two of the sermons. You enter the Cathedral at 12.45 in order to secure a seat near the pulpit, so that the preacher may be seen as well as heard. There are a few people present—ladies and aged men. During the next quarter of an hour others slowly come in. One o'clock has been tolled out by the great bell of the clock, and now all is life—young men from offices, young women from shops, working men, merchants and other "city men," poor women, ladies—all are pouring in at the different doors of the Cathedral until one can look round and see a great mass of people, all sitting or kneeling in the most orderly manner. At 1.15 two clergymen walk down the choir—one of slender proportion, of the usual height, with dark piercing eyes, long beard. He enters the pulpit. He bows forward for a few seconds of silent prayer. The vast congregation, who had risen when he entered the choir, appear to do the same. He rises from his knees, measures his audience with his eyes, and then utters a "Let us pray" which costs him no effort and yet must be distinctly heard in all parts of the Cathedral. One collect is offered up, a small Bible is then produced, his watch is then laid on the top of the pulpit, the text is given out; and now follows a discourse which for force, plainness, fullness of Gospel truth, pointed illustrations, ease of manner, distinctness in utterance and richness of verse leaves nothing to be desired except the agency of the Holy Ghost to impress it on the hearts of the people. To this Blessed Teacher the preacher constantly refers. He is not held in fear of what has been foolishly called "the dignity of the pulpit," by men who have been afraid of the truth. Here is an instance.—"I tell you when the Holy Spirit implants a saving knowledge of Christ in the soul of a man, that soul is sure to become elevated. A lady friend of mine was for three years in trying to teach—well, what you would call a clothopper—to read,—and she failed. Some time after this he attended some of our mission services, and became converted, and a week after he was heard to read the New Testament. 'How is this?' said a friend. 'You were never able to learn to read before.' 'Then I tried in my own strength, and I felt but little interest in it—now I feel the Holy Spirit helps me.'" At 1.40 the preacher stops, gives out a hymn, copies of which are supplied, the tune is "started" as there is no music, then a short extempore prayer and the benediction follows, completing just half an hour from the time the two clergy entered the choir. One leaves the Cathedral feeling thankful for the privilege, and thankful that so many are ready in this most busy city, in the middle of a week day, to spend a few minutes in the Lord's House.

THE CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

This invaluable Society held its Annual Meeting in the large room of Exter Hall, on the evening of May 10th. The Bishop of Gloucester and Bristol in the chair. The Hall was crowded. My dear brother, Rev. J. D. Langley and I had seats given to us near the Chairman and both were asked to speak, and both declined. Among the speakers, beside the Chairman, were the Bishop of Ossory, Canon Fleming and Spence and Rev. H. E. Fox, vicar of Christ Church, Westminster. As a whole the speaking was excellent. The Institute is doing a great work in the Church. Its income and circulation of books have considerably increased during the past year. As a memorial of the *Raikes' Centenary* the Committee have purchased a house in Salisbury Square which will, in future, be known as the Home of the Institute.

"PARIS FOR CHRIST."

Such is the title of a little pamphlet just published by Mr. J. M. Weyland, well known as the author of several interesting books on Christian Work among the poor in London. *Paris for Christ* is a brief record of the establishment, and some results of the *Paris City Mission*. The Mission is established on the same principles as its older sister, or mother, in London. That some special effort is needed in this polite, but profligate, city to lead its tens of thousands to a saving knowledge of Jesus Christ there is too much proof. The Church of Rome has been unfaithful, the people know it and hate her. She shed the blood of God's saints, she trampled on the liberties of the people, she did her best to keep them in ignorance, in order that her rule might be the more secure, and many a dark deed, in the history of the city and nation, must be charged home upon her. At the close of the last century a change, and a very awful one too, was at hand. "By the writings of Voltaire, Rousseau, and other men of high intellectual order, infidelity made rapid progress, and produced a national renunciation of religion; blasphemy and revolting immorality followed until the climax was reached by the words 'Liberty, Equality, Fraternity,' at that period representing anarchy, robbery, and the shedding of innocent blood. Thus it is that the Paris of to-day is distinguished by its Atheism, Superstition, and Moral Corruption."

On the occasion of the International Exhibition of 1867 a new era dawned on the religious history of this city. Christians of different churches and nations met daily for prayer in the *Salle Evangélique*, erected by the Evangelical Society, in the *Champ de Mars*, and prayer, as it ever will, when real, led to effort. The Bible, Religious Tract and other Societies scattered tens of thousands of copies of the Word of God, books and tracts among the people. Rev. J. McAll gave himself to evangelistic work among the masses, and, for this purpose, opened twenty Meeting Rooms. Miss De Bröen, a Swiss lady, and Miss Leigh, of England,

also made Paris the scene of their life work. As years rolled on, the need of a great company of preachers and teachers was keenly felt; and upon the 23rd June, 1879, a fresh effort was made to supply this need. This was the establishment of a *Paris City Mission*. The Earl of Shaftesbury became the President, and on the 18th of July, in the same year, convened a meeting at his house in London, in order that its claims might be advocated before some of the great and noble of England. "Where can we find suitable agents" was the enquiry of many when the work was projected. As soon, however, as they were needed the men came forth. "The Lord gave the word," and the company of the preachers pressed forth to proclaim it. One, a converted Romanist, said "Here am I send me. My greatest happiness would be to advance the kingdom of Christ * * * Do receive me as a worker in the field of the Lord." These good men have need to go forth wishing for none other heaven upon earth than that of testifying of the Lord Jesus; for they have very great opposition to contend with, both from the unbeliever, and from the priest-hood of Rome.

A *Comic Bible* has lately been published in Paris in which the solemn and blessed teachings of God's Word are turned into ribaldry! An infidel one day held up a Bible before a missionary, using language too vile to repeat; a company gathered round ready to join in the amusement. The missionary asked for the precious Book and read aloud Gal. vi. 7. "Be not deceived, God is not mocked," &c. Surely here was "the mouth and wisdom" given. The people were startled and looked grave. One gentleman asked for the Book, read the text and said, "Yes, it is there!" The day after the Czar was assassinated. Another missionary offered a well-dressed man and woman, who spoke French with a foreign accent, a tract. "These speak of God, in whom we do not believe," said the man; "We are atheists." "Go and give the starving Irish bread." "We do," said the missionary, "and food for their souls also." He was silenced, and both he and his wife listened to the message of salvation. Tears started in the eyes of the woman. The man, at length said, "It is of no use talking to us; we are Russian Nihilists; there are many of us in France. Our motto is 'all, nothing, nothing after death.' There co-exists in France with atheism and infidelity the most stolid ignorance of God's Word and the most abject superstition. One day the question was put to a group of market people, 'What think ye of Christ?' and the answer given, to which all agreed, was, 'Oh, He was a Jew who turned a Roman Catholic!' "Paris," said a well-dressed man, "has many holy men and saints in her midst to whom the blessed virgin deigns to reveal herself." He went on to relate how the virgin one night appeared to a hungry woman, satisfied her hunger without food, and told her that she held back the arms of her son from slaying Paris for all his wickedness. Trying as the work is, the missionaries are not without hope. France wants something which she can find in neither her *Age of Reason* or the teachings of her priests. But as her children become acquainted with the Scriptures their cravings are all satisfied. Encouraging results are already witnessed among some of the Paris workmen. One on his death-bed not long ago, in answer to the question, "Are you at peace?" with a sweet smile said "It is done." The good man possibly had in his mind the words of his Lord on the Cross, "It is finished." Christian people may well ask the Lord to bless His work in France.

DISTRESS EXPERIENCED BY SOME OF THE COUNTRY CLERGY.

Farming pursuits are at a very low ebb just at the present time in England; and this seriously affects some of the country clergy, who derive the greater part of their income from farm rents. I have lately paid a visit to a rector in the Diocese of Ely who told me that he has not received any rent from the farm upon which his income chiefly depends since the year 1879; and he sees no prospect of any. I am afraid this state of things obtains more or less over England. Events darken, Satan rages, the Lord's coming may be at hand.

Mission Field.

A VISIT TO THE WARANGESDA ABORIGINAL MISSION.

We believe that this interesting mission to the aborigines of New South Wales is not nearly so widely known as we would like it to be, or it would surely be better supported. It is situated quite in the bush, three miles from Darlington Point, and was commenced about sixteen months ago by the Rev. J. B. Gribble, who gave up a comfortable home and stipend at Jerilderie, to come and live among these poor neglected aborigines, with his family, in the midst of much discomfort and privation. Mr. Gribble had had his heart stirred to its depths, for some years, by seeing in his evangelistic tours into the bush, the pitiable and degraded state of these poor despised natives, who were living in the deepest heathen darkness. Just outside the door of the whiteman; and what had they done for them? Taken away their land, that the animals on which they depended for food and clothes, brought drink among them, by which they have sadly demoralized them. We have seen hale old men among these aborigines of sixty and seventy, who have not touched intoxicating drink, looking healthy and strong, while young men of twenty-five and thirty who have been tempted to drink of the white man's poison cup, look decrepit and old. But words would fail us to tell of the injuries our fellow-countrymen have inflicted on the poor black women, bribing and even forcing them to drink, so that they may drag them down even lower than they were before.

As to their spiritual darkness, it is dense indeed; they are as much heathen as the natives of India, China, Africa, or the South Seas.

Christian friends, have we no responsibility in this matter? They are perishing both body and soul, close to us, and shall we hold out no helping hand towards them. What shall we say when our master, whom we profess to serve, say to us one day, "What have you done for the souls of these poor people?" Shall we answer: "Am I my brother's keeper?"

We may not be able to go and work among them ourselves; but is there nothing else we can do for them? Do we pray for them? Can we spare nothing towards helping to support and to send the Gospel to these poor natives?

There are thousands of aborigines in New South Wales, and yet in the whole colony there are only two Mission stations of Maloga and Warangesda. In Victoria there are only some hundreds of aborigines, and there they have about six stations—two, we believe, are Government stations, and the others Mission ones. But there are no Government stations in New South Wales, and Maloga and Warangesda can only at present receive between them about one hundred and forty aborigines, and even for these they are often sorely pressed for means to feed and clothe them. They both depend on the voluntary contributions of Christian friends; looking to the Lord to open the hearts of His children to give as the Lord has prospered them. They would gladly receive many more into these two Mission stations, if they only had funds to support them. Sometimes they have been even without money to buy a single bag of flour; and just at the last minute, in answer to prayer, just sufficient money has come to purchase the flour. At present they have no grant from Government at all, though it is hoped that before long they will be able to get some help in that direction.

But, if the readers of the *Church of England Record* are unable to come and work among them personally, can they not spare a little pecuniary help towards supporting them; and thus strengthen the hands of those who are bearing the burden and heat of the day in their self-denying and devoted work among these poor aborigines? Would it not be a sad thing if any of these poor women and children who have been here raised from their deplorable condition in their native state in the camps, and brought under the sound of the Gospel should have to be sent back to the heathen darkness of their former life for want of means to support them?

It may interest our readers to hear a short account of what we have seen during our visit here, to Warangesda. We had before paid more than one visit to Maloga, but this is our first to Warangesda. Our black friends gave us a warm welcome—many of them came out on the plains to meet us—men, women, and children. They had small coloured paper and calico flags on each side of the track leading to the Mission buildings, and an arch formed of two fir trees, with the word "welcome" over it, through which we drove in the buggy. On one side we saw the huts for the young women and married couples, built of wood, with bark roofs; on the other side a large garden enclosed, and partly laid out. Further on, Mr. Gribble's dwelling-house and office, with a small garden in front. Beyond that the school-house, off which are the bed-rooms for the girls, and further on still the boys' hut. All the buildings are made of the same materials—all the work done by the black men themselves, under the direction of the superintendent. The whole premises, both inside and outside the houses, are kept perfectly clean and tidy. It was surprising to see how neatly, and even tastefully some of the women had arranged the inside of their huts. There are about fifty-seven aborigines just now at Warangesda, including a few of the men who have got a little work outside for a short time.

There is daily school for the children, and the young women who are not engaged in domestic work. The Education Department provides a salary for the teacher, and has promised to build a dwelling-house. A few of them can read pretty fairly, and even those who have only been a few months at the Mission can read small words. While the very little ones are learning their alphabet. Some of them write a very neat round hand.

The day is commenced with family worship, when men, women, and children meet in the school-house about 7.30 a.m., called together by a gong, the gift of the Bishop of Goulburn. This morning service is very simple—a hymn is sung in which all who know the words join heartily; a chapter is read from the Bible and explained, and there is prayer at the close. School is held for three hours in the morning and two hours in the afternoon. A Scripture class for an hour three afternoons of the week. The children can answer many questions from the Bible, and take a great delight in singing hymns; they have many of them, nice voices for singing, and pick up the tunes quickly. There is family worship again in the school-house in the evening, similar to the one in the morning. The men are all expected, by the rules of the Mission, to work six hours a day, and the women do all the domestic work of the Mission. On Sundays there is service morning and evening, and Sunday school in the afternoon.

We have gathered some of the women and girls in the middle of the day; during our visit for a prayer meeting and short Bible reading; it is indeed pleasing to see the dark faces of some of them brighten up as we talk to them of the Lord Jesus and of His great love in dying upon the cross for them! Some of them, we believe, have already received Him as their own Saviour; and Mr. Gribble testifies to a change in their conduct. Dear Christian friends, would not some of you like to join in the honour of helping to rescue a few more of these poor dark ones, for whom our Saviour died. If each reader of the *Church of England Record* were to send one shilling towards this object, it would be a great help. We think the Editor would kindly consent to take charge of any contributions; or they could be sent direct to Rev. J. B. Gribble, Warangesda Aboriginal Mission, Darlington Point, New South Wales.

Could not some of the Sunday schools support one child, or help to maintain one?

How sweet to hear our Saviour say one day—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."—Matt. 25 c.

ZOE.

At a meeting held at Brooklyn, of the Society of United Irishmen, several speakers advocated the general assassination of landlords, and a resolution for the organization of a military company was adopted.

* TEMPERANCE *

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. MARY'S, WAVERLEY.—This branch held its first monthly meeting on the 18th instant. Rev. H. A. Barker in the chair. The chairman gave a *résumé* of the new Licensing Bill, showing the several points in which it agreed with the Society's objects. He then introduced the Rev. Canon Brownrigg, of Lanescon, as a staunch friend of the cause, who had preached his first sermon as an ordained clergyman in that very room. The rev. canon commenced by describing how he had been attracted to temperance work by the non-abstaining clause, but had since his first meeting been a staunch total abstainer. He then proceeded, in a most interesting address, to describe certain popular fallacies in regard to alcohol, pointing out, 1. That alcohol is not food; 2. gives no power; 3. does not aid digestion, 4. is not heat-giving, but heat-destroying, and showed that it is the alcohol that intoxicates, and that renders palatable all intoxicating drinks. The following resolution was then moved by Mr. J. Wiley, and seconded by Mr. W. Thomas, viz.,—"That this meeting welcomes the new Liquor Licensing Bill as a useful progressive measure, and pledges itself to work for the passing of the bill into law."

ST. JAMES'.—The annual concert in connection with the St. James' branch of the Church of England Temperance Society took place on Friday evening, when there was a large attendance, the chair being taken by the Rev. W. Hough. The report showed a total of 153 members, 41 belonging to the total abstaining section, 25 to the non-abstaining section, and 87 to the juvenile branch. The total number of meetings had been 22, at which there had been an average attendance of 123. The total receipts during the year had amounted to £21 9s. 5d., and the disbursements to £17 14s., leaving a balance in hand of £3 15s. 5d. A good programme was provided, and was gone through with much success.

HOLY TRINITY, MACDONALD TOWN.—This branch continues to increase although so recently established, it now numbers more than 100 members; of whom about 70 belong to the juvenile section. At present the meetings are held every fortnight, and the members attending increase with every meeting. The business generally consists of a short address from the chairman, and recitations from the youngsters, and on one or two occasions a friend has favoured us with some choice readings. Seeing the success that has attended the formation of branches of the society in this and other parishes, one wonders why an auxiliary is not formed in every parish. They would be found great helps towards the better working of the Sunday schools, for as the officers and committees are generally drawn from the teachers, the meetings give them the opportunity of mingling with the scholars during the week, and of keeping up that friendship and kindly feeling with them which is so desirable. As many teachers are unable to visit their scholars, this is a great desideratum, and on Sundays the members have the advantage of being reminded of their obligations to the cause, in the course of the ordinary lessons. The society's work, being conducted on a religious basis, is also more likely to have a lasting effect upon its members—especially the juveniles—than that of one of the ordinary temperance societies. The officers of the parent society in this colony should not rest until branches are established in every parish, and with the blessing of God, it is to be hoped this consummation is not far distant.

GREENFELL.—In consequence of the absence from the district of both President and Secretary on the usual night of meeting, the monthly entertainment was held on last Monday evening. Considering that this was a postponed gathering, the attendance was very fair. In opening the meeting the President, Rev. F. S. Wilson, read the xxiii. chap. of Proverbs, bearing forcibly on the evils of intemperance. A pithy paper by a clergyman in England stating his reason for becoming a pledged abstainer followed. The minutes of last meeting were read and confirmed. Readings and recitations filled up the evening. Before the close of the meeting, the President gave an address in which he urged the members to renewed efforts in securing adherents, as only two or three more assemblages of the society would be held under his presidency. Three persons joined the adult branch of the society. The proceedings were enlivened by several melodies congregationally sung, and it is needless to say that Mr. Frank Morris piloted the singing through with his accustomed care and ability.

BLAYNEY.—The monthly meeting was held in Christ Church, on Monday, July 4th. There was a good attendance of members and visitors, all of whom spent a most enjoyable evening. In the absence of Rev. T. R. C. Campbell, the President, the chair was occupied by Mr. Raymond, catechist.

GOLBURN DIOCESE.—The Secretary, Rev. A. H. Baker, has taken a journey south and done the C.E.T.S. good service during his trip. He addressed a large and influential meeting at Albury, at which the Incumbent, the Rev. A. D. Acocks, took the chair. A branch was at once formed and 23 members were enrolled. At Cootamundra he stayed with his active and zealous co-secretary, E. Deas-Thomson, Esq., and witnessed the evidence of his successful work in the temperance cause both with adults and juveniles. It would be well for the society if it had many such agents throughout the colony. Bungonia was also visited and a meeting held with satisfactory results. Indeed, in every place our secretary found cheering signs of the usefulness of our noble society in promoting the cause of temperance, order and morality amongst the members of the Church and the people generally.

JOHN B. GOUGH in referring to the question whether Alcohol is a food or a medicine remarks that, in his opinion, it is very much like sitting down on a hornet's nest—stimulating but not nourishing.

LOCAL CONTROL.—An extract from the parish book of South Norhampton, for the year 1600, goes to prove that "local control," with reference to the issue of licenses was, at this early date, not unknown, and actually existed in that parish. It appears that a villager, in a fit of drunken madness, and to win a bet, ran through the streets naked; and so indignant were his neighbours at this disreputable proceeding that, evidently blaming the publican, they resolved for the future to only allow those to sell drink who were respectable and temperate. A meeting was called in the church of the most respectable ratepayers, fifty-one in number, and these elected a committee from amongst themselves, who should have the power of either recommending a person to the magistrates for a license, or of preventing his receiving the same, and the Bench were ruled by this decision. This local control was found to be beneficial and worked well. Moral: If such a law were useful and good in 1600, when there was comparatively little drunkenness, and few public houses, how much more so in 1881, when the former abounds, and flaming gin palaces stare us in the face at every corner?

Mr. CAINE, M.P., a Nonconformist, has publicly testified to a feature of our work which we have often mentioned. Speaking on Tuesday night, at the Baptist Total Abstinence Association, he said:—"I am a Nonconformist, and I wish to see the Church of England disestablished, but it has done more to postpone the day of disestablishment by its temperance work than by any other to which it ever puts its hand. It has made the Church of the people in a sense in which it never has been before. The Church of England Temperance Society is doing a magnificent work, and why any one should find fault with us for establishing a Baptist Total Abstinence Association I cannot imagine."

We have always contended that united work is the truest form of Church Defence; and certainly there is no foe so potent in forcing together all parties in the Church for its overthrow, as the giant enemy whom we are fighting.—*C. E. T. Chronicle.*

Dr. JOHNSON, speaking of wine, says—"Wine makes a man better pleased with himself, but the danger is, that while a man grows better pleased with himself he may be growing less pleasing to others. Wine gives a man nothing; it neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of company has repressed; a man should cultivate his mind so as to have that confidence and readiness without wine, which wine gives."

The *Invanola Herald*, in help of the desires of a certain portion of its population for that "advance agent of civilization," the saloon, publishes the following in its last issue. It's not a new, but is a novel way of looking at the "advantages," and tells the truth, the whole truth, and nothing but the truth: "We have no saloons in Indianola, and hence we lack the excitement there is in picking up a dead man or woman every morning before breakfast. We are also deprived of the fun there is in street fights, and the cheering whoop of the drunkards at midnight, leaving saloons. Our mayor is out of business and the police court is the most lonely and desolate looking place in Iowa, and even our justice's court no longer pays for keeping its warm. It is unreasonable for the city authorities to require a man to get out in the street and disturb the peace without being full of whiskey; still more, to get up a fight or a mob, or a thrilling murder. If our city demands these exciting and soul stirring scenes, the council must give us saloons, like other cities have. Nothing we know of, except brand and whiskey, will give us mobs, suicides, and murders, and other like stimulant events."

Sir GARNEY WOLSELEY has forwarded the following communication to the Grantham Temperance Association in reply to a letter congratulating him on the occasion of his visit to that borough:—"Dear Sir,—Allow me to thank you most sincerely for your kind letter, which I have this moment received. The cause of temperance is the cause of social advancement. Temperance means less crime and more thrift, and more of comfort and prosperity for the people. Nearly all the crime in our army can be traced to intoxication, and I have always found that when with any army or body of troops in the field there was no issue of spirits, and where their use was prohibited, the health as well as the conduct of the men were all that could be wished for. No one can gain the cause you have at heart success more earnestly than I do. Again thanking you and the members of your temperance association for your kind words of welcome. I remain, dear Sir, very faithfully yours, G. J. WOLSELEY, Lieutenant-General.—John Bailey, Esq., President of the Grantham Temperance Association."

A CONTESTED ELECTION FOR THE CHAIR OF THE CONGREGATIONAL UNION.

The election to the chair of the Congregational Union for the year 1882 takes place next Monday, May 9th. Efforts are being made to avoid what is regarded as the scandal of a contested election, but hitherto without success. Both Dr. Parker and Mr. Macfadyen stand by their determination to go to the poll. After this it will be proposed that preliminary nominations shall be dispensed with, but this will be opposed by the Committee. To us it seems that such a proposal would at least prevent the outside world from being called upon to witness a most unseemly strife. The matter would be confined to the Union itself, as is the case among learned societies and the Wesleyan Methodists.—*Christian.*

The *Northampton Herald* says that Mr. Bradlaugh is greatly disappointed by the smallness of his majority, for he had told his secularist admirers throughout the country that it would be upwards of a thousand.

A NEW YEAR'S PRESENT.—A little boy, six years old, hearing in the beginning of last January of the death of a young cousin, clasped his hands and said earnestly, "O mamma, I'm so very glad! God will have a new year's present at last."

MR. BRADLAUGH AND THE NONCONFORMIST VOTERS AT HIS SECOND ELECTION.

Mr. Bradlaugh has issued an address, in which he says:—"To the 3,437 electors of Northampton who remained true to me despite all hostile influence, who disregarded clerical pressure and were deaf to the extraordinarily cowardly and horrible libels circulated in Northampton against me during the past fortnight, I am very grateful. The election just ended has been the most bitter I have ever fought, and some of my foes have been more foul than ever

I had thought possible; but I have full compensation in the knowledge that a gallant band of good and brave Nonconformists have not hesitated, in face of the most serious personal pressure, to stand by me and justice. My Free thought friends everywhere must remember that the bulk of the men whose votes send me to the House of Commons have no sympathy with my heresies on religious questions. Those who have once again made me member for Northampton have done so purely on political grounds. If I do not speak here of my enemies as they deserve it is that I would not mix in this expression of my gratitude one word of lesser worth."

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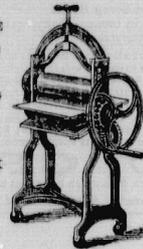
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St. John's, Parramatta ... 26 10 3 St. Luke's, Burwood ... 100 0 0 Randwick ... 75 0 0

Manly ... 92 10 0 Ashfield ... 29 3 4 Enfield ... 16 13 4

Lithgow ... 20 0 0 Cobbly & Narellan ... 60 0 0 Nowra ... 25 0 0

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COLLECTIONS. Cathedral Anniversary ... 11 0 0 At Annual Meeting ... 3 3 3

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NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st of
the month, but when that day falls on a Sunday the paper will be
issued on the 2nd. As this paper has been commenced at a considerable
risk by a few, to meet a want long felt by many members of the Church
of England, it is hoped that all who take an interest in it will use
their efforts to increase its circulation. The clergy and other friends
of the RECORD who obtain subscribers are requested to send to the
Manager the full NAMES AND ADDRESSES of subscribers.

All clergymen sending the names of six subscribers to the RECORD
will be placed on the FREE LIST.

Subscriptions for the current year are now due.

Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.

All communications of a literary nature intended for insertion
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,
172, PITT-STREET. No correspondence will be published which does
not furnish the Editor with the name and address of the writer, not
necessarily for publication. The Editor cannot undertake to return
manuscript in any case.

Communications should be forwarded not later than the 21st
of the month, to insure their insertion in the next issue.

All business communications to be addressed—THE MANAGER,
CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

QUESTIONS.

A CORRESPONDENT enquires why in the Cathedral the term "His
Excellency" is prefixed to the Governor in the prayer offered for him.
We have enquired, and are informed that it is done by one of the
clergy only. He asks also why "so many" of our clergy omit to pray
for "the Governor," and "the Parliament," when those prayers
"have been directed to be used by the revered Bishop Broughton,
and by our present beloved Bishop." We cannot say.

**Notice to Subscribers.—For the future,
all subscriptions will be acknowledged at
the commencement of the advertisement
columns.**

PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express*
has been appointed Business Manager of this paper.

LAYING THE FOUNDATION FOR THE QUEEN'S STATUE.

AMONGST the events of the past month, which will
be chronicled in the future annals of the colony, we
look back with mingled feelings of pleasure and
dissatisfaction upon the laying by H.R.H. Prince
Edward of Wales, of the Foundation Stone upon
which is to stand the statue of Her Gracious Majesty
Queen Victoria. As loyal Churchmen we rejoice
in any and every act of the colony which may tend
to strengthen the ties which bind the affections of
the Australian people to the Throne and Crown of
England, and we trust that the day is far distant
when anything shall arise to sever those ties, or
even loosen any of them.

It was, we trust, from the prompting of such
feelings as these that it was determined to place
the statue of Her Majesty in some conspicuous
position in the metropolis, and to surround it with
such associations as would appeal to some of the
best instincts of the people. And it was a happy
thought, though too tardily evoked, to seize the
opportunity of the presence of her grandsons
amongst us, and invite the elder to lay the stone
which should serve for the foundation of the statue;
and to invest the ceremony with as much interest
as possible to all classes.

The daily papers, in the full details which they
gave of the manner in which the ceremony was
carried out, and the vast numbers of people of all
ages who were present, have shown how great was
the interest displayed. And we have no doubt that
many of the junior portion of the assembly will
hereafter relate, in retracing their own lives to
their children, what they saw and felt about the
event of the day; or perhaps what they only wished
to see, but could not. For the whole affair was
sadly too hurried, and many were greatly disap-
pointed. The time was altogether too short for
such arrangements to be satisfactorily made as
were projected for the occasion. As regards the
Sunday Schools, for instance, the Department of
Public Instruction (we will suppose with the best
intentions) displayed its great ignorance, in sup-
posing that they could be brought together upon
such short notice; or, if the scholars could be
assembled, that superintendents and teachers could
be. In the large majority of instances, we suppose,
those who devote themselves to Sunday School
tuition are engaged in places of business, in offices,
in shops, and other employments which do not
admit of their services being withdrawn for a day.
And how could it be imagined that, at a day's
notice, arrangements could be made for even a
portion of those whose avocations are of such a
nature, to accompany their scholars to witness the
ceremony? If the day had been made a public
holiday, the case would have been different. But it
was not, and the circumstances we have referred to
will account for the absence of large numbers who
were invited.

But we come now to the cause of our dissatisfac-
tion. "Somebody blundered," and the Government
therefore are guilty of an act, to say the very least,
of discourtesy, with reference to the site on which
they determined to place the statue. In the year
1856 the piece of ground at the east end of St.
James's Church, commonly known as the oval
plantation, was granted by the Governor of the
colony, then Sir Charles Fitzroy, to five trustees, to
be held by them for ornamental purposes, subject
to certain regulations. Out of the body of trustees
then created, and to whom the land was conveyed,
two only now survive—the Bishop of Sydney and
Canon Allwood. The former is absent from the
colony, but the latter is here. Now it appears that
on the Friday afternoon before the stone was to be
laid a workman was sent to dig a place for the
foundation, without any communication to Canon
Allwood by the Government upon the subject.
The man was sent, it is understood, by the Colonial

G. K. NOBLE, Practical Tailor—66, Pitt Street, Redfern.