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THE

Church of England Record.

VOL. VI.—No. 107.

SYDNEY, FRIDAY, JUNE 4, 1886.

4s. PER COPY or 7s. 6d. per annum in advance.

NOTICE.

We are glad to be able to inform our readers that arrangements are perfected for bringing out the *Record* as a weekly journal, beginning on the 3rd July next.

The paper will be in an enlarged form, and special efforts are being made to render it both useful and attractive to readers not only in the colony, but also to those throughout Australia.

The terms of subscription will be small. It is confidently hoped that our numerous friends will, by their hearty support, make our new venture a great success.

Full particulars will appear in our next issue.

BAD BOOKS.

Life and death are in the power of the tongue; so said the wisest of men. In saying this he did not exaggerate the influence of spoken words. But how is that power increased by the printing press? The harmful or the life-giving words are multiplied a thousandfold, and the hearers are under the spell of the voice long after the writers are in the grave. Looked at in this aspect how important it is that the reading of a people should be of a healthful character. How much of our current literature is poisonous? Could the experience of the writer of this paper be taken as a test the quantity of the deleterious matter is appalling. A new book, a shilling volume, was bought last week and read, that is so much of it as moral nausea permitted the reader to get through. Artists and literary men and harlots flit through the pages of this picture of Parisian life. A little time since a compulsory idle hour at a hotel brought into the reader's hand one of Ouida's novels. A volume fell from a sleeper's hand in a railway carriage beside the same reader. Half-an-hour's skimming of its pages made it drop from his hands with a shudder of disgust. Piles of this literary nastiness are in every bookshop and railway stall, and we ask with dismay what can be expected as the results of such reading but imitations of the morals and manners so glowingly depicted. And a truly bad sign of the times it is that there seems no shame about the matter. There might be hope when the unclean thing is kept for secret hours, but when respectable people, and ladies even are not ashamed to be seen in railway carriages publicly reading the impure productions of Ouida, or those vile translations from the French now so fearfully common, one trembles for the virtue of the people. Books in which the very existence of personal purity is denied, or only acknowledged as the possession of the fools of the

story, must have a most pernicious effect upon the reader. The skill with which those writers whose souls must be bathed in seas of ink before their pens could distil such leprous poison—the skill and mastery of words with which they do their horrid work make them doubly dangerous. Better far if the dread alternative were placed before us to put the coarse foulness of Fielding or Smollet into the hands of our young people than these witcheries of Satanic imagination. Good taste, or a moderate share of natural refinement, might neutralise the evil effect even if the volume was not destroyed before a third was read, but these modern writers clothe with choice literary drapery the foul offspring of their depraved minds, and thus secure for it an entrance into the hearts of many readers. Books are so plentiful and cheap that it is next to impossible for parents and guardians to watch the reading of their young people as they might have done a generation ago. Yet we would urge them to attempt the duty, stamp with opprobrium the book that makes vice fair, or with subtle skill suggests the pleasantness of sin, or with spurious charity makes the foulest lapses from honor and virtue to be only pardonable frailties. Away too with those pictures of the righteous man who is always painted harsh, stern and puritanical, or worse still; a sneak or a hypocrite. We say the family reading must be watched if family purity or the sweet domestic home life which makes some English homes the fairest spots on earth are to be perpetuated here. And if much cannot be done by watchfulness and prohibition, at least there is room for successful effort in keeping up a good supply of bright and wholesome literature, and this we are thankful to say can always be had.

DISHONEST WORK.

The dishonest practices in vogue in the building trades were brought into painful light during a trial in the District Court last week. One often wonders at the rapidity with which "villa residences," "commodious shops," and "handsome terraces," spring up all over the suburbs. How quickly they sell the Auctioneers and the victims know, but the material of which they are built, and the method of their construction, are not so well known, and we fancy many buyers would feel unpleasant sensations when reading the information given at the trial. With neat plastering the structures look very nice and may keep up appearances very well for a year or two. But the wall between the two coats of plaster is the product of rascality and roguery. It seems from the disclosures alluded to that one third or more of it is often composed of "bats" instead of bricks—the interstices being filled up with "yellow mould" instead of binding mortar. All is neatly covered over—a little judicious ornamentation, with vases on corner and coping, is added, and then buyers may take possession, and

find themselves as well as the building sold. But what a bitter comment on these proceedings is the death of the fireman Fisher, upon whom a wall from the burning building fell at Leichhardt. He and his comrades had done their work well and the fire was got under, when, without a warning, down came the mass of bad brickwork, burying five brave fellows in the ruins. Four of them were borne to the hospital terribly wounded, and the fifth is taken out dead. The Coroner's verdict could, of course, be none other than it was. But one wonders why there was no notice taken of the opinion freely expressed by the Superintendent of Fire Brigades as to the badness of the wall in material and construction, an opinion which drew from the Coroner the remark, "The majority of these houses are run up to let just for a time." A rider to the verdict might have served a useful purpose in awakening the attention of those whose duty it is to guard the people from injury at the hands of evildoers. Certainly there is some legislation required to check the cupidity of contractors and property-owners in the suburbs of our beautiful city. There is no limit to the avarice of unprincipled men whose minds are set only on gain. Houses are being crowded together on plots of ground so small that no regard can be had to health, or comfort, or decency, and so ill-constructed as to call for a notice to be put up giving warning to the tenants to put only light frames on their pictures and not to lean too heavily against the walls for fear of accidents. Seriously, it is a standing disgrace that the multiplication of these wretched dwellings should be allowed to go on unchecked.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The New South Wales Branch of the C.E.T.S. will hold its anniversary next week. The usual appeal has been made to the clergy to bring the subject of temperance before their people on Sunday. There will be a special service with sermon in the Cathedral on Tuesday evening, and public meeting on Thursday, at which the Most Rev. the Primate will preside. We most earnestly bespeak for this Society the interest and practical help of our readers. It is not too much to say that the parent society in England has within a very few years taken first rank in remedial and rescue work amongst the various agencies at work in this noble cause. But we are only feebly following its example, and it will require more spirit and energy than have been yet displayed to secure even a share of such success as has crowned the efforts of our brethren at home. We do not reflect upon those who are at the helm of this movement out here. We know the Secretaries give much valuable time to their work and the Committee are earnest and willing to do all within their power. But they strive against fearful odds, and chief of all the antagonistic forces which retard their progress is the stolid apathy of the great bulk of the Churchmen concerning this crying evil, the prevailing power of strong drink, and the awful ravages it is making amongst all classes in the community. We earnestly hope this anniversary may be well kept, and that the faithful few who are toiling against prevailing currents of habits and customs and deeply rooted prejudices will be cheered by the sympathy of numbers, and meet practical help in the way of good collections and donations. At the meeting of the C.E. Sunday School Institute on Monday evening, one of the speakers had for his theme enthusiasm in S. S.

work. This noble passion for the good of humanity is urgently needed here. Temperance reformers are striving with an evil which baffles and disheartens the most enthusiastic S. S. teachers. In how many of our Sunday scholars do we see the fair promise of hope destroyed by habits of drinking? Aye and from the ranks of the teachers themselves how many have fallen beneath this foe? Alcohol—a very giant of evil, straddles across every path on which teacher, missionary, clergyman or worker for Christ goes out to seek and save that which is lost; on every field of sin and suffering to which the desire to rescue the perishing leads them, they find, its unhappy victims, young and old, from cultured homes and slums where misery and fevers work. From Sunday schools and from the sanctuary of God they have been coaxed or dragged to be flung writhing and helpless and anguish stricken under the foot of this monster. Who will hear their cry, who will stoop to lift them, from whence can come aid if the Church of Jesus Christ pass by unheeding? Will the Church of England be true to herself? Yea, will she be true to her Divine and compassionate Lord if she responds not to the wail of the stricken ones—to the voices multitudinous and ceaseless as the surges of ocean waves which are ever going up into the ear of the Lord of Hosts? It is time for enthusiastic effort, high time that our Church should rouse itself to action. Clergymen and workers in scattering parishes will be encouraged if, here, in the metropolis this anniversary be well sustained, the throbs of the heart in the city will pulsate in distant places, and solitary workers in the bush will be cheered by the speeches and the sympathy of the crowds who, we trust, will gather round the Primate and the committee at this centre of our national life. In earnest hope and prayer we commend the C.E.T.S. to our readers.

PAYMENT OF MEMBERS.

Patriotism has come well to the front in our Legislative Assembly. At least one element of that noble spirit appears in the gallant determination of the members to pay themselves out of the public treasury. The true patriot is unmoved by either praise or blame. He is steadfast to his principles although the country may howl with vexation. He knows how the nation would suffer if he were not in Parliament, and if the benighted people cannot appreciate and pay for his services, his own superior wisdom will correct their mistake. He deserves remuneration. He knows this, and shall he be deterred by the expostulation of foolish taxpayers from taking his deserts. Surely the laborer is worthy of his hire, and has he not labored in silent patience while floods of talk deluged the House, and has he not himself contributed some noisy stream or babbling brook to lull with monotonous music the heated brains of his fellow-legislators. His humility in fixing his remuneration is almost painful to observers, but is highly commendable to him; and how striking is the self-sacrifice displayed. He risks his seat out of regard to principle. He knows how many are the sons of genius who would gladly serve their country in the House. But fair fortune smiled not on their humble birth. They cannot afford to become members of Parliament, and now a generous spirit is bent on removing that hindrance, and they will come in troops to the rescue of their country. Rich in the power of talk, rich in predictions of the good time coming, when there shall be added their contributions to the collective wisdom of the nation, they

will become formidable rivals to the men who have placed the golden magnet in the coveted seats. Alas! if the newcomers should oust those who did the gilding. But this risk is nothing to men fired with holy ardour to make themselves a name. They ought to have one. Does not one famous Parliament live in the annals of England as the Rump? And when our present Assembly takes its first cheques from the Treasury, let it be for ever known by one equally short, sweet, and appropriate, The Grab.

CHURCH NEWS.

SYDNEY.

Diocesan.

ST. JOHN'S, DARLINGHURST.—The Rev. C. H. Robinson, B.A. formerly curate of Pately Bridge, Yorkshire, arrived in the R.M.S. *Valetta* on the 29th inst., and will be appointed to the curacy of St. John's, Darlinghurst.

CONFIRMATION.—The Primate holds a confirmation at 3 p.m. on Sunday next, at SS. Simon and Jude, Campbell street, Surry Hills.

THE DEAN OF SYDNEY.—From a private letter per "Garonne," we learn that the Very Rev. the Dean of Sydney and party reached London safely on April 1st, after a fairly prosperous voyage. The health of Mrs. Cowper improved only to a small extent, and during the voyage Miss French suffered from an attack of illness, which caused, for a few days, some anxiety. She had recovered before reaching England. The Dean speaks of the deep impression made on his mind by the kindness of his friends manifested at the meeting at the Church Society's House to bid him farewell.

THE CHURCH HOME.—The usual monthly meeting of the Executive Committee was held on Tuesday, the 25th May, at the Home. Present: The Rev. Minor Canon Rich, Mrs. Laidley, Mrs. Mort, Mrs. Way, Mrs. Knapp, Mrs. Docker (hon. treasurer), Miss G. A. Edwards (hon. secretary). The treasurer reported a balance of £26 6s. 8d. The minutes of the previous meeting were read and confirmed. The matron, Mrs. High, reported that laundry work to the amount of £30 14s. had, during last month, been done by the inmates. There are now 28 women in the home. Mrs. W. Maclean presented a piano; Mrs. Laidley, 120 yards of winery; Mrs. Barry, wool to be worked into shawls for the women to use when leaving the ironing-room so as not to catch cold. To Mr. J. Lawlor the committee passed a vote of thanks for two good beds, six fine mattresses, and six pillows, being an additional present to the institution. It was decided to secure the services of an efficient sub-matron. It was resolved that Mrs. High be authorised to use her judgment in accepting washing for those private houses which have offered to send and remove their linen at their own cost. Several matters were discussed. Mrs. W. L. Docker, hon. treasurer, made a satisfactory statement of the funds in hand. As the inmates increase in number during the winter months, more pecuniary assistance will be required to keep the Home in effective order.

CHRISTIAN EVIDENCE LECTURES.—MR. PICTON.—Mr. Picton's lecture on "Darwin or Moses?" is now in the hands of the printer, and if the sale of it is sufficiently encouraging his other lectures will also be printed.

CHURCH SOCIETY AUXILIARIES.—At the annual meeting of the St. James' Auxiliary to the Church Society the report, presented and read by the secretary (Mr. Alex. Biggar), showed a net income of £254 6s. 10d., being an increase of £65 14s. 4d. over the preceding year, as well as an addition of 60 new subscribers to the auxiliary's list. The outgoing officers were re-elected, and Messrs. Day and Kemp elected representatives to the parent society. Addresses were delivered by Revs. J. D. Langley, S. S. Tovey, Wm. Hough, Mr. W. E. Kemp, and others. The following resolutions were carried:—1st. "Adoption of the report." 2nd. "That this meeting expresses its thankfulness for the increase in the auxiliary's income during the past year, and further expresses a desire that increased efforts be made to obtain a more general support during the present year." 3rd. "Vote of thanks to gentlemen above-named for attendance at meeting." The proceedings were brought to a close by the incumbent pronouncing the Benediction.

At a meeting of the Church Society, held in the Church of England schoolroom (St. Thomas'), North Shore, Mr. J. P. Abbott, M.L.A., in the chair, the Rev. S. H. Child, B.A., gave a short account of the operations of the society in that parish, especially alluding to the zeal and industry of the lady collectors. The Primate exhorted the members of the church to organise themselves for working for and contributing systematically to a society which was of such really practical value to the church. Mr. T. A. Dibbs moved, and Mr. F. Adams seconded, the following resolution, which was carried unanimously:—"That the hearty thanks of this meeting be offered to the Most Rev. the Primate for his address, and that the following gentlemen form a committee to promote the interests of the Sydney Diocesan Church Society in this parish:—President, the Vicar; Secretary, Mr. Trebeck; Treasurer, Mr. Adams; Messrs. Welch, Purkis, T. A.

Dibbs, and Dr. Kyngdon; Lady collectors, Miss Martens and Miss Harris, with power to add to their number."

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—We present a full report of the annual meeting of the Church of England Sunday School Institute. We would draw special attention to the Primate's speech. As an essential part of the work of the Church, and embracing such numbers of the Christian young, we have hitherto regretted omitting much valuable matter in connection with our Sunday Schools, which has been owing solely to want of space. We hope, however, to be able to bring all our Sunday Schools into view prominently and permanently with our more frequent issue from the 1st July next.

THE teacher's tea and annual meeting in connection with the Church of England Sunday School Institute was held last Monday evening in the hall of the Young Men's Christian Association. The tea was numerous attended, as well as the after meeting, over which the Primate, Dr. Barry, presided. The following clergymen were upon the platform:—Revs. H. L. Jackson, J. D. Langley, W. Hough, P. R. S. Bailey, F. E. Boyce, J. Hargrave, A. B. Bartlett, H. Fryer, G. Stiles, J. Manning, R. Saunders, T. Holmes, S. H. Child, J. Colvin, C. Baber, Dr. Corlette, R. S. Willis, E. H. Wright, R. D. Madgwick, E. J. Sturdee, J. Barner, E. C. Beck. The Hon. Secretary (the Rev. E. J. Sturdee) read the following report for the past year:—"In presenting their sixth annual report, the committee, whilst gratefully acknowledging the support which their efforts to improve the status of our Sunday-schools have evoked, are fain to confess that these efforts have during the past year been somewhat neutralised by two causes. The first of these, and one which calls for no regret, is the fact that many parishes in the diocese took part in the parochial mission movement of 1885, to the necessary neglect of other matters of diocesan interest. The second is, that the Sunday School Institute is misunderstood as regards its aims and objects; these are, briefly stated, the extension and improvement of our Sunday-schools by means of model lessons, conferences, Sunday-school literature, and deputations work. In point of fact, the institute wishes to help others to help themselves, and, unless the desire for such self-help and improvement exists, the institute ceases to be a necessity. At present 21 schools are affiliated to the institute, and there are some 70 subscribers to its funds. Model lessons have been given by the hon. secretary at St. Paul's, Canterbury; St. Silas', Waterloo; and St. Thomas', Balmal; all of which were well attended and heartily appreciated. A conference on "The Sunday-school of the future" was held in the Church Society's House on August 20, when a thoughtful paper was read by the Rev. H. L. Jackson, M.A. A new feature in the institute's work is the setting on foot an Annual Teacher's Examination. The first of these was held in June, 1885, and comprised the following subjects:—Bible, St. Matthew, chapters 1 to 14; Prayer Book, the Morning and Evening Services. Twenty-four teachers were examined, and 20 certificates were given—11 for Bible, and 9 for Prayer-book. The candidates belonged to the following schools:—St. Andrew's, Sydney, Petersham, Leichhardt, Canterbury, Darlinghurst, St. Leonards, and St. Thomas', Willoughby. The days of intercession on behalf of Sunday schools, October 18 and 19, were again observed in several parishes. A special sermon was preached on October 18 in the cathedral, and a devotional meeting held in the Church Society's House on October 19, at the conclusion of which the Primate gave away the certificates in connection with the teachers' examination. The committee record with regret the removal by death of Dr. Beatty, who had acted as one of their number from the foundation of the institute. They also regret that the departure of Mr. Uther for Europe has made it necessary for him to sever, it is hoped only for a time, his connection with the committee. The other losses in this respect are the Rev. C. H. Gibson, Mervyn Archdall, and Messrs. J. Marshall and Peach. They have to acknowledge, with many thanks, a donation of £3 11s. 6d. from the congregation of St. Paul's, Burwood. Their thanks are also due to the Rev. Canon Sharp and the Rev. Mervyn Archdall for having undertaken the office of examiners in connection with the teachers' examination.

The Hon. Treasurer (Mr. A. W. Green) read the balance-sheet, showing a credit balance of £10 18s. 8d.

The PRIMATE then delivered an address upon Sunday school work and its objects. He said that he would endeavour, speaking as he did, not merely to his fellow-clergy, but to Sunday school superintendents and teachers, to give a few practical suggestions, not so much with regard to the working of the institute, but the Sunday schools it endeavoured to bring together. The first piece of advice he would venture to give was this, "Above all things try to make the schools good," and be careful of quality much more than of quantity. He did not think that the children should be induced to go to the Sunday school by the promises of this or that prize or treat. Neither did he think that parents should be encouraged to believe that they did a certain favour to the clergyman and his fellow-workers in the parish if they condescended to send their children to the Sunday school. Sunday schools should not be in any way made the means of relieving parents of the care of their children upon the very day that they should most do their duty to their offspring. If they did these things the schools would fail and deserve to fail, but if they made up their minds that the schools would be good in attaining that which is the highest aim of all, then these things would lead to it. It would be a good and efficient school, which not only did good to the children brought under its influence, but which maintained respect in the parish, and consequently did more than by bringing a greater number of children within its ranks. His first work in the Church of Christ about 35 to 40 years ago was as a Sunday School teacher, and he therefore spoke with some knowledge of that with which he dealt. He urged upon them to be sure that in their Sunday schools they had a kind and simple but very firm discipline. Do not let them tolerate disorder on any pretext whatever; let them use whatever influence they could to do good to the children commit-

ted to their charge, and he believed the moral influence in 99 cases out of 100 would secure attention and order; but in the 100th case let them not firmly and decisively, and not let the children remain in the schools who were injuring its whole discipline, and inflicting hurt upon the great mass of children attending it. The first of all requisites for a Sunday school was the maintenance of discipline. In the next place they should take care that the schools taught. He valued the moral and personal influence of the Sunday school teacher; but after all, let them remember that a school was a place for teaching, and an intelligent child liked being taught, but he did not think it liked to be continually exhorted and preached at. In order to teach they must enlist the heart and affection and appeal to the conscience; but they must also deal directly with the understanding, and they should see by whatever means they could that they had some really solid teaching to give, and that it was clearly, thoughtfully, and systematically taught. A very vast amount of ungodliness came from pure ignorance of what the Bible is, of what are the meaning and constitution of the Church of Christ, and, consequently, of what was the real spirit and essence of Christianity. The more the rising generation was carefully instructed the less need there would be of the study of what was called Christian evidence, and the less need there would be for anything like controversy against unbelief. The next important thing was a high and thoughtful tone, and to obtain this they must rely partly upon the influence, but far more upon the personal character and Christianity of their teachers. Where there was a high standard the tone of the teacher would be almost unconsciously impressed upon the children. A good school also was one which worked up to the great purpose of the Lord's Day, which was for worship. At the same time discretion must be exercised in the work of the teacher. He did not know of anything more painful than children being taken to church who were too young to understand and join in the service, during which the teacher had to try and keep them from restlessness and sleep. He would rather have a children's service, not as a substitute but as a preparation for the service of the church; but care should be taken not to detain the children in such a service after they were sufficiently advanced to take part in the regular service of the church. He also thought it would be well to have "a Sunday college" as distinct from "the Sunday school." After confirmation the young members of the church might enter the classes of this college and thus be kept together, and there could be formed a senior department as it were to carry on those of a mature age to the higher religious education. If they could have classes of this sort for grown men and women, it would be well. In conclusion he impressed on the audience the necessity in Sunday schools, and in higher teaching, not to forget distinct church principles, and carrying them out without fear or favour, and the appreciation of like conduct in others, and from this appreciation, and the thorough grasp of that which they believed, they would be led to see how great was the common ground they had with every Christian, and how comparatively small were the points upon which they were likely to differ.

Addresses were delivered by the Rev. John Langley on "The Teacher's Aim," Mr. John Kent on "Unity in Sunday Schools," and the Rev. A. G. Bartlett on "Enthusiasm in the Church."

The Rev. Joshua Hargrave moved, and the Rev. H. L. Jackson seconded, a resolution appointing the following officers of the institute:—Committee: The Dean of Sydney, Venerable Archdeacon King, Rev. Canon Gunther, Rev. A. R. Bartlett, E. C. Beck, H. L. Jackson, A. W. Pain, H. J. Rose, G. E. C. Stiles, Messrs. B. Clarke, E. R. Deane-Thomson, W. McKern, J. Parry, W. H. Rowell, F. R. Strange, E. C. Tunks, G. R. Walsh. Hon. treasurer, Mr. A. W. Green; hon. secretary, Rev. E. J. Sturdee. The meeting then terminated.

MEETING OF THE COLLECTORS FOR THE CHURCH SOCIETY.—We understand that this annual re-union has been fixed for the afternoon of Tuesday, the 22nd June.

The Bishop, with the advice of the Standing Committee, has decided to postpone the opening of the Synod to the 27th July.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—The Festival Children's Service will be held in St. Andrew's Cathedral, Saturday, June 5, 8-90. Preacher, the Frimate. Special hymn papers provided.

We have received the Report of the 22nd Annual Meeting of the Church Society of the diocese of Goulburn, and the Report of the Aborigines' Protection Association for 1885. We hope to consider them on a future occasion.

MELANESIAN MISSION.—ST. BARNABAS DAY, JUNE 11TH, 1886. —In accordance with a wish expressed by those who were present at our meeting last St. Barnabas' Day, arrangements have been made to meet this year at the Cathedral. To this the Frimate has given his hearty consent, and every facility has been afforded us by the President. The arrangements will be as follows:—(10-10 a.m., celebration of Holy Communion in the Cathedral, offertory for the Mission. 11-30 a.m., meeting of friends of the Mission in St. Andrew's school-room, Pitt street. 4-30 p.m., Choral Evensong in the Cathedral, with address by the Frimate. Offertory for the Mission. It is very desirable that the efficiency of St. Barnabas' Association should be revived; and that all members past and present should make a special effort to attend the meeting. Those who have collecting cards are requested to bring them together with the money they have collected. All subscriptions from schools or from individuals may be paid to Rev. H. Wallace Mori, All Saints', Woolahra, who will give receipt for the same. Information regarding the Mission may be obtained on application to the Rev. D. Buddock, All Saints', Parramatta, who is also ready, as far as possible, to attend parish meetings in the interests of the Mission. Mr. Metcalfe, H. Wallace Mori, Joint Treasurers; D. Buddock, Secretary.

Parochial.

CHRIST CHURCH, CHINESE MISSION.—Mrs. Barry has presented a very handsome frontal and super-frontal to Christ Church, the Chinese Mission Church at Botany.

A WELL-ATTENDED meeting of the parishioners of St. James Church was held last night in the rooms of the Church Society, Phillip-street, to discuss a proposal involving extensive alterations in the first mentioned building. The Rev. H. L. Jackson presided. Some discussion arose as to the desirability of removing the present parsonage on which site, according to Dr. Tarrant, three or four good houses might be erected. Other speakers considered that it would be unwise to act in a matter of the kind without consulting the whole congregation, and the matter was accordingly allowed to remain in abeyance, whilst the Rev. Mr. Jackson pointed out that the whole responsibility of keeping the late parsonage must devolve entirely upon himself. Mr. Jackson announced that he had received a letter from the Primate of Australia expressing deep interest in the scheme, and stating that he would be glad to see an improvement in the internal arrangements of the church. After some further discussion, Mr. Peters moved,—"That the question of the restoration of the church be considered that day 12 months," but the motion was withdrawn in favour of one by Mr. E. L. Hitchens, "That the meeting be adjourned for three months," which was carried by a considerable majority. In reference to the debt that would have to be incurred, Mr. Jackson said he had no intention of having recourse to such a miserable expedient as bazars, or to commence the work of restoration until the necessary funds were in hand. The meeting shortly afterwards terminated.

At the Easter vestry meeting, held on Easter Tuesday evening in connection with St. James' Church, the incumbent (the Rev. H. L. Jackson) in the chair, Mr. S. Baylis was re-elected people's warden, and Mr. William Day was subsequently re-appointed trustee's warden by the Bishop.

PROSPECT and Blacktown have lost by death and removals during the past five years subscriptions to the amount of over seventy pounds (£70) per annum, and this, out of the very limited population, is a very serious matter.—The large influx of people to the Prospect Reservoir has been of little, if any, pecuniary advantage to the parish. It was absolutely necessary to employ a Catechist to aid in the work there, and all the money raised in connection with the church at that place goes towards his support, the balance being made up by the Church Society of the diocese.—A bazaar was held there in September last, which was a great success, a little over £100 being raised for improvements to the Mission Church.

At the annual meeting, held in St. Bartholomew's Church, a resolution was passed affirming the desirability of effecting repairs to the church and parsonage, involving an expenditure of probably £500.

At the Annual Meeting in the Vestry of St. Andrew's, Seven Hills, some discussion took place with reference to repairs to the Parsonage, and the unanimous opinion seemed to be that it would be much better to build a new Parsonage in a more convenient position.

GRAFTON AND ARMIDALE.

It is proposed to build a new school-building, to cost £600, to be erected close to the Cathedral.

TAMWORTH.—ACCIDENT TO THE VICAR.—We regret to record an accident, which occurred to the Rev. W. J. K. Piddington, and which at the time of its occurrence, seemed likely to be fraught with much more serious consequences than those which have yet shown themselves. The reverend gentleman was driving in his buggy, from which his wife and daughter had just alighted at Alken's corner. Mr. Piddington then intending to drive to the Hospital, touched with the whip the fine and spirited horse he was driving, and the animal bounding off, his driver pulled him up with rather a sharp turn, which caused the wheels of the buggy to lock, the vehicle being thereby upset, throwing the rev. gentleman out on to the road, apparently on to his face, which was much grazed and out. He was picked up and carried into Coolahna's Hotel, where every kindness and attention was bestowed upon him, many persons belonging to all sects and sections of the community hastening there to evince their respect and sympathy. Dr. O'Reilly was also promptly in attendance, and as soon as the reverend gentleman had sufficiently recovered, he was tenderly removed to his own home. In the meantime the horse dashed off (the buggy righting itself) and turned into Lower-street by the Elms, and then came on towards the bridge, where a young fellow named Ford very pluckily got into the back of the trap, and crawling on to the horse's back managed to get hold of the reins, and so prevented any further damage in that direction. —*Tamworth News.*

THE SYNOD.—The Church of England Synod, under the presidency of the Bishop, have concluded their sitting of three days, important church matters having been considered.

DIVORCE BILL.—A petition from the Diocese against the Divorce Extension Bill has been presented in Parliament.

BATHURST.

DEATH OF THE HON. JOHN BLIGH SUTTOR, M.L.C.—Mr. Sutor was taken ill on Monday last, and died on Thursday morning at his residence at Wyagdon. He was a native of the colony. In early life he went to sea, and had a narrow escape from shipwreck having been eight hours in the water when picked up. Mr. Sutor married a Miss Swice, 40 years ago, and has left four sons and five daughters. He

resided at Wyagdon, about 33 years. He was one who will be greatly missed, esteemed by every class, a kind friend to all, and an earnest and good churchman. It was mainly by his influence and help the pretty Church at Wattle Flat was built and furnished, and of this church he was a trustee. Mr. Sutor felt very strongly concerning the Divorce Extension Bill, of which he was an earnest and most determined opponent. Mr. Sutor may be said to have been one of the founders of the Bathurst district, and a genuine patriarch and a very touching one, most of his children being present, as well as other relatives. He was interred on Friday afternoon in the family vault in the churchyard of Holy Trinity Church, Kelso. The funeral was largely attended. There were present three of the sons of the deceased, the Hon. W. H. Sutor, M.L.C., the Hon. F. B. Sutor, Postmaster-General, George Sutor, Esq., Herbert Sutor, Esq., J. N. Gibson, Esq., J. N. McIntosh, Esq., John Busby, Esq., H. Hutchings, Esq., C.P.S.; also representatives of the inhabitants of Bathurst, Kelso, Peel, Wyagdon, Topala, and Wattle Flat, some being aged persons from long distances. The funeral service was conducted by the Venerable Archdeacon Campbell, assisted by the Rev. S. Fox, of Croydon, and W. J. Dunstan, of Sofala, and Mr. H. D. Dillon, of Croydon. After the reading of the Psalm and the lesson, the hymn, "Days and moments quickly flying," was sung, Miss Cousins presiding at the organ with much expression, for this, and also for the "Dead March in Saul," after the hymn the Archdeacon gave a short and earnest address, in which he alluded to the honourable and consistent life of the deceased, and reminded those present that such by their life "be doing yet speak." The Archdeacon also spoke with much feeling of the fleeting nature of all earthly things, and urged with solemn earnestness the infinite importance of securing a sure hope in Christ, and a preparedness in Him for the eternal world.

NEW ORGAN FOR THE CATHEDRAL.—The organ, which has been built for the Anglican Cathedral, Bathurst, has been pronounced by experts at home to be a success.

ADELAIDE.

THE ANNUAL SYNOD.—At the annual meeting of the Synod of the Church of England, at St. Peter's Cathedral, a pastoral address was read by the bishop, who stated his belief that while in the Early Church the imperialistic teachings of St. Peter were brought into by St. Paul and preached by Luther at the Reformation, the time had now arrived for the teachings of St. John on brotherliness and Christian unity to be carefully followed. Bishop Kennon also read a report on the state of the diocese, which indicated that the Church had made great progress during the past year. Numerous places of worship had been erected in various parts of the colony, and the staff of clergy had been largely increased. In the course of the report Dr. Kennon, in referring to the late Dean Russell, whose death by accident he had just time to notice as we went to press in our last issue—said he was the best known churchman, and possibly the member him for his quickness and readiness in synodal debates, and would remember him as presenting an example of a consistent, humble-minded, unselfish, and sympathetic follower of the Lord Jesus Christ. Dean Russell met with his death by a fall down the stairs in preparing for the annual festival and concert in connection with his Church of St. Paul's, which was to have come off at the Town Hall. The following account is taken from the Adelaide papers:—The room had been got into order, and a considerable number of people had arrived. Amongst the occupants of the hall, were some boys, and just before 8 o'clock, and when the orchestra were preparing to open the programme, several of the lads, in the exuberance of youthful spirits, created some disturbance. The outbreak was sufficiently loud to attract attention in the body of the hall, and remembering that a somewhat similar interruption had occurred about a year ago, when the festival was being held, hall-keeper Daley was called out to put an end to the noise. He remained in the gallery a couple of minutes, and spoke to several of the audience in that part of the hall, but there was no indication of a sudden giddiness. Quiet having been restored, Dean Russell was about to descend again by the higher flight of stairs leading from the back of the gallery, when, by some unfortunate mishap, he failed to place his foot on the step, and so losing his balance he was precipitated down the stairs, a distance of about six feet, falling on the back of his head against the edge of the fifth step from the top.

BRISBANE.

WARWICK.—The Venerable Archdeacon Matthews, who recently resigned the incumbency of St. Mark's, which he has held during the past twelve years, left Warwick by the afternoon train on Friday last. The Archdeacon preached his valedictory sermon on Sunday April 26th, to a large congregation, many of whom were visibly affected by his remarks. —*Toowoomba News.*

The Rev. H. Simmonds preached his farewell sermon at St. Thomas' Church, Ipswich, on Easter Sunday, previous to his leaving to take charge of the Harrisville district.

The Rev. J. Southey of Lutwyche is so ill that he leaves for a time. The Rev. Clarke Kennedy officiates for him during his temporary absence.

The Rev. W. Kildahl, late of Christ Church, Milton, has been transferred to Tiara, at which place he arrived on Thursday, 18th instant.

The Bishop's appointment of the Rev. N. Dawes, M.A., Vicar of St. Mary, Charterhouse, London, to the important and valuable incumbency of St. Andrew's South Brisbane, is much commented on, as he is known to be an ex-member of the Society of the Holy Cross of the English Church Union, and has besides signed the Memorial of the Three Deans in favour of the eastward position and vestments, the petition to Convocation in favour of the Popish vestments, and the memorial for the Toleration of Extreme Ritual. The "Tourist's Church Guide," published by the English Church Union, states that he wears the Popish coloured vestments at St. Mary's, Charterhouse, burns "altar lights" in broad daylight, and adopts the eastward position at Holy Communion. The chancel of St. Mary's Church is fitted up in a thoroughly Popish fashion. Six huge candles, not needed for light, rest on the "super-altar;" a large brass cross stands on the centre of the "altar;" and underneath it an *Agnus Dei* is painted. On the front of the "altar" frontal is a painting of the Virgin Mary with the infant Saviour in her arms. A Ritualistic Sisterhood works in the parish. Meanwhile the Bishop assures the congregation immediately concerned that the rev. gentleman is free from such tendency to Ritualism (so-called) High Church doctrine: as to cause them the slightest alarm.

BALLARAT.

The Rev. H. C. E. Morris has accepted the charge of All Saints', Ballarat, together with the chaplaincy of the hospital and gaol, and the secretaryship of the cathedral board.

CHURCH ASSEMBLY.—The session was inaugurated on Tuesday, 16th March, by a celebration of Holy Communion in the pro-Cathedral at noon. At the City Hall, at a quarter past four, thirty-clergy and thirty lay representatives assembled to hear the President's address, a large number of visitors being also present. Other representatives arrived on the following day. The Bishop referred to the translation of Bishop Moorehouse from Melbourne to Manchester, and the arrival of a new Bishop for Brisbane. Against the virtual loss of fourteen clergy and readers during the past year, the following accretions were mentioned:—The Rev. J. Fulford for occasional duty. The Rev. J. F. Dewhurst, B.A. joined the diocese at the beginning of last year, and the Rev. W. K. Forbes at Easter. The Rev. J. C. Atkinson and the Rev. R. Hoskin have transferred themselves from other Australian sees. The Rev. C. M. Lowe trained for orders wholly in connection with the Diocese, after completing with Beaufort district—actually unsupervised for many weeks for want of a suitable minister. Two readers have been ordained—the Rev. J. R. Kingshot and the Rev. H. J. Carr. There have been three accessions from home—the Rev. G. MacMurray, M.A., who has left a benefice and a large circle of friends in Ireland to occupy, very successfully, a post of duty at Arara; the Rev. W. Puttock, bringing excellent credentials from the London parish he was serving; and the Rev. R. A. Whyte, M.A., who bids fair to be prized as thoroughly in St. Stephen's, Ballarat East, as he is regretted at Plumstead, Kent. The number of the enrolled clergy stands at 53 as against 47 last Session (albeit two are unavailable for work at present). Moreover, the Rev. T. H. D. Sealey Vidal, late of Islington, has accepted the curacy of Christ Church, Ballarat, and the Cusack-Russell Scholar, Mr. Booth, will, presumably, receive Orders at Trinity. Unless some negotiations (out of many) now all on foot come to nothing, the staff of clergy is likely to reach 57 (or even 60) during the current year. The diocesan income was slightly in advance of previous year, but parochial income could not be estimated, owing to the failure of twenty-five parishes and districts to send in adequate or any returns. Ten new churches have been opened, six improved, and six in more or less immediate prospect; three schools improved, and one new one in hand; three parsonages built or bought, and two in course of erection.

The Bishop of Ballarat has recently opened a new Church at Dartmoor.

NOTES ON PASSING EVENTS.

SIR WILLIAM MANNING was once again at his best as Chancellor on the Commemoration Day of the University. If the position confers any honor on him, he certainly graces it, and has shown himself singularly fitted for it. It is, therefore, with considerable pleasure that we learn from his own lips, that his health has been so fully restored, that he can not only effectually discharge his onerous duties as Primary Judge, but attend to the University as well. We trust it will be a remote date when he will relinquish his Chancellorship.

WHILE mentioning that modern history will henceforth enter into the studies at the University, a broad hint was furnished that other subjects hitherto excluded in deference to prejudice and partial and biased public opinion, will also take their place in the course, even though not paid for out of the public purse. That logic, which is so important to the student, as well as for a true attainment of science as for the pursuit of truth, should have been so long excluded, is a melancholy commentary on

the low intellectual stand-point of the colony. How the exclusion could have been tolerated for a single day passes our utmost comprehension.

THE Chancellor's speech also pointed out a coming treat to the lovers of Greek in the rendering on the University stage, of the Agamemnon of Æschylus on the 14th and 15th June next. Professor Scott, with whom the idea originated, has been quite enthusiastic in carrying it out to a practical conclusion. He has offered to bear personally any deficit in the expenses. He has also succeeded in filling Mr. Hector Maclean with a share of his enthusiasm. Mr. Maclean has undertaken to set gratuitously about 600 lines of choruses to music. We trust it will be ancient Greek and not modern English music.

LORD CARRINGTON'S speech on the occasion was peculiarly felicitous, and he has scored a point in his favour which will render him dear to the thoughtful and cultured portion of the community, who look below the surface and things and regard the true progress of the colony. To be "humble, chivalrous, patriotic, laborious," are worthy aims to be set before a young and rising community. The quotation from the Protestant Philosophic Historian, M. Guizot, was peculiarly apt:—"Power, when things follow their natural laws, when external force does not mix itself up with them—power always flies to the most capable, to the best, to those who will lead society towards its aim." Noisy demagogues may take a hint from this.

WHERE His Excellency referred to the partial displacement of the claims of classical culture by modern physical science, even though we include the quotation from Matthew Arnold, his lordship evidently spoke under an effort while humouring what has now become the fashion with the many in this colony. We yield to no one in our reverence for science—true science, and not what it sometimes is found to be, merely baseless assumptions, or partial and imperfect inferences. The graces of culture do not come from a knowledge of mining; nor does an acquaintance with rocks supply the intellectual exercise of a study of the higher mathematics, or of logic. Physical science has its place; so has literary culture; and so too, the crown of all, Plato's view. First however the digging and sowing; the perfect flower and fruit afterwards.

THE Geographical Society of Australia has held its Annual Meeting, and Sir Edward Strickland delivered an interesting address. Australian interest however centred chiefly on the portion which related to the late exploring expedition conducted by Captain Everill and his party. What has been done about the journals of the expedition, and when are they going to see the light? Is the editor involved in a hopeless task? or is he unable for it? Nearly all the interest is dying out of the case, and Captain Everill at least should see to his own hard-earned reputation, even if the public have to pay for the delay.

THE Primate has been taken to task for connecting larrikism with the Divorce Extension Bill. But the connection was of such a slight character and the relationship distant by so many removes, that only a squeamish fastidiousness or spiteful censoriousness could have found fault. That the impatience of restraint under conditions not according to taste, convenience or ease, is an element common to the coarser forms of larrikism and to the legislation which aims at loosening moral obligation we take to be a simple truism, and we rejoice at finding one so well able to express and defend it as the lecturer at Newtown.

MR. Cumberland, the "thought-reader," whose advent in Australia was noticed at the time, arrived in Sydney last week, and has been affording a great deal of marvel and surprise, as well as amusement, by his seances. As we stated before, his possession of such a marvellous power came out while he was a student of an Oxford College, being then on a visit to Dean Bickersteth, at a casual

observation made by the latter. His power is genuine and unique—a noble "gift," which may be found to have its uses apart from mere "exhibitioning," and its lessons both serious and elevating. He leaves this week for America on his return home. We believe he is the son of an army surgeon, a most accomplished and splendid man, striking in appearance, and who was perfectly deaf.

THE Cable Tramway has been successfully laid and opened for working, on the North Shore. Lord Carrington, as usual, made one of his happy speeches, and even Sir Henry Parkes, the redoubtable leader of seventy summers, appeared to be pleased and in a non-critical mood. The working of the tram on the cable system is quite free from the noise and smoke of steam motors.

THE Indian and Colonies Exhibition in London has been opened by Her Majesty in person, and has been marked ever since with extraordinary success. London is now full of eminent "colonials" from every part of the world; and banquets, speeches, entertainments, are the order of the day. It seems that the inception of this exhibition is due entirely to the Prince of Wales himself, who is worthily treading in the highly honourable and useful steps of his father, the late Prince Albert.

THE "Liberal Association of New South Wales" have held their annual meeting. They complain of "the illiberal opposition with which they have to contend," and state that "Christians hold aloof from them." They say they are identified with "freethought and progress." They should remember, however, that all enlightened Christians are also "free"—and really free—in thought, and are also even identified with progress. Why should Christians, then, who have their own ideas of true social and personal regeneration, and who have done so much all over the world, give up their convictions and what they have attained to, to follow the newly-risen and self-assumed leading of a very few, and, as they believe, very misguided men, who "while they preach liberty, are themselves the slaves of error?"

THE Rev. H. T. Robjohns, agent for the British and Foreign Bible Society, has had a successful run through the Hunter River district. A grand gathering of Sunday School children in West Maitland on a Sunday afternoon was a notable incident in his journey.

IN the amusing trial in which D. O'Connor, M.L.A. figured last week mention was made of an ugly trick said to be common of securing well-known names for handsome sums on subscription lists, such names being only decoy ducks, the cash not been given at all. We hope the practice is not common. It ought not to exist at all, for of all shame religious and benevolent shams are the worst.

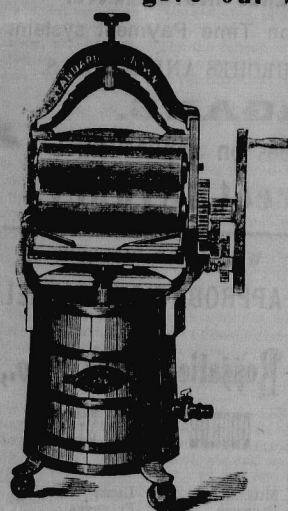
THE terrible shipping catastrophe that has just occurred, by which so many lives have been lost, and so many families thrown into mourning, is only another of the appalling instances which so often so suddenly burst over us, reminding us that "in the midst of life we are in death," and bidding us to set our houses in order betimes, and be ready for our own summons. Yet how little do we heed such warnings! Immersed in our petty trifles of a day, we neglect the claims of eternity, and find ourselves suddenly and resistlessly launched away for ever. "In that day our brave thoughts, they perish all."

H. M. THE QUEEN.—Mrs. Oliphant obtained the Queen's permission for the publication of her Majesty's letters to Mrs. Tulloch and the Rev. W. Tulloch, on the death of Principal Tulloch, for whom the Queen had a great and friendly admiration. The letters are full of a touching pathos. "I have again," she writes, "lost a dear and honoured friend, and my heart sinks within me when I think I shall not again on earth look on that noble presence, that kindly face, and listen to those words of wisdom and Christian large heartedness which used to do me so much good. But I should not speak of myself when you, his children, and your dear mother, and our beloved Scotland, lose so much. Still, I may be, I hope, forgiven if I do appear egotistical, for I have lost so much, and when I feel so alone."

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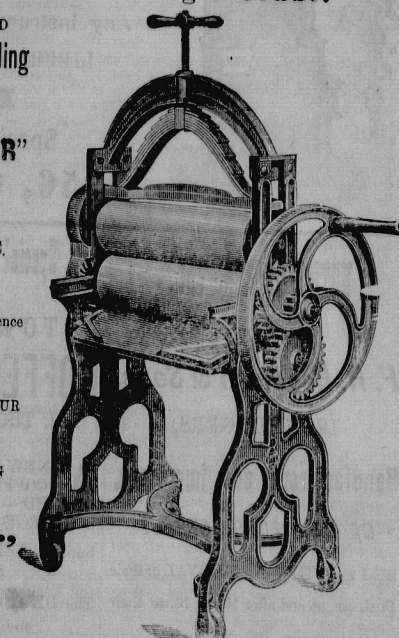
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TEMPERANCE.

The Church of England Temperance Society's Central Committee met at the Church Society's House, Phillip-street. The chair was taken by Mr. W. S. Docker. After prayer the minutes of the former meeting were read and passed. The lay secretary read draft of annual report. Some alterations and additions were made thereto. The committee fixed Sunday, the 6th inst., for sermons in the churches of the diocese; Tuesday, 8th, for special festival service in the cathedral, at 8 p.m.; public annual meeting in the hall of the Y. M. C. A., on Thursday, 10th instant, at 7.45 p.m., when the Primate will preside. Several addresses on subjects of moment will be delivered. A choir will render part music. The secretary was requested to advertise these services in the daily papers, and the meeting adjourned after deciding all business connected with the forthcoming festival.

We are sorry to note that the coffee stall keepers in Melbourne are being driven from their places by police regulations. When the Coffee Palace Co. started well-appointed stalls in Sydney a few years ago the publicans exerted themselves to have similar obnoxious regulations enforced, and with such success that these useful rivals to the grog shops had to retire. The enemies of sobriety who grudge the poor workers at night or in early morning the comfort of hot tea or coffee make their power felt everywhere to the oppression of the poor and tempted and the injury of society at large. No cabman, or driver, or person engaged in night work who has felt the warming and refreshing effects of good coffee steaming hot, will ever return the deleterious stuff which comes from vat and still, this the grog-sellers know well, hence their enmity to the coffee stall. They must grow rich whoever suffers or dies.

On Saturday, at Nhill, a navy known as Scottie Allan, his real name being Allick Roy, undertook to drink six pints of beer in seven minutes. He drank it in five and a-half minutes, but soon after fell down insensible, never recovered, and died the same night. At the inquest it transpired that deceased had drunk seven pints in 10 minutes, and three pints previously, making 10 pints of beer within one hour.

The King of Sweden being asked why he had such strong views on the temperance question, answered that, when exercising the prerogative of pardon, the causes of persons condemned to the severest penalties by the tribunals were nearly always pleaded again before him by the advocates of these male factors, or by persons interested in their behalf. The general plea was the irresponsibility which alcohol causes by weakening the will and blunting the moral sense. On further inquiries being made, it was nearly always found that the plea was not based on fiction. Alcohol kept the prisons full, and, what was more terrible, the persons over whom it had the most absolute power, if once they allowed it to overpower them, were those who had the finest nervous organizations.

The Temperance party in the House of Commons have organised themselves, and have appointed two whips to keep the members up to their duty. No fewer than 350 M.P.s are said to be in favour of Local Option. Two memorials have just been sent by the party to the Government. The first has been forwarded to Mr. Childers, asking the Government to support the second reading of the Sunday Closing Bill, which stands for the 10th inst.

MALIKI, Emir of a country on the Niger, addresses a vigorous protest to the coloured Bishop Crowther against the introduction of barasa (rum or gin) among his people. The Emir has made a law that no one must buy or sell barasa.

The plague of drunkenness in Basutoland has nearly disappeared, thanks to the efforts of Colonel Clarke, the missionaries, and the chiefs.

DRUNKENNESS is not only the cause of crime, but it is crime; and if any encourage drunkenness for the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has ever been practised by the bravos of any country or of any age.—*Rushin.*

THE *Laetoe* is advancing. Here is one of its latest deliverances—"We pronounce all such drinking as is going on in Europe a reproach to Governments, and an immediate danger, as well as a reproach to everyone who indulges in it."

The monstrous facilities for the attainment of drink, and the trifling amount of legislation on this score, undoubtedly act as important factors in the production of degraded men. The practice of unnecessary drinking is neither regarded as an insuperably objectionable habit by most people, nor does our legislation act in the smallest appreciable degree as a deterrent. If drunkenness were set down as a crime punishable by some unmistakably severe penalty (and many sufficient penalties could be instituted), there is small doubt that much of our city vice and misery would pass away. As things stand, in this year of Grace, 1884, it is no uncommon experience for chaste and refined citizens to behold in many public parts of our city pot-valiant knaves in pugilistic rencontre, foul-mouthed courtizans asserting their impious ignorance, or—to mention a third case—hands of genuine larrikins—"swollen with insolence and wine"—forming opposing parties, and contending with infinite spirit by means of stones and fists. So uniformly dangerous and pestilent is this element becoming in some quarters of this city, and so uniformly insufficient is our ag-

ust police force to act on their flagitiousness, that, unless a speedy reformation is effected—respectable citizens will have nothing left but to provide themselves with weapons of defence. There are more than a few places which we could name where all moderately cautious men, when compelled to be abroad at night, choose the middle of the road, grasping their stick meanwhile with unaffected fervour.—*Sydney Quarterly Magazine.*

The ridiculously large number of public-houses in every city is undoubtedly one of the chief causes of the brutal degradation of an infinite number of our fellow-creatures. That people who boast of the enlightenment of the present century should view with apathy such a preposterous number of drinking dens as exist is to be counted among those things which are unapeakably nefarious.—*Sydney Quarterly Magazine.*

"There was one article that ought to be taxed more than another, it was colonial ale. If there was one thing that more than another was the curse of this country, it was the drinking of too much of this stuff. A duty of 6d. a gallon was put on English ale, and he thought an Excise duty should be placed on the colonial manufacture. Sir Patrick Jennings said this was a necessary of life, and that he would not tax it. It was one of the curses of life, and the man who drank it drank himself into an early grave. (Hear, hear.) If it were a necessary, so were tea and sugar, and if Sir Patrick Jennings refused to put an Excise duty on colonial ale, he ought to take the duty off tea and sugar. (Cheers.) Not long ago Mr. Dibbs put an extra shilling a pound on tobacco, and what was the result? He closed all the small manufactories, and created a monopoly, and growers of tobacco did not obtain nearly as much for their produce as they did before. That was protection. If the Government desired to obtain revenue in a fair way, they could not do so in a better way than by taxing colonial ale, which would give them twice as much as their ad valorem duties."—*From a Public Speech.*

MR. S. MORLEY ON THE LIQUOR TRAFFIC.

MR. SAMUEL MORLEY, presiding at the annual meeting of the Nottingham and Notts Band of Hope Union, said he held the drink question to be of greater importance than any other social questions that could possibly press upon the attention of the people. At a time when no one exactly knew what political party was in power, he was glad to have an opportunity of impressing upon his hearers that the remedy for the evil which they deplored lay in their own hands. They must present to the people what he would call the omnipotent power of example. He had had unusual opportunities during the last twelve months of inquiring into the social condition of the poor of London, and he was prepared to say that at least three-fourths of their suffering was self-inflicted. He had consulted all the relieving officers of London, men of high character, who thoroughly understood their business, and their testimony, which was unvaried, was to the effect that in our largest workhouses, and in the parishes where the greatest number of persons receive parish relief, at least three-fourths of these people attributed their condition to the results of drink. There had been a good deal of controversy as to whether their drinking caused the condition of the building. He (Mr. Morley) had no hesitation in saying that when the habit was improved the state of the habitation would improve also. He should be thankful to find congregations requiring their ministers to take a lead in the crusade against drink. He did not think, too, that they got as much help in this matter as they ought from the medical profession. There was almost a flippancy in the way in which many medical men recommended the glass of sherry to patients who were often by this means brought back into habits of intemperance, over which they had previously obtained a mastery.

PROFESSOR DRUMMOND IN OXFORD.

This young but famous professor and evangelist has recently been giving addresses to University men in Oxford. He was the guest of Sir William Anson, Warden of All Souls' College. On Sunday evening, October 25, he addressed a crowded audience of University men in the hall of Trinity College. "His address," says the *Oxford Review*, "was a most impressive representation of the scientific view of Christianity, of which he is the apostle."

On Monday, October 26, he addressed a large body of undergraduates at Wycliffe Hall, gathered by Canon Girdlestone. He dwelt at the close on the Christian work carried on of late by students of Edinburgh University, who were willing to go anywhere and do anything for Christ. On the Tuesday, Professor Drummond addressed a body of undergraduates in the rooms of Mr. H. F. Wright, of Christ Church, the second son of the late lamented Henry Wright, hon. secretary of the C.M.S. On Thursday he addressed a meeting of undergraduates in the common room of New College.

On Saturday the Professor gave a spiritual and valuable address to more than a hundred graduates in St. Aldate's Rectory, room, to which they had come by the invitation of the Rev. A. M. W. Christopher, formerly of Calcutta. We can only give a very brief, condensed report of the address.

Addressing himself to Christian workers, he began with three general remarks:—(1) He who would seek to do good to others must look to himself. It is the man himself that preaches, and not his words. (2) The great object of doing anyone good is to lead him to be conformed to the image of Christ—that, and only that, is true sanctification. (3) The worker must not think that work—even the work of saving souls is the end of life. The

true end of life is to do the will of God, whatever it may be. To realise this is the way to be calm in difficulty, and to meet apparent failure with a high heart. Paul and Luther did God's will; the servant girl in the kitchen can do it equally. To do it is to achieve success; it is the maximum of human achievement.

Mr. Drummond then proceeded to discuss the spiritual needs of men which the Christian worker is to seek to supply. Find the need, diagnose the disease, then apply the remedy. Giving to all souls the same medicine is a fruitful source of failure. What is the most common need of men now? Theology might say, Deliverance from the guilt of sin; experience will say, Deliverance from its power. Young men, especially, do not realise guilt and do not long for pardon; but they do realise that they are in bondage, and they do long to be free. This is the Spirit's work as much as what is called conviction of sin. He is convincing now "of righteousness" (John xvi.); there is a yearning, a hunger, for a better life, a pure life, a life like Christ's life. What is the remedy for this form of spiritual disease? The presentation of a living Saviour who now "saves His people from their sins." And in presenting the living Lord we are presenting Him who was once crucified. But do not go on saying to those who have looked on the brazen serpent and been cured, look at the servant; rather give them their daily manna, the bread of life, as their strength of sustenance.

Professor Drummond concluded with a fervent appeal to any present who were uncertain if they were Christians yet, but wished to become so. They must be converts, not merely to Christianity but to Christ; they must have religion, not merely religiousness. The five foolish virgins were refused admittance, not because they were too late, but because the Bridegroom, opening the door and looking at them, did not know them; "I never knew you." To know Him, that is real religion. The heart must not only be given to Him, but left with Him, not to be taken back again; and He is able to keep it, not for a few days only, but "until that day."

The last and most wonderful meeting was held in the great hall of Christ Church on the evening of Sunday week at 9.15, when the Professor addressed a crowded gathering of University men. Several hundred gownsmen (probably 600 or 700) came together, and listened for nearly an hour with the deepest attention. Dr. Ince, the Regius Professor of Divinity, presided, in the unavoidable absence of the Dean of Christ Church. Professor Drummond announced as his subject, "Natural Selection, and the Survival of the Fittest." By a series of vivid pictures he expounded this "scientific" doctrine, and then applied it to the spiritual world. It was a wonderful opportunity, and Mr. Drummond used it not unworthily. If the address was not at every point all that could be desired, it, at all events, was very plain and very solemn; and the texts of Scripture introduced, such as, "If any man love the world, the love of the Father is not in him," and "without holiness no man shall see the Lord," seemed to come in with great power. There can be no doubt that a deep impression was produced upon many of the youthful auditors.

* CORRESPONDENCE *

THE BISHOPRIC OF BATHURST.

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

DEAR SIR,—As I believe that many members of the Church of England in this colony are interested in the appointment to the vacant See of Bathurst; perhaps you will allow me space to intimate the method which has lately been adopted by the committee to obtain a Bishop.

In keeping with the provisions of "A Canon to provide for the appointment of a Bishop for the Diocese of Bathurst," it was determined to consult three retired colonial prelates of the Church of England as to the appointment to the Bishopric; those selected were Bishop Marsden, Bishop Perry, and the Lord Bishop of Manchester.

The committee is now awaiting a cablegram from England in answer to letters which have been written to these Bishops.

I am, yours, &c.,

T. R. CURWEN CAMPBELL,

Vicar General.

The Vicarage, Kelso, May 25th, 1886.

THE LATE PRINCIPAL TULLOCH.

LETTERS FROM THE QUEEN.

Mrs. Oliphant, in her Memorial Sketch of the late Principal Tulloch, which appears in *Blackwood's Magazine* for April, gives by permission of the Queen, two letters written by her Majesty—one to the Rev. W. W. Tulloch and the other to Mrs. Tulloch—on the loss they had sustained.

The Queen to Rev. W. W. Tulloch.

Osborne, Feb. 13, 1886.

I am stunned by this dreadful news; your dear, excellent, distinguished father also taken away from us, and from dear Scotland, whose Church he so nobly defended. I have again lost a dear and honoured friend, and my heart sinks within me when I think I shall not again on earth look on that noble presence, that kindly face, and listen to those words of wisdom, and Christian largeheartedness which used to do me so much good. But I should not speak of myself when you, his children, and your dear mother, and your beloved Scotland, lose so much. Still I may be, I hope, forgiven if I do appear egotistical, for I have lost so many, and when I feel so ALONE.

Your dear father was so kind, so wise, and it was such a pleasure to see him at dear Balmoral! No more! Never again! These dreadful words I so often have had to repeat make my heart turn sick. God's will be done! Your dear father is at rest, and his bright spirit free.

We must not grieve for him. When I saw you at Balmoral you seemed anxious about him, and I heard the other day he could not write. Pray convey the expression of my deepest sympathy to your dear mother, whose health, I know, is not strong, and to all your family. I mourn with you.

Princess Beatrice is deeply grieved, and wishes me to express her true sympathy with you all. I shall be most anxious for details of this terrible event.—Ever yours truly and sorrowingly.

The Rev. W. Tulloch.

VICTORIA R. & I.

The Queen to Mrs. Tulloch.

Windsor Castle, Feb. 17, 1816.

Dear Mrs. Tulloch,—You must allow one who respected, admired, and loved your dear distinguished husband to write to you, though personally unacquainted with you, and to try to say what I feel.

My heart bleeds for you—the dear, worthy companion of that noble excellent man, so highly gifted and large hearted, and so brave! whose heart is crushed by the greatest loss which can befall a woman.

To me the loss of such a friend, whom I so greatly respected and trusted, is very great; and I cannot bear to think I shall not again see him, and admire that handsome kindly face and noble presence, and listen to his wise words which breathe such a lofty Christian spirit. I am most anxious to visit you, and trust that you will allow me to do so quite quietly and privately, as one who knew your dear husband so well, and has gone through much sorrow, and knows what you feel and what you suffer.

Pray express my true sympathy to all your children, who have lost such a father.

My thoughts will be especially with you to-morrow, and I pray that God may be with you to help and sustain you.—Believe me, always yours most sincerely,

VICTORIA R. & I.

"These touching expressions of a fellow-feeling so tender, simple, and sincere, are of a kind," Mrs. Oliphant remarks, "that have given Her Majesty the empire she so justly holds in the hearts of her people."

* REVIEWS *

SERMONS FOR THE CHURCH'S YEAR, ORIGINAL AND SELECTED. Edited by the Rev. W. Benham, B.D. 2 vols. Griffith and Farran.

"Selected from writers of various schools of thought in the Church," these sermons are intended to exhibit "the manifold wisdom of the Gospel of God." To a large extent they do so, following as they do the course of the Church's year. There is, however, as it seems to the writer of this notice, a smaller proportion of sermons in these volumes on what may be termed in an especial sense the doctrines of grace than might have been expected. Perhaps it was, also, unavoidable that the variety of subject and of treatment by so many different preachers should involve a certain want of unity. But for thoughtful readers who can distinguish things that differ, and are accustomed to prove all things holding fast only that which is good, Mr. Benham's volumes will be found very instructive and stimulating.

Of the 60 sermons in vol. I the Editor, who specially expresses his indebtedness to Mr. Maurice, contributes 8, Bp. Wilberforce 5, Bp. Jebb 8, Keble 3, Charles Bradley 2, Archdeacon Hoare 3, Archdeacon Hare 2, Bp. Mant 2, T. Rennell 2; and amongst the other contributors are such names as Van Mildert, Waterland, Plumtre, Melville, French, Heber, Goodwin, Vaughan, Jacobson, Kaye. This list of authors will sufficiently indicate the general character of the sermons, the personal of which would greatly tend, apart from other advantages, to improve the literary style of many present-day preachers.

A SHORT HISTORY OF THE EPISCOPAL CHURCH IN THE UNITED STATES. By the Rev. W. Benham, B.D., F.S.A. Griffith and Farran.

The general ignorance not only of the history of the Church in the ages long gone by, but of the struggles, failures, and successes of even large portions of the Catholic Church in modern times is much to be deplored. Here is a short sketch of our American sister Church, written by an enthusiastic admirer, in a very readable style. The volume "has its origin in five papers on the American Church," which originally appeared in *Church Bells*. It is, of course, merely a sketch, but one which may be commended to busy men as a *multum in parvo*. There is a certain tinge of thought and feeling which shows itself, for example, in the one-sided and unsympathetic remarks on Whitfield's work in America. Has this anything to do with the omission of "Protestant" from the title of the Episcopal Church in America?

OLD TESTAMENT ALPHABET.

In *Genesis* the word was made by God's creative hand. In *Exodus* the Hebrews marched to gain the Promised Land. *Leviticus* contains the law, holy and just and good. *Numbers* records the tribes enrolled—all sons of Abraham's blood.

Moses, in *Deuteronomy*, records God's mighty deeds. *Brave Joshua* into Canaan's land the host of Israel leads.

In *Judges* their rebellion oft provokes the Lord to smite. But *Ruth* records the faith of one pleasing in His sight.

In *First and Second Samuel* of Jesse's sons we read. Ten tribes in *First and Second Kings* revolting from his seed.

The *First and Second Chronicles* see Judah captive made; But *Ezra* leads a remnant back by princely Cyrus' aid.

The city walls of *Zion Nehemiah* builds again; While *Ezra* saves her people from the plots of wicked men.

In *Job* we read how faith will live beneath affliction's rod. And *David's Psalms* are precious songs to every child of God.

And *Proverbs* like a goodly string of choicest pearls appear. *Ecclesiastes* teaches men how vain are all things here.

The *Song of Solomon* exalts sweet Sharon's Rose; While *Christ*, the Saviour and the King, the "rapt *Isaiah*" shows.

The warning *Jeremiah* apostate Israel scorns; His plaintive *Lamentations* their awful downfall mourns.

Ezekiel tells in wondrous words of dazzling mysteries; While kings and empires yet to come *Daniel* in vision sees.

Of judgment and mercy *Hosea* loves to tell. *Joel* describes the blessed days when God with men shall dwell.

Among Tekoa's herdsmen *Amos* received his call; While *Obadiah* prophesies of Edom's final fall.

Jonah enshrines a wondrous type of Christ our risen Lord. *Micah* pronounces Judah lost—lost, but again restored.

Nahum declares on Nineveh just judgment shall be poured. A view from Chaldaea's coming doom *Habakkuk's* visions gave.

Next *Zephaniah* warns the Jews to turn, repent, and live. *Haggai* wrote to those who saw the Temple built again.

And *Zechariah* prophesied of Christ's triumphant reign. *Malachi* was the last who touched the high prophetic chord;

Its final notes sublimely show the coming of the Lord.

—Exchange.

ENGLISH + MAIL.

(From our own Correspondent.)

A lull in the storm in Parliament which our wonderful Prime Minister has raised permits us to breathe a moment. The same man who, at the general election, passionately declared that no party dare approach the Irish question without an overwhelming majority behind it, a few weeks later, buoyed by no securer aid than the Irish phalanx, against the wish and fear of half his old Cabinet plunges into the troubled sea. At the age of 77, Mr. Gladstone proposes to carry a bill to separate Ireland and England, and another to pledge our credit to the extent of millions on the faith of Irish promises against the clearly expressed wish of all the intelligent and educated opinion of the country. Prodigious. A more desperate bid for power, place, and posthumous fame, was never made, nor will a more grievous shipwreck be far distant. Mr. Gladstone's fame and credit rest upon a long series of heroic legislation, scarcely one link in which has been of real value to the people, while many, such as his Liquor Laws and Irish legislation, have been sources of grievous mischief. However, one cannot live now without sensations, and we have had enough in the last fortnight. To see Mr. Gladstone complimenting Mr. Parnell, and Mr. Healey flattering Lord Spencer, was scarcely as piquant as to hear Lord Hartington, Mr. Trevelyan, and Mr. Chamberlain mercilessly criticising and pulling to pieces the bills grandiloquently brought forward in the name of Justice,

which lady, as Mr. Goschen pertinently remarked, was quite as easily to be found in November as she is now in February. Meantime, in Ireland there is a truce to outrage and crimes. The Irish leaders have asserted their authority, boycotting lies dormant, and the landlords, like the other game, are, Parnell jubente, "to have a close time." A full examination of the bills is impossible; suffice it to say that Irish affairs are entirely handed over to an Irish Parliament, nothing being reserved but the customs and excise, army, navy, and commerce, and for two years the constabulary. Thus, Ireland receives a constitution differing only from the most distant colony in this, that it is not permitted to impose any duties upon imported goods, and is to pay a certain proportion towards the Imperial exchequer in return for the protection she enjoys from the army and navy. Both these restrictions are distasteful to the Irish party, which accepts them only with great reserve.

The question which excites most opposition is the entire removal of the Irish members from Westminster, an arrangement which would destroy the favourite radical doctrine that taxation and representation are indissoluble. This and buying out the landlords are both hateful to the Radical party, while the Whigs, who are large landowners in Ireland, object to being handed over to the tender mercies of the cruel. These two sets of opinion make it almost impossible that the two schemes should be pressed forward *pari passu*, according to the definite pledges of the Cabinet, and the general belief is that they will not survive May 16, when the second reading will be due.

Your namesake, the *London Record*, has brought into prominence one hitherto forgotten point. The expropriation of the Protestant landlords, followed by the gradual emigration and perversion of the smaller people, will undoubtedly destroy the Church of Ireland. Already a fierce cry of exultation is going up from priest and bishop and bigot when they see, as they hope, the day approaching when the soil of Ireland shall be freed from the hated Protestant. You in Sydney, know what a Roman Catholic ascendancy means, and your statesmen have always taken measures to guard against such an event. You cannot, then, look with equanimity upon a proposal which will most assuredly place in the hands of a disloyal, ignorant, and bigoted majority the lives and property of a minority, marked out by industry, prosperity, and intelligence. An autonomous colony at our gates, owning a divided allegiance to Pope and Queen, leagued with American dynamiters, French and Russian agitators. Such is the wretched outlook before us if the proposal for Home Rule be accepted.

It is of interest to the Church to know that a very large decrease in the consumption of intoxicating liquors has taken place in the past year. In the last ten years, notwithstanding the increase of the population, the decrease has been 4½ millions. Towards this, no doubt, temperance work has done much; partly it is the result of trade depression, which is most heavily felt everywhere. There is a counter-balancing consideration in the fact that the deposits in the Savings Bank show an increase per head; allowance must, however, be made for the fact that investments are so difficult to find.

What stands out most clearly in the eyes of taxpayers, in Sir W. Harcourt's budget, is the income tax, which remains at 8d. in the pound. This tax Sir W. Harcourt declared was the "backbone" of finance, whereat the House, thinking this to be one of his ponderous jokes, laughed loudly. Nevertheless, it is a great disappointment to the small people with fixed incomes. The remainder of the budget calls for no remark.

April 22, 1886.

THE CHURCH AND THE STAGE.

The *New York Herald* has been publishing a long series of interviews with actors, managers, and others concerning the increasing wickedness of the New York stage. One of its latest subjects is John Gilbert so eminent as a professional. The following is what he states with much even more forcible and telling omitted. Have we ever written anything more telling against the theatre as it is? And yet there are "prophets" and "reformers" among us who would make us our wives, our sisters, and our daughters,—to touch this pitch! "It is very hard to reconcile finance and art. They are opposing actors in the drama. However, I think it is partly the fault of the managers that we get such indecent exhibitions as these so called burlesques are. They are disgustingly indecent besides being absolute trash. Strip the present burlesque of tights, vulgar double entendres, low jokes, equivocal songs, and its attractions will be powerless. The degrading nature of such entertainments should be cried down. The exhibition of naked women can have but one effect—a disastrous one to the morals of the community, and encouragement to lewdness and lasciviousness." Referring to the ballet he says—"The managers strive to come just as near the line as possible without flagrantly breaking the law. They exhibit young women indecently clothed, and encourage them to sing suggestive songs. People who disagree with me say that trash is what the public want, and who they flock to see." On being asked, "Do you think it is any worse now than it used to be?" "Why, certainly. I remember when French

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THE

Church of England Record.

Vol. VI.—No. 108.

SYDNEY, FRIDAY, JUNE 18, 1886.

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NOTICE.

We are glad to be able to inform our readers that arrangements are perfected for bringing out the *Record* as a weekly journal, beginning on the 3rd July next.

The title will be in future the "*Australian Record*."

We invite special attention to the prospectus in page 381 which contains full particulars.

It is confidently hoped that our numerous friends will, by their hearty support, make our new venture a great success.

THE CLERGY AND SCIENTIFIC PROGRESS.

Under this heading the *Daily Telegraph* makes a savage onslaught on ministers of religion. Mr. David Blair is introduced as the accuser of the brethren, and the "brilliant journalist" who leads him forward excels him in the bitterness of the attack. Allied against a common foe there is fierce emulation in their endeavours to bite and kick the average clergyman. Charges of ignorance, shallowness, general incapacity, and stolid want of interest in matters intellectual or scientific, are showered in profusion on his luckless head. Even the "highly educated" clergyman is asserted to be profoundly ignorant of such familiar commonplaces as the "scientific doctrines of the unity of nature, the uniformity of nature, and the correlation of the physical forces." Now, this is not true of the highly educated clergyman, and the writer must know many names with reverence, or right reverend before them who have just claims to rank with the foremost of scientific men. And it is only partially true even of the average clergyman. And the other graver charge of their "disregard and jealousy of science," and that their lives are "conditioned by the haunting dread which mediocrity has of vast questions and radiant mental lucidity," is true of only a small minority of them. Even were there more of fairness and justness in the sweeping charges than there is, no pious and painstaking minister of Christ need be much disturbed by them. They may be, perhaps we might say they ought to be, useful in stirring up the clergy to a more diligent cultivation of their gifts; but even the ingenuity of malice cannot on these grounds maintain a charge of failure against the teachers of religion. Failure to come up to a standard set up by Mr. Blair there may be, but not failure in any purpose recognised and accepted in the ordination

vows of a minister of Christ. We are no apologists for ignorance, nor for a contemptuous disregard of knowledge gathered from God's great books of nature and human life as well as from the written Word, but we fail to see that non-acquaintance with physical science in a parochial clergyman calls for castigation such as ought to fall only on wilful disregard of duty, or avoidance of tasks undertaken as included in the solemn responsibilities of office.

In some of the charges of ignorance we fear we must go into the dock with the average clergyman. For instance, "He does not know that the revision of the English Bible, together with the results of researches into comparative mythology, have relegated to the region of fable and allegory a multitude of incidents and events which he holds to be in the nature of indisputable facts." We have searched the revised version but we miss none of the incidents and events narrated in the version of King James. We wish for a selection from the relegated multitude. This being the case, we are not too curiously inquisitive concerning those which have vanished before the march of "comparative mythology." As the writer of this article is one who never "dreams of rivaling the eagle flight" of the brilliant journalist,

"There sitting, where he durst not soar," a confession of bewilderment may be pardoned at finding the "Revised Version" and comparative mythology bracketed as the united means by which this multitude of events, not enumerated, have been handed over to ancient fatalists. But we get great comfort from our critic in one point. He says the work of a clergyman "requires the gifts of an archangel." As these celestials are not at command he believes the writer of religious books or the brilliant journalist will do it. Since the average clergyman has managed pretty well in the absence of the archangels, and the undoubtedly able pressmen, to keep alive the flame of true religion in the world for some eighteen centuries, we have hope for the belaboured parsons still. But, seriously, it is a woful misuse of the great power of the press to send out through the length and breadth of a land such an indictment against the Christian ministry. When we read it we wished for the pen of a ready writer, not for purposes of recrimination or even defence, but that we might tell something of what we know of the abounding labours, the useful toil, the unremitting and self-sacrificing work of the men of God who are here so roughly handled. So many of them with gifts that in other walks of life would speedily win them wealth and ease, serving for so little, and out of that little distributing so liberally for love of God and man. In all godliness and rectitude and purity of life and manners, a constant example to the man of letters, or the man of the world, who scorn excellencies of which they are incompetent. But to our clerical brethren we simply say, Be true to your Master, Christ, and thus put to silence the ignorance of foolish men.