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THE

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NOTICES TO CORRESPONDENTS, &c.

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

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication. Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

NOTICE TO SUBSCRIBERS.

This issue commences a new year. Those of our subscribers who have omitted to forward their subscriptions due to June 30, 1885, are respectfully requested to do so as soon as convenient. The subscription is 7s. 6d. if paid in advance, or 8s. if booked.

THE PROPOSED CHANGES IN THE OBJECTS AND CONSTITUTION OF THE CHURCH SOCIETY.

At the special meeting of the General Committee which was called to consider the report of the Finance and Auxiliaries Committees upon this subject, a very great difference of opinion prevailed. So great, indeed, was it that it was thought inexpedient to come to any decision at that time. And an amendment was carried to the effect that it should be brought up for further consideration at the expiration of three months. It was said by some, who watched the proceedings, that had the original motion been put, it would have been lost, although several of those who were against it had left the room. But prophecies of this kind are not always fulfilled.

We advert to the subject now, because we think it ought to receive very careful and deliberate attention from those who desire the welfare and usefulness of the society before it comes on again for discussion. Those who vote upon it ought to have looked it fully in the face and to have good reasons for the vote they give.

There is no doubt that those who propose the changes do so with a view to enlarge the usefulness of the society, and to attract to it a larger share of the church's sympathy. They believe that, by embracing other objects than those which are at

present included in its designs, the members of the church will be induced to contribute more liberally than they are now doing; and that it will save trouble, be more economical, and free from objections which are sometimes made to being called upon to subscribe to a number of various societies in detail.

It is argued, however, on the other hand, that, while this may look well in theory, it will not work well in practice—that those who are now subscribing to the Church Society with its more limited range of objects, will not increase their subscriptions in any proportionate degree, if several other designs are added; and that, in fact, the aggregate amount obtained for several projects which are now carried on by separate organisations or societies, will be in danger of becoming less rather than greater, should they be merged in one great society.

It is also questioned whether the plan would eventually be found more economical in respect of management.

We have no wish to prejudge the question until we have heard it fully argued; but we are very strongly of opinion that it would not be wise to depart from the old lines of the Church Society with something approaching unanimity amongst its warmest supporters and truest friends. The determination to adopt a new course of action, which might be secured by a bare majority, or even something more, might endanger the affection of not a few of those whose attachment it is most important to retain.

Those who are acquainted with the early history of the society, know that, in consequence of the warm feelings which then existed upon the subject of national education amongst the members of the church, it was determined to exclude the scholastic element from its purposes, and to leave the old Diocesan Committee of the S.P.G. and S.P.C.K. to do what might lie in its power with regard to the support of our Church Schools. As there still exists much difference of opinion as to the policy which the church should pursue in regard to this question, some being strong advocates for upholding to the utmost extent our parochial schools, while others think that our strength should be thrown into providing for imparting religious instruction in the public, is not the argument of as much weight now as it was 28 years ago when the society was brought into existence? Is it not probable that we should find some objecting to the society, if it supported what they did not approve, viz, the religious instruction in public schools. While some would also wish to subscribe exclusively to that fund, and objecting to some of the other objects?

There is no doubt, as was said by one of the speakers at the late meeting, that the people of the Colony like to know exactly what they are giving to, when they subscribe their money, and that they like to have the power of saying to what specific

purpose it shall be devoted, whether it be right or wrong, though we think there is good reason in it. This is a fact which we have to recognise; and, taking human nature as it is, we have to form our course of action in accordance with it. Tell me what you propose to do, and how you intend to carry it out, are two practical questions which are often asked by those who are invited to contribute. And they want clear, simple, definite answers. We have often found this in soliciting aid for the Church Society; and the simpler and more practical our answer, the more ready and satisfactory has been the response.

Our object in writing will be answered if it leads to a more careful examination of the subject in its different aspects than it has perhaps yet received.

THE ANNUAL DIOCESAN SYNOD.

The Synod of this year has a large programme of work before it, if we may judge by the business paper proposed. And we may expect several important discussions in connection with matters to be brought forward. Several reports have to be brought up, upon which motions will, we suppose, be founded—such as the ministry of women, social purity, sites for churches, religious instruction in public schools; and we observe several important motions upon the paper with regard to dealing with church property, &c.

It may serve to expedite the business if members will endeavour to curtail their speeches, and make them as relevant as possible to the question before the Synod; excluding all extraneous matter. The country members, who attend at some inconvenience, often return after the first week to their homes, and, when the work of the Synod is carried into the second week, are unable to take any part in it. We should like to see all the most important work got through, if it were possible, in the Synod while it is full. Members then know better what is done, and feel a warmer interest in it.

THE LONDON MAY MEETINGS.

A good deal of our space is filled this issue with an abstract of the May Meetings in London, of a number of the principal Church, Missionary and other religious and benevolent societies, which we have culled from various home papers. We could not venture to supply an account of all the societies. The enumeration of their names only would be tiresome, were it not that it may serve more than one useful purpose—first, as showing the great activity of the Church at home; and, secondly, as furnishing us here with a sample from which we may ourselves draw, and thus have our own cognate societies. And there is no reason why it should not be so. We are fast progressing to a nation, and it is time we stirred ourselves in these matters; and, to go one step further, we may even proceed to have our own May Meetings. It would be a help to the spiritual life of the Church.

THE ORANGE CELEBRATION.

We have sometimes been tempted to think that the time had passed for the Orange celebrations which occur at certain periods of the year. We confess that we do not set much value upon mere celebrations or party demonstrations, and we should not grieve very much over their abolition. But of this we are convinced—that there never was a time when Protestants needed more to be instructed in the principles of Protestantism, and our people to be warned against the delusions of Popery and

priestcraft. Under the guise of a false liberality we are gradually drifting into the use of expressions and the adoption of practices which are misleading and dangerous—when our people speak of “allars” and “parish priests”—when the worshippers in our churches adopt the foolish practice of *crossing themselves*—when teachers proclaim openly the erroneous doctrine of *Transubstantiation*, and preach a God on the altar—it is time that the truths of the Reformation should be more loudly than ever proclaimed and the teaching of the Church made known. The Church is Protestant; it has no “altar”; it knows no priest in the Romish sense of the word; it *denounces Transubstantiation*; and the more clearly in making this known the better it will be for the Church, and the community which the Church should influence.

CHURCH NEWS.

SYDNEY.

DIOCESAN.

THE Revised Bible has arrived in Sydney, and copies may be had at the Church of England Diocesan Book Depot, 172 Pitt-street.

The Church Society's Report for 1884 is out. Bound up with it is the Primate's address, delivered at the last annual meeting, and the sermon preached this year on its behalf by Bishop Hale.

THE CHURCH SOCIETY.—The Committee met on the 6th inst.—the Lord Bishop in the chair. The following grants were made:—1. At the rate of £12 10s. for six months on account of stipend to the parish of Hartley; 2. £15 15s. for the payment of cost of conveyance of site at N. Willoughby; 3. £30 towards cost of a school church at Rooty Hill; 4. Stipend at the rate of £100 per annum towards the proposed parish of Granville and Guildford, conditionally on the formation of the parish by Synod; 5. Stipend at the rate of £100 per annum towards the proposed parish of Rookwood and Auburn, conditionally on the formation of the parish by Synod; 6. £20 towards the debt on St. David's church, Arncliffe, conditionally on a further sum of £55 being raised by the parishioners within the current year. On the motion of Mr. J. Plummer it was agreed—“That the President be requested to convene a conference of representatives from each parish and this committee for the purpose of discussing the affairs of the society, with a view to advancing its interests, improve the working of Auxiliaries, and such other business as may arise, and that it be referred to a sub-committee to organise the arrangements for the Conference. The Hon. E. Knox, Messrs. Plummer, Vickery, Hills, and the Revs. J. D. Langley, A. W. Pain, and the organising secretary, were appointed the sub-committee. It was reported that the Trinity collections, so far as they had been received, showed £743 2s. 4d., against £754 17s. 3d. in the corresponding churches at the same season last year. The following applications were referred to the Finance Committee—1. For £100 towards a church at Burraswang; 2. For £80 for rent of parsonage at Pennant Hills; 3. For £100 per annum towards stipend of a curate for the parish of Windsor. The Rev. A. Yarnold gave notice of the following resolution—“That the Warragunda Mission to the aborigines having ceased to be a mission of the Church of England, no further payment of moneys be made by this society as a grant in aid of that Mission.”

SPECIAL THANKSGIVING SERVICE.—A thanksgiving service for the return of the Contingent was held in St. Andrew's Cathedral on Sunday afternoon. It is computed that 1,600 persons were present. About 150 members of the Contingent, both Artillery and Infantry, occupied sittings in the nave, the following officers of the Contingent being present:—Colonel Richardson, Lieutenant-Colonel Wells, Majors Airey and Blanchard, Captains Bartlett, Byngdon, and Parrott, Lieutenants H. P. Airey, C. B. Airey, Burrall, Bean, and Sparrow. Bishop Barry preached from 2 Corinthians, viii. ch. 12 v.—“If there be a willing mind it is accepted.”

THE CHURCH SOCIETY.—At the monthly meeting of the committee of the Church Society held on Monday last, the Bishop of Sydney in the chair, grants were made as follows:—£12 10s. towards stipend, parish of Hartley; £15 15s., cost of conveyance of site at North Willoughby; £30 towards cost of school church, Rooty Hill; £100 per annum towards stipend, proposed parish of Granville and Guildford; £100 per annum towards stipend, proposed parish of Rookwood and Auburn; £20 towards debt on St. David's church, Arncliffe. A sub-committee was appointed to arrange at an early date for a conference at which the affairs of the society should be discussed, with a view to advancing its interests. It was stated that the Trinity collections, so far as they had been received, reached £743 2s. 4d., against £754 17s. 3d. in the corresponding churches at the same period last year. A fuller account reached us after this was set up and is also inserted.

CATHEDRAL CHOIR AND DAILY SERVICE.—A Choir School in connection with St. Andrew's Cathedral was formally opened by the Primate at St. Andrew's Schoolroom, Pitt-street, on Tuesday the 16th

instant, at 3.30 p.m. His Lordship gave an address on “The Cathedral and its place in the diocese.” The opening of the school is preparatory to the commencement of the daily church service at the Cathedral on the 1st of August, the requisite subscription of £600 for that purpose being now all but complete.

THE EIGHT DAYS' MISSION.—We are glad to notice the following favorable remarks on the late Eight Days' Mission from the *Presbyterians*:—“The mission conducted in some twelve places of worship connected with the Church of England in and near Sydney, closed on Tuesday with united thanksgiving in the Cathedral. Considerable preparation was made for the mission, and the best preachers were secured, some from N. S. Wales, and others from Melbourne and Auckland. A book of 62 hymns with a number of prayers and suitable Psalms prefixed was printed, and invitation handbills were freely distributed. As compared with the ordinary Episcopal service, preaching was made more prominent. The sermons and the after-meeting addresses of all the preachers we heard were remarkably good, with one exception. We have seldom listened to more pointed, earnest, or clearer expositions of the Way of Life. The unsaved were indeed beseeched to be reconciled to God. Revs. H. Langley and W. B. Macartney are well-known for their evangelistic power, and Mr. Hill is a workman not needing to be ashamed. Revs. Messrs. Vaughan, Mullens, and Blacket too, were well furnished for their work. The after-meetings were conducted with much judiciousness. During silent prayer, and when all heads were bowed, those desiring prayer had an opportunity of signifying the same without undue publicity by holding up their hand. Even a Nicodemus would have felt encouraged. And those who sought further advice were affectionately asked to remain and be personally dealt with. Whether we look at the number and variety of the meetings held daily, or the style of the addresses, or the methods employed, we cannot but feel thankful. We can well understand that at all the centres there was a good impression and that many decided for Christ, and many more were refreshed. The Church of England is regarded as ultra-Conservative and stereotyped, but in this mission there was considerable elasticity and plasticity of method. The preachers in several cases at least, laid aside their surplices at the after-meetings; they asked for silent prayer, they gave out suitable hymns which were sung by all kneeling, and fervent appropriate extempore prayer was frequently offered. The meetings are over, the preachers have gone to their own parishes, but their message remains in—fruit unto holiness and the end everlasting life.”

CHURCH OF ENGLAND SEAMEN'S MISSION.—Mr. J. S. Shearston is editing a most useful *Monthly Letter*, addressed to all seafaring people visiting this port. It is, as stated in the letter, “Bread cast upon the waters.”

The Secretaries of the Church Society ask us to state that the Annual Report for 1884 has now been generally distributed to the Secretaries of the various Auxiliaries who will in the usual course see them furnished to collectors, but that should any subscribers have failed to receive a copy it can be obtained on application at the Church Society's House, 171 Phillip Street.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—From *Monthly Notes*, the Young Men's Christian Association paper, we learn that the opening of the New Building is to take place on Saturday, September 5th next.

Parochial.

ST. PAUL'S CHURCH, REDYVEN, has had two memorials erected to the memory of the late Canon Stephen. The principal of these consists in a reredos, Gothic in character, to correspond with the architecture of the church, and is carved out of Oamaru (N.Z.) stone, and portions rise to a height of 10 feet 6 inches. The memorial tablet bears the following words:—“Erected in memory of Alfred Hamilton Hewlett Stephen, M.A., Canon of St. Andrew's Cathedral, Rural Dean of West Sydney, and for 28 years Incumbent of this parish.” The reredos was erected by the parishioners and other friends of the deceased canon, and cost £150. It was designed by Messrs. Blacket Brothers, architects, of Bond-street, was carved by Mr. Frederick Arnold, of Regent-street, and the lettering was entrusted to Messrs. Palmer and Weekes, of King-street. The other memorial consists of a circular tracery design enclosed in a double over-lapping square, and forming an eight-pointed star. Inside of this design, which is also of white freestone, is a shield of white marble, bearing an inscription respecting the late Canon Stephen.

HOLY TRINITY.—Friday, July 3rd, was the date of a very pleasant tea meeting, given to the parents of the children attending Holy Trinity Sunday School. The room and tables were very prettily decorated, and full justice was done to the good fare provided. After tea, some of the tables were cleared away, and the fathers and mothers of “our children” were addressed by Archdeacon King, Rev. J. D. Langley, and Rev. T. Harrison. An anthem, a glee and some solos were sung by members of the choir, and the proceedings were closed by the singing of the evening hymn, “Glory to thee, my God, this night,” and the benediction pronounced by the Archdeacon.

Waverley Sunday School.—The foundation of the new Sunday school at Waverley was laid by Mrs. Barry, on the afternoon of Saturday, the 4th ult., the Bishop delivering a most interesting and excellent address.

St. John's, BIRCHGROVE ROAD, BALMAIN.—The New Communicants' Guild held its first monthly meeting on June 29th. There are already 22 members on the roll, who are pledged to daily private prayer, daily reading of one of the lessons, weekly attendance

at Church and monthly communion. On Saturday, July 5th, the Primate preached to an overflowing congregation; several were turned away for want of room. The service, which was semi-choral, was most hearty, all present joining in the hymns. It was noticed that a long pause for private prayer followed the Benediction. It is proposed to hold a Mission from August 23rd to 31st, under the direction of Rev. A. A. MacLaren, of West Maitland. In the work of house to house visitation the members of the Guild, as in duty bound, are well to the front. Weekly meetings for prayer and conference are held every Monday, until the Mission. The Primate commented on the large proportion of men who attended on July 5. This was partly due to the fact that handbills of invitation to the service had been circulated in Mort's Dock on the Friday before, whilst the men were returning from dinner. Religious instruction classes are held weekly on board the “Vernon” in which ladies alone take part. There is also a service held by laymen at the Biocla Industrial Girls' School on every Sunday afternoon. On Tuesday, July 28, the Rev. H. J. Rose, of the N.S.W. Contingent, will give a lecture on the Soudan at St. John's Schools, in aid of the friends of the Mission.

RICHMOND.—A meeting of the members of the Church of England in connection with St. Peter's, Richmond, was held in the parochial school-room, on Monday evening last. Mr. J. Onus, jun., the Mayor, presided, and Mr. Lackey as Clergyman's Warden, read the correspondence which had been taken place between the Bishop and Churchwardens in reference to the illness of the Rev. R. E. Kemp, M.A., and the probability of securing the services of the Rev. James Clarke as *locum tenens* for six months. It appeared to be the wish of the people to retain Mr. Clarke, and also to make some provision for Mr. Kemp during the contemplated period of his absence, but as the arrangement was one of some difficulty in the present state of the parish, it was resolved to make an application to the Church Society for a grant towards carrying out the wishes of the people, and in the meantime to give the Churchwardens full power to arrange for the weekly services until an answer had been received.

GOULBURN.

MURRUMBURRAH.—Mr. Alfred Tugwell, late manager of the local branch of the A. J. S. Bank, on the eve of his departure for Wickham, has been the recipient of a handsomely illuminated address from the church committee and also a handsome Bible and inkstand from the members of the Sunday school. The presentations were made by the Rev. Thomas Watson, incumbent, who in suitable terms acknowledged Mr. Tugwell's valuable assistance in the church and Sunday school during his residence here, and wished him and Mrs. Tugwell prosperity and happiness in their new sphere. Miss Allsopp was also presented with a valuable gold necklace and locket with suitable inscriptions, for her gratuitous services as organist in the church.

WAGGA WAGGA.—Dr. Linton, the Bishop of Riverina, preached at both services in St. John's Church of England on Sunday last. The church was crowded on both occasions.

GRAFTON AND ARMIDALE.

CASINO.—Bishop Turner has declined to license the Rev. Canon Howard as incumbent notwithstanding the facts that the members of the church have unanimously requested such to be done, and that the bishop requested the canon to continue the services, when he came here a short time ago, so as to prevent the church from being closed. The bishop had also submitted Canon Howard's name to the Registrar-General for the celebration of marriages in this district. The bishop gives no reason for declining to license Canon Howard. A meeting of the members of the church is to be held next week, to consider the question of arranging for Canon Howard to continue the services in a temporary building pending the erection of the new church.—*S. M. Herald*.

BATHURST.

MUDGE.—The Right Rev. Dr. Barry arrived at Mudgee by train on Friday last, and was presented the day following in the Council chamber with an address of welcome on the part of the inhabitants, Rev. Canon Bentzen occupying the chair. The address was read by Mr. A. H. Cox. Several clergymen and members of various denominations were present. Dr. Barry made a suitable reply, in which he urged the desirability of union among all the Christian Churches. He said he would not have been in Mudgee had he known that Bishop Marsden had returned to Bathurst, and paid a high tribute to the energy and labours of that prelate. On Sunday the Bishop held a confirmation service, when a large number of candidates were confirmed. He preached at the confirmation service, and likewise both morning and evening.

RIVERINA.

Mr. H. Richards, who lately arrived from England, has been appointed by the Bishop of Riverina as catechist of St. Barnabas' Church, Braidwood. During his brief sojourn in Hay, Mr. Richards has, by his urbanity and genial disposition, secured for himself hosts of friends who were very loath to part with him.

THE EXTENT OF THE DIOCESE.—It may not be generally known that portions of the Albury district—Bungawannah and Walla Walla—are in the diocese of Riverina.

LIBERAL MINDED JEWS.—The Bishop is meeting with every consideration from the Jewish storekeepers and others. At Mossiel there was not a room large enough for the Confirmation; so Mr. J.

Galland, a Jewish storekeeper, offered the use of one of his large rooms, which had to be cleared of the goods. Mr. Galland also supplied a piano, and Mrs. Galland played it. Both of course also attended the service. It may also not be generally known that a well known Naranderra Jewish firm subscribed to the local Church building fund.

TASMANIA.

THE NEW DEAN OF HOBART.—The Rev. C. L. Dundas, who is reported by telegram to have been appointed Dean of Hobart, was a Scholar of Brasenose College, Oxford, took a first class in Moderations, and in the Theological School. He was also a Denyer and Johnson Scholar, Hall Senior Greek Testament Prize man, and a Fellow of Jesus College, Oxford, 1873-75. He was ordained deacon in 1870 and priest in 1872. He was presented by Jesus College to the vicarage of Charlton Kings in 1875, and has been curate of St. Mary, Bolton, West Brompton, since 1883.

LAY READERS.—Two gentlemen, Messrs. Cleminshaw and Fawns, have been licensed lay readers in the parish of Trinity, Launceston. This is additional to two others, Messrs. Sinclair and Miller, who have held licenses for many years, and have done much useful work.

THE BISHOP'S VISIT TO THE STRAITS.—During the past month the Bishop has paid a second visit to the Straits. He sailed from Hobart on the 10th June, in the s.s. Warrentinna, which was chartered by the Marine Board, to convey the inspecting officer and the necessary stores to the various lighthouses, and landed at Launceston on the 26th, after a run of 682 miles. The places visited were Swan Island, Clarke Island, Goose Island, Kent's Group, Cape Wickham, and Carrié Harbour, in King Island. Services were held, fourteen children baptized, and the families of the superintendents and assistant keepers at each station visited by the bishop, to whom every assistance and facility were afforded by Capt. Hall of the Warrentinna, and by Mr. Howard, the obliging and excellent officer of the Marine Department. The isolated position of the localities in which they live, and the fact that they very rarely see a stranger, except on the occasion of the inspection made three times each year by the officers of the Marine Board, render the keepers and their families objects of sympathy and consideration. They received and welcomed the bishop most kindly, and showed a very sensible and marked appreciation of his visit and ministrations. The same features were observable in their acts and bearing, as were recorded by the late Bishop Nixon, in his "Cruise of the Beacon," a narrative of his visit to these islands in 1854. There was a heartiness and reverence in their attitudes and demeanour at the services, which were in marked contrast to the listless and apathetic way in which more privileged congregations sometimes go through the same services even under more favourable circumstances. The responding was earnest and universal, the singing very hearty and well sustained. The facilities now afforded by steam, and the better knowledge of the Straits and the navigation, more especially since Captain Stanley's patient and laborious survey, render it far easier now to accomplish a visit to them than it was in the days of Sir John Franklin and Bishop Nixon. The Warrentinna was only fifteen days on her cruise; the cruise of the Beacon took two months. It is to be hoped that this fact alone will lead to a more regular and systematic extending to these lonely dwellers by the sea the helps and blessings which they show every readiness to welcome.

There are seven lighthouses in the Straits. Those at Low Head and the leading lights on the Tamar are happily within easy reach of church and school. The remaining five are isolated, and without any such advantage whatever. A superintendent and three assistant keepers are attached to each station. They are well housed and cared for in regard to temporal and bodily needs, excepting only medical advice. The superintendents are very superior men; Mr. Beaudinet, of Swan Island, in particular, who has been all his life connected with the service, has shown himself most earnestly anxious for the spiritual as well as the temporal good of those under his charge. He has maintained during the whole period, as his father did before him, Divine service every Sunday, to which he gathers the families on his station. Mr. Maclean, the lessee of Clarke Island, does the same. These, and other facts which may be mentioned, are full of comfort and encouragement. They may serve to awaken more interest and concern as to these fellow-members with ourselves in the Body of Christ than has been shown of late years.—*Tasmanian Church News.*

MELBOURNE.

The rural deaneries of Kyneton, Sandhurst, Echuca, and Wangaratta have rejected beforehand the proposals which are to be submitted to the Church Assembly at its next session by the Committee charged with the preparation of a scheme for the subdivision of the diocese. Such of the members of their several chapters as have seats in the Assembly stand pledged to cast a solid vote against the committee's report. The *Church of England Messenger* of Victoria threatens that if the division does not come now, it will find when it comes much less favourable conditions than at present exist. "The endowment of any endowment we are ever likely to be in a position to offer again. There are plenty of other ways of spending the money which we proposed to devote to the foundation and endowment of the new see."

Rev. Charles Greene, of Victoria, has been appointed to the valuable living of Clapham, in South West London.

EMENDON.—St. Thomas's Church of England, Mount Alexander-road, has just undergone considerable enlargement and improvement, at a cost of £1800.

APPOINTMENT.—The Rev. G. F. Cross to the incumbency of Christ Church, Beechworth.

DIOCESAN MISSIONER.—The Rev. W. G. Marsh, newly appointed as the Diocesan Missioner, has been recruited from the ranks of the lay readers in Victoria. His evangelical earnestness and ability are reported to be considerable. The arrangement at present made for his duties is, that he shall hold up-country missions, under the direction of the Bishop, until the end of August, after which he commences a series of parochial missions in the principal Melbourne churches. A notice of his mission at Mooroonpa, beginning on the 18th June last, is very favorable. "The reverend gentleman preached to a small audience on Thursday evening, taking for his subject, 'The lament of Christ over Jerusalem.' The sermon was of an earnest and stirring kind, and the preacher was really eloquent. He is the possessor of a powerful voice, and is not afraid to use it at times to its fullest volume, although there is a pleasing variety shown in some of the more persuasive passages, which are delivered in a distinct and effective whisper, conveying a telling force. We should say that the reverend speaker is in his right place, and we augur great success for the work he has taken in hand. On Friday evening he preached on 'Spiritual Blindness' to an audience three times as large as that of the previous service, and the preacher was evidently still more at home. Signs of emotion were very marked, and the preacher's appeals were beyond a doubt deeply felt by some who composed his auditory. On Saturday evening he delivered a special address to young men in the Athenaeum. There was a good attendance, and the lecturer riveted the attention of his hearers. The address was the means of a Mutual Improvement Society being formed. On Sunday morning, June 21, Mr. Marsh preached again to a good house from the text, 'Ye are the light of the world.' For nearly an hour he held the attention of those present, before he closed his powerful address."

BALLARAT.

ORDINATION.—On Trinity Sunday, 31st May, the Bishop held an Ordination service at Christ Church Pro-Cathedral, when the following gentlemen were ordained:—Rev. W. W. Clarke, of Nhill, and Rev. S. McGeorge, of Murtos, to the order of priesthood; Mr. J. R. Kingshot, of Rokewood, to the order of the diaconate.

THE MISSION AT HAMILTON.—The mission commenced on Saturday evening, the 6th June, and continued until Monday evening, the 15th June, the missioner being the Ven. Archdeacon Julius, assisted by the Ven. H. E. Cooper, Vicar and Archdeacon of Hamilton. The first meeting was confined to the workers connected with the church, including members of committee choir, lady collectors, and Sunday-school teachers, all of whom, with one or two exceptions, attended the church at half-past seven p.m. on Saturday, 6th June, and listened with deep interest to the solemn and practical address given by the missioner, upon the duties devolving on Christian workers generally, and the special work to be done by all present during the continuance of the mission. Sometime before the commencement of the mission, circulars from Archdeacon Julius explaining the nature and purpose of a mission, and another from Archdeacon Cooper, including a programme of services, were addressed and delivered to all known Church people residing far and near. As a further preparatory step, many members of the congregation, at the invitation of the Vicar, remained after the usual Sunday and Wednesday evening services to practise the mission hymn tunes. By this means better harmony was secured, which, together with the appropriate hymns used, produced a very sweet and touching effect upon the many assembled at the several services. During the period from Sunday, 7th June, to the following Sunday inclusive, twelve mission services were held, which were divided into special services for men only, for children, &c.

AVOCA.—ST. JOHN'S.—The annual missionary meeting was held in the schoolroom on Wednesday evening, 20th May. The principal address was given by Rev. J. Ouyons, and the audience was much interested in it. The incumbent of the parish, who was in the chair, mentioned some interesting incidents of missionary work which he had gathered from the Church Missionary Society's publications. The proceedings were enlivened by an anthem, a duet, and several hymns. Mr. Carter, the superintendent of the Sunday-school, made a statement of what was done for missionary objects through the school, and mentioned that last year was the most successful of all, the amount raised reaching £17. The collections at the meeting, devoted to the Aborigines and Chinese Missions, amounted to £8 0s. 3d.

ADELAIDE.

SUNDAY SCHOOL UNION.—The annual service in connection with the Church of England Sunday School Union was held at St. Peter's pro-Cathedral on Sunday, the 28th ult. Dr. Kennion delivered an appropriate address to the children.

BRISBANE.

In St. Paul's Church, Stanthorpe, on Wednesday evening last week the Ven. Archdeacon Matthews inducted the Rev. Robert Maham. There was only a very small congregation present, which was doubtless owing to the inclemency of the weather.—*Post.*

NORTH QUEENSLAND.

The Rev. A. C. Moaley is doing excellent work in his parish near Goulburn. He is erecting a parsonage, but has waited until he had collected the required amount.

A Bazaar has been held at Hughenden for the Church Building Fund. It realised £110 after expenses were paid. This sum is considerable in presence of the bad seasons and comparative smallness of the town. The church is approaching completion.

The Rev. T. Taylor, B.A., has commenced his incumbency of Christ Church, Cooktown, and has received a cordial welcome. Cooktown has always been conspicuous for its sociality.

The Rev. G. R. F. Nobbs has received leave of absence for three months to recruit his health by a southern tour. The services at Cairns Church are being conducted by H. Muir, B.A., of Corpus Christi College, Cambridge.

Owing to the insufficient number of clergy in the diocese no appointment has been made to the Herbert River district. Urgent request has been made that the Rev. A. Edwards might be appointed but his attachment to St. Peter's Church, Townsville, renders him proof against the attraction of the Herbert.

The Anglican Diocesan Council of North Queensland has approved of a plan for a Cathedral to cost £26,000. It is to be built of local marble, obtained from quarries situated on the railway line some twelve miles from Townsville. The Cathedral Committee hope to be able within the next few months to collect a sum large enough to warrant them immediately commencing the building. The Cathedral is to seat 1900.

NOTES ON PASSING EVENTS.

It is reported (*S. M. Herald*) that Victor Hugo, who did not believe in the Redeemer of mankind, exclaimed in his dying moments, "Oh! how hard it is to die"; and that he was by no means a docile patient, frequently knocking the glasses of medicine out of the hand of his doctor. Contrast his impotent insubmissiveness and agonising death-cry with the cheerful docility, and triumphant faith of the poorest believer in the Lord Jesus.

THAT the Church in England has risen up to her position and duties is acknowledged even by the iconoclastic Liberation Society. At its last annual meeting the chairman stated that "the Society recognised the great activity, the great life, the great progress, and of late years the popular sympathy which had come into the Established Church, and welcomed and rejoiced at them."

TO the delight of all devout and honourable souls, "The Liberal Association" does not flourish. This seems rather surprising, seeing how suitable to the tastes of the unthinking multitudes are the Sunday concerts, platform addresses and Sunday picnics furnished by the committee. But on the other hand these things cost money, and while for pleasure's sake the cash can be parted with, it is not easy to draw it from a pleasure loving people for objects which fail to gratify the senses or the appetites. The association has one noble end in view—to increase the labour of the toilers in steamers, trains, trams and coaches. But doubtless the Liberals think the poor fellows might find rest in being unemployed they might fall into the folly of attending church. To save them from this danger these large hearted reformers will keep them on the driver's box or in the stoke hole the whole seven days of the week. Surely the tender mercies of the wicked are cruel.

THE Primate spoke wisely and well in his address to the young men of St. Paul's, Redfern, on amusements, &c. But he must repeat the lessons very often before a certain class of our young men will consent at his bidding to give holiday making only the second place to work. In this happy day and sunny clime work to them is a cruel necessity. It has to be borne with for a few hours in the twenty-four. But the fewer the better. These young men like to keep themselves as free as possible from the degradation of toil, and so they submit unwillingly to their hard fate, do as little as they can consistently with holding their billets, and by much talk in off hours on racing, betting, cricketing, and "sport" in general, they succeed in keeping their minds well above the common duties of life. This accounts for their success in amusing themselves. They do so little of anything else with that zeal and heartiness which tire the head and hand of honest toilers that they are able to bring all their powers fresh to the art of holiday making. It will require a few more addresses of the same high stamp of excellence before our young men cease to

think it almost impertinence to suggest to them that work ought to come before play; and that play to be genuine and beneficial ought to be purged from gambling, and the general rascality of the racecourse.

WE cannot understand why the Inspectors in our Public schools examined 98,000 children in reading, 97,000 in writing, 92,000 in arithmetic, 73,000 in music, 72,000 in drill, 66,000 in object lessons, and only 39,000 in scripture and moral lessons. Surely the latter are as important as music and drill to say the least. True education should not be one sided, but reach both head and heart: we should teach children true wisdom—and the fear of the Lord is the beginning of it—as well as to be sharp and clever. Teachers in the schools will not give that proper prominence to scripture lessons if Inspectors pass them over without notice.

THE enormous congregation of many thousands that gathered in the Exhibition Building last Sunday is a clear proof of the love for Protestant principles in this land. The Orange Societies probably have their weaknesses, but they do much to maintain a love for the Reformation, and show the power to be faced by any attempting to overturn it. Probably the greatest good in Orangeism is its political character. The Romanists are a compact political power, and their efforts to rule the country are best met or neutralised by a compact political organization on the other side.

THE REVISED OLD TESTAMENT seems so far to have met with favourable criticism. We never expected either in the revision of the Old or New Testaments, that any of the great truths of God would be interfered with; but it is consoling to have the revision by us and to know that the blessed truths which have been the joy and stay of Christians in every age, have either been untouched, or touched only to bring them out in bolder and grander outline. We are thankful to the learned and godly men who have given so much of their valuable time to this blessed work; but we are more thankful to our God for having disposed them to the service, and for controlling and blessing them in giving us His word, rendered more valuable by their scholarship and research.

THE versatility of the Bishop of Sydney is proven. He has since his arrival in the Diocese given his attention to subjects of vast importance not only to the Church, but to the community generally. He has spoken not as an ecclesiastic only, but as a citizen. We approve of the course which he has adopted, even though we may not always agree with the opinion which he holds and expresses. Every man, be he bishop, cleric, or layman, has duties to the State and to the community in which he lives. These he cannot ignore without grave responsibility. Ecclesiastics have erred too long in the way of exclusiveness. They have been too professional. It will be good both for the Church and the world if they shake this off, and move in daily life as the servants of the living God.

THE last utterance of the Bishop was upon the subject of amusements. With much that he said, we think all sensible people will agree. The necessity for recreation no one will doubt. The relative position of amusement and work, as laid down by the Bishop, will be accepted by most people. A great deal that was wise fell from his lips about the kind of amusement which should be sought. The blot of the lecture was his approval of the theatre. We quite admit that the approval which the Lecturer gave to the Theatre was qualified by the statement that it was beneficial only when it was purged from all objectionable accompaniments; but despite the qualification we cannot withhold our opinion that the sanction given by the Bishop was ill-advised. His Lordship is a practical man—a man who has studied most questions from a practical standpoint. He must surely know that the modern theatre is a social plague-spot—a centre of impurity—the source and spring of vice and evil. So interwoven with the whole theatrical system are the worst vices of modern society, that to root them out would mean the entire destruction of the system itself. We do not think that the good people of the com-

munity even with the Bishop at their head are strong enough for this. We are persuaded that the only thing for the Christian man or woman to do with regard to the theatre, is to "come out and be separate and touch not the unclean thing."

THE great question of Health is one which demands the most serious attention of all who are in authority. It would seem that our city and suburbs are in a state which should cause great anxiety. We have been comparatively free from those epidemics which have ravaged many other countries; but we have no right to calculate upon immunity if we neglect the ordinary laws of health. We are glad that the Government intend to bring in a Bill to deal with the question; and we hope that there will be no unnecessary delay in dealing with it. There should not be, as the measure will not be a party one—the only room for contention being how to make it the most effective.

0338

WE are glad that the "Institute of Architects" is taking up the sanitary question. It is most appropriate that they should do so. Architects in their professional capacity can do much to remove the evils which have wrought so mightily in producing the diseases which have been so prevalent of late.

THE High School seems to be growing into popular favour. One hundred and eight candidates recently presented themselves for the entrance examination, viz., 58 boys and 50 girls. Of these ninety-six passed; the proportion being *fifty-one* boys and *forty-five* girls. We hope that the same schools in the country districts may prosper, as we feel sure that the establishment of the High School is likely to be of immense advantage in the more thorough education of the children of the colony.

WE shall be glad if the Cathedral Chapter can extend the usefulness of the Cathedral. A bold and earnest attempt is being made to do so, and the success of the movement will give us satisfaction. If the Chapter will provide a hearty, earnest, well-rendered service—if they will discountenance practices which are the outcome of error and superstition—whilst those who occupy the pulpit of our Cathedral as the ambassadors of Christ deliver faithfully and boldly the Message—then will the Cathedral be a power for good, and receive the support of all true Church people.

THE Executive Council have had a difficult duty to discharge in the matter of the man Johns, who has suffered the extreme penalty of the Law. The popular clamour made the position of those who had to decide the unfortunate man's fate, even more difficult than it was from the nature of the case. They have, however, the satisfaction of knowing that they have the sympathy and support of thousands in the community who, while grieving over the necessity of taking the life of a fellow creature, and feeling for respectable relations whose sufferings must be greater than those endured by the one whose life is forfeited, nevertheless feel that the law should be carried out unless there are *very weighty* reasons for not doing so; and that society should be protected from persons who have proved themselves dangerous.

IN the course of a late speech Prince Bismarck stated that the English Sunday was at the foundation of England's wealth and greatness. This is unbiassed testimony, and as coming from such a man, is remarkable. Had he stated the *Bible*, and the reverence for the Sabbath as inculcated in it, he would have been nearer "the whole truth."

IT is stated that a gentleman from New South Wales interviewed Mr. Moody, the great revivalist, at Chicago, concerning a visit to Australia, and that it seems likely that Mr. Moody will come.

The new Bishop of Brisbane is a staunch supporter of the Church of England Temperance Society.

THE CHRISTIAN EVIDENCE SOCIETY.

A CLASS has been formed in connection with the Christian Evidence Society for the study of Christian evidences. The following is the account furnished by the *S. M. Herald* of the preliminary meeting:—"A meeting of Christian men desirous of joining a class having for its object the study of Christian evidences was held last evening at the Pitt-street Congregational Church schoolroom. The chair was taken by the Hon. Alex. Gordon, M.L.C., who explained that they were met together to form a class for the study of Christian evidences and to fix the plan upon which such a class should be established. He thought they would all agree with him that it should be a class for study and not debate. What he apprehended they wanted to do was by mutual study to help each other in preparing their own faith, and then to help and equip each other for impressing that faith upon others. He suggested the range which the study should take, and said they might take the authenticity and credibility of the Bible as a revelation of God, which would be a very wide and satisfactory range. They might begin their study logically, by taking up the four gospels and considering their authenticity and the question of their inspiration. He would also suggest that they might form a sub-committee to draw up a plan of study between this and Friday next, upon such a line as he had ventured to suggest or the committee might lay down, and that books which would be of assistance and benefit to them in the work should be obtained. Mr. Picton cordially approved of the object for which the meeting had been called, and moved 'That a class be formed for the purpose of the study of the evidences of Christianity, and that a committee be appointed to consider and report upon the best mode of carrying on the class.' Mr. E. A. Jones seconded the motion, which was supported by other speakers and agreed to. A committee was then formed to arrange for the plan of study, and the meeting closed." Begun with lectures—which are to be continued—the Christian Evidence Society is gradually taking up its different branches of work. We hope to notice them in a future issue, taking as our guide the Christian Evidence Society's work in England; meanwhile, publishing the following communication from the Hon. Alexander Gordon, M.L.C., to which we draw prominent attention:—

THE C. E. S. AND ITS LECTURES.

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

SIR,—The completion of the first division of the course of lectures, announced in May last as about to be given in connection with the Christian Evidence Society of New South Wales, affords an opportunity of directing attention to the character and general objects of the Society, and also to the plan of its operations, in the carrying out of which the lectures referred to take at present an important place. And first I desire to point out that the Society has a practical object in view. It has not been formed with the idea of providing intellectual treats for any class of persons whatever, and it is not in this way that those who are its most active supporters would attract the assistance which they solicit, and hope to receive. The Society regards the community of which it forms part as a Christian community; and it feels assured that this community is mainly indebted to its Christian character for the advance which it has made in civilization and intellectual culture. It therefore sets itself against all attempts to undermine the religious faith of the people, and holds that a true lover of his country is as much bound to resist attacks on its Christianity as to oppose assaults made against its social progress or constitutional liberties. Thus the work of the Society takes a wide range. It is certain, as a matter of fact, that attempts of various kinds are being made to withdraw people from that belief in Christianity by which they have been hitherto influenced, and the obligation of which on every citizen has recently found expression in a Judicial Declaration from the Bench of the Supreme Court, to the effect that Christianity is part of the law of this colony. The consequence of such attempts, so far as they are successful, is to produce first a sort of theoretical questioning of generally-accepted motives of conduct, and next a practical disbelief in Christian truth, a disbelief which exhibits itself in one class of the community by a passive indifference to the whole matter of religion, and in another by an active hostility to all forms and matters of faith. The Christian Evidence Society endeavours to meet this consequence along the whole line of its action. One of the methods which the Society is employing is by means of lectures to address, in the forms best suited to each, the two classes of persons whose attitude to the Christianity of the community it is essential to influence. There is indeed a wide difference between these two classes. The one consists for the most part of persons of ordinary or even superior intellectual capacity. They are not, it is true, students of, or well read in any literature, except it may be that of their own peculiar profession or business, and their acquaintance with books generally is made merely for the purpose of talking about them in society. Now it will be found that persons of this class eagerly avail themselves of the sort of general challenge which unbelief puts forth against the truth of Christianity. They have, indeed, little or no sympathy

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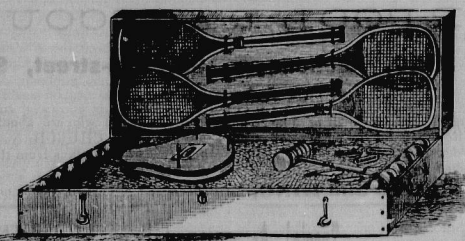
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with the coarse and vulgar attacks of a Symes, or a Walker, or an Ingersoll. They are willing to assume, though they profess to know nothing about the matter, that these attacks have been made before and have been repelled as often as made. They, therefore, do not base their disregard of Christianity on such grounds as these. They rather, though not very logically, choose to suppose that a matter as to which so much conflict exists is one about which they need not trouble themselves, and certainly need not place it in competition with either business or those pleasures which occupy what they consider their leisure. To such persons the Christian Evidence Society addresses itself in performance of a duty alike patriotic and religious, and seeks to arouse them to a sense of the importance of the subject which they treat so lightly, both as a matter of religion and as a matter of the deepest importance to the well-being of their country. To effect this is the object of the four lectures which have been already delivered and of the five which are to follow them. They are to a certain extent of an intellectual and scientific character, and are intended to promote an intelligent enquiry into Christian truth. A foundation for such an enquiry is surely laid down when men have been invited to consider what is Christian evidence, what is Christian faith, when before them have been set the relations of the Bible and Science to each other, when they have seen Christianity and its supposed rival system of Buddhism placed side by side and compared, and when with an elaborate completeness the History, Scriptures and Principles of the Hebrew nation have been shown to have their explanation in the Central Figure of the Christian system, and it will be working in the same direction when hereafter the question shall be answered whether man can do without religion,—when the Geological Science and the theory of Evolution shall be presented as each having its place in and bearing upon the Christian system,—and when Christianity shall be described in its ideal and actual form,—and the Bible shall be shown as giving the only credible answer to man's importunate enquiries as to his history, present condition and future destiny. I desire, emphatically, to point out that, speaking generally, these lectures are not intended to deal specifically with current and popular objections to Christianity, but to challenge thought and enquiry, and thus arresting the attention of persons of the class I have described,—to lead them in the first instance to see that the faith of a Christian community is not to be treated as baseless merely because they do not choose to take the necessary pains to investigate its grounds.

There is, however, another and very different class of persons whom the society desires to influence, and to whom the lectures just referred to would be but little adapted. The persons composing this class, or at least many of them, read and, after a fashion, study the subject of religious belief, but, for the most part, they peruse works only intended to destroy faith in Christianity. They thus become possessed of a large stock of objections and are really influenced by them. It is, therefore, not surprising that a member of this class sets but little store on principles or boasts of reasoning, however forcibly put before him; he desires to learn what is to be said in answer to this or that objection which has taken hold of his fancy, and which stands, as it were, on guard over the door of his mind. To suit the case of such the society has provided for the regular delivery of popular lectures, in which the Sunday utterances of the freethought lecturers are plainly and pointedly dealt with. The lecturer does not aim at showing great learning or what is called grasp of the subject; he contents himself with being fully aware of the needs of his audience, and adapting himself to those needs. The good results of this effort are possibly more apparent and sooner known than of the other lectures which I have described, but must not be estimated too highly. An impediment to faith is removed, and the man is led to some church or chapel or Christian instructor, with his mind freed from an opposing influence, which, though logically feeble in itself, was to him practically powerful. The Society then asks, and it must be evident that it needs, sympathy and support in its work. The critic may indeed think our lecture to be above the heads of those who are attentively listening to it, and may deem another lecture as dealing too seriously with trivial and vulgar objections, and this in spite of the evident satisfaction which marks its reception. I would beg the patient and forbearing confidence of such a critic. The task which the Society has before it is not an easy one, but men of all religious communities are united in trying to perform it. Is it, then, too much to ask, in conclusion, that all Christians will extend a helping hand to these labourers, and heartily wish them "God speed?"

I am, Sir, &c.,

ALEXANDER GORDON.

THE SYDNEY SYNOD.

The next session of the Sydney Diocesan Synod will commence on Tuesday next. The Lord's Supper will be administered at 11 a.m., in the Cathedral, and the Members of the Synod will meet at 4 p.m., in the Church Society's House.

There will be much important business to transact, and there is every probability of the session not concluding until late in the following week.

The sanction of Synod will be asked for the formation of four new parishes, viz., Redmyre and Homebush, Five Dock, Granville and Guildford, Rookwood, and Auburn.

A Synod nominator will have to be elected in the room of Rev. Canon Allwood, resigned. Vacancies will also have to be filled in other offices.

The Standing Committee will propose an Ordinance for adopting the new Constitution for the Provincial Synod, agreed to at the last meeting of that Synod.

An Ordinance for the administration of the See of Sydney during a vacancy of the See.

Another Ordinance to be proposed will alter the constitution of the Cathedral Chapter.

Among sundry reports, the adoption of which will be moved, is that of the Select Committee, on the ministry of women, in the hands of Dr. Corlette. The motion stands as follows:—

"That this Synod adopts the report of the Select Committee on the ministry of Women, so far as the same relates to the employment of deaconesses in this Diocese."

"That this Synod adopts the report of the Select Committee on the ministry of Women so far as the same relates to the matter of the establishment of Sisterhoods and any association for the organization of Woman's work in the Diocese."

The Chancellor will move:—

"That it is desirable that the trustees of churches and other property devoted by consecration or express trust respectively to the use of the Church of England, shall be enabled, with the concurrence and by the direction of the Synod, such concurrence and direction to be by resolution passed by a majority of the Synod voting by orders, to dispose of or otherwise deal with the said churches and property freed from such consecration and express trust respectively in any case where, by reason of circumstances which have occurred since the consecration of the church and the creation of the trust respectively, the use of the church and the carrying out of the trust as the case may be, has, in the opinion of the Synod, testified by the said resolution, become impossible or inexpedient; and that the Standing Committee prepare and submit to Parliament such bill as may be necessary in order to give effect to this resolution."

"That it is expedient to apply to the Legislature for a Private Act similar to Acts which have been passed for the Dioceses of Goulburn, Bathurst, and Grafton and Armidale, for the purpose of extending to the present and future Bishops of Sydney the provisions of all Acts and Instruments having reference to the Bishop of Sydney and his successors; and that the Standing Committee be requested to take the necessary steps to carry out this resolution."

"That this Synod adopts the recommendations contained in the report of the sub-committee appointed by the Standing Committee to consider and report upon the expediency of selling or leasing certain portions of the Bishopscourt Estate, and requests the Standing Committee to take the necessary steps for giving effect to the same."

From other matters which we understand are likely to be discussed, we think the coming session will be both interesting and deeply important.

CORRESPONDENCE

CHRIST CHURCH, SYDNEY.

To the Editor of the Church of England Record.

SIR,—I have been watching with some curiosity, and also anxiety, the "development"—so gradual, and always so well advertised—of ritualism at Christ Church, Sydney. At first the celebration of the Holy Communion used to be only once a week, on the "first day of the week." The latest notice runs as follows:—

CHRIST CHURCH.

S. LAURENCE, SYDNEY.

VI. SUNDAY AFTER TRINITY.

Celebration of Holy Eucharist, 7.30 a.m.
Matins, Litany, and Sermon, 11 a.m.
Children's Service and Baptisms, 3.15 p.m.
Evensong and Sermon, 7 p.m.
Anthem—"I was glad" (Elvey).

GUILD OF S. LAURENCE.

The Office of the Guild will be sung in the church at 7.30 p.m.
Meeting in schoolroom at 8 p.m.

CELEBRATION OF HOLY EUCHARIST.

Tuesday and Thursday, 6 a.m.
Monday, Wednesday, Friday, and Saturday, 7 a.m.
Evening, daily at 5 p.m.

That is to say, it is now to be every day! My respect for this Institution established by our Lord cannot be exceeded by anyone; but the proceedings at Christ Church seem to me to savour of profaning it, and degrading it to the meaningless signment of the perpetual sacrifice of the Romish Church. If not, will you enlighten me what it is? The Apostolic practice of once a week on the Lord's Day, ought surely to suffice for any Christian's spiritual needs.—Yours truly,
July 14, 1885. AN ANGLIO-CATHOLIC.

NOTES ON INGERSOLL.

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

SIR,—I hope I am not intruding on the province of your reviewer in drawing attention to the little book bearing the above title. I bought it at our depot, and found it a rich treat. It is clever and nice, and cuts up that blasphemous orator of laughter and applause, Ingersoll, in most excellent style. He brought the castigation on himself by his unfair treatment of an opponent. A certain Judge Black replied to an article of his in the *North American Review* Ingersoll retorted in what the Judge describes as "fifty pages of the foulest and falsest libel that ever was written against God or man," and the insertion of the Judge's reply in the *Review* was refused for the express reason that "Mr. Ingersoll would not consent." Moved thereby by this unfairness, the cudgels were taken up by Rev. L. A. Lambert, Roman Catholic Priest, and with such effect that if there were any feeling in such a man as Ingersoll, would make him sorely smart. The book is cleverly written, and cuts with keen logic and ready wit through the sophistry and finessed eloquence of the orator whom infidels adore. The matter is arranged in the form of dialogue between him and his commentator, and thus makes easy and pleasant reading. The writer gives the words of Ingersoll and then replies fully and fairly to each paragraph. Whether the lecturer deals with philosophy, theology, metaphysics, or vents the usual slanders against the religion of the Bible as destructive of morality, liberty or art, his opponent follows him relentlessly exposing his shallowness, false assertions, bad faith, and brazen egotism. To those who have not time or inclination for heavier books on the subject, I would cordially recommend this pamphlet. It is in small compass a thorough exposure of the infidel philosophy of the day—at least that phase of it presented by the popular lecturers of whom Ingersoll seems to be the chief.

Yours truly,
A SUBSCRIBER.

THE EARLY AUSTRALIAN CHURCH.

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

SIR,—May I ask you to reproduce the following brief extract from the *N. Queensland Church paper*, as it is interesting as showing the beginning of the Church in Australia, and Mr. Marsden's labours, and as refuting the late perversions of facts uttered by Archbishop Moran before his departure.

Yours obediently,
A READER.

July 14th, 1885.

"In 1791 there were 3,500 convicts in the colony. Mr. Johnson laboured without hope of earthly reward; he received no support from the officials. Those were the days when the spiritual life of Englishmen at home was as cold as it could be, and when it was a frequent boast among residents in the East, that the mere profession of religion was left when they rounded the Cape of Good Hope.

The convicts were ordered to attend church, and were fined for their absence to the amount of two pounds of flour from their weekly rations, but their church-going was only a roll-call. They were drawn up in open air, the soldiers with loaded fire-arms keeping guard, and the officers and the Governor of the colony never thinking of attending in person.

For six years there was neither a church nor the probability of one being built by the Government, and therefore, at a cost of £40, Mr. Johnson built one himself. He hired some men, and paid them from his own scanty means. The cabbage palm made rafters for the roof and standards for the sides. The wattle boughs were twisted in and out to form a sort of lattice work, and the interstices were filled up with mud thrown in or daubed on. The roof was formed of slabs of rough bark, which in its rent seams, or heat curled edges, afforded plenty of ventilation, besides some scope to descending showers. The main building was 73 feet long by 15 feet broad.

This "wattle-and-dab" church was opened on August 25th, 1795. There was now no apology for non-attendance at church.

But alas! it was soon burnt down by the convicts, and then the Governor ordered stone churches to be built, more as a punishment to the prisoners, who had thought thus to escape the infliction of church-going, than for any spiritual good to be gained by them.

For seven years Mr. Johnson laboured alone in this most unpromising field; but, in 1794, the Rev. S. Marsden joined him, having been sent up by the Government, and they worked together among the increasing convict population until 1800, when Mr. Johnson returned to England, after a dozen years of service as noble and as unselfish as ever was rendered.

For seven years Mr. Marsden was the solitary chaplain. It is unnecessary to trace at length the troubles which beset him in the performance of his duties. It would seem that the whole population of the civil and military authorities, as well as the convicts made no profession of religion, and never dreamed of voluntarily attending his ministrations. The congregations dwindled down soon to mere handfuls, and in 1825 the chaplain informed a new Governor that only five or six persons were in the habit of coming to church. That Governor, Sir Thomas Darling, then announced his intention of coming himself, and "expected that his example would be followed by the people."

From the first there had been among the convicts a number of Roman Catholics whom, as well as for the rest, no provision had been made, neither for them had any Mr. Johnson been found to volunteer his ministrations, so that they had been utterly cut off from all religious exercises.

There was among them in 1803, a priest, James Dixon, who had been sentenced to transportation. This circumstance did not, of course, interfere with the validity of the orders, and by an official notice he was set free "to enable him to exercise his clerical functions."

He ministered at the three largest settlements in turn, and the convicts who belonged to his communion were marched to church on the occasion of his visits.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The first annual general meeting of the Holy Trinity branch was held in the schoolroom, Lower Fort-street, on Monday evening, June 29th. Archdeacon King presiding. The report showed that the present membership numbered 158, comprising 66 total abstainers, 22 members of the general section, and 70 juvenile members. The report was adopted, and the election of officers for the ensuing year took place. During the course of the proceedings addresses were delivered by the chairman, the Rev. J. N. Manning, and Mr. J. S. Shearston, and musical selections were rendered by the Misses Eames and Musgrave, and also by the temperance choir.

A meeting of St. Mark's was held on the 7th inst. in the Schoolroom, Darling Point, to consider a circular received from the central committee of the Local Option League, and also a copy of a petition in favour of full local option to be presented to Parliament during the next session. The Rev. E. Wootton presided, but the attendance was meagre, owing to the inclemency of the weather. Mr. E. J. H. Knapp, secretary of the New South Wales Local Option League, was present by invitation, and in a lengthy and effective address he explained the principles of local option, its objects and aims. Referring to the working of the present system of voting against the increase of public-houses he explained that the voting-power was in most cases taken out of the hands of the tenants, as the landlords in paying the rates for the property to the City Treasurer generally register the votes in their own names, thus disfranchising the tenants. He held that the voting on the question of local option should be based on the same lines as Parliamentary franchise. Mr. T. Fitzmaurice also addressed the meeting, and related his experiences of local option in Maine, United States of America. A resolution was adopted pledging the meeting to use every effort to obtain signatures to the petition in favour of local option, to be presented to Parliament. The petition was signed by all present, and the proceedings were then brought to a close.

In our last issue we showed that £4,229,587 had been spent in drink last year in this colony. It was proved to be a national loss. Since then the Government have resolved to float a loan in London for £5,500,000. What a commentary on the reckless waste of our resources.

The Victorian publicans have nearly had their breath taken away by Mr. Berry's bill, which will give the people power to close half the bars—2,000. The limited Local Option, like ours now in force there, is to be extended, but will still be limited. If those publicans lived in Canada or most of the States they would find the people had power to close, not half, but all. We say let the people rule. Put the ballot-box down between the publicans and teetotallers, and let the people decide.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Editor of Record.

Dear Sir,—We shall feel much obliged if you will, in the interests of the C. E. T. Society, cause some such special notice as the following to appear in your next publication:—

"The Secretaries of the C. E. T. Society are very anxious to receive replies in full to their circulars lately issued to the incumbents of parishes where there are branches of this society, asking for information which it is intended to couple and add to the report about to be printed. As the information asked for will be of much service, it is hoped that no delay will take place in communicating with the secretaries accordingly."—Yours faithfully,

E. D. MADGWICK } Hon. Secy.
E. M. STEPHEN. }

97, Castlereagh-street.

THE RUSSIAN LIQUOR LAW.

The liquor law of Russia is very comprehensive and easily understood. There is no "local option" about it, but the Czar decrees that there shall be no more than one drink shop in any Russian village, and where two or three villages are near together, the one drink shop shall suffice for all, and this shall be managed by a "man born and resident in the village," who shall be appointed by the Common Council, and paid by salary. He is to derive no pecuniary profit beyond his salary, is to sell also food and wares, and is liable to a fine, dismissal, and even imprisonment, if he allows any man or woman to get drunk on his premises. In a given contingency, if the population should become notoriously drunken and disorderly, the communal authorities are to interdict the sale of liquor entirely in that district or village, for as long a time as they shall see fit.

THE UNITED STATES.

Iowa.—The Supreme Court of Iowa has declared unanimously in favour of the constitutionality of the prohibition amendment recently passed in that State. This decision removes the principal difficulty in the way of enforcing prohibition out of the way, and the whisky journals which have been informing the public that the law is a failure in Iowa, without giving the reason why it has been measurably held in abeyance, will very soon have another story to tell.

Kansas.—One of the latest incidents of the war against liquor sellers being conducted in Kansas just now is the refusal of the Pacific Express Company to carry and deliver within the State any malt or spirituous liquors purchased from dealers outside Kansas. Vice-President Morsman, of the Express Company, has addressed to the employees a circular calling attention to the clauses in the statute which prohibits such transportation, and which holds personally responsible the agents who knowingly receive for carriage any liquor.

Georgia.—The temperance people of Georgia, having in ninety of its rural counties, by local option, outlawed the liquor traffic, have resolved to force the fight in four counties, each of which contains large towns. These counties are Floyd, in which Rome is situated, Clarke, which has the State University at Athens, Gordon and Elbert. The contest is now being waged with vigour, according to a correspondent of the *Louisville Courier Journal*: "Arbour rallies, barbecues, processions, brass bands, and other means of stirring up the populace have been resorted to, and the triumph of the cause is confidently claimed. One curious result of the campaign is the assiduity with which the coloured vote is cultivated. They have been 'invited into meetin'' on every occasion, and their orators have freely taken the stump. If these counties vote for Prohibition, the next contest will be in the city of Atlanta, where Mayor Hillyer stands committed to the policy. The programme there is to force a prohibition candidate for Governor on the next Democratic Convention. This man will either be Felton or Hillyer. In that event the prohibitionists have great hopes of making Georgia a solid temperance state."—*Evangelical Churchman, Toronto.*

NOTICES OF BOOKS.

LIFE AND LETTERS OF ADOLPHE MONOD, Pastor of the Reformed Church of France. By One of His Daughters. London: J. Nisbet and Co.

The device of the Church of Scotland is, we believe, the bush seen by Moses in the wilderness, and not consumed. Still more appropriately might it be that of the Protestant Church in France. When we consider the virulent and ceaseless hostility which it has experienced, its survival may be deemed marvellous. Even when the bitterness of persecution was stayed, as in the reign of the first Napoleon it was "cabiné, criblé, confiné," till all exercise of vitality was well-nigh extinguished. M. de Félice, in his "History of French Protestantism," tells us—"Point de persécution contre les Protestants sous son règne, point de violence—une sécurité pleine et continue. Mais c'était une liberté interne et murée dans les temples. Ni journaux, ni associations, ni controverse, ni prosélytisme; et si quelque idée ou action religieuse osait franchir l'enceinte où elle était emprisonnée la main de fer de Napoléon l'y refoulait immédiatement." Matters did not mend under the restoration. It is only comparatively of late years that Protestantism has, in some degree, escaped from the sepulchral confinement which succeeded to the Dragonades. It is necessary to bear this in mind in reading this most interesting volume. The spiritual torpor which M. Monod had to contend against throughout his ministry we conceive to have been largely due to the repressive influences under which French Protestantism so long and hopelessly languished, without any wholesome power of development. It is marvellous that a church, swathed and bound like a mummy, could retain so long the breath of life. The life of M. Monod now presented to the English reader, in a well executed translation, will in a most instructive manner explain how the death-like trance of the Church was gradually dispelled first in himself, then in those around him. Not of course that he Francis I. and Henry II. the number of executions reached a terrific height, and yet the Church had gone on growing.

It is a question well worthy of the consideration of those who are now coquetting with the Church of Rome, and admiring and imitating her practice and teaching—"Who have the strongest evidence of being in the right, those who had tortured and put to death others on account of their creed, or those who have been willing to submit to torture and death rather than renounce it?" M. Bersier's book is one to make Protestants of all unprejudiced readers, and to confirm existing Protestants in their convictions. One blot and inconsistency, it appears to us, there is in our author's writings, namely, his apparent bitterness against the doctrines that Calvin held, although he fully recognizes that it was those very doctrines which gave such courage and decision to his martyrs! hero. With this exception the tone of the book is equal to its interest, and we trust that M. Bersier will obtain a large circle of readers, that we shall have more works from his pen, and that they will be as well translated as the one before us.

ENGLISH & MAIL.

The war-cloud seems to have burst and to be melting away; but it may return at any moment, and the policy of the Government is a 'darkness that may be felt.' As far as the retreat from the Afghan border goes, military opinion considers that we were in no position to wage a warfare so far from our base, on the other side of difficult mountain ranges and a possible hostile country. The Russian war-scare, however, served its purpose—to turn public opinion away from the abandonment of the Soudan. Now, however, we are beginning to realise what that means. Lord Wolseley is said to be furious; and there is no doubt but for the full and reiterated promises of future protection, he would not have got a single native to pull the boats up the Nile or carry baggage across the desert. Now, however, the fiendlies are to be abandoned to their fate. It is almost inconceivable how callous are the pseudo-humanitarians to the fate of the Egyptian garrisons or the friendly natives. Broken promises may pass, perhaps, with those whom 'honour' and 'prestige' are only tinkling brass and a sounding cymbal, but fire and famine, rape and slaughter have claims, surely, even upon the most parochial of politicians. However, a discredited Government and an unrepentant Parliament are now rapidly hurrying towards dissolution, and the nation anxiously awaits the moment when it shall be freed from both. Politics and 'friendlies' apart, the troops are heartily glad to be getting away from the miserable country where they have suffered so many hardships and lost so many brave fellows in fruitless struggles, and Lord Wolseley and Sir Peter Lumsden will be able to compare their grievances against their masters when they meet in the metropolis.

The Irish Crimes Act is to be renewed in some of its parts, to the utter disgust of the Radicals in and out of the Cabinet. There is no doubt that the Government have been actively meddling in the appointment of an Archbishop of Dublin by the Pope. Archbishop Moran has been mentioned as a way out of the difficulty, since the Irish bishops support a notorious Home Ruler. These latter gentlemen are in conclave at Rome just now, and a vast deal of wire-pulling is no doubt going on. Nulty, Bishop of Meath, went so far as to threaten, if the Pope gave way, that the people would secede from the Papacy; and an English priest recently asserted that if England returned to the Roman faith, Ireland would certainly become Protestant. Could party rancour further go?

The May meetings have, as usual, been providing an ample spread of interesting subjects. The most popular, undoubtedly, were the Sunday-school Institute, at which the Bishop of Ripon presided, and Dr. Barnardo's. There has been much talk about the small notice taken of them by the daily papers, but probably the secretaries fail to advertise and to request notices. Certainly I looked constantly in such papers as the *Standard* for some announcement, but always in vain. This is a matter worth agitating for the press is undoubtedly supplanting more solid reading amongst the majority of people, and their views are chiefly based upon leading articles and occasional notices, and even upon advertisements! Indeed, a good daily paper provides as much reading as most men can get through in a day, and much of it is of more than ephemeral interest. One marked feature in these meetings is that more bishops, and of these some of the ablest, now give their hearty sympathy to the work. The two Archbishops and the Bishops of London, Rochester and Liverpool are well known and welcome at Exeter Hall; and these once despised functions are valued as an unique opportunity of addressing earnest folk from all parts of the kingdom.

MAY MEETINGS.

THE LORD'S DAY OBSERVANCE SOCIETY.

The Right Hon. the Lord Mayor, M.P., presided, and among those present were the Revs. J. Shaw, James Finch, C. E. R. Rounly, W. Allen, H. J. Berger, C. Ough, J. V. Mummary, H. Sharp, Dean Bagot, J. R. Stracey, U. Davies, J. T. Powell, C. F. Lillingston, Gilbert Karney, &c.; Dr. Phené, Messrs. W. Bramston, G. F. Chambers, G. Kirkham, M. H. Mordy, W. Edwards, W. Sidders, — Matthews, J. M. Weyland, — Messrs. D. Griffiths, J. Gwynne Jones, N. E. Green, — Thomson, H. Reid, J. Tattersall, P. Steele, C. Hill, T. Garnett, &c.

It was stated that the total issue of publications during the year was 108,000. During the past year the Secretaries had advocated the cause of the Society in fifty-six sermons, had addressed twenty-three general meetings and thirteen gatherings of young persons. They had delivered fifteen lectures, and taken part in fourteen conferences and debates, making in all 181 engagements. These figures showed how difficult it became to find opportunities for pleading the cause of the Society; and, as fifty-five out of the 181 engagements were without collections for the work, it was evident that even greater difficulty was found in obtaining funds.

Mr. E. G. Gurney, F.R.A.S., said he rose as an artist to protest against the opening of picture galleries on Sunday. The great cry of late had been that the opening of such galleries and of museums would educate the tastes of the masses and make them more susceptible of religious impressions, and it was on that point especially that he desired to speak. Many years ago, before the present state of things in Paris arose, he visited that extremely gay city—it was during the reign of the last Napoleon—and he was greatly distressed at seeing how the Sabbath was broken. Some years after, on an occasion to pass through Paris, when its houses had been riddled with shot and beautiful pillars had been scarred and broken during the siege, it struck him that the opening of museums and picture galleries on Sunday did not appear to have made the lower classes any better morally. The scenes witnessed during the reign of the Commune showed that, notwithstanding all the sumptuous culture of mind, there had been no real improvement of character; and if the opening of museums and picture galleries had not made the working classes of Paris any better, how could it be expected that the minds of our own working classes would be raised in that way? Being at Naples on the Sabbath Day during the great festival of the Carnival, he went as a matter of duty to see what was going on on Sunday. His reason for doing so was that having for twenty-seven or twenty-eight years had great experience in the direction of classes of young men, he thought it would be well that he should be able to tell them what he had witnessed with his own eyes of the desecration of the Sabbath in Italy. He observed on that occasion that there was a large amount of expense incurred and a great deal of ingenuity displayed in the preparations for the carnival. After he had beheld car after car and wagon after wagon in the long procession, and seen most amusing and effective things got up for the entertainment of all who came out to gaze on the great show, the procession suddenly stopped, the flow of cars and decorations ceased, and in the midst of the *élite* of the city and the neighbourhood there was a break in the long array. He wondered what was coming next; but in a moment or two a funeral procession crossed the line of the Carnival pro-

An article in the *Churchman* this month gives some interesting details of the history of Australia, but does scant justice to the missionary spirit of the Colonial Churches.

சென்னை, 19 சூன், 2006

Halloway's Ointment and *Pills*—Rheumatism and Neuralgia—the former disease remorselessly attacks persons of all ages, and the latter ruthlessly selects its victims from the weak and delicate, the persevering use of these remedies will invariably cure both these complaints. After the affected parts have been diligently fomented with hot brine, and the skin thoroughly dried, *Halloway's Ointment* must be rubbed in firmly and evenly for a few minutes twice a day, and his *Pills* taken according to the printed directions wrapped round each box of his medicine. Both *Ointment* and *Pills* are accompanied by instructions designed for the public at large, and no invalid, who attentively reads them, can now be at any loss how to do for him-self successfully.

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GENERAL FUND.

Receipts for the Month ending July 6th, 1885.

| SUBSCRIPTIONS. | £ | s. | d. |
|-------------------------------|----|----|----|
| Mr. B. M. Osborne, Berrima... | 10 | 0 | 0 |
| Clive Smith | 0 | 12 | 0 |
| Chas. Marsden | 0 | 12 | 0 |
| C. T. Metcalfe | 0 | 12 | 0 |

DONATIONS.

| | | | |
|--|----|---|---|
| Mr. Edward Terry | 10 | 0 | 0 |
| Navvies and families (Water Works) | 8 | 9 | 0 |

AUXILIARIES & CO. FOR GENERAL PURPOSES.

| | | | |
|--------------------------------|---|---|---|
| St. Paul's, Burwood | 5 | 0 | 0 |
| St. John's, Darlinghurst | 1 | 1 | 0 |

St. Mary's, Balmmain (Mrs. Richardson's subscription)

| | | | |
|-----|---|---|---|
| ... | 1 | 1 | 0 |
|-----|---|---|---|

| | | | |
|----------------|---|----|---|
| Ashfield | 6 | 15 | 6 |
|----------------|---|----|---|

| | | | |
|------------------------------|---|----|---|
| St. Thomas' Willoughby | 4 | 14 | 0 |
|------------------------------|---|----|---|

| | | | |
|-----------------------------|---|---|---|
| Christ Church, Sydney | 9 | 6 | 0 |
|-----------------------------|---|---|---|

| | | | |
|------------|---|----|---|
| Bull | 1 | 12 | 0 |
|------------|---|----|---|

| | | | |
|--------------|---|---|---|
| Enmore | 5 | 5 | 0 |
|--------------|---|---|---|

| | | | |
|------------------------------------|---|---|---|
| Castle Hill, per Miss Jenner | 4 | 0 | 0 |
|------------------------------------|---|---|---|

| | | | |
|---------------|---|---|---|
| Enfield | 2 | 2 | 0 |
|---------------|---|---|---|

| | | | |
|-------------|---|---|---|
| Appin | 1 | 2 | 0 |
|-------------|---|---|---|

| | | | |
|---------------------|---|----|---|
| Sutton Forest | 3 | 18 | 2 |
|---------------------|---|----|---|

| | | | |
|------------------------------|---|----|---|
| St. John's, Parramatta | 6 | 12 | 0 |
|------------------------------|---|----|---|

| | | | |
|---------------------------|---|----|----|
| St. Paul's, Redfern | 3 | 11 | 10 |
|---------------------------|---|----|----|

OFFERTORIES.

| | | | |
|-----------------------------|----|---|---|
| All Saints', Woolahra | 82 | 5 | 1 |
|-----------------------------|----|---|---|

| | | | |
|-----------------------------|----|---|---|
| Christ Church, Sydney | 17 | 1 | 0 |
|-----------------------------|----|---|---|

| | | | |
|---------------------------|----|---|---|
| St. Paul's, Burwood | 21 | 0 | 7 |
|---------------------------|----|---|---|

| | | | |
|-----------------|---|----|---|
| Five Dock | 4 | 18 | 9 |
|-----------------|---|----|---|

| | | | |
|---------------------------|----|---|---|
| St. Anne's, Redmyre | 10 | 6 | 0 |
|---------------------------|----|---|---|

| | | | |
|--------------------------------|---|---|---|
| St. George at Hurstville | 2 | 4 | 9 |
|--------------------------------|---|---|---|

| | | | |
|---------------------------|----|---|---|
| St. Paul's, Redfern | 20 | 0 | 9 |
|---------------------------|----|---|---|

| | | | |
|--------------|----|---|---|
| Mulgoa | 11 | 7 | 0 |
|--------------|----|---|---|

| | | | |
|----------------------|---|----|---|
| " at Greendale | 0 | 15 | 9 |
|----------------------|---|----|---|

| | | | |
|----------------------|---|----|---|
| " at Luddenham | 0 | 12 | 3 |
|----------------------|---|----|---|

| | | | |
|---------------------------|---|----|---|
| Kiama at Gerringong | 0 | 10 | 9 |
|---------------------------|---|----|---|

| | | | |
|--------------------------------|---|---|---|
| St. Stephen's, Kurrajong | 2 | 0 | 0 |
|--------------------------------|---|---|---|

| | | | |
|-----------------|---|----|---|
| All Souls | 0 | 13 | 3 |
|-----------------|---|----|---|

| | | | |
|-------------------|---|---|---|
| Seven Hills | 2 | 8 | 4 |
|-------------------|---|---|---|

| | | | |
|-----------------------|---|----|---|
| Broughton Creek | 1 | 10 | 0 |
|-----------------------|---|----|---|

| | | | |
|-----------------------|---|----|---|
| " at Fox Ground | 0 | 15 | 0 |
|-----------------------|---|----|---|

| | | | |
|--------------------|---|---|---|
| Marrickville | 6 | 1 | 0 |
|--------------------|---|---|---|

| | | | |
|--------------|---|---|----|
| Botany | 2 | 8 | 10 |
|--------------|---|---|----|

| | | | |
|---|----|----|----|
| Kangaroo Valley | 4 | 10 | 0 |
| Little Hartley | 1 | 11 | 9 |
| Wilberforce | 0 | 18 | 9 |
| Sackville Beach | 1 | 1 | 6 |
| Pitt Town | 1 | 1 | 0 |
| St. Luke's, Burwood | 20 | 10 | 6 |
| Petersham | 28 | 17 | 3 |
| Berrima | 8 | 10 | 0 |
| St. Peter's, Woolloomooloo | 6 | 14 | 9 |
| St. Andrew's Cathedral | 28 | 15 | 3 |
| St. Silas, Waterloo | 7 | 5 | 5 |
| St. Jude's, Randwick | 16 | 11 | 5 |
| Wallerawang | 1 | 18 | 3 |
| St. Barnabas | 14 | 6 | 6 |
| Gladesville | 6 | 8 | 6 |
| St. John's, Ashfield | 12 | 3 | 8 |
| Children's Service | 0 | 7 | 7 |
| Liverpool | 7 | 0 | 0 |
| St. Paul's, Kogarah | 1 | 14 | 9 |
| Bowral | 10 | 14 | 5 |
| Enfield | 2 | 15 | 3 |
| Campbelltown | 5 | 2 | 9 |
| at Denham Court | 0 | 15 | 0 |
| Leichhardt | 9 | 2 | 5 |
| St. John's, Darlinghurst | 60 | 3 | 2 |
| Dayton | 1 | 7 | 9 |
| Croydon | 8 | 16 | 2 |
| St. David's, Arncliffe | 1 | 5 | 11 |
| Penrith | 4 | 18 | 5 |
| St. Mary's | 4 | 5 | 10 |
| Holy Trinity | 7 | 0 | 2 |
| Pennant Hills at Ermington | 1 | 14 | 0 |
| Camden | 4 | 7 | 6 |
| " at Westbrook | 1 | 1 | 0 |
| " Menangle | 0 | 7 | 3 |
| St. Mary's, Waverley | 11 | 18 | 7 |
| Appin | 0 | 18 | 1 |
| " at Wilton | 0 | 14 | 3 |
| St. Thomas', Balmmain | 12 | 5 | 4 |
| Macdonald Town | 3 | 12 | 3 |
| Prospect | 2 | 13 | 0 |
| " at Blacktown | 1 | 2 | 9 |
| Bull | 2 | 2 | 6 |
| Manly | 6 | 3 | 2 |
| St. Paul's, Kogarah, after confirmation | 2 | 7 | 6 |
| St. Michael's, Surrey Hills | 11 | 2 | 7 |
| Outlying Dists., Ryde at Eastwood | 0 | 9 | 6 |
| " Peat's Ferry | 0 | 9 | 3 |
| " Bar Island | 0 | 4 | 6 |
| Shoalhaven at Terrara | 1 | 8 | 9 |
| " Nowra | 1 | 0 | 0 |
| Pieton and the Oakes | 5 | 6 | 4 |
| Jamberoo | 3 | 6 | 0 |
| St. John's, Parramatta | 18 | 6 | 1 |
| " at Smithfield | 1 | 1 | 7 |
| St. Mark's, Darling Point | 28 | 17 | 3 |
| Canterbury | 1 | 2 | 0 |
| " at Belmore | 0 | 13 | 1 |
| Mittagong | 3 | 7 | 3 |

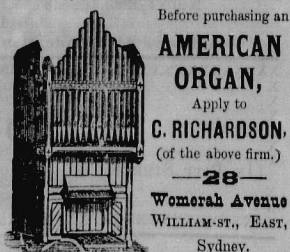
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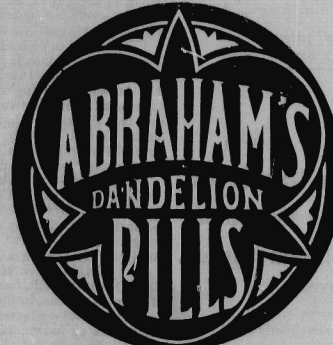
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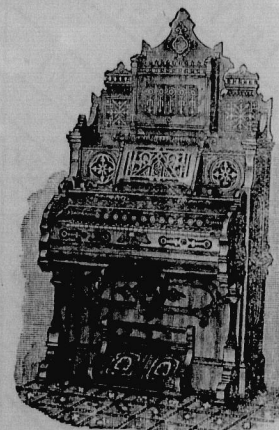
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VOL. VI.—No. 87.

SYDNEY, FRIDAY, AUGUST 7, 1885.

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

DEACONESSSES AND SISTERHOODS.

The discussion which took place upon these sub-
jects in the Sydney Diocesan Synod last week are
fresh in the minds of those who heard them. And
it will be remembered that, while with regard to the
former, there was a large preponderating vote in
favour of the revival of the office, there was a very
decided majority against the adoption of any sort
of sisterhood in the Diocese of Sydney.

It may be useful to place on record some of the
reasons which weighed with the Synod in the con-
clusion at which it arrived on each of these subjects.

First, it was clearly shown that in the order of
deaconesses there was nothing new. On the con-
trary there were good grounds for believing that it
was a usage of the Apostolic age, and that it con-
tinued in existence for centuries after; in the West-
ern Church for five centuries, in the Eastern much
longer. Starting with the example of Phoebe,
mentioned by St. Paul in the xvi chapter of his
Epistle to the Romans, as 'a deaconess of the
Church at Cenchree'—holding, therefore, an official
position to be recognised by the Church at Rome—
we find in the same chapter mention made of
Priscilla, one of the 'Apostle's helpers in the Lord.'
And, if we turn to the Acts of the Apostles—chap.
xviii—we learn what the nature of that help was.
It amounted to at least the instruction of those who
were but imperfectly acquainted with the truths of
the Gospel; but probably to much more labourious
duties and services in several churches, as the
Apostle speaks of her and her husband that they
had 'for his life laid down their own,' and unto
whom 'not only he gave thanks, but also all the
churches of the Gentiles.'

It is probable, also, that Euodias and Syntyche,
whom the Apostle in his Epistle to the Philippians,
beseeches to be reconciled to each other, were of
this order. Then he mentions, also, other women
who had laboured with him in the Gospel, as he
does in other Epistles.

And when we look back upon these various no-
tices of woman's ministry in the Church, with the
light reflected upon them by the existence of a
regular ministry of deaconesses in the age immedi-
ately following the Apostles, there seems to be good
ground for regarding the office as having origin-
ated in Apostolic times.

Attention was drawn during the discussion to a
remarkable expression in the letter addressed by
the Roman Proconsul Pliny to the Emperor Trajan.
Pliny's letter was written for the purpose of asking
what he was to do to suppress the Christian faith in
the province entrusted to him—the spread of Chris-
tianity being such that he felt himself almost power-
less. He says that he had made most careful
inquisition into the lives and conduct of the Chris-
tians, and amongst those whom he had then exam-
ined he specially mentions two handmaidens, who
were denominated by the title of 'ministres,' which
may be translated 'female ministers.' This is a re-
markable corroboration from outside the Church of
that which we gather from within. These women
had a special designation on account of the office
and duties committed to them; and these duties,
we are told by ancient writers, were duties to their
own sex analogous to those discharged by deacons
towards men.

The suppression of the order after its existence
for several centuries can hardly be pleaded against
the revival of it now. Those ages in which it ex-
isted were the purest ages of the Church—the ages
to which our Reformed Church went back and ap-
peals, in defence of her constitution, her faith, and
her worship [See Jewell's Apology]. And we re-
gard it as quite in accordance with the principles of
our Church that this method of employing the min-
istry of women should again be called into exist-
ence for special purposes and work, which they are
particularly fitted to perform.

These were, we believe, the views entertained by
the Synod in the vote which it gave.

Very different, however, is the case of sisterhoods,
which the Synod declared itself unwilling to sanc-
tion in this Diocese. No trace of any such institu-
tion is to be found in the history of the Early
Church. We search the records in vain. We question
all the authorities, and they reply with united voice
—We know them not.

Of course, it does not follow from this that they
may not be good and useful bodies. For how many
institutions which are now doing great good in the
Church have sprung up in modern times, with the
growth of discovery and with advancing civiliza-
tion, which were not dreamt of in the beginning of
the Christian era! We mention the fact, however,