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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 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  
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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,



to show that the foundation upon which sisterhoods must rest is quite different from that of deaconesses.

Moreover, it is a fact not to be forgotten that all Institutions of a similar character were swept away from the Church of England at the time of the Reformation. Nor has it been until a very recent period—within the last half century—that the revival of societies of this character has been attempted. We regard them, and we are sure that a large majority of the Synod regarded them, as foreign to the genius of our Reformed Church. Close corporations, secret societies, bodies held together by vows which are not in accordance with liberty of conscience and personal responsibility to God, are at variance with the principles of true Christian freedom. They are to be deprecated on this ground if for no other. But when we come to look into their operation, we find them inimical to the best interests of society. They produce an unhealthy tone. They create a spirit of narrowness and unsympathy. They chill many of the best affections and instincts of our nature. They breed dispositions contrary to those which the Gospel teaches, but which it rather condemns.

And much of this may be said of sisterhoods—if we are not very much mistaken.

There was one speech, that of the REV. MERVYN ARCHDALL, which made a strong impression upon the Synod; in which this was clearly and emphatically pointed out. He asserted that from what he had seen in the old country, he was convinced that such institutions produced a most unhealthy form of religion in the members, and that they engendered a spirit of narrowness and bigotry, instead of that vigorous and healthful piety which is braced by contact with mankind, and the discharge of the proper duties of life. We have no doubt but that, if he had chosen to refer to facts, he would have been able to adduce proofs of this. For they may easily be found.

But besides this, there are two most important relations towards which they are often found hostile. One is the Parental. She who has taken the vow imposed upon her by the constitution of the sisterhood often finds that this is regarded as more binding than the authority of a Father. And when the two are brought into conflict, it is the latter which must give way. The influence, too, of the Society into which she has entered, and especially of the Lady Superior, or whatever the head of it may be called, overrides the influence of her natural home and natural Parents. And the God-given law of obedience to Father and Mother yields to the human invention of obedience to one who has usurped their place. Instances of this have often been before the public in the mother country.

Another relationship which we hold as members of the Church is that of submission to lawful authority. But has not the history of the Church shown that these monastic institutions have always shown a tendency to insubordination? And have not the sisterhoods in England during the last forty or fifty years manifested a similar spirit, when even bishops have come into conflict with them? Bishop Philpots, of Exeter, found this when he attempted to interfere with Miss Sellon's mode of managing her 'preserve.' And not many years ago, in a sisterhood differing from the ordinary type, inasmuch as there was a governing body in supreme authority, a contention arose between the sisters and that body, which ended in the sisters' secession and forming themselves into a separate Institution.

The Synod would have made a mistake, with such facts before them, if they had sanctioned the

establishment of such an order. We congratulate the Diocese upon the Synod's decision.

A word in conclusion about the Deaconesses. We fear that there are some misapprehensions in the public mind regarding them, and in consequence some prejudices and fears. But are these well grounded? There are two things which have to be well looked to in order to prove that they are not. First, the character and qualifications of those who may be appointed to the office; secondly the rules and regulations laid down for their guidance and government. Both will require great care and very judicious action. We hope none will be admitted into the order but such as give unmistakable proof that they are worthy to fill it with advantage to the Church. And we trust that in any Deaconesses' Home which may be established, there will be nothing which can justify the insinuations which have been thrown out, that it is only a sisterhood under another name. We know the further proceedings will be watched with jealousy, and we are anxious that that watching may not be able to detect anything upon which it may found such a charge with any semblance of truth.

#### COLONIALY ORDAINED CLERGY AND THE ACT OF 1874.

A question was asked by the Rev. S. S. Tovey in the Synod, bearing upon this subject, which has led to subsequent enquiry amongst the clergy as to the operation of the above-named Act. We are not aware what grounds Mr. Tovey had for his question, but it appears that the operation of the Act may be brought to bear hardly upon those who, having been ordained in these colonies, visit England for their health, and are desirous of assisting their clerical brethren in English parishes.

It was known that a clergyman ordained by a Colonial Bishop for work in his Diocese could not officiate in England, without the license of the Archbishop of the Province, and the license of the Bishop of the Diocese in which he desired to be employed. And it was supposed that, provided that he could furnish all the required documents to prove his ordination and previous service in the Diocese from which he came, together with satisfactory testimonials as to his life and conversation, he could obtain such licenses without further difficulty.

We are, however, informed that a very rigid examination is instituted before the Archbishop's license can be obtained. And we have heard of an instance where, although the license was granted for twelve months, the recipient was informed that *it would not be renewed*. And this in face of the fact that the licensee was without reproach as to character or otherwise, and had held a suburban Incumbency for many years.

It is no doubt undesirable that clergymen who have been trained only for work in the colonies, should be able to go home and at once obtain preferment in the Church, especially when in some Dioceses the Bishops have, from the exigency of the case, admitted not a few to holy orders without any training even at a Theological College. But we are afraid lest, in guarding against this, the administration of the 1874 Act should bear hardly, not to say harshly, upon those who are not open to such an objection. Our desire is, and always has been, to see the standard of clerical education raised. We believe that even in England it is not yet what it ought to be. The provisions of the Irish Church, we are informed, are much superior to those of the English: every candidate being required to devote three years, if we are not mistaken, to theological courses of instruction and study. It

is quite evident from the poverty of the sermons which are heard in many rural English pulpits, that no real attention has been given to the high and holy work of preaching Christ's Gospel; nor to the study of Divinity beyond the simple elements; nor to the modes of adapting the truth to the varying cases of individuals, and their special wants. More is done probably as regards the practical machinery of a Parish. But it has long struck us with much force that, compared with some of the other religious bodies, the Church of England needs a much better system of preparation in her candidates for the Ministry than at present she possesses—a wider and more systematic preparation.

It is probably because the Bishops feel this, and because the supply of non-university men at home is so considerable, that the restrictions are so stringent with regard to those who are colonially ordained. But is there not danger of making those restrictions unnecessarily severe, and so of creating such feelings towards the mother Church as are most undesirable?

We hope that some means will be taken of bringing the matter under the notice of the heads of the Church at home, with a view to further consideration of it; and that this consideration may result in some modification of present arrangements.

#### CANDOUR AND PLAIN SPEAKING.

Not long ago the Bishop of London (Dr. Temple) paid a visit to the Divinity School known by the name of St. John's Hall, Highbury, which was founded at a very large cost by the Rev. Alfred Peache and his sister. He was received by the Principal, the Rev. C. H. Waller. Bishop Perry, Prebendary Wilson, and other friends were present. Mr. Waller, addressing the Bishop, said that 'if his revered predecessor were there who had presided over the College for 20 years, and given life and form to the substance, he would very possibly say what he had often heard him say, that the men commonly called Evangelical, if they are worthy of the name, are not a party in the Church, and never can be. Their aims and objects, and the work which is given them to do, are calculated to develop other faculties and other characteristics than those which go to make good party men.'

In reply the Bishop said, 'With the description of the Evangelical School given by the Principal he was disposed to agree. He thought that in the present state of things the Evangelicals were not a party, though their predecessors of 50 years ago might have been described by that name. To that party he attributed the great revival of religious thought and work in the Church of England. He thought that if the members of that school were not a party, it was due to the fact that the principles for which their forefathers contended were very generally accepted by all parties in the Church. \* \* \* He added, that his own training had led him to look on all parties as having their place and work in the Church, and to accept what was good in each of them, rather than to lay stress on any one great principle. He would not be classed as a member of any party himself, but if he was compelled to cast in his lot with any one of the three, he would choose the Evangelical. He had been brought up under Evangelical training. His own personal religious belief had been formed to a great extent by the influence of an Evangelical clergyman.'

#### THE SOCIAL PURITY SOCIETY FOR THE DIOCESE OF SYDNEY.

We welcome this Society among the agencies for the creation of a purer moral atmosphere in the colony. We know too well how great need there is for it; and we trust

it will receive a large measure of support in every parish in the Diocese. It is, in the very nature of it, one which must be worked quietly and without much outward display. But there is no reason why its influence should not be greater even than some of those which are constantly bringing their operations before the public.

Facts which are constantly coming before our notice have convinced us that the evils which this society is intended to combat are far wider in extent and in power than is commonly supposed. And it is impossible to exaggerate the terrible consequences which follow the habits of life they engender. We dare not write what we know, and words would fail to express the direful effects to individuals, to families, and to nations, of that impurity of thought and speech and act against which this Society is banded together. "Fools," the proverb says, "make a mock of sin." But men of sense and reflection have very different notions about it. And Christian men, and women, too, have for some time past felt that there is a strong necessity for special efforts to be put forth to counteract the evils to which we have referred.

By what means this should be done was the problem to be solved. And it was suggested that the most likely way to accomplish the end in view would be by enlisting bands of men, young and old, in any and every rank of life, to lift up the standard of purity, and to set their faces boldly and sternly against foul and licentious speech and conduct. This, then, is one of the objects which the Social Purity Society aims at. But it aims not only at repression of evil. It purposes to create virtuous principles, to promote in men that honourable treatment of Woman which is her rightful due,—with which God invested her at the beginning, when He formed her a help-meet for Man, and to which Christianity has again raised her from the degradation into which she had fallen.

Is not such a society as this worthy of the countenance and encouragement of all the friends of virtue?

A resolution was passed in the Synod approving of it. We were surprised that any objection should have been raised to its adoption, as those who raised it were not opposed to the Society itself nor its objects. It was, however, carried unanimously; and we may, therefore, hope that it will receive all the encouragement it deserves. The standard it sets up is high, but not higher than truth and right demand; and, if it asks for a bold and determined attitude in its members, it is nothing more than is necessary to make one's influence felt in counteracting the profanity, and licentiousness which are rife amongst us.

It is a Society which should go hand in hand with Temperance. The evils which it unites to uproot are not less deadly, not less destructive of true manhood and its real dignity, not less opposed to religion and the acceptance of the Gospel of Christ; not less mighty in shutting the gates of the Kingdom of Heaven against the sinner, not less effective in sealing his condemnation and everlasting ruin.

#### THE ADVANCE OF THE PRINCIPLE OF LOCAL OPTION.

The most striking matters in Australia during the past month have been the Local Option bills brought forward by the Victorian and Queensland governments. It is now generally owned that moral suasion has only partially checked drunkenness with its manifold evils, and that it is not likely to be a cure without the aid of further legislative enactment. Intemperance and the sale of drink are so intimately connected that it is felt that the number of bars should be lessened or prohibited altogether. In Canada and most of the States the whole question is relegated to the people. The principle has been endorsed by the House of Commons though not yet made law. Now both our neighbours are following the example of the older countries.

In Victoria there is already limited Local Option as in this colony. Mr. Berry's new bill proposes to extend the principle so as to enable the people to shut up all public houses over the legal number to be allowed, and which is fixed in the bill as one for 250 residents up to 1000, and one for every 500 afterwards. Thus in a town of 3000 inhabitants there would be eight bars. The reduction to the limit can only be made by the local vote. Compensation is to be allowed. The bill will enable the people to



close 2000 houses. It will be observed that the Local Option is still limited, as it does not give the people the right of local prohibition.

In Queensland the new bill gives Local Option in three forms. 1. As to more licenses. 2. As to a reduction in the number. 3. As to local prohibition. The two first can be decided by a simple majority, but the third can only be settled in the affirmative by a majority of two-thirds. No vote is to be taken as to prohibition for three years. No compensation is provided for closed houses, but the licenses will be simply allowed to run out the full year for which they may have been issued.

The way the Parliaments will deal with these bills will be watched with keen interest here. The drink question is so important in all its aspects that any honest effort to deal with it must cause a serious conflict. The vested interests are very large and powerful. No business has surrounded itself with so much political influence. The public good, however, must be alone considered. Not anything can stand before the religious, moral, and social welfare of the people. We keenly sympathise with the advanced measures introduced in Victoria and Queensland, but wish our Southern daughter had gone as far as her sister of the North. We trust that the movement here—which has already given a great impetus to the action of the friends of sobriety in all the colonies—will itself receive a lift by their triumphs. Drink is the sire of countless woes,—it is the strong right-hand of social impurity, and without it many of our most complicated social difficulties would disappear. Any solution of the great question should be welcomed. We believe that here, as elsewhere, the conferring upon the people full Local Option would lead to a complete settlement, and enable a most important victory to be won over our national sin.

## ✻ CHURCH NEWS. ✻

### SYDNEY.

#### Biocesan.

**THE MISSION.**—A large meeting of suburban Clergy was held at the Registry on Friday the 24th ult., when the question of the proposed Mission was fully discussed. It had been originally intended to hold the Mission from September 13th to 20th, and some of the Clergy having begun to prepare for it, determined to adhere to the date above named. By far the larger number, however, preferred to postpone the Mission in their parishes until November 15—22.

**CHRISTIAN EVIDENCE SOCIETY OF NEW SOUTH WALES.**—The second part of the series of lectures in connection with the above Society will (God willing) be delivered in the Protestant Hall, Sydney, as follows:—August 11—"Can man do without religion? a review of recent discussions," by Rev. Principal Kinross, D.D. August 25—"Geological Science in accord with Christian faith," by C. S. Wilkinson, Esq., F.L.S., F.G.S. September 8—"How does the theory of evolution bear upon religious belief," by Rev. Canon W. Hey Sharp, M.A. September 22—"Ideal and actual Christianity," by Rev. G. Campbell. October 6th—"The Bible the only credible explanation of what man was, is, and will be," by the Hon. Alexander Gordon, Q.C., M.L.C.

**APPOINTMENTS.**—Rev. W. A. Phillips to the incumbency of Granville and Guildford; Rev. J. H. Price to the incumbency of Five Dock; Rev. H. Martin to the incumbency of Waterloo. The Rev. E. A. Colvin, has been appointed by the Primate to the incumbency of Rookwood and Auburn.

The Rev. A. B. Bartlett, M.A., of Wadham College, Oxford, now Curate of St. Mary's Church, West Hacking, near London, has been appointed Minor Canon and Missioner for Sydney.

**THE GENERAL SYNOD.**—In answer to a question at the Synod it was stated that the General Synod would probably meet in October 1886. It was not intended to create the office of Provincial Dean, Provincial Chancellor, Provincial Registrar, and Provincial Chaplain.

**SOCIAL PURITY SOCIETY.**—A lecture under the auspices of this Society, for men only, The Most Rev. the Primate in the chair, was delivered by the Rev. Charles Olden, at the Protestant Hall, on Tuesday, 4th August, at 7.45 p.m. The subject was "The Protection of Girls and Young women, and the Legislative Repression of Vice Generally." The lecturer proved that the present law is grossly inadequate, and by a number of well-attested facts showed that there is a direct connection between the unprotected state of womanhood and the abounding vice and immorality of Sydney.

**THE CHAPLAIN WITH THE CONTINGENT.**—The Rev. H. J. Rose recently detailed his "personal experiences of the Soudan Campaign" in an interesting lecture at the New Masonic Hall, the Bishop of Sydney being in chair. We hope to give a full notice of the lecture in a future issue.

**GIRLS' FRIENDLY SOCIETY.**—On Monday, August 3, there was a sale of work, etc., to raise funds for a Girls' Friendly Society Lodge in Sydney. The sale was under the patronage of the Right Worshipful the Mayor of Sydney, who kindly allowed the Society the use of the Town Hall vestibule for the purpose. It was open from 2 to 5 p.m. and from 6 to 10 p.m., and the attendance was excellent.

**ST. ANDREW'S SUMMER HILL.**—We understand this new Church will be completed by the end of this month, and that Saturday, September 5th, has been fixed upon as the opening-day. Several handsome gifts for the necessary fittings have recently been presented, and the Incumbent earnestly appeals for a few others for the completion of the same; and also for the sum of £700, to relieve his building committee of present liabilities. Viewed from the railway line, the edifice gives the idea of beauty and dignity; and the interior presents some new features in colonial ecclesiastical architecture and some good sculpture.

**THE CHURCH SOCIETY CONFERENCE.**—This has been fixed for the 27th and 28th inst. Invitations are being issued by the Primate to all whom it is thought would feel an interest in the work of the Society, and would assist the deliberations of the Conference in a more or less representative character. The Secretaries would be glad to receive from the clergy and friends the names of any persons whom they would wish to see invited. The conference will be in the afternoon and evening of each day, and the subjects to be discussed are the following:—"The History and Principles of the Church Society," "The Future of the Church Society," "Auxiliaries and how best to work them," "Sustentation and Endowment." Following the practice at Church Congresses, a paper will be read on each subject, to be followed by a discussion which will be commenced by speakers previously selected and continued by others who may have expressed their wish to speak. We earnestly hope that the Conference may be well attended, and result in increased interest being aroused in the work of the Society, which, as it has been more than once said by the Primate, is after all, to a great extent, the work of Christ's Church in the diocese.

**YOUNG WOMEN'S CHRISTIAN ASSOCIATION.**—The annual meeting of the Young Women's Christian Association and Institute Union was held last night at the Protestant Hall, Castlereagh-street. Mr. R. Chadwick occupied the chair in the absence of Mr. W. J. Foster, who was unwell. Among the gentlemen present were the Revs. J. D. Langley, S. Fox, W. G. Taylor, A. W. Pain, J. H. Fletcher, C. Bright, and J. Vaughan; Messrs. J. Kent, D. Walker, Dr. Morgan, A. Goodlett, and A. Gordon. Dean Cowper, Lady Stuart, the Revs. A. M. Jarvie, Dr. Jeffries, and Dr. Steele were unavoidably absent. The Report was read by the Rev. J. D. Langley, and from it we learn that Mrs. Barry accepted the office of president; Lady Manning resumed the duties of treasurer, which during her absence had kindly been performed by Mrs. Hunter Baillie; also Mrs. Chadwick returned to the office of secretary, which had been temporarily taken by Mrs. Alexander Goodlett during the absence of Miss Mitchell in England. Evangelistic meetings have been held by Rev. J. D. Langley, Rev. W. J. Taylor, Rev. T. B. Tress, Rev. J. J. Curtis, Rev. J. Strangman; also Miss Leonard, a lady evangelist. A mission committee has been appointed for the organisation of more definite work amongst the women and girls of Sydney, and with the help of a female missionary it is hoped, with God's blessing, that this will be the means of carrying on more extended work than has yet been attained. The Misses Allen, Gurney, and other ladies, who took part in work at the mission school in Wentworth-lane, having begun classes nearer home found they could not continue their labours in the association work. The committee were of opinion that rooms situated more centrally than Wentworth-lane school might be found. After a long search the second flat over the Mercantile Bank, Haymarket, was decided upon, the rooms being large and airy and most suitable for the purpose. During the year 1877 boarders passed through the Institute. Mr. Thomas Walker, of Concord has generously given £20 to be of use in incurable sick cases; £8 7s. of this money has rendered help in six cases of need. A number of books belonging to the late Miss Rickomatz, a Japanese girl, were sent to the association by Mrs. O'Reilly, widow of the late Canon O'Reilly. The committee acknowledge with thanks the following Christmas gifts:—From Dr. Slate, fish and a quantity fresh fruit; Mr. Buttel, a York ham; Mr. Byrne, a ton of coal; Mr. Casenave, a plum cake; Mr. Miller, a jar of preserved ginger; Mrs. Alexander Stuart, fish and flowers; Mrs. Frederic Barker, Y.W.C.A. Almanacs and Y.W.C.A. cards for 1886; Mr. J. H. Goodlett, Drummond's Natural Law in the Spiritual World; Mrs. Henry Moore, a case of tomatoes. The financial statement showed—receipts, £1163 15s. 1d.; expenditure, £1043 7s. 4d.; credit balance to 31st of December, £120 7s. 9d. Among the gentlemen who spoke at the meeting were the Rev. A. W. Pain, B.A., and the Rev. John Vaughan, who regretted that this association had not rooms of its own, and he thought it was only fit that they should have them as the Young Men's Christian Association had theirs. The Chairman pointed out that out of the £1000 received during the year over £700 was subscribed by the boarders, and in this way they were taught independence. A benediction delivered by the Rev. J. D. Langley then terminated the meeting.

**CONFERENCE OF COLLECTORS.**—On the invitation of the Secretaries some 200 collectors for the Church Society met on Tuesday afternoon last in the Society's rooms. Prior to the proceedings, which were of the character of a conference, tea, generously provided by Mr. Quong Tart, was served. After prayer, the Primate asked the Rev. T. Holme to speak, who dwelt on the helpful character of the collector's work, and how it could be made a blessing alike to the collector and the subscriber. He knew from experience how often the visits of the collector were valued and how much reciprocal good was done. The Rev. J. D. Langley thought the good done to individuals who gave their money through the collector was often overlooked,

The steady, permanent interest evoked in persons hitherto indifferent to Church work, when they became subscribers, was one of the most gratifying results of a collector's labour. He urged them to continued patience, perseverance, and prayer. The Rev. D. Murphy reminded those present that in every feature of Church extension they might see a result of their work. He spoke of the needless trouble they were often put to through the thoughtlessness of those who were not ready for their visits, but urged them not to be discouraged. It should ever be remembered giving was an act of worship. The Rev. S. S. Tovey prefaced his remarks by saying that since, much to his regret, he had found a line of argument he had followed on another occasion had been misunderstood, he considered that for earnestness of purpose, kind-heartedness, zeal, and energy brought to bear on any work they undertook, the women of Australia were unsurpassed. He reminded them that the auxiliaries were the mainstay of the Society's finances, and gave some details of the progress made during the past year. The Primate closed the conference with a few earnest words of encouragement. He reminded them of the hope he had expressed at the first annual meeting over which he presided, a hope as yet unfulfilled, but which this year he trusted would be realised. He spoke of the needs, the increasing needs, of the Church, especially of a larger number of clergy, and of the Society having made provision for the stipends of some "spare" clergy. They should aim at enlargement of resources, enlargement of work, and enlargement of scope and daring of that work. He should like to see subscriptions viewed more as a duty than a favour. Collectors should not descend to any process of blandishment, which he looked upon with a degree of bashfulness and non-appreciation. It was too much like the principle of bazaars, which often led people to think that while they were depriving themselves they were assisting a good work. The Doxology having been sung, the proceedings closed with the Benediction.

### Parochial.

**ST. JOHN'S, PARRAMATTA.**—The Rev. Canon Gunther has circulated paper preliminary to the holding a Mission in the above parish in September.

**NOWRA.**—The Rev. J. H. Mullens, mission clergyman of the Church of England, has been conducting mission services in Nowra. The attendance has been good.

**ST. BARNABAS.**—A Workingmen's Association has just been started in this parish. The proposal was well received and many members have joined. The large schoolrooms will be utilized at night for the meetings. Mr. W. McCarthy was elected President.

**ST. JOHN'S, GLBBE POINT.**—On 23rd ult. a special choral service was held in this church, to mark the gift of an organ, built by Messrs. Forster and Andrews, of Hull, England, at a cost to the donor (Miss Betts) of between £600 and £700. Its erection was entrusted to Messrs. Layton Brothers, Newtown, who seem to have accomplished the work in a most satisfactory manner. The instrument has fifty-six notes, and one feature is, that each and every stop applies to all of them throughout.

**CHRIST CHURCH, ENMORE.**—The annual Sunday-school examinations have just been held, and the results are considered very satisfactory. The subjects embraced a portion of Genesis and Exodus, parts of the Gospels, Catechism, Collect and Hymns. Prizes for superior merit and good attendance have been awarded. A course of special sermons will be given in this church on Sunday evenings in the month of August on "The Christian Life."—1. Its Origin: Rev. J. W. Johnstone, M.A., August 2nd. 2. Its Growth: Rev. J. D. Langley, August 9th. 3. Its Fruits: Rev. F. B. Boyce, August 16th. 4. Its Dangers: Rev. C. Baber, August 23rd. 5. Its Blessedness: Rev. T. Holmes, August 30th.

### GOULBURN.

**ST. JOHN'S, YOUNG.**—The vacancy of this church has been filled by the Rev. Mr. Hutchings, from St. Peter's, Cook's River. The Bishop has held services in Braidwood, Araluen, and Major's Creek, and confirmed nearly 90 persons. The Bishop and Mrs. Thomas were most kindly aided and hospitably entertained by Messrs. Roberts, Maddrell, junior, and Hassall during their stay. They have since gone on to Bungendore.

### GRAFTON AND ARMIDALE.

**CARINO.**—It will have been noticed in the paragraph we extracted in our last issue regarding the Bishop's refusal to license Canon Howard that we offered no opinion as to the merits of the case, and carefully acknowledged the source of our information. Till all the facts are known, we can only decline to endorse any verdict whatever.

### BATHURST.

**THE BISHOP'S RESIGNATION.**—On the afternoon of Wednesday, 15th July, some clergy of the diocese met at Arvonford, and presented the Bishop with an address of welcome on his return, and condoling with him on the bereavement he had sustained in the recent death of his mother. The address bore the signatures of all the clergy of the diocese, and was presented by Archdeacon Campbell. Bishop Marsden, in reply, thanked them for their welcome, and expressed his gratitude for their sympathy. In the course of his reply the Bishop said:—"The knowledge that you reciprocate the affection which I entertain for you adds to the great regret which now fills my mind at the prospect of a separation from you. I am as a father leaving his loved sons. I shall ever cherish the remembrance of your

cordial co-operation and of the many happy hours spent in joint labour in the Lord's vineyard. Much as I should like to remain, my health will not admit of my doing so. My work as a pioneer of the Church, together with trials of an exceptional character, have rendered it impossible for me to administer the affairs of the diocese in a manner so as to give satisfaction to myself, to you, or to the members of the Church, to whom I am personally indebted for their valuable assistance and many hospitalities." It is stated Dr. Marsden intends to resign his position and return to England.

### MELBOURNE.

**STATISTICS OF THE DIOCESE.**—In 1883 there were 121 clergymen in 1884 131; in 1883 the number of licensed lay readers was 38, while in 1884 it was 40; the number of churches in 1883 was 231, while in 1884 it had risen to 237; the approximate number of services in 1883 was 28,057, while in 1884 it was 31,776; the parochial receipts for 1883 were £23,738, while in 1884 they were £27,965; the expenditure in the same period was £28,113 in 1883, against £24,447 in 1884.

**ST. PAUL'S.**—The last service has been held (July 19th) in this very old church, as it is in the way of the cathedral and has to be pulled down. Some of the old worshippers were affected even to tears.

### ADELAIDE.

**PORT VICTORIA CHURCH.**—The foundation-stone of this church has been laid by the Bishop.

**HOME MISSION SOCIETY.**—The second annual meeting of the Anglican Bishops' Home Mission Society was held in the Town Hall this evening, Bishop Kennion presiding. There was a crowded audience. Sir George Verdon, from Victoria, was present and delivered an address during the evening. The report showed that the expenditure had exceeded the income last year, and ten clergymen were brought into the diocese. Gratifying progress had been made in missionary work in the colony.

### BRISBANE.

**CONSECRATION OF BISHOP WEBBER.**—Full accounts of the consecration of the new Bishop on 11th June last St. Barnabas' Day, has reached us. St. Paul's Cathedral, the place of the impressive ceremony, sent the Archbishop of Canterbury Bishop Tuftell, Bishop Mitchinson, the Bishop of Carlisle, the Bishop of London, the Bishop of Bedford, Canon Gregory, and a host of others. The sermon, a most impressive and able one, was preached by Rev. J. W. Shepard, M.A., Fellow of Balliol College, Oxford, and a personal friend of Dr. Webber's, from the text 1 Cor. iii. 7. The Bishop of Brisbane's fund for Mission chaplains was supplemented by over £50, the amount of the offertory at the Cathedral, which was devoted to this purpose; and there seems little reason to doubt that within the next few weeks the whole amount required will be forthcoming. The ceremony lasted fully three hours.

**THE INSTALLATION AT BRISBANE.**—The Primate has notified that he will be present at the ceremony.

### NORTH QUEENSLAND.

**ORDINATION.**—The first ordination held in the Charters Towers Anglican Church was performed on Sunday, July 5th, when the Rev. F. Biddulph was admitted to priest's orders.

**ACCIDENT TO THE BISHOP.**—The following account of what may have proved a serious mishap is thus narrated by the Bishop himself:—"While being drawn to the Plantation Creek wharf in a sugar truck along a rough tram line, the horse trotting briskly, we came to a bridge across a broad, deep arm of the creek. Suddenly the wheels struck some obstacle, and my next sensation was that of an involuntary aerial flight, followed by a splash and a dive to the muddy bottom of the creek. Rising to the surface, I struck out, and managed to seize a pile of the bridge, and gladly yielded to a hauling-up process. Unfortunately I had taken no change of cloth raiment, but the compassionate skipper of the Star of Hope enabled me to spend a day in nautical attire, while episcopal 'shorts' and 'gaiters,' &c., floated gracefully from the handrail of the poop. If we had been 'companions of the bath,' our demand on the ship's wardrobe might have exceeded the supply. Last time I was hurled headlong from a buggy. Two days ago the clergyman got bucked off his horse and sadly bruised his hip."

### PERTH.

The Rev. J. B. Gribble, late of the Wangasda Mission, accompanied by Mr. John Rushton as assistant missionary, has left Sydney for Shark's Bay, Western Australia, their object being the establishment of a mission settlement amongst the aborigines of that district. It is Mr. Gribble's intention to devote about six months to become acquainted with the language, manners, customs, superstitions, &c., of the native tribes before settling down to the work of organisation. It is contemplated to make the Kennedy Range or the Gascoyne River the first centre of operations.

Protestantism is surely making its way in the most bigoted of Roman Catholic countries in Europe. Both France and Italy have the most thriving Protestant Missions, working along with the great Bible Society. We have seen thousands turn out to hear the Gospel from a Protestant preacher who never think of hearing Mass.



# →NOTES ON PASSING EVENTS←

MR. G. A. SALA on Swearing—well rascaldom may rejoice and larrikinism howl with asinine laughter when one of the most offensive peculiarities of the wretched fraternity finds a defender in Mr. Sala. Truly it is painful to every right-thinking person to see a writer of such note—a very prince of journalists—using his facile pen in extenuation of such a vice as profane speaking. The practice of it is a thing of which a gentleman should be ashamed, and it is degrading the noble profession of a writer for the public press to say one word in its behalf. Our readers will rather listen to the teaching of the gentle bard of Olney—

"It chills my heart to hear the Blest Supreme  
Lightly appealed to on each trifling theme.  
Maintain your rank; vulgarity despise;  
To swear is neither brave, polite, nor wise."

The secular press of our city was unanimous in condemning this apology for blasphemy. No wonder. This God-defying filthiness of speech is one of the curses of the land. We would be wanting in fidelity to our Divine Master, whose command is, "Swear not at all," if we refrained from branding the sin as it deserves, and rebuking its defender. We can hardly walk our streets without having our ears stung with coarse profanities. Whatever poor excuse may be urged for the careless and unthinking crowd, there can be none for the writer who deliberately attempts to palliate the guilt, or in jest or earnest makes light of so grievous a sin as profane speaking. He thereby lowers the moral sense of the community, and thus degrades the high mission of the journalist to a most ignoble office. Heavier guilt lies at his door than can be attached to the vulgar fools for whom he becomes advocate. Of the sinfulness of this coarse profanity no Christian man can doubt, and the foolishness of it equals its guilt; for as some old writer—we quote from memory—says: "Covetousness pleads a gain, lying a covert or an advantage, lust a present gratification of appetite, but the cheap swearer has no plea at all, but for nothing, absolutely for nothing, lets his soul run out as through an open sluice into eternal ruin."

THE inmates of Liverpool Asylum had a good time when enjoying Mr. Quong Tart's hospitality. Amongst the principal contributors to the feast were the great brewing firms of the city. This was singularly appropriate. At one time we had a great deal to do with the old wrecks of humanity in the Asylum, and found that about ninety-five per cent. of them owed their pauperism to indulgence in the products of the vat and the still. The owners of the fortunes made by their ruin might well spare them a meal.

JINGELIE has become famous, and many like ourselves applied to Moore's Almanac or some other useful manual of information, and learned for the first time in our lives something about the place. But wherever the suggestion of rewarding Sir H. Parkes and Sir J. Robertson from the public Treasury comes from, there is something in it. The country ought not to leave these veteran knights to fight with poverty in their old age. That they are not enriched after the splendid opportunities they have had speaks volumes in their favor. To many, public life suggests the thought attributed to Blucher when passing through London and gazing on the signs of its enormous wealth:—"It would be a grand city to sack." Our old knights passed by where many pillage, but took nothing of the spoil. The country ought not to see them want.

A CORRESPONDENT in the *Herald* recommends Miss Whately's book on the "Story of an English Sister of Mercy." In view of the recent discussion on Sisterhoods, we feel sure the book will prove very useful. It shows in a clear light the many dangers which surround the system.

THE Mahdi, too, is dead, but, as may have been expected, there is another to step into his shoes. A Lieutenant of his named Abdoola has been proclaimed Commander of the rebel forces in the Soudan. In India, also, a "false prophet" has lately been showing unmistakable signs of doing something on his own account.

AND so we are to have a Cardinal's hat in Sydney. Well, the full robed cardinal is a sight worth seeing, and but for certain memories connected with cardinals in English history, we would like to look at the gorgeous representative of the Scarlet Lady. We wonder if Bishop Moran will change his ways with his headgear, and teach his people by example and wise admonitions to be loyal to Australia. We shall not grumble about the hat if there be found under it patriotism, charity, and common sense.

INSTEAD of England succumbing to all the profanities of a Continental Sunday, it seems extremely likely that a due observance of the Lord's Day will be the law on the Continent. A new Sunday Law came into operation on June 14, in Austria, by which all the editorial offices and telegraphic news agencies were closed, and no house-building or factory work went on. For the first time, it is said, the workmen enjoyed the full Sunday's (bodily) rest; and that in Vienna alone about 50,000 people were freed from Sunday work. In our last issue, it will be remembered we noticed the public and pronounced testimony furnished by Prince Bismarck to the English Sunday.

THE benevolent Sir Moses Montefiore is dead in his 101st year. He won alike the regards of such diversely constituted potentates as the Czar of Russia, the Emperor of Morocco, the Sultan of Turkey, and the Queen of England. His life spans an entire century; and a great deal of the amelioration in the condition of the Jews at the present day in many countries is due directly to his life, example, and efforts.

"TWENTY-TWO THOUSAND cesspits in the suburbs"; "616,000 cubic feet of faecal matter distributed among 33,600 houses"; "death-rate in the suburbs greater than of London and 27 of the great towns of England"; "stored up filth, enough to cover 7,300,000 square feet of land";—such are some of the startling revelations made at the great Sanitary Conference called together by the Institute of Architects. Is it any wonder, then, that the suburbs are more unhealthy than Sydney? It is, however, a wonder that while Ashfield and Summerhill—the last only some 5 years old—have both adopted the pan system, Petersham, which boasts its pre-eminence among suburbs, still retains the old cesspits—some thousands of them. Petersham also took care to send in neither representatives nor returns to the Conference. Who can be its Mayor and aldermen?

STILL more shortcomings of the suburbs! Not only does health fare worse in them, but life and property are also more insecure. Our Bishop himself has not disdained to draw attention to this bad feature of our much-vaunted suburbs. In a recent lecture, his lordship stated that the police were so undermanned that at Randwick there were "only three policemen to take care of them all." What would his lordship say to there being only two for north and south Ashfield, extending over several miles and with more than 50 miles of public roads; or only even one for other places, each of them requiring at least four or five? As a fact, the one or two attached to most of the suburbs cannot keep pace with their calls, much less efficiently patrol their beats. On many occasions the suburbs are left without a single policeman! Is it a wonder our Quarter Sessions Lists are so heavy?

GENERAL SCRATCHLEY, Her Majesty's special commissioner for New Guinea, notifies that Messrs. Gibbs, Bright, and Co. have been appointed agents for the British territory in New Guinea. The Australian Executors and Trustees' Association, Limited (J. Chatfield Tyler, manager), 55 Queen-street, Melbourne, and Messrs Gibbs, Bright, and Co., Brisbane, will act similarly at Melbourne and Brisbane. These are the only agencies from which authoritative information relating to New Guinea can be obtained. Is that all?

THE Lord Bishop of Sydney has been nominated by Mr. Christopher Rolleston for the vacant seat in the senate of the Sydney University. We notice also that the Hon. Mr. Dalley had been nominated for the same vacancy by another proposer. Mr. Dalley most gracefully retired.

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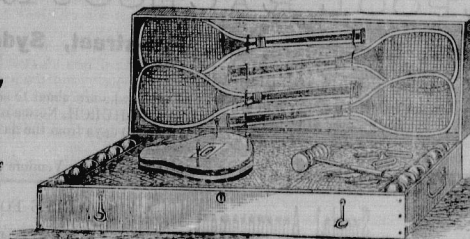
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THE REV. C. WATERS having applied on behalf of a large number of purchasers who are about to settle on this property for dedication of the "Church Reserve" for the purpose of erecting a WESLEYAN CHURCH, Notice is hereby given that unless a majority of purchasers of other denominations apply for a similar permission within 10 days from the date hereof, the present applicants will receive the grant applied for.

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## THE SYNOD OF THE DIOCESE OF SYDNEY.

The Third Session of the Sixth Synod of the Diocese of Sydney has been held since our last issue.

The Synod sat altogether 8 days.

The President's opening address is of such value that we make additional room to give it entire and as free from errors as possible.

## THE PRESIDENT'S ADDRESS.

MY REVEREND BRETHREN AND MY BRETHREN OF THE LAITY.—Since I last addressed you in this place I have endeavoured to gain something of the practical knowledge and experience, in which I then felt myself deficient. I have been able to visit almost every parish in the diocese, to make myself acquainted with the working of our various religious organisations, and so to form some idea of the actual resources and needs of our Church at the present time. Last year it seemed to be my duty, on first entering upon my episcopal charge, to suggest to your thoughts some leading principle of Church faith and life. On this occasion I have a more directly practical object. I desire to lay before you as comprehensive a survey as my time and knowledge permit of our actual position—what has been done, what is now doing, what still remains to do,—in carrying out the great duty which our Master has entrusted to us. This line of address seems to be dictated to me almost by the necessity of the case; for a glance at the papers already submitted to you will show you that we have a large, perhaps an unusual, amount of work to be done in this session of Synod, and that we shall hardly do it without a wise economy of time, and a certain practical direction of thought and speech. It is perhaps well that we are thus by necessity forced to view our principles in the light of practice. If we are wise, we shall value our synods as true ecclesiastical parliaments, as assemblies (that is) of full and free speech; and yet never forget that they are also assemblies of definite legislation, and, in many points, of actual government. All that is necessary is to beware of the inherent vices of what calls itself the spirit of practical thought and common sense—the tendency to rely too much on machinery and too little on the moving spirit—the disregard of those realities, which are too deep and too spiritual to be manifested in visible form and fruit—the haphazard and piecemeal legislation, aiming only at narrow and immediate results, unguided by large and thoughtful views of principle. It is well to take heed to our steps; but it is also well to have our eyes fixed on the true goal, though it may be high above us and far away.

## I.—SURVEY OF THE PAST YEAR—ITS LOSSES.

Of these higher realities we are always reminded, even by this—that at each gathering of Synod we miss certain familiar faces of those who have passed from among us—from the work of earth (as we trust) to the rest of heaven. Three of our clergy are gone, the Rev. Canon Stephen, the Rev. Thomas Wilson, the Rev. W. F. B. Uzzell—all, as far as personal intercourse goes, almost strangers to me, though all, I doubt not, familiarly known, esteemed, loved, by many of those whom I now address. It would be hard for me to speak of them with more second-hand knowledge to you who have known personally their character and their work. I am content to say, "they rest in the Lord, and their works do follow them." One of our lay representatives, Mr. T. K. Abbott, who had resigned his seat before proceeding to England, there very suddenly passed away. You may remember last year his anxiety for the establishment of the parish of Wallerawang round the beautiful church built by Mrs. Abbott—an establishment made possible only by their liberal contributions. I have to announce that in his will he has left the sum of £2000 for the establishment of two memorial scholarships for students preparing for Holy Orders at St. Paul's and Moore Colleges. He again must have been far better known to many here than to myself; but even my intercourse was enough to show me how much his heart was set on the progress of God's truth and grace among us—on that which, after all, will seem to us the only thing worth caring for, when we come to die. Other names have been removed from our roll by resignation, among which I would first mention regretfully the revered name of Canon Allwood, whose increasing infirmities induced him to resign the charge of St. James' parish after the faithful and invaluable service of some 40 years—to resign it, I am glad to know, into younger, and not less able and earnest hands; and next, with even deeper regret, the name of the Rev. A. L. Williams, whom ill-health has driven from the principalship of Moore College, in which, as many here will know far better than I, he has rendered to the Church singularly able and devoted service. I trust that comparative rest in England may enable him still to continue in a different sphere some labour in the work of the Master.

As I have said, these inevitable separations year after year bring with them the sense alike of the change and the changeless. The "memento mori" is also the "memento vivere"—the warning not merely of the power of death, but of the greater power of the life, which is to endure in itself and its results, when death itself is trampled under the feet of our ascended Lord. Under the seriousness of thoughts like these, we enter on our

consultations. May God bless them, according to the solemn prayer which we have uttered, by the gift of the Spirit, who is at once the Spirit of Truth and of Love,—who gives the deep knowledge of the Truth of God, who teaches the loving self-sacrifice which is the true spring of Christian action.

## THE CONSTITUTION OF THE PROVINCIAL SYNOD.

Before I enter upon matters specially concerning the diocese as such, I wish briefly to allude to the Ordinance, which will be laid before you for the acceptance of the Constitution, drawn up under the order of the General Synod, for the Synod of the Province of New South Wales. I do not now attempt any consideration of the details of this constitution, of the relation in which the Synod regulated by it will stand to the Provincial Synod as recognised in our Constitutions, or of the means which it may be advisable to take for amalgamating the two. Into these I entered at some length in my address to the Provincial Synod; and they will, no doubt, come before you when the Ordinance is proposed. I need only say that the Constitution was drawn up after very careful discussion, and modified in some important points, in deference largely to the ideas of your own representatives in the Provincial Synod. I trust that it will commend itself to your acceptance, and that in this way a step of no inconsiderable importance will be taken towards the great ecclesiastical unity of the province of New South Wales.

## ORDINARY EXPANSION OF THE PAST YEAR.

I pass now to speak of the Church in this diocese itself; and I am glad to tell you that the survey of the past year is full of distinct signs of Church progress—in the sight of which we may well thank God and take courage. There has been the regular unceasing progress of Church expansion, which has to be recorded here year after year. Four new parishes, formed at the last session of Synod, are now in independent work; four more formations of new parishes—at Redmyre, Five Dock, Granville, Rookwood—are ready to be submitted to you this year; and one or two others are not far from readiness. It has been my privilege to license ten new churches or mission churches for Divine worship, at Guildford, Clifton, Narrellan, Riverstone, Macdonaldtown, Harris Park, St. Luke's, Parramatta, Broughton Creek, Five Dock, and Redmyre; to consecrate six churches, old and new or enlarged, at Dural, Janaberoo, Bulli, Dapto, Blackheath, and Pictou; and three burial grounds at Dural, Lithgow, and Bulli; to lay the foundation stones of new or enlarged churches at Gladesville and Hunter's Hill, and of a church for the Chinese—the first, I believe, in the colony—at Botany; and to open the completed nave of a church—St. Thomas's Church, on the North Shore—which marks very nobly the realisation of a higher standard of church building, in the offering of our best to the service of God, and the recognition of the value of beauty and dignity in our worship of Him. So the expansion of our Church goes steadily on, striving to keep pace with the increase of our population, and its extension over the great territory which is our possession.

## SPECIAL WORKS OF EXPANSION.

But there are other indications of progress, by which the year just passed leaves a more special mark on our history. When I last addressed you, I felt it my duty to lay stress on certain works, which, as it seemed to me, called upon us with some peculiar urgency. I am able to announce, with deep thankfulness to God and hearty acknowledgment of the willing mind which He has given to His people, that every one of these is now in course of accomplishment. I reminded you of the Chapter House, providing not only a new Synod-hall, but a new home for the Church Society and Registry, which was to be a memorial of respect and esteem for your late Bishop. I am glad to say that fresh exertions have been made to carry it out. The fund has been so far increased, that it is thought safe to have plans drawn out and tenders called for. The first stone will, I hope, ere long be laid, and it will only need one more decisive effort, which I trust will be made during this session of Synod, and the work will be virtually done. The delay of it has, I think, been unfortunate, and not quite becoming; that delay should surely be allowed no longer. I urged the propriety of the extension of St. Paul's College, so that it might keep pace with the growth of the University. I rejoice to know that here, also, the needful funds have been very nearly raised; and this work also will, I trust, be almost at once commenced. I ventured to ask for a large increase of the free fund of our Church Society, on which the possibility of Church expansion and sustentation of our poorer parishes so largely depends. The fund has not been, as I had hoped, doubled; but it has increased from £3,600 to £5,800, and the Society has accordingly been free for extended operation of usefulness. I commended to your support and sympathy the fund devoted to the all-important work of religious education in Public schools. This fund has been more than doubled, and the committee has been able to make most cheering progress in the necessary development of this work. I laid before you some ideas on the right position of our Cathedral as a model of the worship of God in frequency and beauty, and as a centre of diocesan help to all Church work. By the liberality of a few churchmen we have been enabled to organise a regular



choir for regular choral Service, and establish a Cathedral School for our choristers and others. By a grant from the Church Society we have support for two clergy to be attached to the cathedral, who may be at the disposal of the bishop for diocesan work, and may specially help in emergency our overburdened parochial clergy. The ideal is far from being realised, but we have at least made an important step towards it.

#### SIGNS OF SPIRITUAL PROGRESS.

True it is that none of these works is as yet absolutely complete. We shall need in the coming year to continue and increase our exertions for them all. But it is no slight matter that every one of them has been so vigorously taken in hand that their success is, I think, assured. It would be ingratitude to God and man not to acknowledge what has been done with hearty thankfulness. It would argue dulness and despondency not to see in it a proof of Christian earnestness, fraught with even greater hope in the future. True it is, again, that all these are but outward and visible indications of progress. Of the inner progress which alone has any spiritual value—whether in the individual soul, or in the Church of Christ, or in the community, which it can leave for good—God, and only God, can absolutely judge. But these outward tokens are, I believe, signs—imperfect, indeed, but unmistakable signs—of the inner reality which we cannot see. For wherever I have gone through the diocese, on Confirmation tours or otherwise, I have, with but few exceptions, seen on all sides evidence of earnest spiritual work done, not through the clergy only, but through faithful lay ministers of Christ—tokens, moreover, of a gladness, even an anxiety, to receive truth, if it be solidly, thoughtfully, earnestly set forth—tokens among those who believe of a desire for a higher standard of life, a fuller unity, a deeper and larger faith,—tokens, if I mistake not, even among those who have not yet taken any religious profession, of the sense of a need of God, a desire to search after His truth, a readiness, at least, to examine and to try the revelation of Him through our Lord Jesus Christ. In the Mission just concluded in so many churches in Sydney, all these tokens seemed to me to be brought out with an especial clearness. In face of perhaps increasing difficulty and antagonism from without—in spite of very many shortcomings, much of pettiness and unreality among ourselves—still I trust and believe that we are going forward in the way of God.

#### II.—SPECIAL NEEDS OF THE CHURCH.

It is for that very reason that I ask your earnest attention to what seem the great needs of our Church, as always, so especially, at this present time. I am inclined to sum them up under three heads: Fuller and truer education; larger development of working power; higher, broader, and deeper conception of work and life. Each of these needs I now proceed very plainly and directly to set before you. You will not, I trust, think that my words are the words either of exaggerated urgency or exaggerated authority. But what can be the use of a Bishop's address to the Assembly which is the representation of the working thought and power of our Church, if he does not endeavour to submit to the minds and hearts and consciences of his hearers what are borne in upon his own soul as the leadings and calls of God's providence, addressed not to a few, but to all—not to those called in different degrees to the heavy responsibilities of leadership, but all ranks and orders in the great army of God?

#### EDUCATIONAL ADVANCE.

I would speak first of educational advance; for I hold, more firmly, if possible, than I held last year, that in the growth of true education—the education of the whole man, in body, mind, heart, and spirit—the education by contact with Nature, Humanity, God—lies the master-key of the future, both for our own Church and for the whole community. In every sphere of education we should strive and pray for this advance.

#### THE UNIVERSITY AND ST. PAUL'S COLLEGE.

In what is called the higher education through University and College life of those who should be the leaders of the future, I earnestly hope that our Church will be true to its old traditions of welcoming and fostering all progress of knowledge, all advance in culture, all stimulation of intellectual and æsthetic activity—as an obedience to the Divine law of education, and as destined to subserve the higher spiritual progress of the soul and the world. I trust to see each year the influence of our University extend more widely, not only over the few who embrace what are called the learned professions, but over all who have leisure and opportunity for advanced study—all who in any way will occupy leading places of influence here. We, who cannot but feel painfully the defect in its system in the exclusion from its curriculum of the Queen of Sciences, the one great moral teaching which moves the world, yet (I think) should hold it a sin to surrender it to the domain of Secularism, to look coldly or jealously on the great work which it can still do, to fail to leave it indirectly, through Christian teachers and Christian students, with that high spiritual influence which directly it cannot recognise. But over and above this, I trust that we shall endeavour to do more than has yet been done, to advance in that element of common Collegiate life, which, as yet, is comparatively insignificant, and yet in which as all members of the old Uni-

versities know, are bound up some of the highest educational influences of a University career. Were our Colleges mere secular institutions, I should plead for them as of priceless value to the whole community. But it is remarkable that, so far as I know, here and elsewhere, this collegiate life has never risen and flourished, except under the inspiration of religious faith, and the unifying force of common Christian worship. In our own St. Paul's College we can supply that close corporate unity which a University of non-resident students so greatly lacks, and that supreme religious training which has been ignored in our university system. As I have already informed you, it will be, before we meet again, almost doubled in its accommodation for students. Let me earnestly commend it to your sympathy and your support, that it may enter on a career of wider and deeper usefulness.

#### MOORE COLLEGE. TRANSFERENCE TO SYDNEY.

But in respect of this higher education one special object of desire is its influence on the training of our future clergy. For although we may draw, as we have drawn, valuable aid from home, yet we must ultimately rely, in this as in other things, upon our own resources. That training ought again, in accordance with our old traditions, to have both the basis of a broad liberal education, received by our clergy side by side with the lay members of our community, and the special study and preparation which belong to the sacred vocation of the ministry. For both we have a provision, which I am anxious to see increased in efficiency year by year, in our two colleges—St. Paul's and Moore Colleges—which should, I think, be brought as closely as possible within the range of mutual fellowship and mutual influence. Each can supply what necessarily the other lacks. United or amalgamated I see clearly that they cannot be. The differences of the constitutions under which they are governed, and the tenure by which they are held, forbid it. Even were this otherwise, a far-sighted policy would hesitate to attempt what might injure the work of both. But that they might greatly help each other is not my own opinion only, but the judgment of many leading churchmen with whom I have had free conference on this subject during the past year. With a view to this interchange of support, and for the benefit especially of Moore College, I am most anxious to obtain the requisite power for moving it into Sydney, and placing it in close proximity to the University and St. Paul's College. By such change, I believe—with the late respected principal of Moore College—that it would enter on a far larger and freer career of usefulness than it has ever yet attained. The position at Liverpool has, so far as I can see, the advantage neither for a theological college, had it not chanced that Mr. Moore's own house and land were situated there. Even under the singularly able and earnest direction of the late principal, the College has not advanced in numbers or in popularity to anything like what was naturally hoped for it. Let it be moved into Sydney, and it will be invigorated by the enlarging and liberalising influences of the civil and religious life of a great city. Its students can have the advantages of the teaching of the University and the St. Paul's College lectures, whether they matriculate or not—of the Cathedral services and sermons, and the lectures which I hope soon to establish there—of all such religious gatherings as may bear usefully on their future life—of a range of parochial experience and spiritual influences, infinitely larger and better than can be supplied at Holworthy. Their whole education will be freer and more varied, open to larger and deeper forces of teaching and influence, more likely to train them to sympathy with and understanding of men. For myself, it would be a great happiness, that I might personally have far to take part in its teaching. But it would give as well as receive. It would be able to supply to students of St. Paul's College, who desired it, more systematic theological teaching than is now provided for them; it would form a nucleus for similar teaching of lay members of our Church, especially those engaged in lay ministrations; it might, like my own College in London, organise a system of Evening Classes, which might begin the training for the ministry of those not able to give up their professional earnings for the whole period of the college course. Almost every way I believe that the transference would give it new life. Whatever drawbacks there might be—as, of course, there are sure to be—would be infinitely outweighed. These views I have ventured to submit to my co-trustees, the Dean and Sir A. Stuart; they are of opinion that the scheme should be submitted to the Synod. It will be brought before you in due course, and I venture to ask for your thoughtful and earnest consideration.

#### EXHIBITIONS FOR EDUCATION OF CLERGY.

I venture to say in passing, that for the purpose of this education of the clergy we need here—what has, I believe, been more freely given at Melbourne—greater provision of endowed scholarships for the help of those who need it. At St. Paul's College we have already three such scholarships, two given by the lay fellows of £25 a year, one recently founded by Mr. Priddle, of about £40; and we shall soon have one of the Abbott scholarships of which I have already spoken. At Moore College, to a scholarship of £90

from the venerable Society for the Promotion of Christian Knowledge in England, and the Ex-students' bursary of £25, will speedily be added the other Abbott Scholarship of £50, and a Barker Scholarship of similar value founded by the liberality of Mrs. Barker. But I feel that we should have more than these, and I feel this so strongly that during my tenure of office here I am ready to give a scholarship of £50 a year, if not less than six others will be ready to guarantee a like scholarship permanently, or for a term of years.

#### KING'S SCHOOL, PARRAMATTA.

But I would not confine our thoughts to this highest sphere of education. We want schools of the type of our English Public Schools, to train our boys of the upper and middle classes and to be feeders for the more advanced education of the colleges. We have a school designed on this type in the old King's School at Parramatta. It has done excellent service; but, like all other educational institutions, it may need new developments to meet the growing requirements of our times. I have the great satisfaction of informing you that all difficulties are now removed as to carrying out a scheme of my predecessor for the creation of a governing body appointed by the Synod, and the placing the school on a recognised public basis. I have no doubt that this will help the school to attain an even higher standard of excellence and usefulness than that which it has already attained. I trust that this synod at its present session will signify its approval of this change, and proceed to elect the first governing body.

#### NEW SCHOOL IN SYDNEY.

But in the original scheme of education sketched out by Bishop Broughton there was not only a King's School at Parramatta, as a great boarding-school, but a King's School in Sydney, to be a still larger day school. The time and opportunity are now come for the realisation of this latter part of the original plan. The body of Corporate Trustees have received from the Government the sum of £38,000 for the buildings known as the St. James' Schools, although not, I believe, either in their foundation or their working, restricted to St. James' parish. It is proposed out of this to devote a considerable sum to the purchase of the Church Society's House and Diocesan Registry for the use of the parish; with the rest (about £30,000) to found a great school of the highest character, having various departments for the needs of the various classes of the community—open, of course, to all, but under full religious teaching on the principles of the Church of England. For such a school there is, we believe, ample room in Sydney without anything beyond honourable rivalry with existing schools; and I am confident that it will command—perhaps even beyond the limits of our own Communion—the confidence of those who value systematic religious teaching and devotion, as an integral part of the education of school, as well as the education of the home and the Church. For this scheme the general approval of the Synod will be at once asked, with the proposal to leave the carrying out of details to the Trustees, with the assistance of some gentlemen to be appointed by the Synod at this session. Should that approval, as I trust, be given, we hope next year to have the school ready for opening, and to ask the Synod to elect (as at the King's School) its governing body.

#### CATHEDRAL SCHOOL.

A smaller scheme, yet one tending in the same direction—and one, moreover, which, I trust, will be of solid practical value—is the establishment of our Cathedral School—an institution which, and, I need hardly tell you, has always formed from old times part of a right Cathedral system. It has, moreover, two special characteristics of its own—first, the acknowledgment of the need of careful moral and religious training for the lads, who are set apart for the trying and responsible work of a choir of Daily Service; next, that recognition of the study of music, as not merely a technical training, but an educational influence, which is daily gaining ground in all thoughtful minds. It is yet in its humble infancy. I trust that it may grow, perhaps to a school of residence, in due time; meanwhile I am sure that, under our devoted Precentor, it will do much immediate good.

#### EDUCATION OF GIRLS.

But while we hope there are various ways to advance the right education of our boys, let me remind you that this is but half of our duty. No educational advance in England is more remarkable than that which has taken place of late for the sound and thorough education of girls, mainly through the action of the "Girls' High School Company." I hope ere long to see some corresponding movement here. That it is needed, I cannot doubt; that it would be easily self-supporting, I have full confidence; that it is a proper complement to all that is proper to do for the high religious education of our boys is obvious. Till recently the duty had been comparatively neglected in England. The success which has attended the attempt to repair that neglect may well encourage us here. By next year I trust I may be able to submit to you the announcement of the initiation of some definite scheme.

#### RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

But, over and above these phases of educational need there remains the question of popular religious education, on which I

dwelt in full in the last Synod. Here the position remains unchanged, except that the ventilation of the whole subject has drawn attention and interest to the true character of our Public School law; which has also, I observe, been dwelt upon with praise again and again in the evidence before the Royal Commission in the neighbouring colony of Victoria. For myself, I need only say that the convictions which I ventured to express to you last year have only been strengthened by experience. I am still most firmly of the opinion, in which I have never varied, that the old dual system, reformed where necessary, is the best in the abstract for education itself, best for needful economy, best in consideration for religious liberty. In the thinly populated country districts, indeed, I doubt whether it could ever work satisfactorily; in the towns I am convinced that it could work, and work for good. The Roman Catholic Communion, with singular resolution and self-sacrifice, has maintained it against all difficulty and grievance; in time, I can hardly doubt that its demands must meet with some measure of success. The majority of the laity of the Church of England—not (I think) its clergy—decided against a like effort, and acquiesced in great degree in the Public school system. While I honour and thank the minority who have struggled to keep up their schools, and will help them to the utmost of my power—while in view of present needs and future possibilities I value these schools most highly as undisputed strongholds of religious education—yet I have to recognise and to accept the position; and accordingly I have, as you know, devoted myself, as far as possible, to the maintenance and advance of religious instruction under the "Public School system. Nay, so convinced am I that it must always take the chief place in educational work, that I would never purchase the revival of the dual system at the price of a thorough secularisation of the Public Schools. I would still urge upon the public mind and conscience the paramount importance of not allowing the remarkable enactments of the law as to general religious instruction through the teachers to become a dead letter. I rejoice to know that our own free religious teaching under the seventeenth clause has wonderfully advanced—has more than doubled its resources and its work; and with some slight further increase of support will fairly cover all the schools in this diocese, except some of the smaller country schools. I am happy also to tell you that, as I find from the joint Board of Religious Instruction, other Christian bodies have been stirred to increased activity, and that the Board, which has hitherto waited (according to its original idea) to ascertain what work is thus being done, will now, as soon as it can get full returns, endeavour to supplement it on a general religious basis. Every way this needful work advances under many difficulties. It is impossible to exaggerate its importance to the religious future of our community. Pardon me, if under a deep sense of its urgent importance, I have dwelt at large on this progress of education, as perhaps the most important element of Church progress.

#### III.—DEVELOPMENT OF WORKING POWER—INCREASE OF CLERGY.

I proceed more briefly, but not less earnestly, to speak of the other heads. I have said that we need a larger development of working power in the ministry of the Church. Who can doubt this, when he looks around him to see what is being done, and what still remains perforce undone? As to the clergy, I must repeat here what I said in another place not long ago, that your clergy are overworked, and your parishes are underworked—in the country from excess of size, in the city from excess of population. There are few parishes in the diocese—hardly one in the city and suburbs—which would not in England have at least one curate. How can the right standard, even of the regular pastoral work be kept up? And yet beyond this regular ministrations there is distinct mission work to be done, chiefly in the densely populated parts of our city—such as we are already attempting in some quarters—work not unlike that of the Salvation Army, on a sounder basis, in a graver and more reverent spirit, and as an avowed preparation for pastoral work of edification. As a matter of fact, the clergy, chiefly for want of power of occasional rest, break down again and again. Parishes at this moment are without their regular pastors, simply because, from excessive and too incessant work, they are laid aside. And yet, even so, the clergy feel—I am sure I rightly express their feelings—that they cannot overtake the work which they know should be done. If the full duty of the Church—not to her own professed children only, but to those who are as sheep having no shepherd—is to be discharged—the numbers in the ministry must be increased, and that forthwith.

#### RETIREMENT OF CLERGY INCAPACITATED.

And here I must touch on another subject, which will, as I hope, be brought formally before the Synod. I mean the pressing need of some provision to meet cases of incapacity in the discharge of ministerial duty. There is an incapacity of neglect and inefficiency, which is at least as dangerous to the spiritual interests of a parish as doctrinal unsoundness—almost as dangerous as moral offence and scandal. There is an incapacity of age and infirmity, through which, though of course not so dangerous in its effect, the whole spiritual life of a parish equally languishes, and its people are drawn away. At this moment the bishop can



August 7, 1885.

deal with neither. He cannot enforce retirement; he cannot facilitate willing retirement by provision of a suitable allowance, on which to live, however simply. The parish is helpless, except by the rough and oppressive method of refusal of contribution, to which no one would desire to have recourse, who values the right independence and dignity, essential to the true spiritual efficiency of the clergy. Even my short experience tells me of parishes in this diocese where the want of some such provision is at this moment most sorely felt. The hands of the Bishop must be strengthened—with whatever safeguards you will against his hasty or arbitrary action. It will be for the wisdom of the synod to consider how this shall be done—how by extension of a superannuation scheme, with provision for infirmity as well as old age, some maintenance for retiring clergy can be secured. But, believe me, the need is really as great; it must not be set aside by exaggerated tenderness for personal feeling and individual independence; it must not be put off by fear of an expenditure, which need not be very large, and which would indeed be well bestowed.

## DEACONESSES AND SISTERHOODS.

But let there be any possible increase in the number of the clergy, the work of the Church cannot be done, ought not to be done, through their hands alone. The times call loudly not only for help, but for organised help, from the ministry and all members of the Church. In connection with this need, let me glance here by anticipation on the report of the committee on Deaconesses and Sisterhoods—as means of organizing the work of women in the Church—which will be laid before you. They are means of wholly distinct character, though of cognate action. My own conviction is that there is room for both, without for a moment superseding the less organised but most valuable work, which is going on in our parishes already day by day. I am aware that, like all other human things, they have their drawbacks. I am aware especially that some form of Sisterhoods have taken developments, unsound in doctrinal basis, irregular and insubordinate in actual working. But in my judgment experience has shown that the advantages infinitely outweigh the drawbacks, and that there is no reason why these perverted developments should not be guarded against, by such wise and simple provisions as our committee have laid down. Let me also add my reluctant and unhesitating conviction, that with our present machinery we are very far from grappling adequately with the evils and the difficulties which beset the work of God from the misery and ignorance, the sin and unbelief, of this great city. What Deaconesses and Sisterhoods can do within the lines of the Church of England we have seen at home. Why should we leave here to the Roman Catholic body the monopoly of this great evangelistic and beneficent instrument of the service of God?

## ORGANISATION OF LAY HELPERS.

But, even outside their closer organisations, we are obviously called to strain every nerve for the increase of the effective power of lay help in the Church. I hope during the present year to unite in one great association all the lay helpers in our various parishes, who are in any way at work—giving them thereby the service of mission by the Bishop's own authority—giving them in occasional services and devotional or collective meetings the support of religious fellowship—giving them a higher consciousness of the reality of the service to the Church of Christ at large, which is rendered by even the humblest parochial agencies. The value of such an institution I have seen in the great diocese of London. I have little doubt that it will give increased vitality and unity to our lay ministry here.

Let me say that in enlisting co-operation, I would find room for earnest men in all classes, in all degrees of education and refinement. I am ready to concede all freedom and variety of action; I am not afraid of some irregularities and crudities, some inevitable mistakes and even offences in the work. These are, in this imperfect world, the penalty of free vitality; they are as nothing in comparison with the heavy weight of apathy and dulness. There is, in evangelistic agency especially, work for all. It is certain, as I have said, that in Sydney we need outdoor work—such as a Church army may well take up, in the streets and in the Domain, in the house and in the mission-room—rough and homely work which needs, of course, wise and thoughtful direction, but which can be done—perhaps best done—by rough and homely hands. It is certain, also, that we need higher and more intellectual work, especially among the thinking men of our wage-earning classes, which will tax and reward the service for God of the fullest learning and culture. Both needs we have; both we have resources to supply. The one question is Shall there be among our lay members the spirit of self-sacrifice and faith, which will lay the full wealth of these resources at the feet of the Lord Jesus Christ.

## INCREASE OF LAY READERS.

But, again, within the larger and looser organisation, I trust to see a considerable development of that more definite ministerial work, which our Lay-readers, few but earnest, have so long done. I am calling, especially in the larger country parishes, for local Lay readers, who will render service in their own parishes only. I am calling also for an increase in the number of those Lay

readers or Lay-missioners—for whose labours I cannot sufficiently express my admiration and gratitude—who are ready to do work wherever they are sent in the diocese. For this office it is clear that we must have a reasonable test standard of knowledge and education; for who shall teach unless he has himself been taught? For those who undertake this office I should like to provide in Sydney some centre or centres of teaching, which might help to guide and equip them for the work. It is a work which comes nearest to the duty of the ordained minister of God. In a measure it needs preparation and qualification not wholly unlike his.

## CONTRIBUTION FOR CHURCH WORK.

Thus in many ways I desire to take this opportunity of calling in the name of the Master for the lay help of work. When it can be given, I value it infinitely beyond all other. For the Lord seeks not yours, but you. When it cannot be given, there is still other opportunity of service open. I am almost ashamed to be always crying out for increase of contribution of money—increased in the area and in the standard of that contribution. But money, as we know, is dormant power, which may give scope for energy of work; and it is true that on every side we are straitened for need of it. The increase, to take a test example, in the free fund of our Church Society gives us no superabundance; it simply enables us, still inadequately, to attempt more work. There is a proposal before the Committee from myself to enlarge the scope of the Society's work, so that it may really deserve its name, by covering the whole area of our Church activity. Those who are experienced hesitate to adopt it, because they fear inadequacy of support, and distrust the sense of obligation to the work of the Church as a whole. I think they are wrong. I believe that to attempt great things is the only way to achieve large results. But I acknowledge, however reluctantly, that they have much ground for their anxiety. Will the laity of the Church relieve that anxiety, and rise to a larger measure and a higher conception of the duty of contribution?

## SYMPATHY AND PRAYER.

Nor think it a mere conventionality if I add that, even beyond the support of work and money, there is an infinite help in the wider diffusion of the sympathy with the work of the Church, which expresses itself especially in prayer. The atmosphere of a sympathising public opinion is acknowledged in all departments of human labour as a necessary condition for vigorous and effective action—a condition, I may add, more and more necessary as freedom and education advance. Most of all, I think, is this true in the sphere which is most spiritual, and therefore fullest of freedom—the sphere of the kingdom of God. Beyond all else we need to get rid of a certain spiritual selfishness and narrowness in religious life—to realise in act what we profess as to “the vocation and ministry” of every member of the Church of Christ. If we could only make the idlers, and not the workers, the exception,—if we could only put down that prevalence among ourselves in milder form of the conception taken for granted in France, that vitality of Christian faith and energy is Clericalism;—if in every phase of thought and work, whether what men call ecclesiastical work or other, we could guide life as a matter of course by the law of Christ, which is the law of self-sacrifice for God and man,—then there is literally nothing which we could not do in a universal fellow-working with Christ.

## TRUER IDEAL OF CHRISTIAN LIFE.

Let us have this fuller education, this increase of our working power, then we shall go on, I trust, to what I last design to speak of,—a nobler and truer ideal of Christian life in the soul and the Church. I often think in relation to this of what St. Paul says as to the mystery which underlies it—that we should pray to know first “its length and breadth;” then, “its depth and height.”

## GROWTH IN LENGTH AND BREADTH.

Its length and breadth—the wide area of its power, as literally co-extensive with human life. In this century, by God's grace, two great revivals have passed over the Church of England—the great Evangelical revival, which was the re-assertion of the supernatural life of the in-dwelling of Christ in the individual soul; the great High Church revival, which equally re-asserted the supernatural life of the in-dwelling of Christ in the whole body of the Church. Both have pervaded—thank God!—in various degrees the whole fabric of our Christian life. I trust that in ever-increasing degree we are learning to see that they do not hinder, but help, each other. Now, perhaps, the most pressing duty which lies before us is the re-assertion of the harmony of the Supernatural with the Natural—the supreme truth of Christ with all lower truths—of the supreme grace of Christ with the other powers—of the religious life “hid with Him in God” with the whole outer life of individual and social activity. The duty lies on the Christian Churches, but for many reasons especially on the Church of England. At home she has some advantages in doing it which we possess not here, in the natural leadership in religious work, as a representative of national Christianity, which arises from what is called Establishment, and which is to my mind of far more value than the richest endowment. But we still, as I have already urged, inherit in great degree her old traditions; and can support them, if we are in

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earnest, by a certain leadership in resource and influence—provided always that we do not affect that which we have not, or seek obsolete privilege instead of present labour and sacrifice. How far are we doing this?

## INFLUENCE OVER COMMON LIFE.

There is an impression in my own mind which I would gladly have corrected, if possible, that, while there is much religious activity in our churches, there is a greater separation than at home between the religious and the (so called) secular life—a less frequent mingling of the clergy with ordinary society, and works of great public interest—an excessive fear on the one hand of what is called denominationalism, which, instead of including all alike, is apt to exclude all who openly profess themselves ministers or members of Christian churches from their right influence over social, academical, political—in one word, public life—perhaps an excessive tendency, on the other, to assume that a definitely religious life must hold itself largely aloof from the interests, the amusements, the society of the world, after the old ascetic manner, instead of claiming them, and purifying them, for God. Such separation is fatal to the Church, still more fatal to the world. We have to strive against it, as in all other ways, so especially by bringing out more fully the universal moral force of true Christianity.

Such work as we are doing—I would that I could say perfectly—in our struggle with gross moral evils—the drunkenness against which our Church of England Temperance Society has long been labouring—the impurity against which we have, in obedience to the resolution of last year's synod, inaugurated the new crusade of the “White Cross Union,”—such work as this, to my mind, a Christian work of infinitely greater importance, than many works of a more professional religious character. To succeed in it is a witness for Christ, which will preach Him to thousands averse to all other preaching; for it is to rescue the humanity He took on Himself, and for which He died, from foul and hideous evil, defacing the image of God in man, laughing to scorn the very conception of progress towards perfection in human society. Yet how many members—how many even of the ministers of our Church—faithful in their direct ecclesiastical and spiritual ministrations—gives to these all-important works but a lukewarm and perfunctory support, as though they were but of secondary importance in the progress of the Kingdom of God.

But I speak not only of this conflict with direct moral evils. I would plead for a truer and more vivid conception of the bearing of Christianity on all forms of human life and progress. Commercial activity in various forms fills a large part of our life here. Should not Christianity teach more efficiently the true character of Commerce as an obedience to the natural laws of God's providence, and a means of binding together the whole race of man, and protest more earnestly against the dishonesty, the ruthless greed of gain, the selfishness of mere money-getting at all hazards, which so often turn it from a blessing to a curse? Political activity—the inevitable advance of democratic principles, the redress of social grievances and inequalities, the improvement of the outward conditions of common life, the future development of this colony in itself in relation to other colonies and to the British Empire—all these occupy a place hardly less extensive, certainly higher and nobler, in men's hearts and minds. Has our Christianity nothing to say on all these things? Without descending into the arena of political or social conflict, can it not preach its gospel of true brotherhood, of care especially for the multitude, of continual progress toward an ordained perfection? Educational, scientific, artistic, literary activity—these things, again, are at least as characteristic of the spirit of the age, and at least as important to true human progress. Is our Christianity to stand apart from these, in the antagonism of fear or the apathy of unconcern? Or is it to bless and guide them as expressions of the Divine impulse, to know and to create, which is—be it said reverently—an imitation of God? Nay, even with regard to the lighter aspects of life in rest, relaxation, amusement, which must again hold their right secondary place as ordinances of God, should not our Christian teaching claim them also boldly for the kingdom of the Master, frankly acknowledge them as necessities and blessings of human life, and by that acknowledgment help to keep them pure and temperate and innocent, and bring them into right harmony of subordination to the supreme call of work? Much popular thought or sentiment accuses our Christianity of neglecting the progress of the world, in its absorption in the hope of another. God forbid that we should ever dethrone from its place of primacy that sure and certain hope without which we could not live! But, “Godliness,” says the Apostle, “has the promise of the life, which now is, as well of that which is to come.” Nay, our higher life here is—mark the phrase well—the “earnest” and pledge of that which shall be in the hereafter.

## GROWTH IN DEPTH AND HEIGHT.

I have dwelt thus fully on the growth of our Christianity in its length and breadth, because it seems to me in some degree a needful lesson of our time. I need but touch with brief emphasis on the growth in depth and height, because it is the lesson of all times, of which no Christian can need to be more than

reminded. Better any amount of narrowness than the superficiality which goes not down to the ultimate basis, or the earthliness which never soars to the heaven of high aspiration.

To go down deeper and deeper to the foundation of our individual life, and the life of the Church, in the Lord Jesus Christ Himself—this is the one secret of the true vitality. It is to this that we are being driven, I trust, more and more, by all the questions and trials of this critical time. It is in this that we find our central unity, deeper than all the divisions which so unhappily rend our Christendom asunder. It is in this that we can find our rest, even though some old developments of theological thought, some old methods of Biblical interpretation, some old forms of rite and ordinance, have found to have had their day, and accordingly are now ceasing to be. It is this which is the true centre of our Church teaching, whether in the more evangelistic work of our Missions, or in the great daily edification of pastoral duty. It is this, personally realised, which is the life of the true individual Christian, so dear to us in its inalienable freedom and responsibility. Only when our whole being, personal and collective, is firmly based here, can it extend, as I have urged, to cover all in height and breadth. An abstract Christianity must eventually fail in elasticity and enlargement. A living Christ alone can be “all and in all.”

Yet, like some stately tree, the Christian life, in proportion as it stretches its roots deeper, must be continually rising higher. It must be so in the individual; for what is his ideal but conformity to the image of Christ?—what his goal but the perfection of bliss and goodness which we call Heaven? Let what we thus acknowledge in personal Christianity be it ours to apply also to the life of the Church itself. When we study the sublime and glowing picture in Holy Scripture of what the Church should be, and turn to what it is—what it is in the world at large—what (for this is our true concern) it is for us here—there can hardly, I think, be much danger of self-complacency. There is rather the risk of a despondency, which is almost as deadly as its blank acquiescence in what is poor, and mean, and unworthy—comforting itself, perhaps, with the glorious prospect of the Church triumphant in heaven, but hopeless of advancing towards any nearer approach to it on earth. Away, I would venture to say—away with this despair, which is treason to the Divine kingdom, or, rather, to the Divine King! We can only live, if we are growing, to a greater height of aspiration—to a higher ideal in the Church, of self-sacrificing work for Christ and for the humanity which is His—a higher ideal of intensity and reverence and solemnity in worship—a higher ideal of the holiness, the true holiness of the mind of Christ Jesus, which is the first attribute of the Church in our Creed, but which we seem hardly even to conceive in practice.

As we meet year by year, may God grant us to see some progress, be it ever so inadequate, towards this growth, in length and breadth of power, in depth and height of inner vitality; and when our short time of thought and service is over, may He, while He gathers us to His perfect rest, give us the sure and certain hope that the generations to come will be better than their fathers, and go on under the banner of the Cross to conquests, which we can as yet only grasp in prayer and hope!

The following is a connected outline of the proceedings day by day:—

After formal business the Synod proceeded to consider an ordinance for accepting and adopting a constitution for the provincial synod of the Province of New South Wales. The motion for the second reading was carried by a large majority. The ordinance was then agreed to in committee. An ordinance to amend and regulate the constitution of the Chapter of St. Andrew's Cathedral was read the second time, passed through committee, and read the third time.

The ordinance for accepting and adopting a constitution for the Provincial Synod of the Province of New South Wales was read the third time, and passed. A motion by Sir Alexander Stuart, for the disposal of the compensation money paid by Government for the St. James' school, was eventually agreed to. Canon Gunther was elected a Synod nominator in the place of Canon Allwood, and the Synod then read for the second time an ordinance for the administration of the See of Sydney during a vacancy thereof, and went into committee to consider the same in detail, after which it passed the third reading. A number of committees were appointed and representatives elected, and several new parishes were formed. At a somewhat late hour in the evening a proposal was brought forward with regard to obtaining power from Parliament to deal with churches which may have fallen into disuse, and, after some debate, the motion was amended and adopted.

The consideration of matters relating to the Bishops' court Estate, with respect to a portion of which it was decided to seek Parliamentary sanction for selling or leasing. The other business was relative to what had been done in regard to aiding religious instruction in public schools.

The Rev. Dr. Corlette brought forward a motion to the effect “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.” The motion was carried by a



very large majority. Dr. Corlette next moved a resolution which involved the question of the establishment of sisterhoods in the diocese.

It was decided to refrain from authorising the establishment of sisterhoods in connection with the Church, and reports upon religious education in Public schools and upon the steps taken to secure sites for churches and mission rooms in the diocese were adopted.

On the last day some further small matters were dealt with.

The PRESIDENT, prior to the members of the synod dispersing, remarked that he could very fairly congratulate them upon the proceedings. They had done a large amount of very useful work for the progress of the Church, and had touched some very interesting and burning questions. They had passed certain ordinances, one accepting the constitution of the Provincial Synod, which he trusted would tend to the greater unity of the Church throughout the diocese. They had also passed others which, he hoped, would equally tend to its good guidance. Also there had been passed resolutions which, to some degree, fixed an epoch in the history of their Church. They had taken three steps in an educational career of great importance. First, they had placed the Old King's School, at Parramatta, on a distinct basis, and had framed a scheme which, he trusted, would be carried out next year, for the erection of some great school (he did not say whether day or boarding school), devoted not only to the pursuit of useful learning, but to the inculcation of the religion which they professed. If he was correctly informed, they had followed the precedent set in the first charter which constituted the Sydney Grammar School, for he found that in connection with that institution it had been founded not only for the promotion of learning but also of piety. He trusted it would launch their theological career on an extended course of usefulness. Holding, as he did, that the progress of education rested with the Church to a great degree, he could not but congratulate the representatives of the Church upon their action with regard to this very important matter. They had also taken another good departure in recommending the formation of an order of deaconesses. It was quite clear—and he hoped it would be proved—that this was a step in advance. It was only the first step in what would be a very important and very difficult duty in the future. It would devolve upon himself to carry it out, and in connection with its details possibly he might have to refer again to the Synod. Another important question was whether the report of the committee on sisterhoods should or should not be adopted by the Synod. He had not disguised his regret that the Synod did not, he thought, use all foresight with regard to a resolution falling in with the spirit of the age, and take from it all that it might have contained of evil, and have left behind what was good. While he had not concealed his regret in connection with that matter, he wished to clearly repeat that upon that point, as upon all other points, he did and would bow willingly to the decision of the Synod, and he would wait if any question of the kind presented itself to him, until some future meeting for its discussion. His desire was to act in anything but an isolated or autocratic manner as Bishop of the diocese. These were the principal, or some of the principal, points which had come before them during the session. He could not but regret the action taken with regard to the proposition relating to social purity. It was a great question how war could be waged against the evils which beset society, and not least against the gigantic evil of social impurity. A large amount of solid, useful work remained to be done, and on it he invoked God's blessing. In conclusion, the Primate called to mind the fact that the resolutions they had passed would be worth only the paper upon which they were written unless carried out loyally and dutifully by the members of the Church. It was vain for them to deliberate and determine unless the members—clergy and laity alike—were resolved to stand together and under the guidance of Synod, and with the blessing of God, to do what they could, not merely for the saving of their own souls, but for the advancement of the Church and the good of humanity in general.

#### ADJOURNMENT.

The "Te Deum" having been recited, Synod was declared by the President adjourned, *sine die*, at exactly 11 p.m. The pronouncing of the benediction closed the proceedings.

## ✻ CORRESPONDENCE ✻

### THE "G.F.S."—WHAT DOES IT MEAN?

To the Editor of the Church of England Record.

SIR,—This question has been asked by many people. Will you kindly allow me to give a short and simple answer. It is this—they are the initial letters of a Society called the Girls' Friendly Society, a Society in which women join to help each other to lead pure and holy lives. This is the object. It has only three central Rules on which its whole working is based:—

1. Associates to be Members of the Church of England, or of any Church in communion with the Church of England, no

restrictions being made as to Members. The organization of the Society is as much as possible that of the Church, being Diocesan, Ruridecanal, and Parochial.

2. Associates and Members to contribute annually to the funds.

3. No Girl who has not borne a virtuous character to be admitted as a Member; such character being lost, the Member to forfeit her card.

The Society belongs to no social grade. The Queen of England is its patron; the Royal Princesses are found among its workers. No woman is too high in rank to belong to it; nor too lowly to join it. Any woman may be proud to belong to it, for its only qualification is "a virtuous life." Every noble man ought to be thankful that those dear to him belong to a Society of pure women, banded together to help each other to lead such lives. I will quote the words of the authorised, and often printed "objects of the Society." "For mutual help, religious and secular; for sympathy and prayer." Its Associates and Members in Great Britain number over one hundred thousand. In this colony it is but in its infancy, being only four years in existence; still its Associates and Members here are over sixteen hundred. The Society has an office at 3 Wentworth-Court, Phillip-street, Sydney. Its publications are there for sale. All information can be obtained there as to its numerous ways of helping, and being helped, by women of all classes of society in New South Wales.

Yours, &c.,

ANNE GORDON,

President of G.F.S. General Council in N.S.W. for 1885.

Glenhead,  
July 27th, 1885.

### THE PROPOSED LARGE SCHOOL IN SYDNEY.

To the Editor of the Church of England Record.

SIR,—The question whether the school to be founded with the St. James' money should be a day school or a boarding school appears to be not yet decided. The following reasons appear to me very powerful against the scheme as it was laid before the Synod.

1. It will be extremely difficult to make a high-class school succeed, if it is to be coupled with a primary and infant school. I can recollect no example of such a combination. What would be thought of the wisdom of a government who should join the William-street public school with the Grammar School under one management? Surely the two kinds of school ought to be kept apart.

2 Mr. Weigall's statistics in the Synod prove that (unless largely endowed, like the big London day schools) a first-class school will not pay its way. For it would be impossible to have very high terms when competing with the High School and the Grammar School. It is boarders alone who can enable the school to pay such masters as will make it successful. I, like many others, can tell of great efforts to keep a Church school going, while the subscriptions coupled with large fees would not provide the class of teacher that could compete with the Public School. Consequently, in spite of all the influence of religious instruction, the moral tone in the school was obviously inferior to that in the secular school.

3. The great reason for establishing this school is the need for religious teaching, which alone can fully supply the highest moral tone. Now, important as religious teaching is in day schools, it is tenfold more important in boarding schools. When therefore it is proposed to form a day school only, I cannot but grudge the expenditure of such a large sum of money on what seems to some extent a work of supererogation (considering the existence of Church Grammar Schools, and adopting Mr. Langley's estimate of the moral tone of the Sydney Grammar School); while there is urgent need (and I speak as one who knows something of the low moral tone of some of our private schools) for large boarding schools which shall turn out moral and religious men. Let day scholars be received by all means, as at Newington, but let the other aim be the chief part of the scheme.

I am, &c.,

RUSTICUS.

### ORANGE CELEBRATIONS.

To the Editor of the Church of England Record.

DEAR SIR,—In the Church of England Record of 17th July, there is a Paragraph in connexion with your Leader of that date headed Orange Celebrations in which the writer would assume a knowledge far beyond the conception of many of the readers of the Record, when he says the time has passed for Orange celebrations, and the writer would not grieve much over their abolition. If the writer of the above named paragraph would kindly inform the readers of the Record at what period of their existence or in what age in History professing Christians ought to cease for to give thanks and rejoice for so great a deliverance as that given us by God on the occasion which we continue to celebrate, believing as we do that it is the blessing of God that

we continue to enjoy such a privilege,—the writer of the above named paragraph would much oblige if he would kindly intimate the date that such thanksgiving and rejoicing ought to cease. We have instruction by the Bible that Moses said unto the people remember this day, in which ye came out from Egypt, out of the house of bondage, and thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me when I came forth out of Egypt, thou shalt therefore keep this ordinance in his season from year to year. Now then if the Lord commanded his people the Children of Israel for to keep their festival from year to year, are we who have received equal if not greater blessings to be more ungrateful than the Children of Israel whom the Lord commanded for to keep their festival from year to year? If we cease to rejoice and give thanks for blessings received we will certainly verify the words of our Saviour when he said were there not ten cleansed, but where are the nine, there are not found that returned to give glory to God, save this stranger. Is it still true that ten will receive a blessing and nine will never think of it more?

Yours in truth,  
FERMANAGH TRUE BLUE.

### NOTES ON THE SYNOD.

To the Editor of the Church of England Record.

SIR,—There were many things which in your editorial dignity you might not notice in your accounts of the Synod upon which I should much like to offer some remarks if you would grant me space to do so.

Firstly, as the preachers say—very many were the complaints which reached my ear about the compulsory adjournment of the Synod on the Tuesday of its meeting. The absence from the Cathedral Service of the great majority of the members of the Synod, especially the country clerical members, might be taken as a mild protest against an arbitrary arrangement which took from them one of the four nights to be given to the work of the Synod. All past experience goes to shew that very few of them return to town for the second week, and hence the abstraction of the evening from the limited time of the Synod was felt as a just matter of complaint.

What a droll remark that was of the Rev. R. S. Willis after the learned Chancellor's speech explanatory of the position of the Synod with regard to the St. James' property trust. The Rev. speaker certainly expressed the feeling of a great many when he said—"he wished the learned Chancellor had answered the speakers against the motion before they had spoken, for if he had done so they would not have spoken at all." And the fun of the thing was that no one could tell whether the joke was intended, or the remark came with simple regret that so much time was wasted discussing a matter with which the Chancellor's speech shewed plainly that the Synod had little or nothing to do.

I, for one, hope the request of the Rev. C. Baber, adroitly put as a "question" will not be complied with by the President. Every devout soul wishes to join in the invocation of the Holy Ghost at the opening of the session and the *Te Deum* at the close. But all cannot sing, and why must those not favored by nature be shut out from the privilege. Let me pray the fortunate ones of their charity to remember the poor souls unblest with the gift of song, and leave them the right of saying their prayers as they are not able to sing them.

In the debate on Deaconesses and Sisterhoods there was plenty of matter for lively comment, but dread of your editorial negative stays my pen. Anyhow, that debate, along with the earlier one touching the Provincial Synod, seemed to bring out with unpleasant clearness that sometimes the Synod is expected to do no more than approve what is put before them by authority. But to leave this dangerous ground.—

It was amusing to see the advocates of Sisterhoods listening to Rev. J. D. Langley's account of Mildmay. Did they know that there is about as much likeness between that institution and the systems they wish to establish, as there is between the Synod Hall and Westminster Abbey. As there are chairs in the Hall and there are chairs in Westminster, so there are women who serve in Mildmay and women who serve in other Sisterhoods, and there the similarity begins and ends. Some very simple remarks roused the burning indignation of the Incumbent of St. James. I fear such a very inflammable temper will cause him to be very much burned before he settles into his place amongst such a very free people as we are in Australia.

A new thing, and rather startling from its novelty, was the frequency with which the president joined in the debates. That he has the right to do so is quite true, but it is a right that ought to be used with moderation, and in accordance with the standing orders which give the president similar rights as other members in debate, but presumably not more, otherwise the practice may produce results not at all to be desired. It will hinder freedom of speech, for many will unconsciously fear a crushing reply from one who speaks ex-cathedra and to whom, if he be a clergyman, he has sworn canonical obedience; or, on the other hand, the rank and file may grow so familiar with speeches from the

chair, that the proverbial boldness will come upon them and in speaking they will be dealing rather with the debater than the Private. The worse for them no doubt. In such a tournament it can easily be guessed who would first go down. But that is not the question. It is rather the thing desirable at all? Ought not the chieftain's strength to be reserved for special calls. At all events, I thought there was risk of loss of prestige in the president joining so frequently in the debates.

But I fear trespassing on your space, and so forbear further comment.

Yours truly,  
A MEMBER OF SYNOD.

### THE LATE REV. F. W. STRETTON.

The news of the death of the Rev. F. W. Stretton, the incumbent of Windsor and rural dean of the Hawkesbury, at All Saints' parsonage, Parramatta, in his 38th year, will be received with very general regret. The late dean was a cultured and accomplished gentleman, an able preacher, a logical thinker, and withal a truly Christian man; and his loss will be very severely felt on all sides. He belonged to a good old Saxon family, and received a liberal education in England, where he studied with a view of obtaining a medical diploma. But his health failed, and he had to abandon his studies for a time. A long voyage being recommended, he came to this colony where he formed the acquaintance and friendship of the late Rev. W. F. B. Uzzell, which proved to be a lifelong one. He entered Moore College. His career there was a successful and brilliant one. He received ordination at the hands of the late Bishop Barker, and was duly licensed to Mudgee, as curate to the late Archdeacon Gunther. Here he left his mark and won a strong hold on the hearts and affections of his congregation, who to this day speak of him in terms of the most reverential love. He quitted this sphere of labour to undertake the incumbency of St. Matthew's Windsor, where he won for himself an imperishable name. His life was marked by hard work and by a Christian earnestness and consistency. He was at his best in the pulpit; his, clear, vigorous, and ornate language offering a very strong contrast to the weak, slipshod trash sometimes often poured upon unhappy church-goers now-a-days. The Primate on a recent visitation to the Hawkesbury conferred on him the dignity of rural dean, to the unmixed satisfaction of his fellow-clergy and of the Anglican Church generally. The immediate cause of his death was hemorrhage of the lungs, brought on by overwork, especially during the late Lenten season. Another, and even more active cause, was the death of his wife, which occurred a little over 12 months ago under distressing circumstances, and during his absence from home. He died on Monday last at Parramatta, where he had gone in the hope of regaining his health. His last visit before leaving Windsor was to his late wife's grave, where it may truly be said his heart lay buried. His remains were interred beside hers in St. Matthew's churchyard, Windsor. His funeral was a most impressive one, and the following clergy were present:—Revs. C. F. Garnesey, J. R. Blomfield, J. D. Langley, Dr. Woolls, C. Duppy, Jas. Clarke, J. Glasston, G. C. Stiles, J. Whitcombe, the three first of whom officiated. Besides a large number of the general public, the Sunday School was present in full force. The Dead March in Saul was played while the procession moved to the grave.

## TEMPERANCE.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

MOORE COLLEGE.—The annual meeting was held on Monday evening 20th instant in the lecture room of the College. In the absence of the President Van. Archdeacon King, the senior Student presided. There were present the Rev. F. B. Boyce, of St. Paul's, Redfern, his son, and all the students at present in residence. Mr. Boyce conducted the opening service, after which the minutes of the previous meeting were read and confirmed. A vacancy in the Committee, caused by Mr. Rushforth's departure from the colony, was filled by the election of Mr. Tate to the office. The secretary read the annual report, and after a few remarks on the report Mr. D'Arcy Irvine proposed that the report be adopted. Mr. Lowe seconded the motion. It was carried unanimously. The chairman introduced the Rev. F. B. Boyce as lecturer for the evening. Mr. Boyce delivered a very forcible and earnest address upon the Temperance Cause as viewed from a political and economical standpoint. He showed a thorough grasp of his subject and his remarks were so true and just that we feel sure that the hearty vote of thanks accorded him was as earnestly meant as it was well deserved. The meeting concluded by Mr. Boyce pronouncing the Benediction.

MARRICKVILLE.—On Monday evening, July 27th, a branch was started in connection with St. Clement's Church. The attendance was very fair, and the Rev. E. H. Wright presided. All the preliminary arrangements were made and officers elected for the year, and it was decided to hold the meetings on the second Monday in each month. Rev. E. H. Wright was elected president, Mr. Joseph Harris vice-president, and Mr. William Moyes honorary secretary and treasurer.



**TARALGA CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—The annual tea of the Taralga branch of this society was held at the parsonage on Friday evening, July 17th. The room was decorated by two banners bearing the initials C. E. T. S., also the motto, "God bless our Temperance society. Fifty sat down to table. The rest of the evening was occupied by an entertainment, presided over by the Rev. W. M. Martyn, president of the society. The society has been working quietly, but steadily and surely. The members now number 57, of which five are non-abstainers; 35 total abstainers, and 17 juvenile abstainers. There is also a well-stocked temperance library of 54 volumes, which it is hoped shortly to increase.

Why not follow Benjamin Franklin's advice—"Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, vigor in the body, contentment in the house, clothes on the barns, intelligence in the brain, and spirit in the constitution."

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

SIR,—May I ask you to draw the attention of your readers to the advertisement in this issue from the Local Option League, which states that in consequence of the Government deciding not to summon Parliament before the 8th of September, the time for the return to me of the petitions in favour of full Local Option has been extended to the 30th August.

Friends are earnestly requested to make a house-to-house canvass, so that all those interested in the moral advancement of the people may have an opportunity of signing the petition. At the same time, I respectfully ask friends and all temperance organisations throughout the colony to be so good as to request all their speakers to deal mainly with the question of full Local Option in their speeches during the next four months, in view of the general election. This will be a great help.

Friends must pardon my strongly impressing this special subject upon them. I know that the publicans' interest is being actively worked, and, therefore, it is imperative on all those who have the social well-being of the people at heart to leave no stone unturned to advance the welfare of New South Wales.

EDWARD J. H. KNAPP,

Hon. Sec. Local Option League.  
Wentworth Court,  
Sydney, 20th July.

### "THREE NEW SUBSCRIBERS."

ONE of the speakers, at the last annual meeting of the Church Society, made the suggestion that, in order to increase the number of subscribers, each subscriber should undertake to find three new subscribers for the Society before the year closed. Unlike many suggestions, made on similar occasions, as far as the speaker was concerned, it did not remain a mere suggestion, for in the Society's last monthly statement of receipts, appear the names of three new subscribers—obtained through his exertion. And this result is the more pleasing as the names are those of men. We say this, by the way, because it has often struck us, in looking through the Society's list of subscribers, in what undue proportion, relatively speaking, the names of women therein appear. It shows that the larger and, presumably, wealthier portion of the 147,500 members of our Church who do not subscribe to the Society are to be looked for in the busy haunts of men rather than in the quiet scenes of the lady collectors' afternoon round. But our desire now is to urge the admirable "three new subscribers' suggestion," if we may so call it, on the friends of the Society, as one which, if generally acted on, would relieve the strain under which its work is at present hampered. Not only would the financial results be beneficial, but that which is not less important would be evoked—we mean an increased personal interest in, and knowledge of, what the Society is doing. We are often made very conscious that subscriptions are given with little regard to the purpose to which they are applied, beyond its being "for some good object, I suppose," or that which is more disheartening, with a view of getting rid of the collector! But, once get the subscriber actively interested, and ignorance of what he or she is interested in seems impossible, a new class of collectors is created, and fresh vitality infused throughout the organization. We commend the suggestion most heartily to the subscribers, and hope that the collectors will not fail to urge its application on their friends.

### THE BIBLE REVISION.

The great event of the past week, however, has been the publication of the Revised Old Testament after fifteen years' preparation. It was distributed simultaneously on the 19th in America, Canada and throughout England. Paternoster Row was crowded from end to end with waggons laden with the New Version. Thousands of persons on that day turned hastily to well known passages to glean some idea of the reform. Most of them are all but untouched. By this time you will have it in your hands, and it is, therefore, unnecessary to go into particulars. The general impression is favourable. Many think that the revisers have been too conservative. Probably the most frequent changes will be found to occur in what seem to be unimportant passages. In some places the whole idea is changed by a slight alteration, like a train shunted at the points. Some-

times as slight a change entirely reverses the sense. One has seen enough to know that it will be an immense boon to all that large class who are troubled with bad memories, even if they have access to scholarly works.

The Presbyterian Church of England, which numbers 288 congregations (income for last year £215,000, at an average rate of £3 11s. 6d. per member), and now holding its annual synod in London, is making an approximation to the doctrine of our Church as laid down in the xvii Article, as following:—"A declaratory statement *re* the sense in which the Confession of Faith is received, was submitted to the effect, 1st, that election is held along with other vital truths, such as (1) that the love of God moved Him to provide a propitiation for the whole world; (2) that He desires that all should repent; (3) that men are responsible for rejecting or accepting eternal life; 2nd, that man, though depraved, is yet responsible, and has natural virtues; 3rd, that infants dying are not necessarily lost, and that God may have ways of reaching those beyond the ordinary means of salvation; 4th, that nothing savouring intolerance or persecution in the Confession is to be accepted; and, 5th, that there is liberty of opinion on non-essentials." The statement was unanimously approved.

Mr. Richard Astatut Pearce, who is deaf and dumb, was ordained deacon by the Bishop of Winchester on Sunday. He is about to devote himself especially to mission work among the deaf mutes in the diocese of Winchester. This is, we believe, the first instance of a deaf and dumb man being ordained in the Church of England. May very special blessing attend him in his work amongst those who are afflicted like himself.

Disestablishment of the Church in Ceylon takes place on the first day of 1886. The Government have nominated a standing body of trustees, which includes laymen from each congregation.

### ACKNOWLEDGMENT.

We gratefully acknowledge the receipt of the following amounts up to the present date in response to our late appeal to our friends and well-wishers. The unfortunate occurrence which necessitated the appeal has proved the occasion of evincing a practical sympathy with us which serves much to cheer us in our course. Contributions from other friends able to help are still solicited, and will be duly acknowledged hereafter:—

The Very Rev. Dean Cowper...	£10 0 0	Robert Fowler...	£5 0 0
Rev. J. D. Langley...	10 0 0	T. A. Dibbs...	3 0 0
Rev. J. D. Langley...	10 0 0	H. E. A. Allan...	3 0 0
Rev. Robert Taylor...	10 0 0	J. A. Curtis...	3 3 0
Rev. Joseph Barnier...	10 0 0	J. B. Storrer...	5 0 0
Rev. G. H. Moreton...	10 0 0	Rev. Samuel Fox...	2 2 0
Rev. A. W. Pain...	10 0 0	A. B. Dimelow...	2 2 0
Rev. F. B. Boyce...	10 0 0	Robert Grant...	2 2 0
Rev. T. B. Tross...	2 10 0	W. Beaumont...	2 2 0
Dr. Kyndgon...	10 0 0	Rev. S. S. Tovey...	1 0 0
Robert Chadwick...	10 0 0	M. H. Stephens...	1 0 0
Mrs. Jane Darvall...	10 0 0	E. T. Watkins...	1 1 0
Hon. W. J. Foster...	10 0 0	Captain Chadfield...	1 0 0
A. H. McCulloch, Esq.	...	J. P. W. Garvin...	1 0 0
M.L.A. ...	5 0 0	Mrs. Glennie...	0 12 6
G. H. Harrison...	5 0 0	Rev. F. W. Adams...	0 2 6
T. Thompson...	5 0 0	Rev. B. Stephens...	0 4 0
E. W. Molesworth...	5 0 0	Mrs. Staff...	0 4 0
Robert Hills...	5 0 0		
			£171 5 0

The MANAGER acknowledges with thanks receipt of the following subscriptions during the month of July:—

Miss Jenkins, 7s. 6d.; Mr. Thomas Crawford, 8s.; Mr. William Pardon, 8s.; Mr. R. Robinson, 7s. 6d.; Mr. R. Fletcher, 7s. 6d.; Mr. Williams, 8s.; Mrs. A. Glennie, 7s. 6d.; Mr. W. Wilkins, 8s. 9d.; Mr. C. B. Walsh, 7s. 6d.; Mr. W. Orth, 7s. 6d.; Miss Dight, 7s. 6d.; Miss Doyle, 7s. 6d.; Rev. E. J. Sturges, 7s. 6d.; Rev. J. O'Connor, 7s. 6d.; Rev. N. F. James, 8s.; Rev. F. W. Addams, 7s. 6d.; T. H. Makin, 15s.; Miss Anderson, 7s. 6d.; W. and G. McDonnell, 7s. 6d.; Captain Chadfield, 7s. 6d.; Rev. R. Taylor, 15s.; Mrs. H. Barrett, 7s. 6d.; Mrs. Broadhurst, 7s. 6d.; Dr. Duncan, 7s. 6d.; Mrs. M. J. Caldwell, 7s. 6d.; John Kealey, 7s. 6d.; Mr. C. Brandon, 7s. 6d.; Mr. Fry, 7s. 6d.; W. H. Platt, 7s. 6d.; Rev. H. Dillon, 7s. 6d.; Mr. J. E. Miller, 7s. 6d.; Rev. J. Campbell, 7s. 6d.; Mr. Jones, 7s. 6d.; Mrs. T. Fisher, 7s. 6d.; Mrs. Wall, 10s.; Mr. R. Barnier, 7s. 6d.; Miss Dunn, 7s. 6d.; Mrs. Curtis, 8s. 9d.; Rev. F. M. Dalrymple, 15s.; J. B. Holmes, 7s. 6d.; Mr. Newcombe, 7s. 6d.; Mr. John Croaker, 7s. 6d.; Mr. H. Crawford, 7s. 6d.; Mr. R. Kinder, 7s. 6d.; Mr. C. R. Middleton, 7s. 6d.; Mr. A. A. Champion, 8s.; Mr. R. S. Back, £1; Miss M. Winter, 15s. 6d.; Dr. Beatty, 7s. 6d.; Rev. G. Brown, 7s. 6d.; Mr. J. Sams, £1; Mr. G. Murray, 7s. 6d.; Mrs. W. Bowman, 7s. 6d.; Rev. Dr. Wools, 7s. 6d.; Mr. W. Ward, 7s. 6d.; Miss Donithorne, 7s. 6d.; Bishop of Perth, £1; Rev. C. Baber, 8s.; Mr. A. Milop, 7s. 6d.; Mr. A. Brown, £1; Mrs. Crossing, £1; Rev. H. G. Neild, 7s. 6d.

*Holloway's Ointment and Pills.*—Rheumatism and Neuralgia.—"Through 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 infallibly cure both these complaints. After the affected parts have been diligently fomented with hot brine, and the skin thoroughly dried, Holloway'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 the medicine. Both Ointment and Pills are ace signified by instructions designed for the public at large and no invalid, who attentively reads them, can now be at any loss how to doctor himself successfully.

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.

## RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The sixth Annual Report of the Committee for providing Special Religious Instruction in Public Schools in the Sydney Diocese is a document of much interest. It shows progress in every direction. Last year the subscriptions amounted to £413, while this year they have reached £935, or have more than doubled. Of this sum the church collections amounted to £290, of which, be it said to its honor, All Saints', Wollahra, contributed £102. These figures prove the increased regard for the work in different quarters. Churchmen are beginning to show in a substantial way that they will make every right use of the 17th clause of the Education Act, by having the children taught under it the principles so dear to all who honor God's word. The Primate has given spur to the movement which we are sure will not now flag.

The annual returns attached to the report should be studied, especially by those who have often said that the church is not doing anything. There are nine pages of tabulated matter. They give the name of the parish and school, the description of class taught, the day and hour of teaching, the subject of lessons, by whom taught, and the ordinary attendance. In most cases the lessons are given once a week. In some twice a week. In a few fortnightly. The clergy give 130 lessons a week and the paid teachers 159. There are 15,840 children in ordinary attendance at the classes. This number represents about two-thirds of the mean quarterly enrolment of Church of England children in the schools in the diocese.

The schools unvisited are chiefly small ones in the country. Such are usually far from each other, and present difficulties to the committee not met with in towns. For instance, in the Ulladulla parish there are a dozen schools miles away from one another. It is next to impossible for the clergymen to take more than two or three with regularity. These country schools need to be specially dealt with. We commend them to the attention of the authorities. They exist in places where Sunday Schools are weakest, or where they often cannot be maintained, and thus are surrounded with peculiar importance. The need for religious instruction in them is greater than elsewhere.

Prominent in the work of the Committee is the Rev. A. W. Pain, B.A. As secretary he has indeed been indefatigable. In collecting funds he has taken an active part, as well as supervising, &c., the work of the paid teachers. The Rev. Charles Baber paid him in the synod a well merited tribute. Members of the synod felt that he did not say a word too much.

A point worth noticing is the absence of all friction between the church teachers and the state teachers. The utmost harmony has existed. The state teachers have usually given the church teachers a cordial welcome. We hear of irritation or friction in most public matters, and it says much that there has been none here. The enemies of clause 17 must feel much disappointed.

Care must be taken to maintain the advance already made by the Committee. Efforts should be forthcoming to cover the ground untouched. The Committee can only do what they desire by continued and increased liberality on the part of churchmen. We hope the friends of true education will on every side take the matter up so as to complete what has been so well begun. The Primate has told us that £1500 a year are needed. If this amount can be reached we feel sure good will follow. In fact we believe that in scarcely any department of Church work would an equivalent sum under God's blessing produce so much real fruit.

## VIVI-SECTION AND ITS EXPERIMENT.

Reading the other day some of the evidence given before the Royal Commission in England to enquire into this subject, we came upon the following by Dr. Hoggan an eminent surgeon.

"The only point upon which these people agree, after all their cruel experiments, is that what is applicable to the dog is not applicable to man." And so Mr. George MacLaurin, F.R.C.S., speaking of those who practice vivi-section says:

"They almost universally differ more or less in the conclusions at which they arrive. So we can only accept those on which they agree. Thus reduced, the results are so meagre and for all practical purposes so useless, that whether we regard the time and labour bestowed upon them, or the almost incon-