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other goods for the toilet, at New York and London  
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of the colony; or to any port in Queensland, Tasmania,  
Victoria, or New Zealand. Three pounds' worth, carriage  
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# Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 36.

SYDNEY, FRIDAY, JUNE 1st, 1883.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

R.S.—Received with thanks but no room for the insertion of the  
letter. Further information showing how regularly the church gives  
religious instruction in the Public Schools will, we understand, be  
placed before the Synod at the next session.

RUSTICS, declined with thanks.

## NOTICE.

The Proprietors have decided to publish the "CHURCH  
OF ENGLAND RECORD" twice a month beginning in  
July. This decision has been arrived at in consequence  
of the success which has attended the paper so far, and the  
belief that the opportunities of dealing with passing  
events and disseminating Church intelligence should be  
largely increased.

Arrangements are being made by which the annual  
subscription will be but slightly raised viz: to Six Shillings  
per annum, and as a much larger circulation may be ex-  
pected the paper is likely to prove a better medium for  
advertising than even it has been in the past.

As the Proprietors undertake the whole matter solely  
for the good of the Church, and without any personal gain,  
it is confidently hoped that Church people in New South  
Wales and other colonies will exert themselves to obtain  
additional subscribers, so that notwithstanding the great  
additional expense the success of the paper may be  
continued.

## Important Notice to Subscribers.

Subscriptions to June, 1884, are NOW DUE  
and will be thankfully received. Postage  
Stamps (penny preferred) may be remitted  
in payment. All Subscriptions are ack-  
nowledged at the commencement of the  
advertisement columns.

## THE

## JUBILEE OF THE CONGREGATIONALISTS.

We cannot help thinking that it would have been  
in better taste if the Congregationalists had refrained  
from attacking another Church during their late  
rejoicings, and had dealt with their own spiritual  
triumphs over sin, and, among the many other  
points, more fully discussed the varied needs of the  
age. Instead, however, speakers rake up centuries  
of history and present a one-sided account of great  
struggles which cannot but demand replies from  
Churchmen.

One leading speaker talks of the "years made  
brilliant by the glory of Cromwell," and speaks of  
Charles II. as being "welcomed by the representa-  
tives of the shameful imposture which called itself  
a Church." Yet Green the Whig historian who  
leans to the Puritan side says, "Cromwell in  
his late years felt bitterly that Puritanism had  
missed its aim. He saw the country gentleman,  
alienated from it by the despotism it had brought  
in its train, alienated perhaps even more by  
the appearance of a religious freedom for which he  
was unprepared, drifting into a love of the older  
church that he had once opposed. He saw the  
growth of a dogged resistance in the people at  
large. The attempt to secure spiritual results  
by material force had failed as it always fails."  
The Restoration was brought about by the all  
but unanimous will of the people, and the "shame-  
ful imposture" had such men as Jeremy Taylor  
and others still living to tell of its persecution and  
to vindicate its honor. The same speaker at this  
Jubilee infers that Congregationalists almost alone  
have been the champions of liberty. For instance  
he says "They struck the yoke from the slave."  
He quite overlooked the fact that Clarkson and  
Wilberforce who worked for the abolition of the  
slave trade were both earnest members of the  
English Church.

Nor can we allow that "every historian admits  
and asserts the priority of Congregationalism as a  
form of Christian Church life." This sweeping  
statement is one that we are sure cannot be proved.  
We, however, can confidently appeal to the New  
Testament, not to the few earlier chapters of the  
Acts only, but to the whole and show that the  
"Catholic and Apostolic Church" had its three  
orders of Ministers. We have fair examples of  
the highest or episcopal order in Timothy and Titus.  
Of the latter St. Paul writes "I left thee in Crete



that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." A writer has well remarked that if we appealed for a confirmation of our principles to history immediately following the Apostolic age we can find as much evidence for the Episcopal form of Church Government, as for the rule of the Caesars in Rome.

The above and many other such assertions which have been reported in the daily press cannot tend here to that goodwill and brotherhood which it should be the aim of all Christians to preserve. Our remarks are merely made in self-defence. We will not retaliate by pointing out various matters in which the Congregationalists, with a history of nearly three hundred years, have, we believe signally failed. They would be wiser in future when they rake up the past, we think, to candidly acknowledge that they in common with others have made many mistakes, rather than publish one side of the story only. We desire to live in peace "with all those who love the Lord Jesus Christ in sincerity." We cordially congratulate our Congregational friends on the success which has attended their Jubilee, but regret that the proceedings were, as we think, marred by statement's quite unnecessary, to some only of which we have briefly referred.

#### THE C.E.T.S. ANNUAL FESTIVAL.

The Central Committee are busily engaged in preparing a good bill of fare for the friends of the Church of England Temperance Society, at the approaching festival, service, sermon, speech, song and music, all are pressed into use by an energetic Sub-committee. We hope their efforts will be duly appreciated and that larger gatherings both at the Cathedral Services and the Public Meeting will reward their endeavours.

The Temperance Sunday forms a striking feature in the work of the C.E.T.S. in England, and a friend who was present at many of the May Meetings in London, last year, says the meeting of this Society was the largest and most enthusiastic of them all. Thus testimony is borne to the hold the Society has upon the people, and to the splendid success of its efforts in winning multitudes to sobriety and godliness. May our people rally to the standard and follow such a noble example. If the parochial clergy fall in with the Temperance Sunday proposal their people will go eagerly with them, for the Christian public feel strongly upon this question at present. Nor must the offertory be forgotten. The funds of the Society are at a low ebb, and for such a work the means ought to be liberally supplied. The salary of the Missionary, the circulation of good literature and sundry openings into which this Society might enter and do good, require larger resources than have yet been entrusted to it. It might be made a most useful, as it is a most faithful servant of the Church in this colony. But it has to wait a fuller recognition of its claims and a more generous response to its appeals, ere it can shew itself a strong off-shoot of the noble parent Society at home.

Even its sister in unhappy Ireland where our Church has had to struggle painfully for existence against enormous odds puts us to shame, witness this clipping from an Irish Church Newspaper:—"The first Sunday in Lent was 'Temperance Sunday.'" In over a hundred churches in the united diocese of Dublin sermons were preached and collections made on behalf of the Church of Ireland Temperance Society. The day was also generally

observed throughout the entire country by Churchmen.

Why is there of the workers in Christ's Kingdom to be clergyman, city missionary, or lay helper of any sort who does not see his efforts thwarted by the prevalent drinking habits of the people. Here in the C.E.T.S. is just the agency which such a vexed soul wants. A Society working on Church lines, based upon a distinct recognition of the power of the Redeemer as that alone by which the intemperate can be reclaimed and recommending such modes of action as exactly fit into the parochial machinery. Not exclusively "teetotal" but tolerant like the dear old Church of which it is an effective arm, with room and welcome for all who are ready to join with their parish clergyman in plans for the moral and social improvement of the people. We look for fresh life and enthusiasm to come from this month's special efforts. Let all help then to make the annual festival a time to be remembered.

#### HISTORY IN PUBLIC SCHOOLS.

The delay in introducing historical instruction into our Public Schools is to be deplored. Three years under the new Act have passed away, and the last we were told was that the subject was still under consideration. We were cheered by the promise that the matter should be pressed forward, but five months have elapsed since then without apparent result. Its omission from the Act of 1866 was a serious error, and we hope every effort will be made by completeness of instruction to atone for the same. Not long ago we met an intelligent boy of 14 who had been seven years at a Public School, but who said he had never heard of William the Conqueror or the Norman Conquest. We have reason to believe that he is a fair example of his class. Is such creditable to our expensive school system?

Communities privileged with self-government should be well instructed in the past. It is said history repeats itself. The power to draw an historical parallel with a former age, to trace the rise and fall of parties, to see how good gradually triumphed over evil, and to observe God's hand in history must be beneficial. Such must help to make men intelligent voters, and assist in saving them from the hands of noisy demagogues. History is not a mere account of kings and queens, as it was lately asserted in Parliament. Had the speaker been a well read man he would not have made such an assertion. History,

"Her ample page,  
Rich with the spoils of Time,"

is the record of the life of a people. Is it of no importance to trace the influence of Christianity on a heathen race, and to show how it brought them from darkness into light? Is it nothing to learn of the composite nature of the English people through the Roman, Saxon, Danish, and Norman invasions? Is no lesson to be gained by the struggles for liberty against a foreign power when Alfred the Great was king? Is it not worth while to teach our children how battles were lost but more often won? Is it of no moment to learn about the Reformation, or of Laudianism, the true parent of Ritualism. Or, is it of no importance to trace the rise and development of the representative institutions under which we live? These and a thousand other points should be instanced as being the records of the greatest empire on which the sun has ever shone.

It may be said—could such be taught without offending Roman Catholics? We answer—that to

please them our sons should not be deprived of useful knowledge. The Government, however, ought to have no difficulty in providing a history which would tell plain facts fully, yet without colouring or bias. With such we should be pleased, and Romanists should be content.

There is unfortunately a tendency to despise the past, which all should endeavor to correct. The deeds of our ancestors will foster heroism, which, judging from the "New England" disaster, many of our people lack. Few things will be worse for our public life than the ignoring of the great historical events of which Englishmen are justly proud. If the Minister of Public Instruction be really anxious to increase the usefulness of his department, he should at once place a suitable British History in the Public Schools, and by thoroughness of instruction, make up in some measure for the valuable time already lost.

#### THE SUNDAY SCHOOL INSTITUTE.

We understand that at a recent committee meeting a plan was adopted which is proposed to carry out during the winter and spring, embracing model and training lessons for teachers, and one or two conferences. The model lessons will be given in eleven centres, so as to bring them within the reach of as large a number of teachers as possible in the city and suburbs. The training lessons and conferences are to be in the Church Society's House. We recommend all our Sunday School teachers to avail themselves of these helps to improvement in their important work.

And while we have the pen in hand, we should like to impress upon them the great importance of being able to do their work efficiently. We have a very high opinion of that work if it be thoroughly performed, in a devout, christian, and earnest spirit. There are no doubt trials connected with it, and it calls in a special manner for self-denial. But experienced teachers know that all this has its recompense—first in the spiritual advancement of the teacher himself, then in the moral and spiritual improvement of those whom they teach. The teaching which proceeds from a loving heart goes to the heart, and the seed which is planted with devotion and prayer, in singleness of heart and dependence upon the Spirit of God, is that which bears fruit unto eternal life.

It is thus a work full of blessing. We wish we could see larger numbers of our young men coming forward in such a spirit to reap these blessings.

### CHURCH NEWS

#### Diocesan Intelligence.

THE SYNOD.—We are informed that, acting under advice given by the Standing Committee, the summoning of the Synod will be postponed for a while. At any rate it is not probable that it will be called together this month.

CHURCH SOCIETY.—At the monthly meeting held on the 7th of May, the Vicar-General in the chair. Mr. W. Blair was appointed clerk to the Secretaries and the following recommendations of the Auxiliary Finance Committee were approved. (1) That the money now invested as a perpetual endowment be used for the general purposes of the Society; (2) That the parishes be encouraged to pay Clerical Stipends through the Committee. On the following Monday, the new By-laws, as proposed by the Sub-Committee, were submitted, and partly considered.

CHURCH MISSIONARY SOCIETY.—The annual meeting of the New South Wales Auxiliary of the C.M.S. was held in the Church Society's House, Sydney, on 30th April. There was a good attendance. The very Revd. the Dean presided, and in the course of a short address pointed out that there were 25,000 Maories in New Zealand under the influence and teachings of the Church of England, and 17 Maori clergymen, chiefly in the Diocese of Waiapu. He regarded the

Society as one of the greatest in the world, and one of the most blessed in its operations he had ever known. The following report was read and adopted:—"Your committee in presenting their report are thankful to be able to state that increased support has been extended to the Society during the past year. Direct Subscriptions have been received amounting to £318 1s. 6d., of which sum £260 8s. 6d. have been remitted to London for the parent society. Bishop Sergeant visited Sydney in June last, and by his addresses on the Tinnevely Mission under his charge, evoked much sympathy for missionary effort. The sums collected at meetings he held amounted to £129 5s. 6d., and were received by him specially on account of the church at Tinnevely, which is one of the most important and successful of the many fields in which the Church Missionary Society is carrying on its work. The Rev. J. and Mrs. Cain from Madras Presidency, also visited Sydney, and helped by sermons and addresses to bring the valuable work of the Society before the people. The Rev. J. S. Harrison, from Telaga, was also gladly welcomed. The subscriptions he received for work he was interested in amounted to £13 13s. It is also gratifying to note that other amounts for Mission work have been subscribed during the past year for distinct objects, as, for instance, that forwarded through the Rev. H. B. Macartney, of Victoria, for the Zenana Mission. "Whilst rejoicing in the fact of the additional support, it is clear that we are not doing what was ought in the great mission field. Remembering the early efforts of the Church Mission Society on behalf of Australia and New Zealand, and our proximity to India, China and Japan, important centres of work, the plain command to preach the Gospel to every creature, and our ability to contribute through the vast wealth of this colony, it is beyond all doubt that our past meagre efforts should rise into a full proportionate share in supporting the missionaries of this noble society. Your Committee therefore earnestly commend this work for increased support in 1883. May the larger subscriptions of the past year be merely an earnest of the success which in future should attend our efforts." Interesting addresses were given by Mr. A. Gordon, Rev. Canon Moreton, and Rev. M. Archdall, M.A. The following gentlemen were appointed to form the Committee for this year. President, the Very Rev. the Dean of Sydney; Treasurer, Mr. V. W. Giblin; Hon. Secretaries, Mr. C. R. Walsh, and Rev. F. B. Boyce; Committee, Ven. Archdeacon King, Rev. Canon Stephen, M.A., Canon H. S. King, M.A., Canon Moreton, R. Taylor, J. Barnier, J. D. Langley, Messrs. A. Gordon, H. E. A. Allen, W. Crane, and Dr. Kyngdon.

THE MELANESIAN MISSION.—Bishop Selwyn arrived in Sydney, from Melbourne, on the 25th May, and is now engaged in preaching and lecturing in aid of his Mission. We understand that he will be probably in New South Wales all this month. We have received a supplement to the Church Gazette for the Diocese of Auckland and Melanesia, containing the Report of the Mission for the year 1882. This document is of a deeply interesting character, and gives most satisfactory and encouraging evidence as to the progress and reality of the work of which the Bishop is Overseer. Appended to the Report is a paper written by him on "The duty of the Australasian Church to the Polynesians," in which it is argued that a three-fold duty lies on this Church.—1. The duty of propaganda; 2. The duty of promise on account of accepted responsibility; the duty of redress. The paper concludes with the following practical aspect of the question. "The liabilities of the Melanesian Mission at present are as follows:—Before it can move a step the vessel has to be maintained at a cost of something like £2000 a year. The number of clergy employed are at present, including the Bishop, 15, seven of whom are natives. The training school at Norfolk Island usually contains about 200 scholars. Besides this there are now between 40 and 50 stations in various stages of efficiency and progress, manned by between 70 and 80 teachers. The whole cost of the island schools last year, including pay of native clergy and teachers, was about £680. The total expenditure was about £5,500. To meet this there is an endowment fund, which produces net something like £1,200 a year. The remaining income is provided by subscriptions from England and the churches of Australasia. Those from England have hitherto been considerable, but the Bishop is now warned by the English Committee that the funds there are falling off and are likely to continue to do so; this for many reasons:—1. The Society for the Propagation of the Gospel have set its face against special funds. 2. The agricultural distress has seriously affected all the sources of charity in England. 3. A multitude of new missions, each with their special claims, are in the field. It would thus appear that the Mission, if it is to hold its own, must look more and more to the churches of Australia for systematic support. That support has hitherto been given in two ways:—(a.) By Sunday Schools contributing a fixed sum for the support of a scholar at the Norfolk Island school. It is obvious that income derived from this source must be limited, as the supply of eligible scholars is not unbounded. This, has, however, at present been the mainstay of the Mission. (b.) By subscriptions and collections in churches. In New Zealand alone has this been undertaken with any regularity. There by an order of the Synod, collections are made throughout the country, in many cases of small amount, but in the aggregate affording a very certain income; and it is in this way that the duty of the Church may best find its expression in action. Should the Church of Australia continue to adopt the Aboriginal Mission and the Melanesian Mission as their own field of work, they would do well to adopt some such course as has already been adopted with good results in New Zealand. A yearly collection would keep alive the recollection of a duty and a privilege; would make men realise that Christianity is, if I may say so, by the terms of its Founder's will, an 'aggressive religion,' whose character is, 'Go ye all into the world,' and would re-act in a blessing on the Church at home, which would thus be taught to realise more fully the blessing she has herself received. I may add that this entire dependence of the Melanesian Mission on the churches of Australia and New Zealand was the earnest wish of the Bishop of New Zealand and Bishop Patteson."



**THE GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.**—The usual Monthly Meeting of Associates was held at the Bishop's Registry on May 2nd. Present, Mrs. Chapman, Mrs. Evans, Mrs. Holme, Mrs. Holdsworth, Miss Allwood, Miss Baly, Miss Bradley, Miss Clayton, Miss M. Cook, Miss Cottingham, Miss Davis, Miss French, Miss Bass, Miss Salisbury and the Central Hon. Treas. and Central Hon. Sec. Mrs. Holme presided and opened the meeting with the Associates' prayer. The Minutes of the last meeting were then read. It was agreed that the "Card of Merit" in connection with the G.F.S. Registry work should be presented at the Annual Festival to those who had gained it; and also that the "Card of Merit" shall be given to a member *irrespective* of the time she has belonged to the G.F.S. and shall depend only on the length of time she has remained in the same employ, whether in tuition or in business or in domestic service. Lady Registrars are kindly offering to act in other places than Sydney so as to afford members the comfort of being engaged in their own neighbourhood wherever this is practicable. Mrs. Selwyn, Christ Church Parsonage, Newcastle, has kindly become Lady Registrar for that part of the Colony of N.S.W. The Saving Fund had been started during the last month in six branches, and sums have been deposited varying from one shilling to two or three pounds. A new branch of the Society's work was finally resolved upon namely the allowing of "Candidates for the Girls' Friendly Society." This subject has been under consideration for some time. A card was drawn up compiled from those in use in England and in South Australia. It is hoped by this means that girls in Sunday Schools, and elsewhere, who are not old enough to join the C.F.S., will be enrolled as candidates, and will thus be ready to join the Society when they are 13 years of age. Young ladies may by becoming Honorary Associates help very materially in this work among the elder children of our different parishes. The subject of the Annual Festival was discussed; it was fixed to take place on Tuesday the 19th of June—to consist of a Special Service in the Cathedral in the afternoon and a tea afterwards in St. Andrew's school-room. Special forms for the Service have arrived from England and are now for sale at the depot at 1d. each. A Sub-Committee to carry out further details was formed, consisting of the heads of the different departments. The Hon. Sec. stated that during the month of April two Honorary Associates had joined, Mrs. Evans and Mrs. Allam, for St. David's, Surry Hills. The meeting was closed with the Benediction.

**GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.**—We are requested to inform our readers that the third Annual Festival of this Society will take place during the month of June. It is proposed to hold a Special Service for associates, members and friends of this Society, in St. Andrew's Cathedral on Tuesday, the 19th, at 5.30 p.m. Forms for this Special Service can be had at the G.F.S. Depot, Pitt-street, price one penny. A tea will then be given at 7 p.m., in St. Andrew's School-room, Pitt-street, to the members by the associates and their friends, on Thursday, the 21st. It is intended to have a celebration of the Holy Communion at St. Andrew's Cathedral, at 11 a.m., at which service it is hoped many associates, members and friends will endeavour to be present.

**COLLEGIATE.**—At St. Paul's College, Sydney University, the "Edward Aspinall" Scholarship has been awarded to A. Millard who has so distinguished himself in the recent University examinations; and the "Kemp" Scholarship to Hungerford, son of the Incumbent of Enfield.

At Moore College the following is the Class List notifying the results of the Annual Examination.—*Final Examination* (Pass)—Class I., Luscombe; Class II., Gilmer. *Final Examination*—Class I., McGeorge, Ellis; Class II.,—; Class III., Morgan. The College Prizes were awarded to Luscombe and McGeorge. *Entrance Examination*—G. F. Rushforth.

**CLERICAL.**—The Rev. R. E. Kemp has been inducted to the cure of Richmond by the Archbishop of Canterbury. The Rev. H. J. Mullens, formerly Incumbent of Rylstone and of Dubbo in the Diocese of Bathurst, and presently Minister of St. Andrew's Church, Clifton Hill, near Melbourne, has been selected to succeed Mr. Kemp at Moss Vale.

### Parochial Intelligence.

**ST. DAVID'S, SURRY HILLS.**—WINTER COURSE OF LECTURES. —The first of the series was delivered by the incumbent (the Rev. Joshua Hargrave) on Thursday evening, 17th May. Subject: "The Crusades." The chair was occupied by Mr. John Y. Phillips, one of the churchwardens, and there were between 300 and 400 people present; the weather was not very settled, which may have had something to do with the attendance. The proceedings were opened with prayer and a hymn by the choir. "Stand up for Jesus ye soldiers of the cross." The chairman then introduced the lecturer in a few well chosen words. Mr. Hargrave introduced the subject by a reference to the course of lectures which he and others hoped to deliver in St. David's during the winter months, and expressed a wish that they might be productive of much good. The lecture itself was deeply interesting and instructive, and was listened to by the audience with great attention for over an hour and a half. The great events of the crusades and the causes that led to them, their results, and some of the principal characters were graphically touched on by the lecturer. During the evening the choir rendered some music, the hymn "We are marching to Canaan with banner and song," seeming most appropriate. A vote of thanks to the lecturer and choir was proposed by Mr. W. R. Creswick and seconded by the Rev. R. Noake, B.A. of St. Saviour's. A collection was taken up in aid of church work, which realized £5, and the evening's proceedings were brought to a close about 9.45 p.m. with the benediction.

**RICHMOND.—PRESENTATION TO THE REV. DR. WOOLLS.**—On Saturday afternoon, 28th April, a few friends and parishioners met at St. Peter's Sunday School room, to present Dr. Woolls, who is resigning his cure, with a testimonial and address. Among those present were noticeable, the Rev. James Cameron, M.A., and Messrs. T. H. F. Griffin, E. Pitt, H. Turner, W. Lackey, and Messrs. C. Hole and W. H. R. Becke from Windsor. Mr. Lackey having been voted to the chair.

Mr. Griffin said it devolved upon him to present, on behalf of the parishioners, the very handsomely illuminated address, and a purse containing 75 sovereigns to Dr. Woolls, prior to his giving up charge of the parish of St. Peter's; and though it was with much pleasure that he was enabled to present their estimable friend with this little proof of their regard and esteem, he felt a feeling of sadness that they were about to lose one with whom they had been associated so long and whom they had all, he thought, learned to love and respect. Personally, he felt the severing of the tie keenly, for he, in his capacity as clergyman's warden, had been brought more intimately in contact with Dr. Woolls than many of them had, and hence he had had so many opportunities of discovering his worth as a clergyman, a scholar, and a gentleman. He trusted their reverend friend would enjoy the rest he had so well earned; and that in his retirement, he would look back upon the few years he had spent in their midst with no feeling of regret. Mr. Griffin then read the address as follows:—

"To the Rev. William Woolls, Ph.D., F.R.S.  
"Rev. and Dear Sir,—A considerable number of your parishioners and other friends residing at and near Richmond, desire to avail themselves of the opportunity afforded by your approaching departure, to present you with a small testimonial and this address, expressive of their deep regret at losing you, and of cordial appreciation of the many good offices which have graced your career during the nine years of your incumbency of St. Peter's Church. Your many acts of unostentatious charity, the ready sympathy which you have ever displayed in cases of sickness and bereavement, and the consistent spirit of Christianity which has characterized your life, have greatly endeared you to all among whom you have diligently laboured; nor can we forget that it was owing mainly to your exertions that the debt of £250 upon the church was paid off. We desire also to acknowledge the great services rendered by Mrs. Woolls and yourself, upon each returning Sunday, in instructing in the all-important principles of religion and morality, the youth of the parish assembled in the spacious school-room, which, until you came among us was not built, and we trust that the good seed sown there will, in due time, ripen into a worthy harvest.  
"We hope that Mrs. Woolls and yourself may be long spared to enjoy your well earned leisure, and that you will now find more time to devote to the study of the botany of Australia, with which your name will be ever associated.  
"Signed on behalf of the subscribers—Andrew Town, Joseph Onus, Abraham Cornwell, Trustees; Andrew Town, T. H. F. Griffin, and William Tomkinson, Churchwardens."

The address is beautifully engrossed and illuminated—the border being very artistic, showing some very choice specimens of Australian flora, and may be said to be paying a tribute to the worthy recipient, whose name is so well known in connection with our botany.  
In reply, Dr. Woolls read the following:—

"Richmond, April 28th, 1883.  
"To the Parishioners of St. Peter's, and other friends,"

"My dear friends,—It is with no ordinary feelings, that, on the occasion of my resigning the incumbency of St. Peter's, Richmond, I receive from you a handsome testimonial, accompanied with an address expressive of the most kindly sentiments."

"Having resided amongst you for nearly ten years, during which I have formed a personal attachment for many of the parishioners, I cannot but regret that the connection which has hitherto subsisted between us, as that of pastor and flock, is being brought to a close."

"When, however, I consider that I am now verging towards three score years and ten, and that I am not able to take that active interest in the schools and outside visiting, which is necessary for the good of the Church, I have arrived at the conclusion that the time has come when a younger and more energetic person than myself is required for the Incumbency."

"It is true that, during the last ten years, the debt on the Church has been liquidated, and that several useful works (such for instance as the erection of a new school-room, the renewal of the fence round the Cemetery, and the purchase of furniture for the Chancel of the Church) have been accomplished; but whilst you allude favourably to the share which I have had in bringing these to a completion, I cannot forget the pecuniary aid and cordial co-operation which you yourselves have contributed towards the promoting of objects so beneficial to the parish."

"Whilst I feel truly thankful to Almighty God for anything that has been done amongst you for the furtherance of the Gospel, or the moral and material welfare of the parishioners, I am fully sensible of my own deficiencies; and no one regrets more than I do that so little has been effected, during the period of my ministry, in the conversion of sinners, or in the building up of God's people in their most holy faith. As, however, it often happens that one sows and another reaps, I may be permitted to hope that the seed sown may yet yield fruit, some sixty and some a hundred fold, to the joy of him who is to succeed me."

"With regard to the Sunday School, I can say conscientiously that I have done the best I could under the circumstances, as for some years I have discharged the duties not merely of Superintendent but of a Teacher also. In this labour of Christian love, Mrs. Woolls cheerfully assisted me, until, in consequence of failing health, she was compelled to give up her class. On her part, therefore, as well as my own, I thank you sincerely for the appreciation of our humble

services, and I pray that some of those who have received good impressions in the School 'may grow up as the young plants,' or may be 'as the polished corners of the temple.'

"In bidding you farewell and thanking you for all your acts of kindness and forbearance, I humbly pray that He, who has begun a good work in any of you, will perform it until the day of Christ Jesus. Having this hope, I now commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

"I remain, My Dear Friends,  
"Yours affectionately,  
"WILLIAM WOOLLS."

Mr. Hole asked leave to say a few words: Although he did not at present belong to the parish, he was formerly a parishioner, and was then, as now, in harmony with them all in the respect entertained for Dr. Woolls. His acquaintance with that gentleman dated from early days; he had known him as long as he could remember—and they all knew how the surroundings of our early years are retained upon our memory, and the prominent characters that are before us then, are fixed upon our minds for ever. At the time referred to, Dr. Woolls was head master of the well-known school, which bore his name, at Parramatta, and he (Mr. Hole) was convinced that many a young man went out into the world, from that school, not only educated, but influenced and imbued, more or less, with that manly good will towards his fellow men, which is so marked a feature in the Doctor's character, and which is so welcome wherever it is found. If ever any man was endowed with a fit spirit, and disposition to be a Minister of the Gospel, whose essential teaching is peace and good will, it was our friend whom we had met to do honour to this day. Our trust is that he and his esteemed wife—who has the affectionate respect of all around her, and our warmest good will—may be spared to live among us, or near us, for many years, useful by their example, and happy in their retirement.

The Rev. James Cameron, M.A., also said a few kind and sympathetic words, expressive of the great good Dr. Woolls had done for his parish during his incumbency, and the general esteem and affection he had won from all classes of persons outside his own church. He, Mr. Cameron, could bear testimony to Dr. Woolls' many good acts as a Christian gentleman; and he was very pleased to see his flock recognizing his work in the way they were doing.

Mr. Griffin then read the following address from the Teachers and Children of St. Peter's Sunday School.

"To Dr. Woolls."

"Reverend and Dear Sir,—As the time of your departure from amongst us has all but arrived, I take this opportunity on behalf of my fellow-teachers and the children of this Sunday school, of expressing our deep regret that circumstances should have arisen causing you to sever a connection which has extended over a period of nine years; also to express our hearty appreciation and admiration of your character as a highly principled gentleman and Christian minister. We shall always look back with feelings of gratitude and pleasure to the time of your ministry in the parish, and especially to the united and devoted services of yourself and Mrs. Woolls, as superintendent and teacher of our Sunday school."

"We pray that God's blessing may ever cement and hallow the feelings of good-will that exist between your estimable lady, yourself and us, and that you may both be long spared in promoting Divine knowledge in whatever community you may be pleased to dwell. In conclusion, we would earnestly pray that Mrs. Woolls' health will soon be completely restored, that God will continue to give you both an abundance of His grace, and beg respectfully to subscribe ourselves, with every sentiment of esteem and respect,

"On behalf of the Teachers and Children of St. Peter's Sunday School, Richmond."

Dr. Woolls briefly replied in a few loving words to the addressees, and the meeting closed with the Benediction.

**MCDONALD TOWN.**—A meeting was held in the School-Church on Monday evening, the 28th of May, the Vicar-General in the chair, for the purpose of forming an association in connection with the Church Society. After the Chairman's address explanatory of the objects and constitution of the Society, a resolution, establishing the association and appointing a committee and office-bearers, which was moved by Canon Stephen, rural dean, and seconded by the organizing secretary, Rev. S. S. Torey, was carried. The attendance was small, but much interest was manifested in the proceedings by those who were there.

**JAMBEROO.**—On the morning of Trinity Sunday the Rev. T. B. Tress of St. Peter's, Sydney, commenced an "eight day's mission" in this parish. The necessary preparation had been going on most hopefully for some considerable time, and the Mission season had been looked forward to with much expectancy as one of spiritual reaping. The weather has not at all been favourable for large congregations. Yet notwithstanding the continuous rain up to the present, we have much already to praise our God for. Many of our most prominent people have with undoubted sincerity professed to receive Christ Jesus as their personal Saviour, and resolved to consecrate themselves to the service of God. As the work is really beginning to make itself felt, it is impossible to say now what shall be accomplished before it closes. We have five days yet before us in God's providence, and as the weather appears fine this morning we may look confidently for greater things. So far we have had a "resting time" and the numbers that come through mud and rain for miles to the meetings show unmistakably that the Gospel preached it still the "power of God unto salvation." We don't believe any other subject would have drawn such audiences, and it is delightful and refreshing in these days when so many are pandering to the tastes of the multitude, and dishonouring Christ's Gospel by sensational effusions to see that the

Truth of God has still the best and most genuine attractions to thoughtful people. The mission preacher took as his first subject "The triumphs of Christ" (Eph. ii. 1-3) making it introductory to the Mission, and preparing the way for the special work that was to follow. There was a very large congregation and the Incumbent has learnt that the very first service bore fruit in the deep impressions made, and the anxiety for salvation expressed by individuals. The evening service actually began the Mission. The preacher delivered a most powerful and impressive sermon from St. Luke xv. 2. "This man receiveth sinners." Christ was set forth in beautiful simplicity as the Saviour of sinners. Great stress was laid upon Christ coming to save sinners, and the necessity of coming to Him as such. An after meeting was held when several expressed their desire to yield themselves to the Lord and become His servants. On Monday and Tuesday the appointed services and meetings were held in spite of the weather, and good work has been done. It is very evident that God the Holy Ghost is working mightily amongst us, and we are more and more convinced of the importance of work of this character in every parish.—*Communicated.*

**BULLI.**—Church work is progressing satisfactorily in this Parish, on Wednesday, the 2nd May, a numerous attended Tea Meeting was held, in connection with the Anniversary of the laying of the Foundation Stone of St. Augustine's Church—the Rev. Hugh W. Taylor, B.A., in the chair. Mr. Fry stated that the church was indebted to various people to the extent of £284. The amount owing to the Church Loan Fund was £225. About £60 therefore must be raised, and at once, as many of the claims were most pressing. They had been assisted largely by churchmen outside the parish (within the last few months there had been received from Messrs. M. H. Stephen, £5; Major Jacques, £5; and Jas. Holden, £6) yet much more was required. In view of the work before them, and the needs that must ere long be supplied, he earnestly hoped the £60 would soon be forthcoming. He should be glad too if they were enabled shortly to make a large reduction in the "Loan Fund" debt. The Incumbent after explaining the reason why several clergymen, who were expected, had been unable to attend. He read the report in "Bulli Parish Magazine" of the proceedings on foundation-stone day, and then pointed out the advantages they now possessed. He hoped they would show their appreciation of the services of the ladies of the parish (who had arranged the meeting), the churchwarden and others, who had secured for them these blessings by heartier and warmer co-operation in Church work. As regards the stipend, that was a matter between the churchwardens and themselves, for he would inform them that in a sense he was independent of his parishioners, seeing that the stipend paid him according to agreement with the Vicar-General nearly two years ago, came to him through the Church Society. He might, however, ask them to bestow more attention upon the matter referred to by Mr. Fry, and he felt sure that few would shrink their duties and be unwilling to share the parochial burdens. He had much pleasure in stating that Mrs. Moriarty, of Wollongong, who had taken a kindly interest in the parish of Bulli, had forwarded to him £20 she had obtained from Mr. Berry, of Shoalhaven, in aid of the Church. Before concluding his remarks, the Rev. gentleman (on behalf of the congregation) presented to Mr. William Jones a pair of gold spectacles, as a slight recognition of that gentleman's valuable and interesting efforts in the interests of the Church. Mr. Jones, in accepting the gift, expressed his great pleasure at being the recipient of such a mark of favour from his fellow workers for good. In the course of the evening, Mr. G. Spanswick recited very effectively, "The Dream of Eugene Aram." The singing of the National Anthem, and the pronouncing of the benediction, concluded the proceedings.

Since this meeting was held, we are glad to learn that subscriptions have been coming in; and we shall be still more glad to learn that churchmen in other such wealthier parishes have come to the help of this young parish, which is evidently trying to do so much to help itself; and where the very children seem to delight in doing what they can—for they have just presented the church with a stone font. Special children's services were held on Whit Sunday and Trinity Sunday, having reference to the blessings and obligations of the "children" (vide ep. of SS. Paul and John) who belong to the Christian covenant. The small font hitherto used at St. Augustine's was handed over during Whitsuntide to the parishioners residing at Milton for use at the place of worship there. A movement has been set on foot in the way of forming a parish library. Contributions, great or small, in the way of books that Christian friends may think fit to give us will be thankfully received; and the more so as there is neither School of Arts nor public library. This will then supply a long-felt need. Services were held on Monday and Tuesday in Whitsun week at St. Augustine's, when the special attention of parishioners, as members of the Diocese of Sydney, was directed to the mode of filling up the vacancy in the Apostolic band adopted "as at this time" by the eleven Apostles and other disciples.

**ST. SIMON'S AND ST. JUDE'S.**—Tidman's Service of Song, "Little Dot," for which Mr. Neale has been training the elder children of the Sunday-school, was rendered on the 8th instant, in the presence of about 500 persons. The Church was uncomfortably crowded and many were unable to gain admission. The reading was creditably conducted by Mr. W. B. Toose, in the absence, through illness of the Rev. George Middleton. The solos, duets, and a quartette were given with great precision and pathos, and the singing of the children was very highly appreciated by those present. Before the termination of the programme, a collection was taken up, in aid of the organ fund, amounting to £5 15s. A cordial vote of thanks was presented to Mr. Neale, the conductor, and Miss Prince, "the accompanist," for their valuable and highly appreciated services, which was suitably acknowledged. In consequence of the inability of many to gain admission, the service was repeated by request, and, notwithstanding the inclemency of the weather, was largely and heartily patronised. As



on the previous occasion, a collection was made in aid of the organ fund, which amounted to £8 10s. We were deeply indebted to our venerable friend Mr. Lane for erecting without expense to the Church, a large and roomy platform. It is contemplated by Mr. Neale in a few weeks hence to train the infants to sing the service of "Jessica's first prayer." At the Juvenile branch of the C.E.T. Society, prizes were given to the children, who had taken a prominent part in recitations and solos. The meetings are well attended, and the number of members enrolled in connection with the Band of Hope, is gradually increasing. The Adult branch of the C.E.T.S. has been successfully floated and promises to be a great success. On Monday evening, the 29th, Mr. Shearston and some of his blue jackets entertained us with their presence and assistance; Mr. Shearston's address was listened to with earnest attention. The offertory is increasing and the pecuniary arrangements more satisfactory than they have ever been. The Young Men's Mutual Improvement Society evenings are spent for the improvement of its members. Young men are heartily invited and welcomed. A Social Tea is to be held on Tuesday evening, the 29th, for bringing about a feeling of unity and friendship among the different workers in the Church, more particularly in connection with the District Visiting Association, the members of which have undertaken to carry on their work, with regularity and diligence.—(Communicated).

### Inter-Diocesan News.

#### NEWCASTLE.

The Diocesan Synod assembled at Newcastle on Tuesday, the 8th of May, and lasted till Friday, the 11th. No business of any importance seems to have been transacted, notwithstanding the length of time occupied in discussion. The Bishop's Address was both able and interesting, and will well repay an attentive perusal. We are therefore glad to find that it is to be printed in pamphlet form for distribution in the diocese. We venture to recommend that copies might be sent to our own Diocesan Depot, in order that clergymen, and others who wish to do so, may have the advantage of reading this masterly charge. We exceedingly regret that the limited space at our disposal does not allow of our doing more than thus briefly referring to it.

The following gentlemen were elected members of the Diocesan Council:—Clerical members: Revs. F. D. Bode, Canon Selwyn, S. Simm, Canon Tyrrell, Canon White, W. H. H. Yarrington. Laymen: Messrs. John Lee, W. R. Logan, A. J. Gould, S. Clift, E. P. Capper, J. P. Luke.

The following members were elected members of the Presentation Board of the Diocese:—Revs. F. D. Bode, S. Simm, Mr. F. R. White. As representatives of the Diocese in the Provincial Synod of New South Wales, there were elected—Clerical members: Revs. F. D. Bode, Canon Selwyn, John Shaw, S. Simm, Canon Tyrrell, Canon White. Lay members: Major Bolton, Messrs. Gould, Lee, Hungerford, Lee, Thompson, F. R. White.

The following members were elected members of the General Synod of the Dioceses of Australia and Tasmania: Clerical—Revs. F. D. Bode, Canon Selwyn, Canon Tyrrell. Lay—Major Bolton, Messrs. Gould and Hungerford.

Mr. J. P. Luke was appointed Treasurer of Synod. Canon White and Mr. J. P. Luke were re-elected trustees of the Clergy Widows' and Orphans' Fund.

#### BATHURST.

ALL SAINTS' CATHEDRAL.—A new Dean's stall of handsome construction, made of oak by Messrs. Hudson Bros., of Sydney, has been presented to All Saints' Cathedral by Mr. Henry Rodwell. It is placed at the junction of the nave and chancel, and adds considerably to the appearance, appropriateness, and completeness of the internal fittings of the Cathedral.

#### MELBOURNE.

ORDINATION.—An ordination service was held by the Bishop of Melbourne at St. Peter's Church, Eastern-hill, on Trinity Sunday. There was only one candidate for deacon's orders, Mr. Samuel Gilmer from the diocese of Ballarat. The Rev. George Nickells Bishop of Drysdale, Rev. George Jennings, of Tarangulla, Rev. William Charles Pritchard (B.A. of Trinity College, Melbourne), curate of St. Paul's, Geelong; Rev. Thomas Moorhouse, of Taralgon, Gippsland; and the Rev. John Heiffer Hill, of Rochester, were ordained as priests. The Rev. Walter Fellows, of St. John's Toorak, preached, and the candidates were presented by the Rev. Canon Goodman, M.A., the bishop's chaplain.

## \* CORRESPONDENCE \*

### CHURCH OF ENGLAND YOUNG MEN'S SOCIETY.

#### TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—Would you kindly permit me to suggest the starting of a society for young men in connection with our church. A mere stranger to the city is naturally inclined to ask why such a society has not been in operation long ago. There is no lack of material to work upon, as the church population of young men is large. I know from experience in the old country (having acted as hon. secretary, members, and now numbers over 700, with a splendid building containing lecture hall, library, reading and class rooms, at a cost of £5000)

that it only requires a start in Sydney to have a most flourishing one. It is a great pity not to have a place where young Churchmen can meet for the moral and social improvement of each other.

I remain, sir, yours, &c.

203, Riley-street, Sydney,  
26th May, 1883.

WM. ALDERDICE.

P.S.—I need not add that I shall be most happy to furnish any information in my power for the formation of the above society.

A large and influential meeting of the ladies of Exeter was held on February 8th by Mrs. Temple, at the Bishop's Palace, to consider the best means of obtaining the better protection of young girls. Mrs. Temple read a paper summarising the terrible facts concerning the corruption of children, revealed through the evidence taken before the Select Committee of the House of Lords appointed to consider the law for the protection of young girls, and argued from the immense importance of the age of protection being raised from thirteen to twenty-one, as is the law on the Continent. She considered the recommendation of the Lords' Committee that the age of protection should be raised to sixteen merely as an instalment of what was really wanted and must be obtained. Finally, she urged on the women of England the duty of arousing themselves from a fatal ignorance of the present state of things, and of bestirring themselves for the sake of their own little ones to obtain the needful protection for the children of the poor. Petitions to the Lords and Commons were signed by all present, praying that the corruption of minors, which is already recognised as a criminal offence in the penal codes of France, Belgium, and several other European countries, be made an indictable offence in England also.—*Rock.*

The Standard recently announced that the strength of feeling manifested in the country against the Affirmation Bill has produced a considerable effect upon the Ministerial side of the House, and that the measure will probably be postponed for some time. We know not how this may be, but the torrent of petitions pouring into the House of Commons night after night from every part of the country is calculated to make the rashness and most obstinate Minister hesitate. Mr. Gladstone has, we understand, refused to receive a deputation of the opponents of the measure.

The appointment of the Rev. George Body to a Canonry at Durham, which we announced last week, has created much dissatisfaction, especially in the diocese. The local press, with blunt emphasis, describe the affair as "Bishop Lightfoot's blunder." We look upon it as a melancholy illustration of the working of the "no party" policy which is in such favour in high quarters. Mr. Body, as "Canon Missioner," will be brought into immediate contact with the masses. He will be the Church of England's spokesman to the thousands of miners and operatives who live in the Northern diocese. They are, indeed, in want of teaching, but the teacher chosen will do little else than misrepresent the Church in whose name he speaks, and mislead his hearers by substituting the error and superstition of Ritualism for the simple truth of the Gospel.—*Record.*

Mr. Edward Clifford gives his experiences ament the 'Church Army,' riots in Westminster in the *St. James's Gazette*:—"Night after night I have seen a large congregation pressing into the Portcullis Hall. It is composed partly of the criminal classes (who are often particularly interesting people), partly of working men, and partly of lads who come there more for frolic than anything else. The people are desperately poor (one strong young man had lately passed three consecutive days without tasting even a morsel of bread), but only once have I been asked for money in that hall. During the weeks since Christmas a hundred of these poor people have joined the mission, and subscribe to it weekly. Twenty-seven of these have given in their names for confirmation. It is true that there has been some violence; a good many eggs and a few stones have been thrown. The roughs have a nasty habit of spitting in one's face, and a great quantity of white powder (supplied, we understand, by a neighbouring publican) is flung almost nightly over Mr. Carlile and his helpers. But he is not the man to be deterred by this kind of opposition. If the lowest stratum of society is to be leavened by Christianity, and by the Church of England, it must be by bold and enthusiastic workers, who are willing to put their lives in their hands, and to be pioneers in a rough and difficult work. Mr. Carlile has repeatedly been knocked down and in danger of his life. This very evening one of his helpers was severely cut on the forehead; and last night it was touching to see a young girl, whose eye had been badly hurt by a splinter of wood, standing up with her handkerchief to her face, and pleading gently with her persecutors that they should be on the side of God and of right. I believe the national benefit of such missions is incalculable, and I hope that no magistrate will again speak of their being discontinued.

An effort has been made at Oxford, and has, we are glad to say, been unsuccessful, to eliminate religious subjects from the syllabus of the University Local Examinations. There are so few inducements to the study of these subjects in the middle-class schools of the country that the slight impetus afforded by the prospect of gaining distinction in the examinations has been of very considerable value, and it would therefore have been a matter of regret if the agitation had been allowed to succeed. The opposition so promptly made to the proposal by Mr. Ince and other warm supporters of religious teaching deserves the thanks of all who are interested in the question, and who recognise in such suggestions, apparently made in the cause of religious liberty, another indication of the general movement which is being made to separate religion from the education of the nation not only in our elementary schools but in schools of every grade.

## MISSION FIELD.

During the past month the Diocesan annual meeting of the Branch of the Church Missionary Society was held in the Church Society's House, under the presidency of the Very Reverend the Vicar-General. The committee suggested that the business resolutions should be passed *pro forma*, and that the three speakers should take some special subject. Mr. Alexander Gordon gave a very interesting and instructive sketch of the Society's work in a part of Northern India. Canon Moreton spoke of the Persian mission, and Rev. Mervyn Archdall treated in an able manner the subject, "Missions through our apology." It was unfortunate that the lateness of the hour did not admit of him giving the whole of his intended address. The report read by the Rev. F. B. Boyce, the clerical secretary, showed that during the year over £600 had been raised for the society. This is a much larger sum than this auxiliary has ever raised before. The increase may be chiefly attributed to the visit of Bishop Sargent and two other missionaries from India. The work of the Lord is so much prospering in the hands of the society that the committee appeal from London to their friends in all parts of the world to aid them to the extent of "half as much again." Under these two considerations, the annual meeting of the Sydney Auxiliary, and the appeal of the General Committee for so large an increase to their funds, the writer of these notes thinks it desirable to supply the readers of the *Church Record* this month with a few facts as to the society's history and work.

*The Founders of the Society.*—On the 12th April, 1799, sixteen clergymen met in a room of an inn in Aldersgate-street (the Castle and Falcon), to concert measures for sending the Gospel of the grace of God to the heathen and Mohammedan nations of the earth, in connection with the Church of England. Among them and their associates were Thomas Scott, Charles Simeon, John Venn, John Newton, and Josiah Pratt; and of the laity, William Wilberforce, Samuel Thornton, Charles Grant, and John Bacon, the sculptor.

*Why did they form the Society?*—(1) The burden of the souls of the perishing heathen lay heavy upon them, and, however little they might be able to do, they must do something to obey their Lord's parting command, "Go ye into all the world, and preach the Gospel to every creature." (2) They desired to obey this command as members of the Church of England. (3) Although the Society for the Propagation of the Gospel had been founded ninety-eight years before, its operations were then purely colonial, and its income under £800.

*How did they set about the work?*—They wrote letters to the few godly clergymen and others then scattered over the country, asking them (1) to pray for the undertaking, (2) to interest friends in it, (3) to seek for persons willing to carry the Gospel to the heathen—"such only as had themselves experienced its benefits, and therefore desired to make them known to their perishing fellow-sinners." The second request produced in the first three years only £911. To the third there was no response; not a single offer for service as a Missionary was received; and at length the committee had, like the Christian Knowledge Society, to look to Protestant Germany to supply men for the work. Of the first twenty-seven Missionaries sent out by the C.M.S., twenty were Germans; but, let it never be forgotten, most of them took English wives with them.

*The Society's Patrons.*—The founders of the society sought the approval of the authorities of the Church, and waited for it a year-and-a-half. At length, the then Archbishop of Canterbury having expressed himself "in as favourable a way as could be expected," the committee resolved to "proceed with their great design with all the activity possible." The list of patrons, &c., now comprises two Archbishops and all the Bishops of English Sees, and many Irish, Colonial, and Missionary Bishops, more than eighty in all.

*The Society's Missionaries.*—The Society has sent out more than 840 Missionaries, not reckoning the wives, nor some 70 other female teachers. Of these 450 were trained at the College at Islington, and 130 were University men. Seventeen have been raised to the Episcopate, and eighteen to the office of Archdeacon.

*The Society's Missions.*—The first two missionaries of the Society sailed in 1804 to West Africa. The present missions are as follows:—Africa—West Africa, 1804; Sierra Leone, 1816; Yoruba, 1845; Niger, 1857; East Africa, 1844; Nyanza Missions, 1876. Palestine, 1851. Persia, 1875. India—North India, 1813; Bengal, 1816; Punjab, 1852; Western India, 1820; South India, 1814; Madras, 1816; Travancore, 1816; Tinnevely, 1820; Telugu Missions, 1814. Ceylon, 1818. Mauritius, 1856. China—Shanghai, 1845; Cheh-Kiang, 1848; Fuh-Kien, 1850; Hongkong, 1862. Japan, 1869. New Zealand, 1814. North-west America—Red River, 1823; Hudson's Bay, 1851; Saskatchewan, 1825; Athabasca, 1858. North Pacific, 1857.

The Society has now 465 missionaries (European and Native); 268 Native Christian lay teachers; 1418 schools, with 57,458 scholars. The Society's work is carried on in about forty different languages.

*The Native Christians.*—For twenty years after the Society was founded the annual reports reckoned no converts; now there are 150,000 adherents, of whom more than one-fifth are communicants. During those twenty years no baptisms were reported; in 1879 no less than 3423 adults and 6023 children were baptised by the C.M.S. clergy. The Native Churches are being gradually organised, and made self-supporting, self-governing, and self-extending. In Sierra Leone there are 14 parishes, with 15 Native clergy, 15,000 Native Christians, 38 schools, and 4000 scholars, all now independent of the Society, except for a small annual grant to the Church Fund. In Tinnevely the 53,000 C.M.S. Native Christians, under their 58 Native clergy, administer their own Church funds, and raise towards them £2500 a year. At Lagos one African congregation raised in three years £3400.

*The Native Clergy.*—The Native clergy who have been ordained in connection with the Society number altogether 300, and of these more than 200, pure Natives, are still labouring in its service. Forty are Negroes; 120 are Natives of India and Ceylon; nine are Chinese; twenty-eight are New Zealanders.

*Growth of the Work.*—In the last few years the Society's missions have developed and expanded in all directions. Twenty-five years ago there was no Negro Mission: now there are eleven stations, and a Native Bishop and ten Native clergymen engaged in the work; and the mission steamer, *Henry Venn*, has ascended the river into regions never before explored. Thirty years ago Lagos was a slave mart; now it is a flourishing colony, with five parishes and large native congregations. Seventy years ago there was but one C.M.S. Missionary in East Africa: now there is a large settlement of liberated slaves, named Frere Town, and ten missionaries are at work there and at interior stations. Twenty years ago Central Africa was almost unknown, and Uganda had never been heard of: within the past four years ten C.M.S. missionaries have reached the Great Lake, and the Victoria Nyanza, and the Gospel has been proclaimed, week after week, for months together, in the Palace of Uganda. Ten years ago, in Palestine, the Society occupied Jerusalem and Nazareth; since then, Jaffa, Gaza, Nablus, Salt, the Hauran, have been added. Persia is a new mission altogether, so is Japan, within twelve years. In India the C.M.S. Native Christians have doubled in twenty years, and the Native clergy in ten. New work has been begun among the aboriginal Santals, Gonds, and Kois, and on the Afghan frontier; and the educational machinery has everywhere been increased. In Ceylon there is a similar advance. In China, out-stations have been multiplying in the three provinces of Che-kiang, Fuh-kiun, and Kwan-tung; and the C.M.S. converts have multiplied five-fold in ten years. In North-west America the great diocese of Moosonee, Athabasca, Saskatchewan, and Caledonia, had not been thought of ten years ago; three of them are almost wholly supported by the Society, and the other largely aided; and the Red Indian Christians have multiplied three-fold in that time.

*The Society's Funds.*—The income for the first four years was but a few hundred pounds. In the thirteenth year it was only £3046. In 1879-80 the ordinary income was £193,000, and the special funds amounted to £25,000. This does not include large sums raised by the missionaries among their friends at home, or from English officers and civilians in the mission field, particularly in India; nor yet



the contributions of the Native Christians towards their own Church Funds; still less, Government grants to schools in India, and other miscellaneous receipts on the spot. It is important to bear this in mind when the income of the C.M.S. is compared with those of other Societies whose receipts are stated on a more inclusive principle.

These facts and figures may now suggest to our minds a few thoughts:—

(1) The Gospel of our Redeemer is suited to all men—to the liberated slave of Africa, to the refined sophist of Persia.

(2) The work of Christian missions is the Lord's work. He can and will raise up suitable missionaries, provide funds, open spheres of labour, and bless this servant in them.

(3) The work of the Lord must be carried on by prayer, faith, and wisdom.

These remarks may as well apply to our Sydney, or other Church societies, to the Chinese mission, the Melanesian mission, the mission to seamen, the Diocesan Book Society, &c., as they do to the work of the Church Missionary Society.

Prayerful labour must, in the end, succeed. "Sanctify yourselves \* \* \* the Lord will do wonders among you." (Joshua iii. 5.)

#### THE CHURCH OF ENGLAND MISSION SCHOOL FOR GIRLS AT FOO CHOW, CHINA.

The following subscriptions have been received for 1883:—

	£	s.	d.
J. P. A. G. ... ..	0	10	0
Mrs. Günther ... ..	0	10	0
Miss Dagle ... ..	0	10	0
R. W. per Mrs. Gordon ... ..	0	10	0
Miss Harrison ... ..	2	0	0
Mrs. MacMahon ... ..	0	10	0
Mrs. Johnston ... ..	0	10	0
Mrs. Russell ... ..	0	10	0
Mrs. R. L. King ... ..	0	10	0
Miss Dight ... ..	0	10	0
Workworth Sewing Class ... ..	0	10	0
Mrs. Gordon ... ..	0	10	0
Charles Worth, Esq. ... ..	1	0	0
"China" ... ..	1	0	0
Mrs. A. L. Williams ... ..	0	10	0

Moore College, Liverpool, C. B. WILLIAMS,  
May 19th, 1883. Treasurer.

### THE MONTH. \*←

WE are glad that the drapers are seriously considering the question of early closing. The long hours spent by men and women, boys and girls, in shops, has long been a felt evil, not only by those who are personally concerned, but by many who are indirectly interested in their fellow-creatures. The change has come very slowly, but we welcome its appearance; and although it does not go as far as we could wish, yet we regard it as a first instalment, and shall advocate and look for further concessions in the same direction. We trust that the public generally will help and encourage this movement by purchasing early.

THE Criminal Court has recently had before it several cases of manslaughter. In the instance to which we refer death has been the result of a fight. Men have determined to settle their differences by a personal encounter, and in the conflict one of the combatants has been killed. We have no desire to dispute the justice of the verdict of acquittal in one or two of the cases; but as these pugilistic encounters seem to be becoming common, we hope that the authorities will do all they can to suppress this brutal method of adjusting differences, and make an example of persons who under the influence either of drink or passion take the life of a fellow-creature.

"SPIRITUALISTS, Rationalists, Freethinkers," according to Mr. Charles Bright, gathered round the grave of the late John Bowie Wilson. Truly it was a motley group—Spiritualists believing with the Pharisees of old, in angels and spirits—Rationalists denying both—Freethinkers, with or without belief as their life or circumstances might demand.—All united in opposition to Him who alone can take the sting from death, and smite Victory from the Grave.—We turn from the scene and breathe the prayer—that they may be given "The light of the knowledge of the glory of God in the face of Jesus Christ."

MANY of those who have opposed the truth of Christianity have taken comfort from facts which are known to us only by the very Revelation from God which they reject. It is thus with Mr. Bright. In the oration which he delivered at the grave of his friend he spoke of the "other life;" of the "mysterious change which his friend had undergone;" of "grand achievements and more glorious investigations." He quoted poetry which taught the resurrection of the dead. Whence this light and knowledge? Upon what authority were these dogmas uttered. The Freethinker may say that they are "Nature's dicta." The Spiritualist may say that the information has been communicated from the spirit world. We say no. It is the unacknowledged influence of that "light which lighteth every man coming into the world." He possesses and uses knowledge which is derived only from that Book which in so many ways he dishonors.

THE Government will have, during the recess, to consider the question which was supposed to influence the last general election. Parliament, when it assembles again, will expect very soon to have a new Land Bill laid upon the table of the House. The subject is one of vital importance to the country. A mistaken land policy adopted at the present time may involve us in immense trouble in the future. The Minister for Lands has the advantage of a most exhaustive report which has been drawn up by the two commissioners who were appointed to "conduct an enquiry into the state of the public lands and the operation of the land laws." Some most valuable information has been obtained and embodied in the report. Evidence has been adduced which goes to show that the present land law has been productive of much evil to the colony, and has led to the wholesale alienation of the public estate and the creation of large freehold estates without settling an industrial class in the country. This report is of course an *ex parte* one, and much may and probably will be said on the other side, but if the testimony which has been given to the commissioners is reliable and of value, it is quite time some radical change was made in the land law of the colony.

OUR enterprising fellow-colonist Mr. Jules Joubert is again in Sydney promoting the great Exhibition which is to be held in Calcutta. The world does not seem to be tired yet of Exhibitions, for we hear of them on every hand, and they seem to be well patronized and successful. The secret of success is in the fact that they promote business and pay well, otherwise in this money-loving age they would not receive such attention and support. The Church may and should learn much from the enterprise and energy of men in secular matters. Our Lord in his teaching often holds up to us the wisdom of men to illustrate and enforce our duty in connection with His Kingdom. We want in the church the reality which is manifest in the business of every day life. Surely nothing is more real than the "business of the King" whom we serve. We need much of the energy which is thrown by men into the concerns of this present life. Unless we have it we shall not do successfully the work of Him who set us an example of earnestness and diligence. We need to remember the words of our Lord, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

M. R. Roberts, the missionary of the C.E.T.S., is doing a good work. Witness his summary for the past year put before the committee last month. Drunkards spoken to at Police Courts, 1919; pledges given, 98; conversational visits to cab and dray stands, 259; visits to boarding-houses, 229; special visits to homes, 72; attendances at Central Police Court, 144; Water Police Court, 269; visits to wharves, 86; addresses—Lantern Lectures, &c., to parochial branches, 69; Temperance tracts given away, 8947. Here is seed sown in faith by the society's agent. The record is surely good ground for appealing to the churches for support. The secretary has sent a circular to the clergy asking for £5 each from ten parishes to meet the offer of £50 from St. John's, Darlinghurst, to be given conditionally on the rest of the salary being raised.

### NOTICES OF BOOKS.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND. Issued under the sanction of the Archbishops of Canterbury, York, &c. &c. London: S. P. C. K., 1883.

The smaller voluntary attempts made last year to provide a Year-Book for the Church of England, commendable as they were, may be regarded as now practically superseded by this bulky volume of more

than 700 closely printed pages, literally crammed full with official or semi-official information of all kinds, and published at half-a-crown. Such a book produced at such a price reflects the highest credit on the industry of the editor, the Rev. F. Burnside, and on the liberality of the Christian Knowledge Society. The best recommendation we can give it, and the best service we can render to our readers, is to give a brief and simple summary of its contents.

The work is divided into three parts, viz., Historical Records, Statistical Records, and Officers and Societies. Part I. occupies six-sevenths of the whole space, and contains twelve chapters. Chap. 1 describes arrangements for training for Holy Orders, with particulars of the Theological Colleges, &c. Chap. 2 is on the Home Mission Work of the Church, and gives a mass of information respecting church building, clerical and lay agencies (such as the Pastoral Aid Society), parochial missions, cathedrals, and miscellaneous societies and missions. Chap. 3 describes the Educational Work of the Church; and chap. 4 its Foreign Mission Work. Chap. 5 gives particulars regarding the Increase of the Episcopate; and chap. 6 regarding Choral Associations. Chap. 7 is entitled "The Councils of the Church," under which name are included Convocation, the Church Congress, the Diocesan Conferences and the "Central Council." A summary is given of the proceedings of all these bodies for the year. Chap. 8 contains "Official Reports of Churches in Communion with the Church of England," viz., the Church of Ireland, the Scottish Episcopal Church, and the Protestant Episcopal Church of America. Chap. 9 notices clergy charities, endowments, &c. Chap. 10 gives lists of ordinations and preferments, and an obituary of the year; chap. 11, a chronological summary of events in what may be called current church history; and chap. 12 a list of books published during the year on religious, ecclesiastical, and Biblical subjects. In Part II., "Statistical Records," elaborate tables, illustrative of the various subjects of the first section, are brought together. In Part III. are given lists of bishops, diocesan officers, commissaries, &c., officials of the universities, and of various colleges, and secretaries of societies. We are glad to find that foreign missions occupy a fair amount of space, viz., eighty pages in chap. 4, besides occasional notice in other parts. Ten pages of closely printed matter are allotted to the C. M. S. Missions, which are described from our own official papers and reports; the C. M. College has half a page under the head of "Missionary Colleges," &c.; and among the statistical tables there is one giving a comparative view of the society's income, under several heads, for the last five years. We should add that the editor asked the society to supply all this information, and an arrangement was made by which this was in effect done, although unofficially; so that the statements can be fully relied upon as accurate, and will undoubtedly be very useful. A similar course, as we understand, was adopted in the case of other societies; and this gives an exceptional value to the compilation. We are particularly pleased to find that the Bible Society has been allowed a place. In this same chapter is a series of brief reports sent by colonial missionaries of the work in their dioceses. Those from Bishops Horden, French, Royston, and Burdon may be specially noticed as interesting. We have said enough to prove the extreme usefulness of this really remarkable work. Improvements will no doubt be made in future years; and among others we would suggest either side-notes or head-lines indicating the subject of the page.

THE RELIGION OF THE ABORIGINES OF AUSTRALIA as Preserved in their Legends and Ceremonies. Argus Printing Works, Singleton, 1883.

This is a Lecture which was delivered by the Rev. Peter Macpherson, A.M., before the members of the Mechanics' Institute, Singleton, on the 26th of January last. The author brings together a number of interesting facts about the Aborigines, which ought to be better known. Mr. Macpherson's conclusions are evidently the result of much thought, and are worth careful consideration, although we should be unwilling to endorse them all. He is especially happy where he controverts the theory of different centres of creation.

THE CYCLOPEDIA OF PRACTICAL QUOTATIONS ENGLISH AND LATIN. By J. K. Hoyt and Anne L. Ward. 4th edition; pp. 899. London: Dickenson, 1882.

This book will be found a great help by those who quote much—whether they quote from necessity, proclivity, or delight. It contains 17,000 quotations and 50,000 lines of concordance. It has an appendix with proverbs from the Latin and other foreign languages; with law and ecclesiastical terms and their meanings; and with the names, dates, and nationalities of the authors quoted. It claims to be a novelty only in the abundance of its matter and the peculiarities of its arrangement. It is certain to be of immense use to those who are called often to speak in public.

CHANTS, DOXOLOGIES, AND RESPONSES. Selected and compiled by Henry Plume, B.A., Archdeacon of North Queensland, for special use in that diocese. London: Novello, Ewen, and Co.

We have looked through this collection, and are not quite certain that the purpose of the compiler will be answered. Much will depend upon the price, which is not given. The great majority of the 63 chants are to be found in Mercer, and are apparently derived from that source. About 15 are new to us, and we venture to think are the weakest part of the collection. Of the chants No. 50 is ascribed to Beethoven who wrote no chants, and it can be only an adaptation of other works of his. In the responses, 6 and 9 are similar adaptations from Mozart and Mendelssohn, and we therefore look upon them as objectionable from a literary point of view. It is as though the compiler of a Hymnal should manufacture verses out of Milton's "Paradise Lost" or Tennyson's "In Memoriam," and ascribe them to those writers. Mr. Plume's object is so praiseworthy that we greatly regret that we are compelled to doubt its accomplishment by this effort.

IN THE VOLUME OF THE BOOK. By G. F. Pubent, M.A., pp. 152, with Introductions by Rev. Joseph Cook and J. K. Vincent, D.D. London: Morgan and Scott.

This book is designed to exhibit the profit and the pleasure of Bible study, and has already reached the sixth edition. It contains the substance of familiar addresses delivered to young converts during a series of Evangelistic meetings held 1878 and '79. They have been printed at the urgent request of many persons, including not a few ministers who heard them. Its rapid sale warrants the belief that it has found a place among helpful books. The recommendatory introductions are remarkably strong, and as we have ourselves found it useful we cordially recommend it to our readers.



We commend to the notice of our readers who are interested in the question of Sabbath observance and desire to further that work an excellent series of small tracts, well got up, and published by Partridge and Co., London. They are short, taking, and to the point, and bear the name of the Earlham REST DAY series. The packet of twelve costs only sixpence.

## STRAY NOTES.

BY ARMOUR BEARER.

In England there seems to have been a determined fight on Affirmation Bill, which would, if passed, have allowed Atheists into Parliament. The Bill was introduced to favour Mr. Bradlaugh, but as it only referred to men who might hereafter be elected, he would have been compelled to appeal again to his constituents with the chances of rejection before getting his seat. The large Liberal and Radical majority in the House, which has almost blindly followed Mr. Gladstone so far, in this case refused to be led by him, and the Bill was defeated. It is said the public feeling throughout the country which manifested itself in public meetings and hundreds of petitions, had a decided effect upon members of the House. The country appeared up in arms, and it is hoped that Mr. Bradlaugh will now abandon his attempts to sit in a British Parliament. It will no doubt be remembered that he first of all refused to take the customary oath of allegiance, saying it would not be binding on him, and afterwards, with strange inconsistency, wished to take it, but the House then refused to let him go through that which he had acknowledged could only be a piece of mockery.

Passing from the religious feelings of the English people generally, it is pleasing to observe how often the same love for Bible truths is strongly manifested in individual cases. For instance at Norwich a few weeks ago, the Rev. J. C. Hoare, Principal of the Church Missionary Society's College at Ningpo, was married to Miss A. Patteson, and it was proposed after the breakfast to make a collection for the China Mission. Four hundred and fifty pounds were subscribed in the room.

Secular education in Victoria is producing the usual fruit. Seventy-five per cent. of the criminals in the gaols are under twenty-four years of age. Lately five State school boys were brought before magistrates accused of attempting to throw a train off the line. The *Southern Cross* says that the chief witness, who was another State school boy, was "so deplorably ignorant that his evidence could not be received, and the magistrates sent him to the Industrial School for a week, to receive as much religious education as would enable him to understand the nature of an oath."

Four centuries ago, on the 10th November next, was born that extraordinary hero of the Reformation, Martin Luther. It is to be hoped that the fourth centenary of his birth will be commemorated in a manner worthy of the man, and of the work he was permitted to accomplish. Whatever may be said of Wickliffe, one of the greatest names in our church history, or of Huss, or Melancthon, or Calvin or Cranmer, or other Reformers, there can be no doubt whatever that Luther towers far above them all. The coming centenary should not only be an opportunity for doing honor to the memory of a great man, but also one for vindicating and pointing out the blessed effects of the Reformation.

It is pleasing to note, and as showing his wide sympathies, that the first speech made by the new Archbishop of Canterbury in the House of Lords was as an advocate of the Church Missionary Society. Attention had been called by the Duke of Somerset to the cruelty some time since of an interpreter and schoolmaster, both negroes, in Sierra Leone, who had been employed by the Society. Earl Cairns, the Earl of Derby, the Earl of Chichester, with the Archbishop, ably vindicated the Society, the latter pointing out the care exercised in promoting full and adequate supervision of those who labored under its flag.

In this colony our clergy should feel gratified at educational successes of some of their sons. The *Herald* lately had the following:—At St. Paul's College, the Edward-Aspinal Scholarship, for a student of the second year, has been awarded to A. C. Millard; and the Kemp Scholarship, for a student of the first year, to H. H. Hungerford. The University gold medal, for proficiency in classics at the B.A. examination, was won by A. B. Piddington; and two University scholarships, for proficiency in classics and mathematics respectively at the first year examination, by A. C. Millard—both students of St. Paul's College. Now all the young fellows named are sons of clergymen.

The Church Building Society's Loan Fund has been doing a quiet but very useful work. A recent report shows that thirty loans have been made, amounting to £7720. Fourteen new churches and school-churches have been aided in their erection to the extent of £4025, and parsonages by sums amounting to £1450; and the enlargement of churches to the extent of £1625. The balance has been in loans for schools in smaller sums. The money is lent without interest. A very gratifying feature is that as regards repayments; in no case is an instalment over-due. The loans made have rendered the building of several churches and parsonages practicable, which could not have been commenced without the assistance of the Fund.

The approaching Annual Festival of the Church of England Temperance Society should strengthen and help the Society in its work. It will extend over three days—Sunday, Monday, and Tuesday, 25th, 26th, and 27th of this month. Often Diocesan matters do not command the attendance that many Parochial ones do. Is there not a want of unity shown by this, and a lack of appreciation of the value of organization from a centre? Church people who are willing to attend meetings in parish school-rooms, should, I humbly think, be more willing to identify themselves by their presence with matters that pertain to the church as a whole. The smallness of the attendance at some of our meetings on Diocesan matters is chilling. It is hoped that on this occasion every effort will be made by the parochial branches and friends, so that the demonstration may be worthy of the great Society of which our organization here is an auxiliary, and of the Church to which we belong.

There are some who dread every form of controversy, but what has the truth to fear from a searching scrutiny? Even a recent ill-advised debate, in which from want of nerve or some other cause, the faith was but feebly defended drew surprise from some after the last word of the attack that so little had been said? Every attempt had been made to produce a strong case against Christianity, and after all what had it amounted to? It had only repeated arguments which had been 1600 years before the world, and answered times without number.

It is a wise step to oppose open unbelief with definite teaching on the Christian evidences. Whilst the duty of preaching Christ in all his fulness is incumbent upon ministers of the Gospel, and which in itself is a most powerful antidote to error, no one can shut his eyes to the fact that more destructive assaults upon unbelief have been largely blessed. Bishop Butler published his unanswerable analogy in 1736, and about the same time commenced that great Evangelical revival, in which Whitfield, Romaine, Toplady, the Wesleys, and others played so conspicuous a part. Who can tell how much that work of Butler facilitated and gave permanency to their work? Again, in 1794, Paley published his "Evidences of Christianity." At that time the unbelief of the French Revolutionists, prominent among them being Thomas Paine, had spread over Europe, but Paley's works, suited to the times, rolled back the flood, and dealt a crushing defeat upon the Atheistical age of reason. Other examples might be given of the effect of such efforts, not only upon communities, but upon individuals who have turned from being blasphemers to be followers of the crucified Nazarene. Additional and more definite efforts in this, by no means new field, should be welcomed. That Infidelity raises its unblushing head in our midst is patent to all. The times demand special teaching on foundation truths. The public will watch with interest any steps which may be taken, and hope that they may soon show the so-called "Free-thought" to be in reality "no thought."

Lord Macaulay when writing on the Tractarian controversy some years since used words very applicable to discussions of to-day between Christianity and unbelief. He said: Meantime we await the progress and issue of the great contest without apprehension. Terrible as are these hurricanes of controversy, pernicious as may be their immediate effects on the faith of some and the temper of many—they serve from time to time to purify the atmosphere and render it salubrious. Let us but be true to ourselves, and we have no fear lest we should be "re-involved," to use the strong language of Milton, "in that pitchy cloud of infernal darkness, in which we shall never more see the sun of Divine Truth again, never hope for the cheerful dawn, never more hear the bird of morning sing." Let us never forget that Christianity was planted, and has grown up in storms. Discussion is always favourable to it, and has ever been so. Let the wintry blast come. It will but scatter the sere leaves, and snap off the withered branches; the giant tree will strike its root deeper into the soil, and in the coming spring-time put forth a richer foliage and extend a more grateful shade.

In the "*Recorder*" (London), of 20th April, there is a letter from the Rev. H. A. Barker, formerly of Sydney, in which he ably defends the Synod of this Diocese from imputations cast upon it in the matter of the election of a Bishop.

## EMMAUS IDENTIFIED.

In the quarterly statement of the Palestine Exploration Fund Committee, January, 1883, there is an exceedingly interesting paper from the pen of Mrs. Fenn, wife of the British Consul at Jerusalem, in which she states at length the reasons which have led to the identification of Emmaus with the modern *Urtas*, a corruption from the Latin *hortus* (a garden) and with the Etham of the Old Testament.

Emmaus is stated by St. Luke and Josephus to have been about sixty miles from Jerusalem—about seven and a half Roman miles. Josephus also states that Cesar, when he ordered all the lands of Judea to be sold, ordered Emmaus to be reserved for occupation by a portion of his army. It was just such a place as would enable them to keep the Arab tribes in check, as well as the Jewish garrison, which had not been reduced at Masada. Here there is reason to believe Solomon had his famous garden, watered by constant streams; and pools with a system of aqueducts, in the head of the valley just below Etham. And here Herod the Great strove to rival him in the works which he constructed. But there is a difficulty in connection with the name of Emmaus which differs altogether from Urtas and Etham.

The following were the circumstances which threw light upon it. In 1847, a British subject of Jewish birth, named John Meshallah, was attracted by the richness of the soil and the abundance of water, and having obtained a lease of the land from the Fellah proprietors, settled down upon it, and in a few years had restored the desolate district, of which he was tenant, to a state of great fertility. In 1856 Mrs. Fenn joined him in taking into cultivation a fresh tract, further down the valley. In 1857, in digging for the foundation of a wall, intended as a retaining wall for a garden, they discovered various remains, and amongst them baths, which were called by the Fellah workmen "Hamman." These baths were of very varying sizes, one a poor or swimming bath fifty-one feet wide and eight feet deep; the length could not be ascertained. One bath lined with marble struck their Jewish friends as similar in arrangement to the Mikohs, or bath used for ceremonial ablutions at the Synagogue. And they argued that this was proof of the whole being the work of Solomon.

"But," says Mrs. Fenn, "the foreign marble, the style of the capitals, &c., led us rather to ascribe them to Herod the Great, whose extraordinary love of luxury is well known."

"Here, then," she adds, "beyond all cavil and doubt we had brought to light Emmaus, the Hamman, or baths sixty furlongs from Jerusalem."

The creation of Herod, the Greek name Emmaus, would naturally be used in those Greek speaking days for the little village now that the ancient Etham higher up was no longer a strong city. And as Emmaus *only* could it be known in the time of Christ. The mention of it by two writers of that period, St. Luke and Josephus, wholly independent of each other, is a remarkable undesigned coincidence, which is invaluable as evidence. It was Emmaus *only* at the time of these writings. When the splendid baths were laid in ruins, and the marble columns which had supported the roofs with the capitals and the mosaics, were bungled in general ruin, Emmaus disappeared, and became known as the Hortus (garden) of King Herod by the Romans; and in the language of the Fellahs who came in afterwards, this Hortus was changed into Urtas, the present appellation.

## ✻ TEMPERANCE. ✻

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Central Committee met in the Diocesan Registry on 15th ult. The chair was taken by Rev. Canon Stephen. There were present, the hon. secs. Rev. R. McKeown and E. M. Stephen, Esq., Revs. A. W. Pain, S. S. Tovey, F. B. Boyce, J. Barner, D. Madgwick, E. Sturdee, T. B. Tress, W. Hough, and Messrs. Toose, Walsh, and Dr. Hansard, hon. treasurer.

The principal business of the meeting was arranging for the annual festival of the Society. It was settled that there should be a service in the Cathedral on Monday the 18th of June, with sermon by Rev. M. Archdall, M.A., and public meeting on the Tuesday following. Also, that a circular be sent to the clergy of the diocese requesting sermon and collection in aid of the C.E.T.S. on the preceding Sunday. The details were left to a sub-committee, Revs. A. W. Pain, F. B. Boyce, S. S. Tovey, W. Hough, and the hon. secs.

It was the unanimous desire of the meeting that the Rev. Dr. Ellis should be requested to conduct the singing and musical part of the festival, and promises of assistance from the various choirs were given by the clergy present.

The hon. treasurer presented his balance sheet, which unhappily showed the Society in debt to him and the Missionary. The hope was expressed that the collections on the Temperance Sunday would set all straight.

The benediction closed the meeting.

At a further meeting held on 29th ult., it was deemed advisable to postpone the festival for a week. The dates therefore are as follows:—Temperance sermons in Churches, Sunday, 24th June; service in Cathedral, Monday evening the 25th; meeting Masonic Hall Sunday evening the 26th.

ST. JOHN'S, DARLINGHURST.—The third annual meeting of the adult branch of St. John's C.E.T.S. was held in the schoolroom on 14th

ult., under the presidency of the Rev. A. W. Pain, B.A. Mr. E. J. H. Knapp, hon. secretary, read the annual report, in which regret was expressed that the members of the Church of England in this colony did not exhibit that energy necessary for the progress of so good an institution as the Church of England Temperance Society undoubtedly was for the suppression of the excessive indulgence in alcoholic liquors. Outside of their society very great success had been made by the New South Wales Alliance, for no less than 4,000 pledges were recorded last year. Reference was then made to the legislation which had recently been enacted with respect to public-houses. Touching particularly on the work of the C.E.T.S., it could be said that they held the first position in connection with the Central branch. Nevertheless, much yet remained to be accomplished ere they should be satisfied. It was true that they presented £50 a year towards the salary of their missionary, Mr. W. C. Roberts, who was doing excellent work, but they had not advanced numerically to such an extent as was desirable. The warmest thanks of the committee were due to those ladies who so kindly undertook the excellent musical entertainments, which during the past year attracted so many people to the meetings, and more especially to Miss Woolley, who generously gave a very successful concert on behalf of the branch, resulting in the sum of £38 4s. 6d. being received. Those entertainments did not attract those of the intemperate class, but they helped to provide the missionary's salary; and thus they got at them through the agency of Mr. Roberts. The income during the past year had been £71 2s. 9d., and at the close of the year there was a credit balance of £39 12s. 3d. The roll for the adult branch of the Society registered 78. The juvenile branch was more flourishing, there being 106 boys and 66 girls, making a total of 172. Monthly entertainments for the juveniles had been conducted by Mrs. Alfred Backhouse and Miss Hills, both of whom had been very assiduous in their attention to the young folk. On the motion of the Rev. F. B. Boyce, the report was adopted. Major Bird proposed, and it was resolved, that the following gentlemen be the officers of the Society for the current year:—President, Rev. A. W. Pain, B.A.; vice-presidents, Rev. S. S. Tovey, B.A., Hon. Joseph Docker, and Mr. M. H. Stephen; committee, Messrs. E. M. Stephen, T. B. Trebeck, S. Merrick, C. Jennings, J. Hawley, and W. Jacobs, Mrs. Backhouse, Mrs. G. Lord, Miss Hills, Miss Williams, and Mrs. Scroggie; hon. treasurer, Miss Docker; hon. secretary, Mr. Edward J. H. Knapp. Mr. W. C. Roberts also addressed the meeting with reference to his work, and stated that there would shortly be a meeting at which he would give in detail the results of his missionary labours. Besides the speeches which were delivered, a well-selected programme of music was successfully carried out.

BOWRAL.—On Monday, 21st May, a public meeting was held in the School of Arts, in connection with the St. Jude's branch of the C.E.T.S. The weather was most unfavourable, rain falling heavily the whole evening. There were present, on the platform, the Rev. S. Howard, B.A. in the chair, and the Revs. Joseph Barner, of Sydney, W. E. Jackson, M.A., chaplain of H.M.S. "Diamond," and F. C. Williams, of Mittagong, and more than fifty in the audience. "Dare to be a Daniel" was sung at the opening of the meeting. The chairman read some selected verses from the book of the prophet Daniel, with brief comments, showing that this "man of purpose" had schooled himself in matters of appetite and indulgence long before the occasion when he stood so firm about praying to his God. Prayer was offered by Mr. Jackson. After a very few remarks from the chairman, expressing his pleasure at an attendance so large, considering the weather, "Rescue the Perishing" was sung, and then Mr. Jackson spoke as we have heard him speak before in Bowral, with much warmth and vigour. "Deal Gently with the Erring One" was sung, and Mr. Barner afterwards addressed the meeting, and was listened to with delighted attention. He spoke with his usual fervour upon the evils caused by the drink, the remedies being used, and the success attending those efforts. He seemed much pleased at not finding an empty room on such a wet night. After a short and earnest address from the Rev. F. C. Williams, "Will you sign the pledge and keep it?" was sung, to bring waverers to the point. Most of those present were already members of a Temperance Society, but three new ones were constrained to join. The chairman asked those who could do so to attend the meeting at Mittagong on the following evening. The Rev. J. Barner closed with prayer and benediction. "Sound the Battle Cry" was sung as the meeting dispersed. This was as hearty and enjoyable a gathering as we have ever had, of the kind, in Bowral.

COOTAMUNDRA.—At a meeting held on Wednesday night, 23rd ult., there was a very large audience, the room being filled. It was chiefly attractive as being a valedictory meeting to Mr. E. R. Deas-Thomson, vice-president of the Society, and superintendent of the Sunday School; and an address was to be given by the Rev. Arthur W. Pain, B.A., of Sydney, late of Cobbitty. The Rev. M. Gray, the vicar of the parish, occupied the chair; and Miss Williams presided at the organ. The proceedings commenced with a hymn and the usual prayers. After the chairman's introductory remarks, a well executed programme of recitations, &c., was rendered by the members of the juvenile branch and others. Mr. A. N. Taylor then stepped forward and said he had a very pleasing duty to perform, though he regretted that he was unable to do justice to the task allotted to him—that was to present Mr. E. R. Deas-Thomson, on the eve of his departure from the district, with an address, a gold Albert and locket, and a gold pencil-case. He read the address and inscription, which were beautifully illuminated, and then, on behalf of the children, teachers, and friends, handed the souvenirs to Mr. Thomson.

The address was as follows:—

To E. R. DEAS-THOMSON, Esq., from the Teachers, Scholars, and Friends of Christ Church Sunday School, Cootamundra.



Dear Sir,—As you are about to remove from this parish, we avail ourselves of the opportunity to express our sincere regards for you and our high appreciation of your past labours in the Sunday School and in the Church generally. For three years you have occupied the important position of superintendent of our School, during which time you have acted with discretion, zeal, and success.

To the Teachers your conduct has been thoughtful and courteous, to the children kind and earnest, and to all you have acted in a manner which has evinced that the object of your efforts has been the spiritual wellbeing of the children. Moreover the interest you have taken in parochial matters, and especially in our Temperance Society, has exhibited an exemplary loyalty to the Church and devotedness to the cause of Christ and the welfare of man.

We are conscious of the loss we shall sustain, and we pray that the blessing of God will be with you and make you equally useful wherever you may reside.

We are, dear sir,  
Yours very faithfully,

THE TEACHERS.

Signed by A. N. TAYLOR, MARY MILLER, M. WILLIAMS, ISABELL PERCIVAL, ROSALIE PETTINGALL, ELLEN SWEENEY, ALICE LARGE, SARAH SALMON, FANNY MATTHEWS, E. BUCKLE, ETHEL G. MATTHEWS, W. H. MATTHEWS, R. SMITH, E. C. GRAY.

May 20th, 1883.

Mr. Thomson was warmly cheered. In acknowledgment of the presents he said he trusted they would allow him to thank them in a very few words. It was always gratifying to find one's endeavours appreciated. He had no doubt made a great number of mistakes; but he felt sure that in all his efforts they would give him credit for earnestness. Their beautiful presents would remind him often of the dear young children with whom he had been associated in the Society and the school, as well as of other friendships connected with them. A friend had said to him—"Now that you are leaving, the Sunday School and Temperance Society will fall off." This he received as a "left-handed" kind of compliment, for he hoped that his work had resulted in effecting a deep impression on the minds of the children, whom he regarded as loyal to their church; and, under their devoted hand of teachers—for he knew they were devoted and earnest in their work—he felt persuaded their would be no falling-off in the numbers attending both the School and the Society. He asked the children as a personal favour to be regular in their attendance at both, to remain steadfast in their promises and the principle of temperance; and to endeavour to bring in with them other children who were not in the habit of attending. He had been round to see as many of his young friends as possible, to bid them good-bye, and as to others he would shake hands with them that night before they left the room. He felt it hard to say the word "Good-bye" to the children that night. They had heard him speak of his painful farewell to children in England, with whom he had been similarly engaged; but the tie between him and the children of Cootamundra had been closer than at any other place, and he was more sorry to part with them than he had been to part with any others. He begged to thank them once more for the presents, and, in conclusion, to remind them of the three great secrets of a happy life—to have plenty to do, to keep a clear conscience, and love the Lord Jesus Christ, whose blessing, he prayed, might remain with them.

The Rev. A. W. Pain then delivered an address, and after some more singing, and a vote of thanks to Mr. Pain, the meeting closed.—*Abridged from the "Cootamundra Herald."*

#### MARTHA, THE CLERGYMAN'S HOUSEKEEPER.

By REV. W. E. LITTLEWOOD, M.A., VICAR OF ST. JAMES', BATH.

Many years ago, before I was married, it was necessary that I should set up housekeeping, and have a housekeeper. The sort of housekeeper that I wanted was of a very humble kind—not a lady-housekeeper, who should see that others did the work, but rather a respectable woman, who might be trusted with money and marketing, and who would do much of the domestic work herself.

I had numerous applicants for the post, and my choice finally rested on Martha—. She was a hard featured, large-boned woman. If she had ever been good-looking, the good looks had long faded out of her somewhat stern visage, and her voice was rough and grating. My pupils—for in those days I had boys living in my house—were in no small awe of her. Her demands on them, as regards silence, feet-wiping, clothes-tidying, and so on, were far too extensive for the boyish mind.

However, we very soon found that our housekeeper, beneath this rough and gaunt outside, was a truly Christian woman. I had had reason to think so—in fact, that was one of the points which decided me—at the very outset of her engagement, for she had made it a matter of express stipulation that she should be permitted to attend her place of worship twice on Sunday and once in the week. But when the woman came under closer observation, then we found that her religion was not one of mere ceremony and outward attendance upon forms, but of true and hearty devotion.

She was not clever, by any means; nor had she much to say for herself; nor far to outward view, as has been already stated; but she was not "slothful in business," she was "fervent in spirit," and she "served the Lord." In her simple way, she tried to teach the rough and ignorant girl that helped her; she nursed a sick boy, not only as to the body, but as to the soul; and took the most diligent care of my interests.

I have described her excellencies; now let me go on to point out what at first I presumed to be her faults. These were, that

she never seemed to have any money, and that she habitually wore dresses which my lady friends informed me were scarcely good enough for her position.

When this was pointed out to me, I could not but observe that Martha's garments were decidedly shabby, and unbecoming her position as housekeeper. The other matter struck me more. To my certain knowledge she had no poor relations, and yet it was evident that she had never laid by a penny. She was now in receipt of good wages, and certainly did not spend her money upon fine clothes. Yet the woman never seemed to have change even for a five-shilling piece.

How was this? Where did her money go to? What secret way of pauperising herself had this apparently good woman got? Surely she did not spend it in intoxicating drinks, or anything of that kind? I was fairly puzzled. I carefully observed her, but could discover nothing. How was it?

At last I thought I would ask Martha herself. And how unfortunate it is that we do not often take this simple and most effective way of dispelling our unworthy suspicions about each other! "Go and tell thy brother alone." It requires courage, I know; but there is One who gives counsel and strength to those that ask Him.

Well, Martha soon made the matter as clear to me as it was to herself. What did she do with her money? Why, she spent a certain sum on her clothes. Then she paid so much to her place of worship, and then she subscribed all the rest to the *Foreign Missionary Society*. She was, in fact, doing far more for her Master's cause than I was. What I gave, I gave, so to speak, of my abundance; but this poor woman cast in all her living.

When I came to examine Martha, I found that the principle of this conduct was one of simple faith. She read in her Bible, "The Lord will provide," and she believed it. She believed that faith in the Lord Jesus Christ was the one way of salvation for all men, and therefore she was quite willing to make any sacrifice in her power in order that this one Saviour might be preached to the heathen in all the world. As for her own future, she left that to her God. She believed in His promise never to forsake those who trusted in Him.

And did her God forsake Martha? By no means. I watched this woman's after course, as may be imagined, with the greatest interest. Circumstances altered with me, and she took a situation elsewhere. Sickness afterwards came upon her, and premature old age, but friends arose, as if by magic, from unthought of quarters. Yet it was no magic—it was the providence of her heavenly Father. She lived for some years after she left me, but she was always provided for; and, I believe, always able, even to the last, to contribute something towards the cause she had most at heart—the preaching of the Gospel among the heathen. She died in peace, and now her soul dwells with her Saviour.

Would that every one gave in proportion as much as she did to Missionary Societies, to send the Gospel to the heathen.

#### → ENGLISH + MAIL. ←

The Archbishop of Canterbury on 19th April, received at Lambeth-palace a deputation from the Church Missionary Society, which, according to custom on the elevation of a new Primate, waited upon his Grace formally to request his acceptance of the office of Vice-Patron of the Society, although it was known that his acceptance of the office had already been signified. An address was read, giving a sketch of the growth and work of the Society, now in its eighty-fourth year, setting a high value upon the counsel and support received by the Committee from successive Archbishops of Canterbury,—craving the privilege of holding free and frank communication with his Grace as necessity arose,—and gratefully acknowledging the very valuable service lately rendered by the Archbishop in the House of Lords, and the readiness with which he had consented to preside at the approaching Anniversary. The Archbishop, in his very cordial reply, said that he would do his best to advance the great work of the Society, and expressed his satisfaction that the first occasion he had to open his lips in the House of Lords should be connected with the great missionary work. More men of culture were wanted, to attack the culture of the world; but whoever they were, they must be determined "to know nothing among men 'save Jesus Christ and him crucified.'"—*Record*, London.

The Prince of Wales was among the mourners at the funeral of the Hon. Mrs. Stonor on 10th April. The Princess of Wales sent a floral tribute with the following inscription:—"For my dearest friend, Mrs. Stonor, from her most devoted and sorrowing Alexandra."

"Nothing in my hand I bring;  
"Simply to Thy cross I cling."

The enthronement of the Archbishop of Canterbury took place March 29. Canterbury Cathedral was filled with a large and distinguished audience, who were admitted by ticket. The Bishop Suffragan of Dover presided over the ceremony as Archdeacon of Canterbury. The Primate made the usual solemn affirmation, and after the First Lesson he was conducted by the Archdeacon to the throne. After the mandate of enthronization had been read, the Archdeacon inducted the Archbishop in Latin. Morning prayer was

then proceeded with. The Archbishop was next conducted by eight of the English Bishops, by the Archdeacon, Dean, Vice-Dean, and other of the Cathedral dignitaries, to the marble-chair, which stands under Thomas à Becket's crown. Here the form of induction was repeated. The Archbishop was then placed in the Dean's stall, in token of his "taking and having real and actual possession of the See of Canterbury, and of all the rights and privileges thereof." After prayers, the Archbishop pronounced the Blessing, which brought the ceremony in the Cathedral to a close. The other proceedings were conducted in the Chapter House and the Treasury.—*Record*.

#### THE PRIMATE.

The Archbishop of Canterbury and Mrs. Benson paid a private visit to the Clergy Orphan College at Canterbury yesterday evening week, when his Grace delivered a very interesting address to the students. He was also conducted over the Cathedral after the enthronement ceremony and again last Friday morning. His Grace attended Divine service at the Cathedral last Friday morning, and afterwards, accompanied by the Dean of Canterbury and the Rev. Randall T. Davidson, paid his first official visit to St. Augustine's Missionary College. The Rev. Dr. McClear, Warden, and the whole of the students and fellows received the Archbishop at the entrance. There were also present several of the honorary fellows, including Mr. A. J. Beresford-Hope, M.P., one of the founders of the College, and Dr. Bailey and Archdeacon Watkins, two former wardens. After a short service in the chapel an adjournment was made to the hall of the College, where the Archbishop took the chief seat. The Warden read an address, welcoming his Grace to the ancient monastery, and referring to two former visits by Dr. Benson, one in 1850, and the other in 1869 on the occasion of the enthronement of the late Archbishop.

The Archbishop, in acknowledging the address, said he had not only always taken great interest in St. Augustine's College, but had very great reason deeply to love the place. In the year 1850 he had been suddenly deprived in one day of two of his nearest and dearest relatives, and he came to St. Augustine's College with a strong, pressing sense of loneliness, not at all wiped away by having been for some weeks in quiet study in his own College. But the then Warden was a great and dear friend of his, who had been most kind to him when he (the Archbishop) first went up as an undergraduate of Trinity College. He spent a very peaceful and enjoyable week at St. Augustine's, during which time the sense of loneliness of which he had spoken passed away. They could scarcely tell the strange feeling it was to him to see once again the forms of which the general outlines had been forgotten, but which now came back to him with perfect reality; and to hear his own name prayed for in the chapel where he had certainly prayed most earnestly for all things that he most regarded in life, was very strange and beautiful feeling to him. He remembered several of the early students there—Lightfoot among the number (cheers), of whom it could truly be said "the promise of their early days had been fulfilled. Soon after the time of which he spoke he went away for a visit to Rome, and while in the College of the Propaganda there he saw a large number of men who, like the students at St. Augustine's, were devoted to the missionary life, but under circumstances of far more ascetic discipline and constant pressure and uncomprehendingness of every kind than could possibly befall Englishmen. He remembered seeing there those who, having devoted themselves to missionary work in China, were wearing a red cord round their waists to show that they were willing to give their blood for the cause of Christ. If, therefore, there should ever be with those before him a feeling of loneliness, discontent, and dissatisfaction—a wondering why it was that this friend or that was taken away from them—standing alone as it were upon the shore, with nothing to lean against, he would beg of them to remember others who had found within those walls great soothing, peace, and comfort, and also that there were those who, under the influence of a faith not to be compared with ours for purity, devoted themselves to harder lives while they were students, and to very different lots in the rest of their lives. He would also beg of them to have perpetual veneration for those most glorious names who had lived and worked and fought in their own way the battle of Christ, under far harder circumstances than men fought under now. St. Augustine's College suggested noble thoughts of the past, for every foot of ground, the students trod or there had been trodden by the feet of the very greatest men, inspired by the greatest thoughts. With regard to the references made to himself in the address, he could only say that it was a most true and real feeling with him that he had not the smallest idea why those places to which allusion had been made—Wellington College, Lincoln, and Truro—had been offered to him. He could not tell why it was that God placed his hand here and there in that manner, and sent him to be a living visible instrument for doing certain things. But he would impress this upon the young missionaries present—that if they went forth with the simple truth of God in their hearts they would be able to do more work than they would if the pronoun I was ever present with them. He prayed that the blessing of God might rest upon them, and that they might become true soldiers of the Cross. (Applause.)

The Archbishop quitted the College amid loud cheers from the students. His Grace also visited the King's School, and met with a cordial reception.

His Grace held a reception in the Cathedral Library at two o'clock which lasted about an hour and a half. He was attended by the Dean of Canterbury, the Bishop Suffragan of Dover, and Archdeacon Harrison. A large number of the clergy of the diocese, including several rural deans, were introduced. The presentations also included Bishop Oxenden, Canons Scott, Robertson, Elwyn, Hoare, Routledge, and Hall, the Rev. B. Payne Smith, and Mr. Joseph Clarke, diocesan architect.

Mrs. Benson and family left Canterbury by the mid-day train, and the Archbishop, with the Rev. R. T. Davidson, quitted the cathedral city shortly after four o'clock.

The Archbishop of Canterbury visited the Prince of Wales on Saturday, returning to London on Monday. His Grace preached at Sandringham on Sunday.

A deputation from the Lambeth Vestry waited upon the Archbishop of Canterbury at Lambeth on Wednesday, to ask that the meadow attached to the Palace should be thrown open to the public. The Archbishop pointed out that there was already a considerable use of the ground by cricket clubs and rifle corps belonging to the neighbourhood, and that all this would cease if the ground was thrown open. He had no power to alienate the land. He would not, however, give a final answer to the application that day.

#### SOUTH AFRICA.

On January 31st, the Provincial Synod commenced discussing the questions raised by the late decision of the Privy Council in the case of Merriman v. Williams, upon the motion of Archdeacon Badnall that the third proviso of the First Article of the Constitution of the South African Church be expunged. That proviso exempts the Church from being bound by any decisions made by its own tribunals, and was affirmed by the Privy Council to be fatal to such a legal connexion between the Churches of South Africa and England as would enable the Church of South Africa to enjoy property settled to uses in connexion with the Church of England.

Archdeacon Badnall spoke for nearly six hours, his speech being founded largely on lengthy quotations from various legal and ecclesiastical works. He observed that the proviso had been inserted originally in the Constitution without any suspicion that it could lead to the results which it had done. The value of the property at stake was, in his opinion, about 100,000. He disclaimed the acceptance by himself of the interpretation of law courts in matters of faith and doctrine. "My doctrine," he said, "has never been altered by Privy Council judgments; where I differ from it, I think it (i.e. the Privy Council) has gone astray." Yet he affirmed with odd inconsistency that he did not see how the South African Church, if she disregarded what was told her by a judicial body possessing the authority of the Privy Council could consistently continue to teach the Fifth Commandment. He controverted the letters on the subject addressed to the Bishop of Capetown by Lord Blachford and the Bishop of Edinburgh.

The Bishops of Bloemfontein and Pretoria explained, that though there was no property in their dioceses which could be affected by Privy Council decisions, yet they considered that their faith and ecclesiastical liberty were involved in the retention or removal of the proviso under discussion. Thereupon Archdeacon Fogg formally seconded the motion of his brother Archdeacon.

The Bishop of St. Helena (Dr. Welby) opposed the views of the Archdeacon of the Cape. He looked upon the letter of the late Archbishop of Canterbury to the Bishop of Capetown as describing most clearly the relations which ought to, and the only relations which could, exist between the Churches of England and South Africa. He regarded such testimony by such an authority to the full communion between the two Churches as amply sufficient. He proved, however, from the case of the Church of Ireland before disestablishment, the injustice of the interpretation of "legal connexion" laid down in the late judgment in Merriman v. Williams. Under all the circumstances and in view of the results which might ensue from the Royal Commission on Ecclesiastical Courts now sitting in England, he was strongly against any precipitate action.

Archdeacon White of Grahamstown also spoke in favour of retaining the proviso, as did Archdeacon Kitten of British Kaffraria, and Canon Espin of Grahamstown. On the other hand, Mr. Alfred Ebdon, argued for the removal of the proviso as essential to a proper regard for the rights of the laity, and to an adequate connexion with the Church of England.

The Metropolitan (Bishop West Jones) began by expressing his regret at being opposed to some of his own clergy and personal friends, but his strong sense of the danger of striking out the proviso left him no alternative. He referred to a pamphlet he had published as being a careful statement of his opinions on the question. He then examined the quotations made by Archdeacon Badnall from different writers, and controverted his references from them. He criticised strongly the unwisdom of the Church of South Africa if she bound herself by the decisions of a Court which was constantly giving conflicting judgments, and he contended that the removal of the proviso under the present circumstances would imply far more than could have been implied if it had not originally been inserted. While in England, it had been said to him by the Bishop of Peterborough, "What can make you wish to place yourself under a yoke under which we have groaned for years past, and from which we are doing our best to free ourselves?" He, too, referred to the position of the Church of Ireland, which, up to 1868, had had its own separate Court of Ecclesiastical Appeal, and yet had remained in legal connexion with the Church of England. He quoted the opinions of Professor Bright of Oxford and of Canon Liddon against removing the proviso, and commented on the imprudence of pledging that Church to recognise the decisions of a Court which was now on its trial before the Royal Commission. He read letters from the Bishops of Winchester and Ely advocating the retention of the proviso, and declared that every English Bishop he had consulted was of the same opinion. He discussed the constitution of the Court whose decisions it was proposed to recognise; showed that colonial authors could never come before it; and went into the various ecclesiastical Acts of Henry VIII., as illustrative of what was really meant by the Royal Supremacy in spiritual matters. He assured the Synod that the Bishops of the Province were unanimous in their determination to retain the proviso; but he announced that, in a spirit of conciliation,



they were prepared to make certain proposals in the hope of satisfying the wishes of those who differed from them. The Bishop of Bloemfontein would move, at a later stage, that were churches were held under trust deeds which devoted them to uses in connection with the Church of England, the Bishops should not require of the clergy of those churches anything which was not lawful by the English ecclesiastical law; and also that there should be a Court of Appeal from the ecclesiastical tribunals of the Church of South Africa in the shape of a Board of Reference in England, to consist of an equal number of lay and ecclesiastical Judges.

On the subsequent resumption of the debate, Archdeacon Fogg and Bishop Webb of Bloemfontein spoke respectively for and against the proposal to remove the proviso.

Mr. Mitchell then brought forward the following amendment:—  
“That, in deference to the opinions of the Archbishop-elect of Canterbury and others, the further consideration of the proviso be postponed until the Royal Commission on Ecclesiastical Courts, now sitting in England, shall have made his report, and the nature of the legislation, if any, consequent on that report, shall have become apparent.”

This was seconded by Canon Lightfoot and accepted by the laity, but thrown out by the clergy, the numbers being 11 to 10. The Bishops were willing to accept this amendment.

Mr. Brown moved:—  
“That, inasmuch as it is not clear that the expunging of the proviso will definitely settle the difficulties and doubts that have arisen, and as the Synod has learnt with extreme satisfaction that their lordships, the Bishops of this Province, have unanimously advised a course of action tending to peace, this Synod therefore deems it inexpedient to proceed further in the matter; but it hereby reaffirms its determination that the Church of the Province of South Africa shall, as far as its circumstances permit, maintain its legal connection with the Church of England.”

This was seconded by Mr. Alfred Ebdon; but being subsequently altered by leaving out the word “legal” Mr. Ebdon declined to second it, and the Rev. H. M. Wiltshire did so instead. It was, however, lost.

Before the voting took place on the original motion of Archdeacon Badnall, speeches in favour of it were made by Canon Ogilvie and Dr. Ebdon; while Archdeacon Coghlan of Bloemfontein and the Bishop of Pretoria spoke against it. Finally, it was thrown out by the laity, the numbers being 8 to 3, the clergy not voting upon it at all, it being a rule of the Synod that nothing which is first rejected by the laity shall go any farther. If only the representatives of the dioceses of Capetown and Grahamstown had voted, the numbers would have been 4 to 3 against the motion.

After rejecting thus emphatically the proposal of Archdeacon Badnall, and after throwing out the amendment of Mr. Mitchell, the Synod finally adopted, *nem. con.*, the following motion of the Bishop of Bloemfontein (Dr. Webb):—

“That, in accordance with the general sanction implied in Article XVI. of the Constitution of the Church of this Province, this Synod does hereby authorise the Bishops of this Province to take such measures in their several dioceses, with regard to churches held under special trusts, involving legal connexion with the Church of England as by law established, as shall, in their judgment, best conduce to the peace of the Church and the maintenance of the faith, doctrine and discipline of Christ, as received from the Church of England; and further sanctions thereby such action of the said Bishops as shall guarantee to their ministers (being clergy of the Church of this Province), and to the congregations thereof, but nothing shall be required in the conduct of their services which cannot be required in the Church of England as by law established.”

A further attempt to meet the wishes of those who dislike the independent character of the provincial action of the Church, and the finality of the decisions of its own courts, was shown in a motion brought forward, with the approval of the Bishops, by Dr. Wigram, sketching out a Council of Reference in England similar to that adopted by the Australian Church. But this motion was opposed by Archdeacon Fogg of George, and by Dean Green of Maritzburg; and it was finally determined that the whole subject should be submitted to the Synod of each diocese of the province for them to report thereon.

The Synod approved certain articles of discipline for the guidance of clergy in the diocese of St. John's, British Kaffraria. According to these, “No man living with more than one wife at a time shall be admitted to Baptism.” “A woman living in a state of compulsory polygamy (that is, from which she is not able to free herself) should be recommended to persevere in all right efforts to obtain her liberty, but her involuntary mode of life shall not be allowed to debar her from Christian privileges; and if the Missionary is satisfied of her sincerity she may be admitted to her baptism.” The difficulties experienced in dioceses like those of Kaffraria and Zululand with regard to polygamy are very great. Many chiefs, friendly to Christianity, and in many respects fit to be baptized, will not relinquish their polygamous habits.

The Synod finished its business on February 10th.—*Church Bell.*

#### GENERAL COUNCIL OF DIOCESAN CONFERENCE.

The Right Hon. Cecil Raikes, M.P., presided over the opening meeting of a Conference of the members of the above Council, at the National Society's Rooms. Amongst those present were Sir R. Cross, M.P.; Mr. Hubbard, M.P.; Mr. Beresford-Hope, M.P.; Sir W. Stanley Leighton, M.P.; Sir Michael Hicks-Beach, M.P.; Mr. W. F. Webb, M.P.; and the Vicar of Lichfield. The Report having been adopted, the various officers of the Council were re-elected. Mr. Raikes being appointed President of the Council for the ensuing year.

The Chairman, in returning thanks, said the question of how best to associate their work with the bishops had continually occupied

their thoughts during the past year. On the previous day they were favoured with an interview with the Archbishop of Canterbury on the subject. The deputation had been much gratified, not only by the cordiality of the Archbishop's welcome, but by the evident interest which his Grace took in their work, and the desire he showed to familiarise himself with its details.

Mr. Hubbard, M.P., thought, that as a number of new dioceses had joined the Council, it would be desirable next year to recast the committee; and Mr. C. Few (Rochester), emphatically endorsing this suggestion, hoped that his diocese would have a member assigned to it. Probably it would be desirable to enlarge the committee.

Archdeacon Emery thought it a matter of great thankfulness that a council which had originated only three years ago should already have received the adhesion of twenty-four dioceses, including Canterbury, Winchester, and London. The only two that had declined to send representatives were Liverpool and Salisbury; and he trusted that in another year they also would elect members. York, Durham, and Exeter had not yet considered the subject.

The first subject set down for discussion was the Deceased Wife's Sister Bill, which was introduced in the absence of Lord Henry Scott, by Mr. Robinson, who moved:—

“That the proposal to relax the law which at present forbids marriage with the sister of a deceased wife should be opposed, in accordance with the decisions of all the Diocesan Conferences which have discussed the subject.”

The motion was seconded by Canon Temple.

Mr. Beresford-Hope, M.P., thought that their cause was in a more hopeful state than it was last year. The division in the House of Lords had the effect of stimulating the efforts of their friends, but he did not think that the attempt to alter the law would be successful this year. He was glad to see that the opinions of the Roman Catholic and Presbyterian communities were changing in favour of opposing the Bill.

Mr. Gordon opposed the resolution on the ground that the change was wanted by the lower classes.

After further discussion the resolution was carried with but one dissentient.

Mr. J. G. Talbot, M.P., opened a discussion on the financial difficulties of voluntary schools under the New Code, and how they should be met, and ultimately the following resolution was adopted:—

“That the best mode of strengthening the financial position of the voluntary schools under the New Code be respectfully suggested to the Diocesan Conferences for discussion.”

The Council having discussed the question of the establishment of Parochial Councils and Church Boards, adjourned until Wednesday. On that day Mr. Raikes again occupied the chair. The first subject which engaged the attention of the Conference was the question of the Burial Fees and Cemeteries Bills, in connection with the Parliamentary Report of August, 1882.

Chancellor Esplin moved:—  
“That these Bills demand the earliest attention of Churchmen, in view of their tendency to undermine established principles and disturb legislative enactment.”

The motion was seconded by Mr. Stanley Leighton, M.P., who said that Churchmen had been very neglectful in the matter, and had allowed their opponents to take advantage of their neglect. One of those Bills proposed to place the jurisdiction of the churchyards in the hands of the Nonconformists and Secularists.

Prebendary Salmon hoped that in the future Churchmen would pay more attention to such small Bills as one of those under consideration, which affected their rights. The Bill was a part of a scheme would have disestablishment by piecemeal. It was of great importance that Churchmen should have the control of the churchyards, otherwise they would have been directing the erection of monuments containing atheistical inscriptions.

Mr. Bushel moved that the following words be added to the resolution:—

“And suggests the careful consideration of Diocesan Conferences whether there be any anomalies or true grievance which by wise legislation could be removed.”

This was seconded by Prebendary Palmer, and agreed to.

Canon Smith moved, and Mr. Talbot, M.P., seconded:—  
“That in view of the important measures affecting the Church constantly being brought before Parliament, it would be recommended to each of the Diocesan Conferences to consider the question of establishing a standing Parliamentary Committee, where such does not now exist, which Committee shall be in communication with the Members of the House of Parliament in that Diocese.”

The resolution was carried unanimously.

Mr. W. R. Hubbard, jun., read a paper on ‘Middle-class Education,’ and ultimately the following resolution was moved:—

“That the Conferences be respectfully invited to discuss the expediency of taking further steps to extend and promote the establishment and efficiency of Church of England schools for boys and girls of the middle class, including especially in such extensions the higher grade of primary schools.”

After a prolonged discussion, in which Archdeacon Emery, Canon Barry, Mr. Powell, Mr. Cubitt, the Dean of Lichfield, Sir W. Farquhar, and the Rev. H. Robertson, took part, the resolution was carried with a slight verbal alteration.

The Archdeacon of Ely moved a resolution, recommending that Diocesan Conferences should discuss the question of agricultural distress, which was agreed to.

The Conference terminated with a vote of thanks to the Chairman.

We notice in the *Record* (London) a full history from a Sydney correspondent of the various steps which the Synod has taken since the See has been declared vacant. These statements will show matters in their true light to the English public.

#### DEBATE ON SCIENCE AND GENESIS.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—It has been truly remarked by a writer in the *Sydney Morning Herald* that a discussion like the one that has been recently held in Sydney “settles nothing, and that the settlement of many of the points dealt with is not a matter of pressing importance.” Indeed the insignificance of some of the points dealt with was marvellous. In Mr. Bright's first address, for example, a contradiction of science was found in Gen. i. 4, because this verse was supposed to teach that “darkness was one thing, light another,” whereas according to science “darkness was simply the absence of light.” This point (including the supposed “exhibition at Rome” of “a bottle of the darkness that was spread over Egypt”) was taken, in common with nearly all, if not actually all Mr. Bright's points, from Col. Ingersoll. It is improved upon by this gentleman thus: “In his imagination he probably saw God throwing pieces and chunks of darkness on one side, and rays and beams of light on the other. It is hard for a man who has been born but once to understand these things. For my part I cannot understand how light can be separated from darkness. I had always supposed that darkness was simply the absence of light, and that under no circumstances could it be necessary to take the darkness away from the light (?) It is certain, however, that *Moses believed darkness to be a form of matter, because I find that in another place he speaks of a darkness that could be felt (?)* They used to have on exhibition at Rome a bottle of the darkness that overspread Egypt.” (?) If one were to remark that such criticism as the foregoing was a palpable absurdity, must it be concluded that absurdity was “a form of matter,” because “palpable” means “which can be felt”? Any unprejudiced reader of the verse in question may see that the words: “God divided the light from the darkness (or, as it is literally translated, “divided between the light and between the darkness”); And God called the light day, and the darkness He called night,” simply mean: “God divided between the periods of darkness and of light, so that they alternated with one another; and called the one period day and the other night.” *Ex uno disce omnes.*

Now, it mattered little whether the Rev. Mr. Spicer could or could not, did or did not, answer such laborious trifles. But it is, I think, to be regretted that he did not more fully put his audience at a right point of view for understanding the whole subject. What was the object of the opening Chapters of Genesis? Surely to be a religious primer of Creation which should keep Israel free from the heathen confusion of God and the world which obtained in the various polytheistic systems by which they were surrounded; and so to preserve their faith in the One, eternal, unconstructed God. Did it do so? Yes. And what has been the effect of this fulfilment of its mission by this portion of Scripture? The answer is not far to find. The unity of the laws of the universe is the principle which underlies all science, which has, one may almost say, given birth to all its great discoveries; and whence has this principle been derived? Has it not been derived from that very knowledge of the One eternal Creator, which this religious primer of Creation conserved? “Trenous, Bishop of Lyons in the second century of our era, developed the thought that, notwithstanding their number and their endless variety, all the objects in Creation are found to be in sympathy and in harmony with one and the same whole. This is no longer the secret thought of a few sages, who continued, nevertheless, to take part in the worship of idols; it is a public teaching, destined for all ages and for all classes of society; it is the faith of Israel shining forth in the world. While feeding piety, that faith offers a firm basis to science. All the founders of science have reasoned thus: the world is harmonious, for there is but one God; the laws of the world are simple, for God is sovereignly wise. Thus reasoned Copernicus, Kepler, Newton, Galileo. Thus reason in our day three physicists who, more than any others, deserve the title of inventors or initiators: Fresnel, Ampère, and Faraday. They have all repeated, ‘I believe in God the Father Almighty,’ and this belief has fortified their reason. There are atheistic savants, I know; there are but too many such; but they not initiators. Up to the present (let us not involve the future) Providence has not permitted that any of the great secrets of nature be revealed to a man without faith. The founders of our science have not been savants *though* believers, nor simply savants and believers. Their faith has directly acted on the direction of their researches; it has inspired their genius; it has been one of the causes of their discoveries. Our science is therefore Christian in its origin, not that there is a direct connection between Christian dogma in its totality and the systems of physics and of astronomy; but because it was by the preaching of the gospel that Monotheism—for the preservation of which Israel's religious primer existed—was established in the world.” (Professor Naville, “The Christ,” pp. 48-50). Men may amuse themselves by picking holes in the record of Revelation, and may raise such a cloud of dust that the multitude while trying to look at the trees shall be unable to see the forest. But a Christian apologist should endeavour to let the incoherent voice of the world's history sound so distinctly in their ears, as to induce them to wait till the cloud has passed, that thus with unimpeded vision they may read in the records of our race the truth that “the fear of Jehovah is the beginning of science.”

And while this is the general relation of Genesis to science, has the latter contradicted any of the fundamental teachings of the former. Has science generated in deriving life from any but a living one? No. Spontaneous generation is confessed non-proven by a Tyndall, and has been relegated to the limbo of exploded visions of the mind, by which certain men of science would fain supplement the vision of the eye. Has the derivation of man from the lower forms of life material world become a proved and established fact? No. “I should rather be surprised not astonished,” says Professor Virchow in his “Die Freiheit der Wissenschaft im modernen Staat,” “if proof were forthcoming that man had ancestors among other vertebrates. You are aware that I

am now specially pursuing the study of anthropology. But I am bound to declare that every positive advance which we have made in the province of prehistoric anthropology has actually removed us further from the proofs of this connection.” “As a matter of fact, we must positively recognise that as yet there always exists a sharp line of demarcation between the man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from an ape or from any other animal. We can only indicate it as a hypothesis, however probable it may seem, and however obvious a solution it may appear.” This “declaration” says the Berlin correspondent of the *Times*, “coming from such a man as Professor Virchow, made no little noise in German lands. The great pathologist being considered a luminary in natural science, opposed to every species of orthodoxy, and altogether innocent of faith, the cautious distinction he drew between fact and conjecture, went far to convince the uninitiated that the production of man in the chemist's retort was not likely to be recorded among the discoveries of this age.”

Only by representing the scripture miracles as meaningless, isolated marvels, like Homer's Narcissus, a weeping Niobe, or some absurdity in the book of Mormon, could Mr. Bright give any colour to his summary rejection of them. The assumption that because science knows nothing of miracles, therefore, they are contrary to science, is a manifest non-sequitur, which needs no refutation. And J. S. Mill has disposed of Hume's “contrary to experience” argument, which underlies this assumption. When Mr. Bright asks for evidence of this or that miracle in connection with primeval history the answer is, the evidence which we offer is that which we adduce in favour of the organic whole, the grand development in the world's history, which is summed up and guaranteed in the crucified and risen Christ. Even men like Renan, who understand the true bearings of the conflict between the church and the modern, divinely predicted, anti-christianity, admit the unity of the Old Testament development from the Bedouin chief “who prepared the faith of mankind” to “the incomparable man” in whom the vast mixture—as M. Renan deems it—of deceptions and hopes, found its interpretation. “Israel had been haunted by a ‘gigantic dream,’ and it is on ‘the weakened perfume’ of this dream, embodied in Jesus Christ, that the world still lives. The unity of the world's history and the way in which it has been bound up with Israel and the church, the bearers of the Divine Revelation, is admitted. But all is illusion.” “We are conscious of a mysterious affinity with the abyss, our Father.” Self-consciousness is a deception; and the threats of conscience “the rocking of our cradle” the swaying of the ideal infinite in the universal vacuum. So, after all the fuss about science, it comes back to the question of fidelity to conscience or of saying we have no sin; if we are real, and conscience be not a lie, there are no contradictions of Science which can destroy faith in the Revelation which has made and moved the history of the world.

Indeed Mr. Bright distinctly stated that his object in bringing forward his contradictions between Science and Genesis, was to get rid of the doctrine of the fall which was too dishonouring to humanity, and so to get rid of what he termed a magical scheme of salvation connected with the fall. Now, on the one hand, it is the very document against which his assaults are directed that has given us a knowledge of humanity. For it not only contains an abiding witness to the unity of our race in its origin; but it also preserved in Israel the knowledge of the One God of all; and from Israel went forth into the heathen world the faith in the eternal Son in whom was made known the eternal Father. And this revelation of the Father in heaven was of necessity the revelation of the brotherhood of his offspring on earth. On the other hand, to use the eloquent language of De Pressensé: “To all whose eyes are not blinded man appears a being fallen and debased. He has his joys, his grandeur, and gleams of nobility; his miseries are the miseries of a lord of Creation; he is not a parvenu animal, but a being celestial and divine, fallen from his high estate and still mindful of it. In spite of spring with its smile, and youth with its enchantment, in spite of short felicities and glowing dreams, we see the man panting under its load of suffering, till one by one its children yield up their breath in a last agony. It is, as says the poet, the voice of men who weep; they curse the day when they were born every time that a new stroke of destiny recalls them to the poignant verity of their situation. Doubtless, in the midst of all these woes, the chariot of progress advances, but there are stains of blood on its wheels, and we know but too well what it crushes in its course. Vain is it to seek for a smoother road; it must ever leave each generation on the sepulchral fields, in which the fairest discoveries of science cannot smooth a single furrow. Side by side with the sorrows of mankind are its crimes, its baseness, explosions of hatred, fevers of voluptuousness. It is not needful to multiply deeply-coloured pictures, or to track far the miry, bloody course of history. Is not the destructive force ever being unchained among men, let loose by themselves, and ever equally terrible whether assuming the guise of pleasure causing death, or that of hatred kindling fratricidal war? Without widening our horizon, it is enough to contemplate the crimes of one single city, and to remember what one single night there covers with its wings! It is enough to lift that other veil, not less dark, which hides the life of each man, to descend into the depths of one's own being, and to own courageously to one's self that which none would confide to dearest friend. If this was the normal state of humanity, if this the primal work of God, what, then, is that God? And what, then—we may add—is that humanity? Talk no more of its nobility. No! To deny man's fall, is to lay his honour in the dust; it is in vain to “fling a roseate finge upon our heavy shadows.” And were all outward forms of suffering removed, the soul would raise to heaven a yet more despairing cry, because she would then be devoted wholly to the inward torture, consumed by the thirst after righteousness and the infinite; like Rachel, she will not be comforted, because her God is not, or rather she is no more







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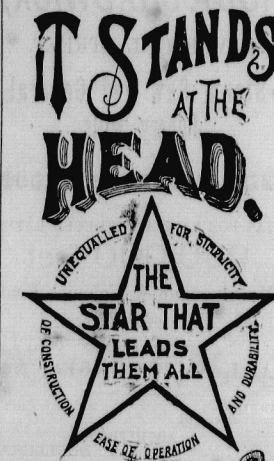
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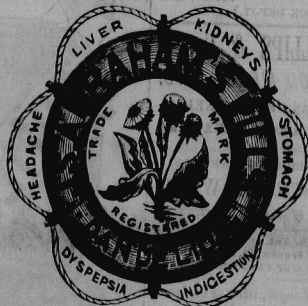
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