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THE

**Church of England Record.**

VOL. VI.—No. 108.

SYDNEY, FRIDAY, JUNE 18, 1886.

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

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

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

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

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

**THE CLERGY AND SCIENTIFIC PROGRESS.**

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

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

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

"There sitting, where he durst not soar,"

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

## →NOTES ON PASSING EVENTS.←

THE Clerical meeting on Monday was a revival of an old institution, and must have given pleasure to those present. We are informed that about twenty-five clergymen met under the presidency of the Primate. The portion of scripture under consideration was I. Thess. The paper prepared by the President was most instructive. The analysis of the epistle which it contained was clear and suggestive, and on several of the points brought out in it thoughtful remarks were made by several of the clergy. Most attention was given to the eschatology of the epistle, and as this will come up again when the second epistle is under consideration, the Primate recommended reading and preparation on the part of the clergy before the next meeting. At five o'clock the benediction brought a pleasant and profitable two hours session to a close. We venture to advise the clergy strongly to place the clerical meeting on the list of their most important appointments.

IT is a matter of regret to notice the small attendance at Sir Henry Parkes' lecture. On such a subject as the history of Parliamentary Government in the Colony dealt with by such a competent lecturer, we might have looked for a crowd of listeners. How few of our young men care for these things. The sensationalism of the theatre or music hall has more charm for them, and it is no wonder that our free institutions are degraded as they are while the frivolous spirit which seeks mere amusement only is so rampant.

WHAT with watered milk, adulterated bread (so hurtful to weak stomachs and those of the young), diseased meat, etc., bad seed that won't germinate, and generally all round inferior articles passed off as good, even in the sacred matter of drugs and chemical preparations (which should be reckoned a crime hardly removed from wilful manslaughter) the world of trade must be destitute of even the last remains of elementary morality. As such, and for the protection of the public, legislation may move beneficially, and probably cannot be made too stringent. We cannot indeed wonder at sight of these things that even a man like M. Renan, who does not believe in Redemption, should have lost his head, and begun prophesying serious disasters to mankind. And yet these things are but "the beginning of troubles." What will the world be when it will be ripe for the Fire?

ONE disaster succeeds another with astonishing rapidity, each succeeding one heavier in magnitude than the last. Hardly had the echoes of the Lithgow colliery explosion died away, when the loss of the *Ly-ee-moon* occurred with a startling suddenness. While this greater loss was yet on every one's tongue, the awful catastrophe of the destruction of a portion of New Zealand from pent up volcanic forces, and in the dead of night, with the loss of many lives, has fallen like a thunder shock on us. In all alike the utter weakness and insignificance of man as against the forces of nature, is distinctly shown. Are we wrong whenever in fancied perfect security we commit ourselves to the ever watchful care of One greater than all created nature?

THE celebrated Pink Terraces are gone, and will henceforth live as a tale in books. "The whole space occupied by them and Rotomahana is now a series of great volcanoes." The spectacle of the eruption in the darkness of the night was a terribly grand one—the quaking, the roars of subterranean noises like salvos of artillery, the vast flames shot up, with the destruction going on all round made men not unnaturally conclude that it was the Last Day. The country for 40 miles round is covered with stones and ashes. Several Europeans have lost their lives and it is concluded that all the natives about Rotomahana and Tarawera Lake have perished. Here in Sydney there was not even a sea-wave to note the occurrence!

THAT France has attempted to get the New Hebrides in an underhand way cannot be doubted. Her explanations and assurances hardly meet the facts of the case.

But that England should go to war with her for them is what no one would desire. The New Hebrides are as much known and cared about in London as the Mountains of the Moon. And Australia herself, with all her Colonies, though risen to prominence in these Southern seas, is but one out of many—and some of them greater—appanages of the British empire and the furthest away; and in Europe generally her existence is hardly recognised. This may furnish the explanation of some events that happen.

KING Louis of Bavaria, deposed from the throne on account of insanity, kept under restraint in a straight jacket, and finally ending his life, furnishes a strong lesson for reflection. Unlimited self-indulgence has brought him to this. He has but too sadly illustrated the general tendency in human nature of the gratification of self, and having no will or law beyond one's own. How many of us would do the same were we not restrained by hindering means and circumstances. How unsafe, from this point of view, the portion of the man who can always have his own way. With a little more play of rope he too may be qualified for a "straight jacket." Let us thank God for the hundred restraints on every hand—for even the thwarting of our desires—which preserve us from falling and help to keep us standing.

WE have to congratulate the Young Women's Christian Association on the success of their meeting. With His Excellency in the chair, and the Primate, Revs. Dr. Steel and R. Sellors amongst the speakers, and a good Report, with Treasurer's balance on the right side, no wonder all went well. The absence of our church clergymen was noticed. No doubt this was owing to the pressure of other duties, as it is well known that the deserving institution has the sympathy and receives practical help from many of them. The Report shows that a large amount of useful work has been done by the Society. We only wish it as much success as has fallen to the Y.M.C.A. This would not exceed the deserts of Mr. R. Chadwick and the ladies who enlisted his services to read their Report at their meeting.

## CHURCH NEWS.

### SYDNEY.

#### DIOCESSAN.

On Sunday morning next the Lord Bishop will hold an Ordination at St. Andrew's Cathedral, when Mr. E. Hargrave will be admitted to Deacon's orders, and Rev. W. A. Charlton to Priest's orders.

The following pastoral letter from the Bishop of Sydney was read yesterday in most of the Anglican Churches of the diocese:—  
"Sydney, June 8th, 1886. Dearly beloved in Christ.—The recurrence of Trinity Sunday calls once more for a commendation from me of the Church Society to the large and efficient support of all members of our Church. In this commendation, there is nothing new to be said. The work and claims of the Society are always in principle the same, and, in respect of practical urgency of need, continue steadily to increase year by year, with every extension of our Church organisation, and every fresh impulse of religious energy. The report for the year 1885 shows, I rejoice to say, that the marked progress of the previous year was not only maintained, but advanced, in spite of some general pressure of financial deficiency and anxiety. This year there seems reason to fear that this pressure will be more severely felt, and that accordingly some special effort may be needed, if we are to maintain, and (as I trust) to advance still further, the ground already won. That such effort can easily be made, at the cost of some self-sacrifice, it is impossible to doubt. That it will be made, I confidently hope; for the absolute necessity of the work of the Society demands and justifies this sacrifice, from all who care for the advancement of our Master's kingdom, and who desire to see the Church of England take its right place of labour in his service. Thankful as I am for what has already been done, we cannot, I conceive, be satisfied till every adult member of our Church gives some regular support to the Society, and every parish has, according to its degree of power, an efficient branch association. To that ideal we are, as yet, far from having attained; yet, until it is attained the Society cannot cope with the great work which it ought to do. I pray that this year may, in spite of all difficulties, be marked by a further advance towards its attainment, and that God's blessing may rest abundantly on the earnest work for Him of His faithful people. I am, your faithful servant in Christ, ALFRED SYDNEY."

The Annual Report of the Church Society for 1885 is now ready, and may be obtained on application to the secretaries together with

the report and subscription lists are bound up the speeches delivered at the 30th annual meeting, by His Excellency the Governor and the Most Rev. the Primate.

BURRAWANG.—The foundation stone of St. David's Church, Burrawang, was laid on June 2nd, by W. Harris, Esq., the day was beautifully fine, and there was a considerable attendance of people from all parts of the parish. After the service and laying of the stone addresses were delivered by the Presbyterian Ministers—the Revs. Chas. Crane and R. Jennings, and also by Mr. Harris and the Rev. J. Mullens, of Sutton Forest. Donations were laid on the stone amounting to £45, and about £15 was realised from the tea party; the expenses to be deducted from these amounts were about £9, so that the sum of £51 will be carried to the credit of the building fund. The church is of brick, the window sills and buttress caps are of freestone, the foundation is of cement concrete, and the roof is of Bangor slates. The building is 60 feet long, 25 feet wide, and 13 feet high to the wall plate; there is in addition to the main building a porch and vestry. The church is being built on a portion of the 10 acres of land secured for the purpose some few years ago, and is surrounded by lovely scenery. The silver trowel with which Mr. Harris performed the ceremony is a beautiful piece of plate, and came from the establishment of Mr. Toose, jeweller, George Street. The Presbyterians of Burrawang contributed kindly and liberally at the laying of the stone. The total cost of the building will be £1200, and the church will be completed in October.

THE CHURCH SOCIETY.—The monthly meeting of the Committee was held on the 7th instant, the Lord Bishop in the chair. It was agreed to postpone the consideration of the application for building grants until the August meeting, and the Finance Committee were requested in the meantime to prepare some scheme for limiting the extent of grants for building. On the motion of the Rev. J. Barnier, seconded by the Rev. William Hough, By-Law xv. was amended so as to read thus—"An Annual Sermon may be preached before the members of the Society, the preacher, time and place, to be appointed by the President, and duly notified by advertisement. The following grants were made—(1.) £5 for notices and advertisements in the Diocesan Directory now in course of publication. (2.) £60 passage money of two Catechists from England to be employed in Mission work. It was reported that the following gentlemen had been elected representatives to the Committee: by St. James' Auxiliary, Messrs. W. Day and W. E. Kemp; by Randwick Auxiliary, Mr. P. W. Faithful; by Enmore Auxiliary, Mr. J. Duff. The following applications were referred to the Finance Committee for Report—(1.) £50 for Rent of Parsonage, Mount Victoria. (2.) £100 towards a new School and a new Church at Bowral. (3.) £10, expenses of removal of a clergyman to the Parish of St. Paul's, Reform, from the Bathurst diocese. Mention was made of the Trinity Season Sermons and Collections, and the Annual Meeting of the Collectors fixed for the 22nd, and the clergy were requested to kindly inform the Secretaries as to their arrangements for the former as soon as possible.

BOWRAL.—ST. SIMON AND ST. JUDE'S NEW CHURCH.—The foundation stone of St. Simon and St. Jude's new church building was laid by the Bishop of Sydney, on Tuesday afternoon June 8th, in the presence of about 200 persons. The ceremony was commenced by singing the 41st hymn, after which there was a psalm and prayer. The clergymen present on the platform were Revs. J. W. Debenham (incumbent), G. Shepherd (Berrima), J. H. Mullens (Sutton Forest), T. J. Heffernan (Bong Bong), D. T. Smith (Burrawang), and F. C. Williams (Mittagong). The Rev. H. W. T. Pincombe (Wesleyan) was also present. After an address, by the Primate there was a tea meeting and a concert, Dr. Barry being present at the latter on the platform, whence he delivered another brief address. Altogether £100 were added to the new church fund.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The fourth Annual Meeting of the Young Women's Christian Association held in the hall of the Young Men's Christian Association was presided over by His Excellency the Governor. The Hon. Lady Carrington and the Hon. Judith Harbord were present. After devotional exercises, the Annual Report was read by Mr. Robert Chadwick. His Excellency expressed his sympathy with the objects of the association. The Primate spoke on the "Extension of the work of the Association." The Rev. R. Sellors (President of the Wesleyan Conference) theme was "The Stranger." The Rev. Dr. Steel spoke on the subject of the "Mission work of the Association." A cordial vote of thanks was accorded to the Governor for presiding. The meeting closed with the Benediction.

### Parochial.

ST. BARNABAS'.—On last Sunday evening the collection was in aid of the sufferers by the Ly-ee-moon disaster. It amounted to £27 5s. The church was crowded to excess. The sermon was by the incumbent on "Perils in the Sea."

ST. PAUL'S SYDNEY.—Last Sunday evening the offertory was devoted to the Ly-ee-moon Relief Fund. The amount was £16. There was a very large congregation.

SUMMER HILL.—The fifth annual tea and social gathering of the congregation and friends of St. Andrew's Church, Summer Hill, was held in the school on Wednesday evening last. The room was decorated with flags and evergreens, and between 800 and 400 persons sat down at tables which were not only well supplied with edibles but tastefully relieved with choice flowers, all gratuitously supplied by the ladies of the parish. Mr. Thomas Fisher, J.P., presided at the after meeting, and short addresses were given by the Revs. Joseph Barnier, J. D. Langley, John Vaughan, James Clarke, and J. Price, and Mr.

R. D. Pring. An anthem, a duet, and several solos were rendered by members of the choir and friends. A collection was taken up, and upwards of £5 were added to the church funds. The meeting was closed by the whole meeting singing the National Anthem.

PROSPECT.—Some little time since attention was called through the newspapers and in the Legislative Assembly to the "Gaffing Schools" so called, which existed, especially on Sundays, at the Prospect Water Supply Camp, and the Government undertook to see that steps were taken to have the law respected. The secretaries of the Church Society now inform us that the Society's Missionary (Mr. W. C. Roberts) writes that a marked improvement has taken place, and that the gambling has much diminished and entirely disappeared from the main thoroughfares. He further states that the constables, who hitherto have resided some distance from the camp, have received instructions to reside in future within the camp.

RICHMOND.—On Thursday last, a deputation of the parishioners presented to the Rev. M. Gray an address and a purse of 20 sovereigns on the occasion of his leaving Richmond. Mr. Gray took the temporary charge of St. Peter's in January, and since the return of the Rev. R. E. Kemp, M.A., in March, he has assisted him in the duties of the parish. Now that Mr. Kemp is sufficiently recovered to perform the entire services of the church, Mr. Gray has left for another field of labour. The parishioners generally entertained so high an opinion of his ability as a minister, as well as of his kind and courteous manners towards all, that they could not suffer him to leave without some trifling expression of their esteem, and also by their regret at his departure. The address was signed on behalf of the parishioners by the three churchwardens, Mr. Onus, Captain Hill, and Mr. M. Hughes, and expressed in general terms the good wishes of the people of Richmond, and their hope that he might be placed in some sphere of usefulness. Mr. Gray, in reply, said that as he had been so short a time in the parish, he did not expect such generosity on the part of the parishioners. He could only say that he felt grateful for the kindness and courtesy he had experienced from all classes during his stay in Richmond, and wherever he might be placed, he could assure them that he should not forget the pleasure he had felt in ministering amongst them.

### NEWCASTLE.

THE SYNOD.—The eighth Synod of the Diocese of Newcastle was opened on Tuesday, June 8th last. Bishop Pearson's address is so able, interesting, and valuable, that we regret more than ever not having the space to reproduce it in its entirety. To merely "summarise" it would hardly draw out the salient points treated, and be unjust to the Bishop, who therefore let the Bishop speak as much for himself as possible in the following extracts, and the more reason have we for this course, as some accounts of the address have misrepresented him. Among the minor topics we have to pass by we may note the just and graceful tributes to the late Bishops of Melbourne and Bathurst, and to Archbishop Childie—

"I think that our financial statement shows a fairly healthy condition of things in the various parishes. Of course the money cost is a rough test, but as people will not, as a general rule, pay for what they do not care about, I take the marked increase of income from the parishes as a sign that there is at least no diminution of interests in the work of the church. It is due both to clergy and laity, that this fact should be stated clearly and strongly. If the difficulties which we have to meet were the result of parochial apathy and indifference, they would discourage me far more than they do. There are those who would gladly point to a failing diocese, as a proof that the world was growing too wise to retain the religious usages of a past age—the creed and so-called means of grace. I value the gifts of many givers, and that our own necessity has called forth, as a practical refutation of such a statement. They testify, I trust, to the establishment of the old Church of England in the hearts of her members, and to the value set upon her guidance, and teaching. If it is in trouble that the work of friendship is most truly tested, so in the case of institutions, a crisis of difficulty affords an opportunity for proving attachment. That is the bright side of our position at present, and we had better make the most of it, for, looked at from the merely business point of view—apart, that is, from all claim upon the affection and support of her members—the church in this diocese is in my opinion in a very melancholy condition. I went last year into some details of our financial history, tracing the growth of the endowment scheme, and pleading its temporary failure as a reason for special effort. The effort has been made, and, as I have acknowledged, with considerable success. But what shall I say about the future? We have to face the fact that the church funds have been invested in property that involves great risks, and that the tide of fortune has been against us. Although made with the best intention for us and our successors, the investment was not a prudent one. We must hope for better times, and I think that at last we are on the right track for making the best of them when they come. The moral of this brief record is just this. In squinting, as in many other avocations, amateurs work at a disadvantage. When gentlemen who are versed in pastoral pursuits are willing to give their time and attention, sometimes doubtless at considerable personal inconvenience, to the interests of the diocese, their advice should be followed, unless there are overwhelming reasons for the contrary course of action. So far as our expectations from the station properties are concerned, we can now only await the issue of events. I trust that I shall not be deemed guilty of an attempt to stifle legitimate discussion when I add that in my opinion no good can come of any attempt to enter upon lengthened criticism of the causes which have led to the present condition of affairs. A debate upon the subject might possibly produce a degree of excitement which it would be better to avoid. Of course, if any member of the Synod

disapproves of the action of the committee, it is open to him to raise the question, but I strongly deprecate mere oratory, which is neither negotiable at the bank nor productive of that which is. For the sake of the diocese let us accept the present condition of things with what cheerfulness we can, calling to our aid the philosophy embodied in the well-known proverb, which teaches the folly of "greeting" or that which is not ours. At the same time, I have no wish to conceal the absolute necessity that there is for some clear understanding as to the immediate future. If the endowment of the See should fall, you may have to go without a bishop for a time unless you can secure the services of one who has larger private means than are at my disposal. In that case I should seek other work, leaving you with much gratitude for many kindnesses received at your hands, and those of your neighbors. But more serious is the question of the Stipend Fund, which affects not one worker, but many; not one home, but many. It is already quite clear to my mind that at the end of next year we shall be in a worse position than we were last, as the diocese will derive at least £900 a year less from what is known as "State aid." This Synod ought not to allow its first session to terminate without framing some scheme for the future maintenance of the clergy. Without this the Parochial and Diocesan Fund Ordinance will be simply a dead letter. Assuming that the Diocesan Council receives an income of £800, secured by mortgage, there is still a great gap between that sum and the £2400 which we were led to expect. Although the suggestion was not favourably received last year, I still think that the 15 per cent. paid by the parishes to the general fund must be increased, and this change commends itself to me as one means of securing what is readily granted, the help of the richer parishes in providing for the poorer. An additional 10 per cent. would, however, go but a short way towards meeting the probable deficit. The question is, "What is to be done?" and the best answer to that question should be one outcome of this week's deliberations. It is quite needless, I trust, for me to dwell upon the importance of the "religious education of the young," or upon the absolute necessity that exists at the present time for bringing our Sunday-schools to as high a condition of efficiency as it is within our power to attain. A little Sunday-school, where from its opening to its close, all is conducted after a simple and unobtrusive fashion, is a wearisome waste of time and patience, and an unjust tax upon the restless energy of children. Now the scheme of teaching and examination is the first step in this diocese, on any large scale, to quicken the activity of this great branch of church work. Resolutions many and weighty have been passed during the last few years at this centre of operations. It is time now for the increased vitality to manifest itself at various points upon the circumference, and I am glad to say that already some testimony is being borne that this is the case. The clergyman of one of our large and scattered parishes wrote to me about three weeks ago, "The Sunday schools all over the parish have taken a fresh lease of life under the new scheme, and are increasing satisfactorily." Life and growth—just what we desire to see and hear of throughout the diocese. I trust, then, that some fruit may be seen in every parish as the result of the much talk that has been expended in Synod over this enterprise. In the interests of the diocese at large, especially in the interests of the lay members of the church, and of the generations which shall succeed our own, it is of the highest importance that our clergy should be not only conscientious and diligent, but also as well instructed scribes with treasures of carefully digested learning, given to reading as well as to exhortation. It is sometimes urged that this is a special need of our own day, that people in general are becoming so very scientific and critical as to be making terrible demands upon the clerical intellect. I confess to being a little sceptical as to the universal enlightenment which is sometimes claimed as the distinguishing feature of the time in which we live. If you will enquire of your bookseller as to the class of works for which he finds the largest demand, I am afraid that no possible stretch of charitable interpretation will enable you to credit your generation with a generally diffused habit of deep reading and consequent deep thinking. Our special danger is not due to habits of careless research and extended inquiry, but rather to a superficial and lay sensibility which drifts without knowing why and whither. It is not then on account of any special characteristics of our own time, but rather because of the nature of the ministerial office that we plead for a fairly high standard of clerical education. Along with other duties, some of them it may be equally important although less prominent, the duty of public teaching devolves upon the clergy. By many, I suppose, the clergyman is regarded almost exclusively in the light of a preacher of sermons, and it is obvious that for the due discharge of this office, the man who has learnt how to read good authors on Biblical interpretation and Christian doctrine, and how to use the material he thus acquires as to making a profitable demand upon the hearer than he who has had no systematic mental discipline. Thus, while fully acknowledging that many qualities are requisite in a minister of the Gospel which cannot be acquired from books, I do urge upon the members of the church at large the great importance of affording to candidates for Holy Orders the opportunity of a wider culture than can possibly be obtained by one who is in reality doing a great part of the work of a clergyman before his ordination. The notion that the clergyman under whom he works is to act as his tutor and adviser in his studies is utterly impracticable. As the actual result of the system we find that probably but a few hours in the week are really devoted to the task of special preparation. As I have already intimated, in most of the cases that have come under my notice the little leisure has been well used, but the opportunities are altogether insufficient for the task that has to be taken in hand. What then is to be done? It is to be hoped that we may see again what is seen constantly in England, and what has been seen in past times in this diocese, the devotion of one of the sons of a comparatively wealthy family to the ministerial calling, and his education in harmony with that devotion. True, we have no family livings here, but there would not be the least objec-

tion to the head of a family's endowment of the parish where one of its sons was placed, so that the difficulty might to some extent be overcome. It is true also that this clerical son and brother would probably all his life be the poorest member of the family circle, but he might be the most useful, and not seldom, I believe, the happiest; and usefulness and happiness in the way of usefulness are factors that may well be taken into account in framing the future of a life. If I were addressing an assembly like this in one of the English dioceses—an assembly composed in great part of its leading laymen—I should be addressing the representatives of many families whose interests were thus connected with the work of the church in the towns and villages of the old country. In our Australian dioceses such instances are comparatively rare. The various topics treated of in an address to Synod are very apt to be permeated throughout by a certain pecuniary flavour, which it is extremely difficult to avoid. There are, however, some subjects which are independent of this necessity, and on one or two of these I purpose to touch briefly. The first is that need of mutual forbearance and concession in the working of our several parishes, which alone can prevent unpleasant friction and grievous hindrance to the sacred cause which is committed to our trust. This remark applies especially to the ornaments of our churches, and the manner of conducting our services. In such matters there has been a great advance throughout the Church of England during the last 40 years, in the direction of obedience to rubric and also of certain usages which are not defined by rubric, but left to the discretion of the clergyman. I think that there can be no doubt, that upon the whole, the movement has been productive of good. Our churches are better cared for; the music rendered in them is more devotional; the apostolic requisites of decency and order are more generally regarded. But in the case of a parish where the use of 40 years ago still prevails, a clergyman would, in my judgment, make a great mistake in suddenly introducing a style of service which would be regarded by his parishioners as a trifle with objectionable innovations. We must not judge of such usages as they are in themselves, but as they are in relation to those who are affected by them. It is not worth while to alienate well meaning people, even though we may regard them without telling them so, as unreasonably prejudiced. That victory is worse than a defeat in which we lose a man while we gain a candle.

#### The Divorce Extension Bill.

The public mind has of late been greatly exercised on a measure which touches very closely the foundations of society—the Divorce Extension Bill. I have refrained from writing or speaking in public on the subject, because I wished to give careful consideration to the arguments which might be brought forward in both sides of the controversy; and—to tell the truth—I was averse from giving an opinion which might be regarded as merely the result of ecclesiastical leanings and of the necessities of my position, not of genuine inquiry into the merits of the case. The result of such study as I have been able to give to this unattractive topic is a strong hope that the Legislative Assembly will throw the bill out by such a majority as will determine its fate for many years to come. I will give my reasons very briefly: 1. The Bill is in direct contravention of the true idea of marriage, which is not simply that of a contract between two persons to live together, but the union of two lives. Our own marriage service speaks of matrimony as an "estate" and not as a contract, and herein I venture to think that it speaks more philosophically than many would be philosophers. I take it that our Lord's precept is plain—that one specific sin, and one only, affords legitimate ground for liberation from the estate, and it is obvious that this sin is the one sin which is directly fatal to the realization of the true idea. 2. Like all rash experiment with the laws of human nature, the proposed bill appears to me to be no real tribute to expediency, but a monument of the inexpedient. If we are to adopt the utilitarian formula, "The greatest good to the greatest number, everybody counting for one, and nobody for more than one," we must look to the probable results of the proposed legislation, not only upon the cases that are to be immediately affected by it, but upon society at large. By weakening the general estimate of the permanence of the married state, that result cannot fail to be mischievous. I may be asked whether I dare set my opinion against that of the distinguished lawyers who have advocated this extension. I answer that this is not exclusively or even mainly a lawyers' question. Lawyers are quite as apt as members of other professions to take one-sided views. Their calling naturally brings before them with special emphasis the abnormal incidents of social life—its quarrels and its crimes. The proposal now under review is, I think, an attempt to deal with exceptional cases in what at first sight appears a kindhearted fashion without due consideration of the general result. I have utterly failed to find any principle in this bill. It lacks finality on the very face of it, and consequently suggests such questions as these: If this liberty be allowed to persons married in the colony, why not to others? If for this, why not for that? I have not the least doubt that many of its supporters—as distinct from its promoters—regard the measure simply as an instalment. We know that singularly "liberal" views prevail in certain quarters as to the expediency of the bonds which hold society together, and very peculiar views as to the means by which its "moral elevation" may best be promoted. 3. No sufficient reason has been alleged why this colony should be singled out among all her Majesty's dominions as the country of cheap and easy divorce. Are its husbands, or wives, or both, so exceptionally depraved that they need special facilities for getting rid of one or the other? Loyal colonists should protest against New South Wales being placarded before the world as a land where the results of matrimony are so unfortunate that additional modes of escape have become a social need. Are we sinners above all the subjects of our Queen? 4. The bill is objectionable as likely to introduce endless confusion in what may be termed international relations in regard to social matters. I think that it was in his last

letter that the New York correspondent of the *Sydney Morning Herald* wrote:—"Within the next generation certain general principles in relation to such matters will have to be adopted, or the statute books will become a mere collection of inconsistent rules and regulations such as those, for instance, which prevail at present in the 38 commonwealths of the Union in regard to marriage or usury." If the gentlemen who wrote thus had had the Divorce Extension Bill before him he could scarcely have written a more appropriate warning. Is it desirable that such a condition of affairs should be established between Great Britain and her colonies? If it is not, then let us restrain our legislative zeal, modestly contenting ourselves with the reflection that the faculty of legislation has not entirely deserted Westminster to take up its abode in Macquarie-street. The danger of confusion between opposing laws is no fanciful objection. In the *Weekly Times* of March 26th, there appeared an account of a divorce case tried before Mr. Justice Butt, in which the wife succeeded in her suit for a judicial separation by reason of her husband's adultery and bigamy, when he had already obtained an American divorce from her by reason of her desertion. I have here a brief account of the trial, which I have epitomized from the report, but I must not detail to you with it. One extract from "his model husband's letter to the deserting wife I will, however, re-act on": "A life of celibacy of the laws of this country to obtain a divorce, either on the ground of your delicate health or else of your having voluntarily left me. The first will probably be the necessary plea." I am well aware that the Divorce Extension Bill is at present too well hedged round with conditions to make a parallel case possible under its provisions; but the "beginning of" loss of principle is like "the letting out of water." I refer to the case as illustrating what the *Times* calls "the conflict between the practices of the English and American Courts, and the difficulties arising therefrom." Much capital has been made in this controversy out of appeals to pity. It has been represented that those who take the stricter view of matrimonial obligations are callous and indifferent in view of the sufferings of those who find themselves subjected to cruel treatment. "It was the glory of Athens," writes one of our philosophical historians, "that she had raised a solitary altar to pity; but Christ raised an altar to pity in every Christian heart." It is improbable that they who accept the teaching of this regenerator of humanity are more slow than their neighbours to take account of the trials and sorrows that darken many lives. The real question is not shall the oppressed be protected by law, but shall both oppressor and oppressed be so separated by law that the former may find a new victim for his cruelty? Protection is one thing, the license of re-marriage is another. If our legislators really wish to improve the conditions of married life there are certain legal points which may well claim their attention. Instead of waiting until the mischief is done, and then trying to patch it up, let them look to two matters, the wise treatment of which would do more to promote the desired result than the partial, or even the total abolition of matrimony: 1. Let them reform the liquor laws. I am not a total abstainer, and I respect the legitimate trade of the licensed victualler, who is, I take it, simply a tradesman who supplies food and drink to such as are too far from home to have their meals at their own tables. But if you ever have to wait for the 11 o'clock boat, and will stroll about some of the Sydney streets for an hour before it starts, you will, if your observation coincides with mine on the like occasion, see one of the chief causes of unhappy marriages busily at work. I was positively appalled at the number of youths and young men who crowded the bars of the public-houses and dram-shops, growing excited in their looks and boisterous in their talk. These, I suppose, are the husbands of the future, and, if so, are likely enough to become interested in the Divorce Court. Let the philanthropic lawyers and doctors of the Legislative Council take their case in hand. When they have wrought a deliverance from temptation for the householders that are to be, they are not likely to have so many sad stories of unhappy homes to tell in a few years' time. 2. Let them institute careful inquiry into the working of the present marriage law of this colony. If that law has been devised for the express purpose of encouraging rash and ill-advised marriages it could scarcely have been drawn on better lines. It ignores altogether some of the principal safeguards recognized in the English laws. By making previous notice and a term of residence both unnecessary, it positively invites that class of marriages of which people are so fond to repent at leisure. If the hearts of our legislators are touched by their observation of homes that have no sweetness and light about them, they may do well to ponder the old maxim, "Prevention is better than cure."

On the days following the following motions were introduced:—

#### The Pensions Ordinance.

The Rev. S. Sims moved the second reading of the draft ordinance for providing pensions for aged and infirm clergymen in the diocese of Newcastle.

The Rev. F. D. Bode seconded the motion *pro forma*, which was ultimately carried.

The report of the Diocesan Council was then received, and the elections were proceeded with. The report of the Tyrell Estate Committee was received.

The Pensions Ordinance was considered. To remove misconceptions the President stated that the Episcopal stipend had been duly paid up.

The adoption of the report of the Diocesan Council was then duly moved, seconded, and carried.

A motion made by the Rev. J. Dixon about the Diocesan Church Extension Fund was, after discussion, carried in an amended form. This brought the work down to Friday.

#### GOULBURN.

THE Rev. Joseph Clampett has been appointed to take charge of the newly formed parish of Crookwell, and has been well received by the people. He formerly laboured in that district when it was part of Bindra Parish. He has now returned from the Diocese of Tasmania after several years' absence. The following extract is from the annual address of the bishop of Tasmania at the opening of the diocesan synod in Hobart on the 11th instant:—"I have to announce with great regret the resignation of the Rev. Joseph Clampett, who has gone to the diocese of Goulburn, in which he formerly served. His place will be most difficult to supply, and no one can ever surpass, even if any be found to approach, the assiduity and self-denial with which Mr. Clampett laboured in the large and trying district which formed his mission. When you remember the amount of rain which falls, and the state of the roads during a great part of the year in Scottsdale and the North-east, you will not fail to appreciate what it cost him to keep his engagements regularly, as he did in winter and summer alike." The following extract is from the 30th April last:—"The Rev. Joseph Clampett, I understand, leaves us presently for another sphere of labour in New South Wales, and it is feared that it will be a difficult matter to obtain a fitting substitute to fill the vacancy. A more faithful and energetic worker of the church will, I fancy, not easily be found. His life, it may be said, during his pastoral life in the very extensive district of his north-east portion of Tasmania, was to a great extent spent in the saddle travelling the year through in all kinds of weather, to the utmost bounds of the district, and he has won the esteem and admiration of all classes and creeds."

#### MELBOURNE.

APPOINTMENTS.—Mr. M. Y. Atkinson to be reader at Longford; Mr. J. T. Bale to be reader at Corryong; Mr. D. H. Wedding to be reader at Taradale; Mr. J. M. Evans to be reader at Wallan; Mr. C. P. Fearnley to be reader at Jindivick; Mr. C. T. Roper to be reader in the parochial district of Chiltern and Rutherglen.

#### BALLARAT.

APPOINTMENTS.—5th May.—Rev. J. Verso to ministerial duty, and as surrogate. 6th May.—Rev. H. Kendall as incumbent of the parochial district of Heywood. 6th May.—Rev. W. P. Howell as incumbent of the parochial district of Dimboola. 16th May.—Rev. R. Hosken as incumbent of the parochial district of Allanford. 25th May.—Messrs. J. T. Wallis, G. Parsons, William Webb, James Wines, John Wines, J. Shady, A. Grimshaw, William Cassidy, W. Farrer, as Church Committee at Woodford. 25th May.—Dr. Dimock, A. Freeman, C. Norman, G. Deal, F. Norman, J. Ogilvie, Isaac Hain, G. W. Hyde, John Lane, A. G. Morris, Thomas Howden, as Church Committee at Korot.

#### WAIAPU, N.Z.

DR. KESTELL-CORNISH.—The Bishop of Madagascar, who is making a tour of Australia at the present time, sends, so we are informed, to visit New Zealand before he returns to his diocese. We have good grounds for believing that, should his lordship come to this colony, he will pay Napier a visit.

HOME FOR THE FALLEN.—We hear that the Women's Temperance Union of Napier are about to start a home for fallen women who may be desirous of leading a better life. May all prosperity attend the effort.

APPOINTMENT.—We hear that the Rev. J. D. Knipe, M.A., of Worcester College, Oxford, will in all probability be appointed to the vacant parish of St. Mary, Wairaka.

## TEMPERANCE.

One who was once a clergyman of our church has been sentenced to imprisonment for embezzlement. As it is in nearly all such cases, it was the drink that did the mischief. With all the other victims of alcohol he reached the bitter end by the path of moderate drinking. When the foul spirit can drag its votaries from such a height as that from which the unhappy man fell, wise men ought to take warning and beware of the first steps on this fatal course.

#### THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

This society had unhappily a wet evening for its annual meeting. Making allowance for the weather the gathering on Thursday, 10th instant, was fairly good. The noble band of sailors led in by the diligent and faithful seaman's missionary, Mr. Shearston, helped largely to fill and lighten the hall of the Young Men's Christian Association, where the meeting was held.

The chair was taken by the Most Rev. the Primate, and amongst those on the platform were:—Revs. E. D. Madgwick, A. W. Pain, B.A., F. B. Boyce, B. S. Willis, J. Moran, Canon H. Rich and Archdeacon King, Messrs. J. S. Shearston, G. Loxton, T. Trebeck, J. Kent, E. M. Stephen, W. Wales, H. E. A. Allan, W. L. Docker, E. J. H. Knapp, and W. E. Toose. Apologies for

absence were received from Revs. C. J. Cooper and W. J. Gunther.

The annual report was read by Mr. E. M. Stephen, hon. lay secretary. It stated that the diocesan branch of Goulburn had ceased to exist as a distinct agency; but the committee had received correspondence from parishes in that diocese in which the work was still flourishing. Within the diocese of Sydney there were signs alike of progress and failures, and Mr. Shearston had induced merchant seamen visiting the port to take the declarations of the society. Lord Carrington had consented to become patron of the society. The society was in favor of trusting the people with full local option, and had not expressed itself upon any of the side issues, such as that of compensation. The latter point is considered one of much difficulty, but thought it was unlikely the people would ever vote their money away to compensate the publicans, which was without any precedent in any part of the world. The nearest approach to it was the law recently passed in Victoria. By it the license fees were increased. The additions and all fines went to a fund for compensation, and thus the public money was scarcely touched. Local option must come, and if compensation was to accompany it, they thought some such scheme as the Victorian one would be most acceptable to this colony. On the subject of the Church Home, the report contained the following statement:—

Your committee turn with confidence and pleasure to the great work accomplished in connection with the Church Home as the brightest and most cheering spot in the records of the society. The last annual report closed with the announcement that the Church Home was an accomplished fact, and even then, although only just begun, raising great expectations of future usefulness, which have not been disappointed, but the contrary realised, and more than realised. Starting under the auspices, it still remains under the control, of the central committee of the Church of England Temperance Society, but the work of the Home is done under the direction and supervision of an executive committee appointed for that special purpose. Your committee feel that the present is a suitable opportunity to acknowledge the zeal and enterprise of the Rev. T. B. Tress, to whom the thanks of all who may feel any interest in the Church Home are due for the origin, and to no small extent the success of the institution. No doubt all have felt the work to be a labour of love, and have helped with kind words and liberal gifts, but Mr. Tress will ever be remembered with gratitude for the good work in which he has borne a chief and most honorable part, and in which he has been aided by the active and self-denying labours of the joint secretary, Miss Edwards. When first opened, the Home was located in a comparatively small house in Forbes-street, Darlinghurst, but the premises speedily became too limited for the inmates, and the Home has been removed to a larger and more convenient building in Crown and Albion-street, Surry Hills. The new premises were formally opened by his Excellency the Governor, Lord Carrington, on Wednesday, the 5th of May, the Primate presiding and delivering an encouraging address. The Home has, from the very first, been in a large measure self-supporting, by the aid of the women who have found refuge in it, and at present there is a credit balance of £88 14s.; but, on the other hand, the expenditure is necessarily considerable, and requires the careful supervision of the executive committee. Fifteen women were admitted in March last, one had returned to her relations, four had left of their own accord, two had been sent to the hospital for medical treatment, and twenty-five were still in the home at the end of that month. Your committee venture to hope that they may rely upon the continued sympathy and help of the friends of the Church Home and of the public at large. With increased facilities of usefulness, and heavier responsibilities, chiefly of an annual rent of £900, it is believed that the lovers of benevolent enterprise will contribute more largely. It is worthy of a place in this report that on the night of the 26th of March a rescue meeting was held in the Temperance Hall by the city missionaries, and attended by the matron and one of the secretaries of the Home, and four women were induced to accept the refuge the Home provided for them. Your committee feel that much of the success of the Home in its more domestic aspects has been due to the singular fitness for the position of the matron, whose health has suffered in consequence of the laborious discharge of her duties, and it is feared she will have ultimately to resign. As one of the objects of the society is to endeavour to remove the causes which lead to intemperance, your committee has, as far as it could, co-operated with the Local Option League in adopting measures to prevent its spread, especially on those occasions when a local option vote was to be taken in the cities and outlying municipalities, and it is believed such co-operation has been in some instances fraught with good results. The most pressing want which your committee realise at the present time is an energetic and wise organising secretary. The subject has been under consideration several times of late, and the conclusion to which your committee have come is that if a suitable clergyman could be obtained from England for that purpose, having a knowledge of the workings of the society in England, his stipend could be derived from the parishes which he would visit. If the branches at present in existence would contribute a *pro rata* share of the preliminary expense, it is

thought there would afterwards be no difficulty experienced in supporting the clergyman who might be set apart for that work. The subject, so far, is only under consideration, but your committee feel assured that if the suggested plan should be successfully carried out the result would be a permanent blessing to the Church of England Temperance Society of this colony."

The hon. treasurer (Mr. W. Docker) read the balance-sheet, which showed a balance in hand of £20 18s. 6d.

The Primate, in the course of a brief address, said the Church of England Temperance Society was in one respect more special, and in another respect more general in its operations than other societies. It was special because it was a Church of England Society, and his experience was that in dealing with great social evils there was one part of the work which was best done by Christians in communion. And there was another part of the work which would have to be done through the organisation of the various churches. What he might call the more general work as the work in connection with temperance and social purity, it was certainly the better done without any distinction of denomination. If it was desired to bring to bear all available influence in any effort to effect an alteration of the law in the direction of temperance, we should enlist in our work all the friends of temperance, to whatever section they might belong. But if it was desired to exercise personal interest that would have to be sustained by common worship, then it was quite clear that they must work through the organisation of the various Christian Churches, and he would greatly rejoice if all the Christian bodies here had organisations corresponding to the Church of England Temperance Society and Whitecross Union. He was glad to hear that the society already had 84 branches in active work, and to know that the work of the society was comprehensive in character. Temperance should not be applied alone to partial or total abstinence from strong drink. Temperance should apply to eating as well as to drinking, and should mean the exercise of a proper control over all our appetites, affections, and passions. (Applause.)

The Rev. F. B. Boyce moved the adoption of the report and balance-sheet; and in doing so gave an address on the "Probable results of Local Option," in which he averred that, broadly speaking, men could be made sober by Act of Parliament.

Mr. E. H. J. Knapp seconded the resolution, and in doing so spoke at some length on "The work of C.E.T. Society and Church Home."

The motion was agreed to.

The Rev. E. D. Madgwick (hon. clerical secretary) moved— "That the president, vice-presidents, secretaries, and treasurer be requested to continue in their respective offices, and that the committee for the ensuing year be constituted as follows:—Revs. A. W. Pain, B.A., Joseph Barnier, J. D. Langley, T. B. Tress, J. N. Manning, M.A., F. B. Boyce, Messrs. E. Deas Thomson, J. S. Shearston, T. Moore, E. J. H. Knapp, F. Walsh and T. B. Trebeck, B.A."

In moving the resolution, Mr. Madgwick dwelt on the evils of the drink traffic, tracing a connection between it and misery, and speaking in deprecatory terms of the indiscriminate sale of strong drink.

Mr. Wales, in seconding the resolution, delivered a short address on the subject of "Drink and Crime," stating that drink was directly responsible for a large proportion of the misery, debauchery and crime of the day. He had never heard of a teetotaler being hanged, and he did not believe a teetotaler had ever been transported.

The resolution was agreed to.

The following officers were appointed in connection with the Church Home:—Patroness, Lady Carrington; executive committee, Mesdames Barry (president), Laidley, Henry Mort, Wilkinson, Kent, Way, Broomfield, W. Macleay, F. S. Mort, Revs. C. E. Garnsey, W. Hough, J. D. Langley, Minor Canon Rich, Messrs. Shearston, Knapp, Stephen; secretaries, Rev. T. B. Tress, Miss E. A. Edwards; treasurer, Mr. W. Docker.

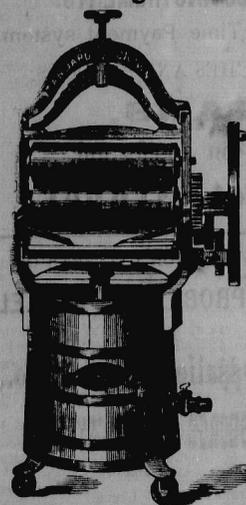
CHURCH PAPERS IN AUSTRALIA.—There have been numerous changes of late in connection with religious newspapers throughout Australia. The church paper of Western Australia has ceased to exist. That of Northern Queensland has lately lost its genial and talented editor, Archdeacon Plume, and has since probably also died out, as we have seen no issue of late. The Tasmanian church paper has just lost its late very able editor, Canon Banks Smith, Canon Archer being appointed in his place. Even Canon Vance, who has for so many years conducted the Victorian church paper with such marked success, has we believe either given up its editorship, or has expressed a wish to be relieved. Of our own change we speak specifically elsewhere. We notice, with thanks the *Sydney Quarterly Magazine*, in its literature of the Quarter, in the issue just out, says of the *Church of England Record*:—"It has shown signs of great improvement of late, and more vitality." It also wishes us every success under altered circumstances and a new form.

We observe that there are some handsome tablets for sale at the Wesleyan Book Depot. They contain 1 Commandment, the Lord's Prayer, and Creed. They are well got up, and might be useful in some country churches.

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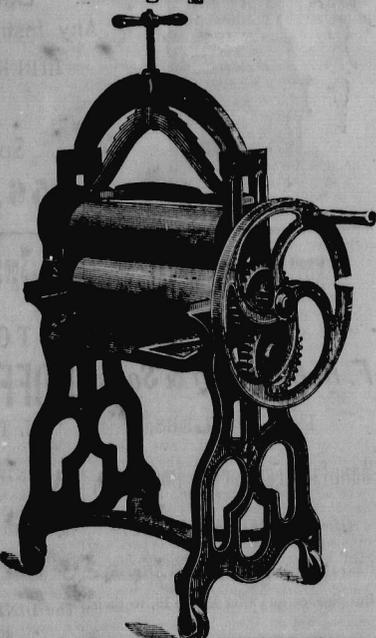
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### \* REVIEW. \*

THE SYDNEY QUARTERLY MAGAZINE. Price, One Shilling.  
Messrs. Turner and Henderson, Hunter-street.

This number seems to us as ably got up as the last, which we noticed at the time. A mere glance at the contents, some twelve in number, besides poems, will show how varied are the contents. "Down in Judea," by Henry George, the famed author of "Progress and Poverty," is an eloquent and biting satire on one phase of our modern social life. It is well worth pondering over alike by Secularists and Christians. In the article on Confucius, for the first time we see justice done to one of the very best and greatest men who have ever lived. The Biogenesis and Degeneration of Professor Drummond are taken well in hand by A. J. Ogilvie. "Christ and Buddha," by an anonymous writer, proceeds on mistaken lines. While exalting Buddha unduly, it betrays an utter ignorance of the religious foundation of Christianity. The "History of New South Wales" is continued, while in biography we have the life of Sir John Robertson, of whom a very favourable view is taken. Besides other purely light reading, "The Study of English," by E. R. Garnsey, and "Burmese Polite Learning," by A. M. Cameron, are both light and instructive. "Our Empress Queen," by John Reid, with a frontispiece of her Majesty, loyally opens the number, closed by a paper on the "Literature of the Quarter." For such a variety of readable, useful, and learned, articles the price charged is a very trifle, and every Australian should be found supporting it.

### ENGLISH + MAIL

MR. GOSCHEN, M.P., ON HEARING.—I say, without fear of being challenged, that when you read you cannot get the whole of that which is spoken. You cannot get passages which are in the lecture, sermon, or speech, but there is a vast deal conveyed in emphasis, in what I may call the rallentando, and the crescendo of the speaker, which cannot be given by any other means than by listening. I remember once hearing an excellent sermon upon the text "How old art thou?" the question put by Pharaoh to Jacob; and the preacher modulated this phrase in every possible way so as to adopt it to every illustration which he gave. Sometimes he put the accent upon "old"—"How old art thou?" At the most striking times he put the accent upon "thou," and addressing himself to each of his hearers he asked—"and the question has much to do with his spiritual position—'How old art thou?' I would defy the most skilful of the reporters sitting at the table before me to have reported that sermon as to convey to the readers of it the same ideas which the congregation got from the speaker. The printed report must have been something quite different. Referring to speeches made in the House of Commons and the reports of them given by the newspapers, Mr. Goschen remarked:—"Sometimes apologies are made, and a member says, 'I accept the apology in the spirit in which it was made.'" Now, according to the inflection of the voice, that sentence may be either a genial compliment, or an ironical insinuation, or a ferocious insult. It depends upon the voice, and what could even the reporters, who accomplish marvels in the way of reproducing the most slipshod speeches do with cases such as that? It has happened to me that a friend who was passing out of the House of Commons said, "I will not wait to hear you speak, I will read you to-morrow." "No, he will not read me; he will read my speech, but it will not be me, because, as I have already explained, there are tones, pauses, innuendoes, gestures, forms of inflection of mind and of thought, which can be rendered in a speech, but cannot be rendered in a report however able and accurate. And so I contend that listening has those great advantages which I have explained to you over reading. You get more of the man who speaks, and the lecturers, if they are true to their art, will remember this on every occasion. Writing that inspires is rarer almost than inspiring speech. There are ten men who can interest you on a subject by talking for one man who can interest you by writing about it.

PRIMROSE DAY.—Monday, 19th April, being "Primrose Day," the anniversary of the death of the Earl of Beaconsfield was commemorated by the general wearing of primroses among the admirers of the deceased statesman. The enthusiasm appeared greater than usual, doubtless on account of the present political crisis. Many houses were decorated with wreaths, crosses, and primrose bouquets. Banners with primrose devices were also in some instances exhibited. The statue of Lord Beaconsfield in Parliament-square was an object of special interest. Tributes of primroses were deposited from an early hour, from the flower seller's bunch offered by humble admirers, to the most elaborate bouquets, wreaths, and crosses. By eleven o'clock three sides of the base of the monument were literally banked with primroses. Perhaps the prettiest, if not the most imposing, offered, was a wreath from Belfast, the centre of which was filled with the

letter "B," worked in forget-me-nots and violets. On a tablet of primroses was placed the inscription, "God save the Empire." One fine wreath was accompanied by the following inscription:—

May thy blest shade, great Beaconsfield,  
Guard England from the traitor's power;  
His scheme confound, his plots frustrate,  
And save us in this darkest hour.

Another beautiful wreath sent by a lady, and placed at the foot of the statue, bore the following lines:—

Can that man be dead  
Whose spiritual influence is upon his kind?  
He lives in glory; and such speaking dust  
Has more of life than half its breathing moulds.

Most of the colleagues of the late Earl sent tributes, and as the day advanced the mound of flowers around the monument was continually enlarged. There was a considerable crowd round the enclosure during the morning. A number of wreaths and crosses were received at Hughenden in memory of the Earl of Beaconsfield. The floral tributes were sent in most cases through the Vicar, the Rev. H. Blagden, who placed them either upon the grave or in the late Earl's seat inside the chancel, over which the Queen's memorial is placed. Some offerings were, however, brought in person and deposited on the tomb. The Queen sent two handsome wreaths—one of primroses and the other of immortelles—both of which were placed at the head of the grave. A very fine device in roses and gardenias came from the Hon. E. R. Bellios, Hong-Kong. It was placed over Lord Beaconsfield's vacant seat, and a card attached to it bore the following inscription:—"Peace with honour." In memory of the Right Hon. the Earl of Beaconsfield, K.G. Died April 19, 1881. Regretted alike by his Queen and all true patriots. From the Hon. E. R. Bellios, Hong-Kong.

Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest.

—London Record.

THE *Indian Churchman* has an important article on "Extension of the Indian Episcopate," contending that for this an Act of Parliament is unnecessary. "The Act of 1834 ordained that it should be lawful for the King by Letters Patent to assign limits to the diocese of Calcutta, and to alter and vary the same limits as to his Majesty shall seem fit." The document of 1835, marking off the bishopric of Madras, constitutes our territories within the limits of the Presidency of Madras, and also within the island of Ceylon to be a Bishop's see. In 1847 the see of Colombo was constituted for that island. Now Colombo, not being in the 'Company's territory, may be a precedent for an additional see in a new territory, or for the Crown altering and varying limits within the old territory. If this argument is well founded, it is highly important. Hitherto we have been usually told that no subdivision of the present diocese of India was possible without an Act of Parliament, and that in the present temper of the House of Commons it would be impossible to obtain this. But the Act of 1834 makes it clear that the sovereign has power by means of Letters Patent to alter and vary the limits of the diocese of Calcutta, and Letters Patent do not require any reference to Parliament, but rest practically with the Prime Minister of the day. If the Crown still retains this power of issuing Letters Patent within the territories of India, there would be no difficulty whatever in constituting Chota Nagpur, for example, a separate bishopric. We have no reason to believe that the Crown has parted with this power. The highest legal authorities have indeed decided that Letters Patent have ceased to possess any legal force in the colonies, such as that of the Cape, to which a responsible Government has been granted; but this certainly does not apply to India. Such Letters Patent might have no power to assign emoluments of any kind to the see so created, but we do not desire that the bishop of any such should be supported by the State. On the whole, then, since by the establishment of the see of Calcutta, it forms a precedent now for any similar alteration. Thus the question of the extension of the episcopate in India is very much simplified. The money to endow each new see must be raised, but once that done, the legal sanction may be attained far more easily than is generally supposed."

THE recent sessions of Convocation will be remembered as those in which the ancient Provincial Synod for the first time associated with itself a House of Laymen. The Lcy House is no constituent part of the Synod. It forms a body of lay consultants meeting near the Synod, discussing the same questions, but discussing them quite independently. It is important, in order to prevent and discourage groundless hopes or apprehensions, that its position may be well understood. The precise methods by which the House of Laymen and the Convocation shall hold communication are as yet undetermined, but are under discussion in a representative committee of the two bodies. The following address to the House of Laymen for the Province of Canterbury was delivered by the Archbishop:—

My Lords and Gentlemen.—It is with a grave sense of the significance of this occasion, and with a well-grounded confidence in the advantage of your counsels, through the will of God, to the development of the active work and spiritual life of the Church of England, that I now open in His Name this House of Laymen elected for the Province of Canterbury.

Answering to the expansion of interest and the increase of self-denying labour and generosity on the part of the laity of the Church in advancing towards the noble ends set before her by the Master and Head, there has for many years existed a fixed desire on the part of the bishops and most of the clergy to secure in some definite manner, God helping us, a large measure of regular deliberation and counsel from able and devout laymen.

To the due consideration of many modern problems the opinion of the laity and the opinion of the clergy are alike essential. Neither by itself covers the ground.

Laymen bring to bear on these problems living, every-day experiences and sentiments out of every class; a quick perception of social change; a persuasion that spiritual work which claims to deal with the nature of man should take cognisance of all such change, and ignore no fact; they bring habits of association for large purposes, fertility of resource, suggestiveness as to overcoming difficulties or as to approaching them from new sides.

Clergymen are by education and life, observant of, and will assuredly maintain, that unbroken thread of faith and administration which comes to us from the Divine beginnings of our religion and of their mission, and which it is essential to the very idea of the Church to preserve in integrity, and freshly to illustrate from age to age.

Each, therefore, gives to the other scope and strength, distinct theory and working ideas.

It is especially in regard to our most serviceable organisations, and to those legislative needs which have necessarily increased in proportion to the activity of the Church's vital and spiritual energies, that the desire for lay counsel has been manifested. This desire has gathered strength for many years past from the experience of that counsel as it has been afforded in the diocesan and various other conferences. The Convocation of Canterbury has now, after much careful discussion, requested the Bishops in each diocese of the province to call upon the lay members of their respective conferences, who are themselves all elected by the laity of the parishes, to elect a House of Laymen in fulfilment of the long-cherished hope.

This House is, therefore, a body, representative of the laity, and its realisation at this day, with simpler, broader, larger aims than those of faction or political party, is full of strong and happy promise. The moral effect of its discussions must from the first be great, and we cannot doubt that if its conclusions are arrived at by patient debate in fully attended meetings, the moral effect will in due time take material and practical form.

At the same time (though to you it is scarcely necessary to say so) the ancient and actual constitution of Convocation undergoes no shade of alteration by reason of the existence of this House. This House, will confer, according to its rules, with the members of Convocation at times and places to be appointed; will deliberate on subjects submitted to it as well as originated within itself, and will communicate to us its conclusions. But in all this there is no alteration in the character, position, or duties of constitution. Considering the constitutional basis on which Convocation has rested through centuries of our national life, it is obvious that, unless its unchanged character were expressly secured, or if it were attempted without legislative sanction to make this House into a position of Convocation, Convocation itself might unawares cease to exist.

That Convocation does indeed stand in urgent need of reform, in order to its being in completeness such a representation of such a body as all its forms imply, is patent, and has long been emphatically affirmed by Convocation itself. The prospect of reform has received the careful study of great authorities, legal and ecclesiastical, and the latest report on that subject is worthy of your own attention. The next step in the procedure is all-important, and is one of the points on which your opinion would be of great value.

But there are wider and greater questions. And there are encouragements both within and without the Church to believe that this is a time in which solutions may well be attempted with hope of success in removing hindrances, and in gaining new efficiency for the religious and spiritual ministrations of the Church. It would be ridiculous to accuse Churchmen of merely moving in a moment of alarm for improvements which they have at no moment ceased to pray for and to press for. But no practical or friendly counsellor would divert attention from realities, and earnest Churchmen may view without misgiving any excitement which has directed some attention to the justice of their claims. We have long urged that there are blemishes in our system of patronage, and possibilities open under it, as it exists, which need most careful handling. Our object must be to extinguish wrongs without injuring rights. I need not recall the able and conclusive reports of different commissions and committees, or the Bills which have reached certain stages hitherto in Parlia-

ment. I hope to be allowed to submit immediately to your consideration a Bill which I propose shortly to introduce.

Notice was recently given of an intention to introduce a measure to facilitate the sale of glebe land. This is a subject which requires not only observation and knowledge, but a distant foresight. The effects of a financial panic may be more lasting than those of a political one.

There is discussion abroad as to the disproportion, in some instances, of clerical work or responsibility to clerical incomes. It may, however, be well even now to observe as a fact that, whilst it has been calculated that the average of clerical incomes is £250 a year, there are benefices, which are popularly and in the gross considered to be among the richest livings, which in the net and upon an average scarcely exceed the sum I have named, so great are the burdens upon such livings. Accurate information as to positions reported to be rich is the first thing to be obtained if right is to be done.

The resident laity also, especially the poor, have their interest in the benefices of their parishes—an interest more continuous than that of the clergy; while the corporations sole, which have from time immemorial inherited both obligation and stipend, cannot be meddled with in the way of direct appropriation without an effect upon property at large. If, therefore, this subject should be before you, I would respectfully suggest for consideration whether a fund for the relief of poor livings should not be rather formed upon a system of taxation upon benefices and offices proved to be substantially above the average value, and whether such taxation of the clergy for the benefit of the clergy ought not on certain fixed conditions to be, at least in part, regulated or assessed by the clergy themselves.

The most important, historically, of all the questions of Church order are those which relate to the voice of the laity in the controlling of Church affairs, whether for the larger or the smaller areas of administration. A limited number of voluntary parochial councils have worked well, and experience, likely to be hereafter valuable, will be gained by prudent trials. It is surely a contradiction of any definition of a church, if not a contradiction in terms, to understand by "lay members of Church councils" any except Church laymen, *bona fide* members of that Church within which and about which their voice is to be heard. Non-members acquire no rights in it by mere lapse of time. Any new claim for rights to be conferred will reasonably include some power of effective remonstrance against the appointment of a pastor whom the parishioners can show to be unfit.

If such a power should belong in detail to each parish, we certainly ought to possess in large contrast to this a general organisation, of which at least some initiation takes place to-day. But we belong to only one of the two provinces of the Church of England; and I do not see how a national body of the Church, clergy and laity can express themselves fully so long as the two Convocations meet always apart, unreformed, incomplete, and without adequate lay counsel.

Upon this question, therefore, of the due position of the laity, I ask your advice, and especially as to whether intermediate and inferior organisations could prudently, and with a reasonable hope of united action, be called into existence until a central animating and regulative authority in such grave matters were first at work.

Such are the subjects, then, which, in the first instance, it appears to be my duty to commend to your consideration. They are great subjects. Every little subject worth a thought is part of a great subject. They effect the conciliar system of the Church, the patronage of benefices, the adjustment of finance, and the position of the laity.

The consultative bodies of laymen which are now to be found in all branches of the Anglican communion carry us back long ages to the time when, before the Italian Church overrode all promises, St. Cyprian promised the faithful laity that he would without their assent do nothing. With us in England the Bishops derive in part, as of old, their position and the recognition of their authority from the voice and suffrages of the laity, and therefore we especially ought to welcome your *consensus*. A church which refers all to primitive standards is well able in the conduct of affairs to pursue primitive principle in forms which our own century can understand and use.

That it may be so we need among us a spirit uninfluenced by agitation and party; we need temperate proposals, a considerable candour, and calm discussions. We need a united self-surrender to what we can discern of the purposes of the Divine Head of the Church.

May then, our God, who has been the ever-present Guide of our Church through so many crises, and has renewed her from age to age in courage and effectiveness, so also in our own time brighten and intensify her living fires of energy and of love.

THE PROTESTANT MISSIONARY SOCIETIES of the world number about one hundred, which raise nearly £2,400,000 annually for missionary purposes, of which about £1,800,000 is from Great Britain, £600,000 from America, and the remainder from the continent of Europe and other sources. The ordained missionaries number 2900, and all the European and American labourers about 5000; while 80,000 native converts of different lands are engaged in Christian missionary work. It will be

observed that those not Christians still outnumber the Christians more than two to one.—*Rock*.

THE AMERICAN CHURCHES which call themselves evangelical claim 11,818,287 communicants. In a year they have contributed 8,890,981 dollars for foreign missions. The number of missionaries in the field is 2393; and these are assisted by over 10,000 native workers, representing nearly 870,000 converts.

NOW AND THEN it is proclaimed that Christianity in the United States is declining. Dr. Parkhurst recently had an able article on the subject in the *North American Review*. He gives the following statistics of the increase in the number of evangelical churches and communicants from 1800 to 1880. In the year 1800 there were in the United States 3,080 evangelical churches; in 1850, 43,072; in 1870, 70,148; and in 1880, 97,040—a gain of 27,000 in the decade between '70 and '80. In 1800 there were 864,000 communicants; in 1850, 3,529,000; in 1870, 6,673,000; in 1880, 10,065,000. Of course, during all this time there was an immense increase in population, but the increase in church-membership a good deal more than kept pace with that of the population. Taking the whole country through, there were in 1800 one evangelical communicant to every 14 1-2 inhabitants; in 1850, one to every 6 1-2; in 1870, one to every 5 3-4; and in 1880, one to every five. In 1845 only five of the students were church-members. In 1880, 26 per cent. of the students of all American colleges were professing Christians; in 1850, 38 per cent.; in 1845, 45 per cent.; in 1880, out of 12,068 students in sixty-five colleges, 6,081, or a little more than half, were professors of religion.

OF MR. STUDD and his companions we find it stated—"These young men were not content to remain on the seaboard but had plunged into the interior where no missionary had ever penetrated. In order to do this the more effectively, they had shaved their heads and adopted the Chinese costume. They were separated from all Europeans, and were regarded and treated as "foreign devils," stoned, and in peril of their lives. But none of these things had moved them, and they were full of peace and joy, and testified that they had chosen the better part."

This was very remarkable when we consider what they had left for this cause. Every one of them had already made his mark. They were the leading cricketers and oarsmen of England, officers of the British army, ministers in the English Church, all with the finest worldly prospects assured to them. In some instances they had been cut off from their inheritance by opposing and disappointed relatives. Of those in Cambridge who have followed them are the first bicyclist, the first Hebrew scholar, the man who has carried off all the honours, and the examiner in theology. But all these things have been relinquished in order to go abroad and preach the gospel to the destitute and in the deserts of the world."

DR. LEGGE, for thirty years a missionary in China, and now Professor of Chinese at Oxford, compares the teaching of Christianity and Confucianism as to the whole duty of man, and demonstrates the superiority of the Christian principle of duty—which is love. In the course of his exposition he notices the remarkable similarity between the Golden Rule of Christ and the General Rule of Confucius. He vindicates the originality of the Golden Rule, and points out its superiority inasmuch as it is positive—"All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them," whereas the Confucian Rule is inferior because negative, "What ye would not that men should do to you, do not ye to them." The Confucian Rule is but a measure of cold, hard justice, whereas the Golden Rule is enlivened with love. Dr. Legge also notices the still more remarkable likeness between the teaching of Christ and that of Lao-tze, the founder of Taoism. Lao-tze's highest precept was "Recompense evil with good." To the height of this precept his contemporary, Confucius, could not rise. His parallel precept was "Recompense injury with justice and kindness with kindness. Even this was superior to the precept of Socrates, the wisest and best of the Greeks, "Do all the good you can to your friends, but all the harm you can to your enemies." The precept of Christ is thus immeasurably superior to any of these, even to that wonderful saying of Lao-tze, Christ said, "Love your enemies."

IN THAT GREAT DAY it is to be feared that there will be many bishops, clergy, and Churchmen on the left hand who will receive only the sorer condemnation on account of their high privileges; while on the right hand, it is certain that multitudes will find mercy, who, though by devious paths, have at last attained unto Him in whom alone is eternal salvation, Jesus Christ the Lord. Let us see to it, then, that, realising our own shortcomings, we shun all self-sufficient pride or arrogance in thought, word, or deed towards those of our brethren round about us who call upon the Name of our Lord Jesus Christ, and yet who follow not with us. What have we that we have not received? Shall we dare to boast? Can we show, at any rate in the recent history of our Church, any act of self-sacrificing faith greater than that manifested by the Free Church of Scotland at the time of the disruption? Can we boast that, accord-

ing to our professedly high standard and requirements, candidates for Holy Orders among us are more carefully selected and better trained than are the theological students of the Established Church? Can we point in all our charges to congregations preparing for the reception of the Blessed Sacrament before the great festivals, with as much zeal and purpose as are frequently displayed among Presbyterians before the general communions? Can we boast of a lay giving, as a general rule, out of their substance more, or even as much, as is given by the lay members of the two great voluntary bodies of Scotland.—*Bishop of Argyll and the Isles*.

CRITICISM, we count it an enemy. I think that is a mistake. We often think of temptation in life as if it were all an evil, and came from the devil; but the Bible says, "Blessed is the man that endureth temptation." I think God puts temptation in life for a discipline. Perchance the very finest gifts our God-given life has bestowed upon us—as will appear at the last great day—have come, not out of its happiness and success, but out of its struggles and conflicts and battles. And I dare say this—I count it a sign, not of a dying Bible, but of a living, rising Bible, that it is spoken against. I count it a proof that men's hearts are not at rest when they cannot stick to their science and philosophy, but must come and strike at Christ. He is moving them, He is drawing them, and the heart of the age is stirred. The ages of faith, as they are called, I think, were often ages of stagnation and death. Where there is life and progress, where religion is moving forward, there you must have criticism and antagonism. But what has criticism done in these last years? I tell you it has executed judgment on itself. I will tell you what critics are doing—they are, step by step, as each new unbelieving theory comes out, making one more pathway of escape from Christ impossible. Where is the Christ of Paulus? where is the Christ of Strauss? where is the Christ of Schenkel? where is the Christ of Renan? There is not a cultivated critic who believes in one of them. And what have these critics done? Why, by a method of elimination they are shutting up humanity and the intelligence of the age to this—that there is no other explanation of Christ's power than the old, old one, that He was perfect Man and perfect God, the world's Saviour, the Son of God.—*Professor Elmhurst*.

OUR CHRISTIANITY.—The practical Anglo-Saxon is a man much more after the fashion of the Old Testament than he would care to admit; and there can be no doubt that his peculiar characteristics are not a little due to the fact that, for good or for ill, the Jewish Scriptures are his favourite reading. No book, in the eyes of the Englishman, can compare with the Bible; and, though Christendom claims to be inspired by the teachings of the New Testament, yet no impartial critic of the times, who judges the Englishman by his acts rather than by his professions, will fail to see in him the stamp of the Old Testament, to trace in his character the impress of its teachings, and perceive in his morality the influence of its ethics. As Jews, we are glad to note all this.—*Jewish World*. [Undoubtedly; but it is a fact much to be regretted. The spirit of Moses, of Joshua, Gideon, &c., is different from the spirit of Jesus Christ.]

PROFESSOR DRUMMOND, author of "Natural Law in the Spiritual World," recently delivered a course of lectures on Sunday afternoons to distinguished audiences at the Duke of Westminster's residence. His work has been attracting so much attention that these lectures of his, dealing as they do with his particular views, and as explanatory of his work, will be read with great attention by the public, we make a few extracts:—

In the course of his lecture on "Christianity looked at from the Standpoint of Evolution," he said:—

"Most of us have accepted the doctrine of evolution in some form or other. It cannot be proved yet, but that does not matter much. Great things and great thoughts fill the mind and make their impression. When we looked at the stars we saw a multitude apparently of the same colour, but really they were of different colours—blue, violet, red, white and yellow—the spectroscopes showed us these were all the same, but in different stages of cooling. This is evolution. When we tried to apply this to our faith it had a great deal to tell us. The stock argument against religion was that the Bible was preposterous, incredible, inconsistent, and immoral, and we cannot deal with this argument except by evolution. One great difficulty was the Fall. Theology gives us its version, and it appears after all not a fall but a rise. Another difficulty was the peculiar morals of the Old Testament, the armies slain, and the mode of expressing the Commandments, as the third Commandment. All truth has had an evolution or it would not have been intelligible. Ideas could not have been explained to the child-race except in forms which they understood. All the points where sceptics and earnest seekers stumble are being met by evolution. A different class of difficulty concerned our ordinary life, namely, the providence and goodness of God. Was life an holiday or an evolution? A school or a playground? If a holiday, God was inexplicable, but not on the theory of evolution, which was that life



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