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NOTICES TO CORRESPONDENTS, &c.

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

All clergymen sending the names of SIX subscribers to the RECORD
will be placed on the FREE LIST.

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

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

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

THE CHURCH AND PUBLIC MORALS.

The Church is often blamed most unjustly by
ignorant and thoughtless persons, because it does not
make men virtuous in the mass, and produce purer
morals in the community. A great deal of virtuous
indignation is sometimes given vent to, against those
who are supposed to be at fault in the matter, and
they are charged with supineness, indolence, and
negligence. The only notion their accusers appear to
have of the Church is that it is to act as a kind of
moral police, to check and restrain evil; and if this is
not done, they have scarcely a good word to say, but
much that is harsh and unjust against those whom
they regard as the Church, that is the Clergy.

Now we have two objections to make to this style
of treatment. First, we wholly dissent from the view
which is thus taken of the Church's office and design;
secondly, we demur to the idea that the Church means
the Clergy.

The design which the Church's Founder proposed
in planting her in the world was to bring men to the
knowledge of Himself and so to secure their salvation
from sin and its eternal consequences. So far as this
end is accomplished, a purer morality will be produced,
a higher degree of truthfulness, justice, conscientious-
ness, and benevolence will be effected, and a better tone
will be infused into society. But it must not be

forgotten how great and powerful are the obstacles
with which Christianity has to contend. The whole
spirit of the world rises against it, and strives to
maintain its position undisturbed. Natural selfishness
and the inherent love of evil cry out against its efforts
to displace them. And all the corrupt and corrupting
influences of society chime in with the old regime.
And to a very large extent those who complain of the
Church's inefficiency are found among with those who
oppose and endeavour to nullify its influence.

Notwithstanding all this, however, that influence is
much greater than its enemies are willing to allow.
The higher standard which it sets up in its teaching,
has raised, and tends to the maintenance of, a much
higher standard than would otherwise prevail. And
men continually do homage to virtue which is the
effect of Christianity, while they very probably decry
the source from which it springs.

But we demur also to the idea that the Clergy are
the Church. We assert that they are not. Call them
if you like, the officers, the leaders, the guides; they
are so; but the laity are the great body of which the
Church is composed; and every lay-man and lay
woman is as much bound as they are, to take part in
leavening the mass around them with the principles
of truth and righteousness. It must be just as absurd
to expect the officers in an army alone to win a great
battle, as to expect the clergy alone to overcome the
evils with which the church has to wage war.

Let us put the case thus; there is a fine standing
army composed of a number of regiments, officered
by men who, as a whole, wish to do their duty to the
sovereign and their country. But they cannot infuse
the spirit which animates them into those who are
under their command. Instead of setting themselves
to dislodge the enemies arrayed against them, they
leave them undisturbed in possession of the field.
They spend their time in amusing themselves in
various ways, or in pursuits quite foreign to the object
of their enlistment, and refuse to listen to any
arguments or remonstrances which are addressed to
them by the officers. Here and there are exceptions,
and the results are good. Victory attends their efforts.
Now this is just what we see in the Church. The
great mass of those who enlisted in the Christian army
and pledged themselves to do battle for the King of
Kings are indolent, careless, and sluggish. They
refuse to be spurred up to their proper work, and leave
it to be done by those who ought simply to be their
leaders, and the foremost and bravest in the under-
taking.

This being the case, upon whom should the blame
principally fall? Surely upon those who give little
or no help to their leaders, who fail to put forth their
own energies in the warfare against the mighty moral
evils which surround us on every side, and which can
only be overcome by the united and strenuous efforts
of the many.

But we have a word to say more especially to the
fault-finders, whose censures often fall so heavily upon
the church. Are not many of them the greatest

obstacles to moral progress? Not only standing aloof from efforts for good, but helping by their influence and their own practices the progress of evil? Do not many who are so ready to decry the sincere and honest labours, which are performed with too little encouragement from those who might help them, advocate and uphold courses of action which have anything but an elevating effect upon public morality? And then they blame those whom they have in reality been opposing and hindering! We protest in the name of common fairness and justice against such treatment as this. And we contend that the blame which is so freely cast upon the Church for not exercising a more powerful influence upon society, in purifying and elevating its tone, would be far more properly applied to those who disregard religion in their lives, and make expediency and not principle the foundation of their morals.

PASSION-TIDE AND EASTER.

We have just passed through the solemnities by which it is our custom in the church to which we belong to mark these seasons. And there appears to have been, judging by authentic information which we have received, considerable attendance at the parochial and other services. We heard of numerous churches being open for holy worship daily, and many sermons being preached in them, during the week before Easter; and of large congregations on Easter day. St. Andrew's Cathedral and the other city churches were, we understand, very full on the Great Festival, and we do not doubt that the same may be said of most of the suburban churches. We were glad also to observe that several courses of special subjects were dealt with during Lent in the Cathedral and elsewhere. But, now that these seasons have ended, it has struck us forcibly that there ought to be something to show for all that has been thus attempted. It can never be supposed by reasonable men that church-going and sacraments and sermons and meetings for prayer and praise are to leave those who have attended them just where they found them. These things are intended for deepening the spiritual life, for humbling the soul, for purifying it, for quickening the zeal and energy and love of Christians, and for making them more upright and consistent in all their actions. And these results ought to be manifest in some degree in the congregations which have been so highly favoured. Services and rounds of services, frequent communions and large congregations, eloquent sermons and fervent appeals, if they do not lead to greater purity of life, and an increase of practical godliness—what are they worth, in the light of Him who searches the heart, or in the eyes of the world, which judges us, and judges us rightly, by our works?

There is a marvellous tendency in human nature to adopt mere habits and neglect principles. Religious persons are greatly in danger of this, as well as others. And it is not a fact that forms of religion are often gone through in a perfunctory way, as a matter of habit, without any spiritual earnestness—without perhaps any response of the heart to the words which are uttered? We do not limit this to those who make use of the "forms of prayer." We believe that it applies equally to those who have no such forms. Even in singing hymns and anthems, the words of which are most spiritual and elevating, there is the same danger. And if those who sing them could analyse their feelings, as we have sometimes tried to do, there is reason to fear that they would not be at all satisfied with themselves.

We should like to see our Church taking a high stand in this colony for spirituality as well as intellectual power. The two things are quite compatible, though too often disunited. And we should be glad to think that the late season of extraordinary privileges had given a fresh impulse to such spirituality. For it is this which will tell with the greatest power upon an unbelieving world.

PUBLIC MEN.

We are not altogether strangers to obloquy and disgrace, brought upon us by the offences of public men. More than once in the history of New South Wales, since the introduction of responsible Government, we have had to blush for those who have been called into prominence by the voice of free and independent electors; and as citizens to bear our share of the disgrace involved in the obliquity of those who represented us. But never before have we been reduced to the degradation which we have lately been involved in by the conduct of some of the members of the present Legislative Assembly. One honorable (!!) member in a speech delivered before some of his constituents made a very grave charge against thirty-five other members of Parliament. But when called to book for the statement he withdrew it most ignominiously, acknowledging that he had been guilty of falsehood. He, at the same time confessed to the very fault which he had accused others of, but coolly argued his innocence on the ground that drunkenness was only an infirmity. Then the whole House became a partaker of this man's sin by accepting most softly this outrageous explanation. Scarcely have we recovered from this shock, when we are called upon to bear another, inflicted, not now, by a young and obscure member, but by a Minister of the Crown. This gentleman was found on St. Patrick's Day joining in a demonstration in honour of the Saint of Ireland. He was overcome by drink to such an extent as to be deprived of self-control and all sense of decency and propriety. We are filled with shame, vexation and sorrow, and wonder whether the people of the land are prepared to condone these offences. Mudgee and East Sydney are responsible for these stains on our national character, and we think that if constituencies will persist in sending into the House men unworthy of the position, that members who do love the right and regard the nation's honour should rise and demand the expulsion of such offenders.

THE BIBLE AND SCIENCE.

We would strongly advise young men to buy, read and master a new book by Dr. Samuel Kinns, called "*Moses and Geology; or, the Harmony of the Bible with Science.*" It is pleasantly written, abounds with spirited illustrations, and is abreast of the latest scientific conclusions. The aim of the writer is to show that the fifteen creative events recorded in Genesis I. and II., are grouped in precisely the same consecutive order as that in which modern physicists arrange the successive steps of creation. Thus, Moses says that Light was created first, then the firmament, and next the dry land. He records that "grass" was made before the "herb-yielding seed"; that fish were produced before birds; that the last created form of animal life was man; and that having made man, "God ended the work which He had made." And so on. Science agrees exactly with this order. Now when it is remembered that there are more than a billion different ways in which fifteen events or things can be arranged, it is a strong proof of his inspiration that out of the billion possible arrange-

ments he has hit on the very one taught by science. To be exact, there were 1,307,674,307,999 chances against him! And yet he chose the right order!

This fact alone has enormous weight as evidence that Moses in giving his account of the Creation gave it from revelation from God. Thus the early chapters of Genesis, instead of being quoted with apology, may be cited as some of the best proofs that the Bible came from God.

It appears from science that "matter existed first in a highly attenuated gaseous condition called æther." Everything sprang from æther. Æther was condensed into luminous nebulae, and the nebulous clusters were still further condensed into suns and worlds. As the Earth cooled it acquired solidity. Then began the history of geology, and later on came the ages of vegetable and animal life. All this corresponds exactly with the Mosaic record. But when we ask, *Whence came the æther, and what condensed it?* Science is dumb, as Dr. Kinns, speaking as a student of physical phenomena, remarks, "We cannot exactly tell by what laws the infinitesimal atoms of æther are condensed into nebulae." Now, however far back we carry the creative process, and however thin we spin out the æther, we require a *something* or a *some one* to start the machinery. Rationalistic science, driven to its lair, takes refuge in a confession of ignorance, while the Christian comes boldly forward with an answer that the law which set creation in motion was a Personal, Unseen, Eternal Spirit; that the operating cause or matter was Mind, and that Mind was God. Science can advance no theory of its own that will account for these "Unexplored Reminders." But where science stops abruptly and disappointed, revelation carries on the tale.

THE PROGRESS OF THE CHURCH.

Many would imagine from what has been said in certain quarters that because the Diocese of Sydney is without a Bishop all church work therein is at a standstill. We freely admit that the sooner a new Bishop arrives, if he be a man of the right stamp, the better it will be for the church. There are, however, signs of progress which should cheer churchmen. Referring merely to the past three months, we notice that a site for a church has been procured at Five Dock; that the corner stone of a large church has been laid at North Willoughby, the ultimate expense of which will be £8000; that at Granville a handsome stone church, costing £2000, has been opened. The corner stone of a church, to cost £400, has been laid at Naremburn, and steps have been taken to erect a church at Shellharbour. A site for a church has been procured at Blackheath, and a new building, costing nearly £600, has been opened at Ermington. On the 17th of last month a new school church was opened at Croydon at an expense of £1200; on the 24th one was also opened at Marrickville, and on the 31st the foundation stone of a permanent church was laid at Leichardt which will cost from £5000 to £6000. Other signs of progress could be enumerated. We might show that the spiritual work is not at a standstill. In fact it is doubtful whether any one quarter has ever been passed through in which the progress of the church has been more marked.

* CHURCH NEWS. *

Diocesan Intelligence.

CHURCH SOCIETY.—On Thursday afternoon, the 1st of March, the annual sermon in connection with this Society, was preached in the Cathedral by the Bishop of Newcastle. His Lordship's sermon—on the text 2 Cor. viii. 5, "And this they did not as we hoped, but first gave their own selves to the Lord, and unto us by the Will of God"—was admirably adapted to the occasion, and set forth in very plain and earnest terms, the duty and responsibility of the Lay members of the Church in furthering the aims of the Society. As the sermon is

to be printed and published with the Society's Annual Report, and will shortly, we trust, be in the hands of our readers, we need not give an outline of it here, in fact to give a *sketch* only of a discourse, of which every word was weighty, would be doing but scant justice either to the preacher or to his discourse. In the evening the Annual Meeting was held in the Protestant Hall, the Vicar-General in the chair; when there was the largest attendance, perhaps ever seen, at an anniversary of the Society. After prayer by the Secretary, Canon Hulton King, the chairman, briefly explained the present position of the Society, and the need which existed for renewed exertions to meet the many increasing demands upon its resources. The Report was, speaking generally, in keeping with the chairman's address. The balance sheet showed that the receipts of 1882 amounted to £17,295. That at the beginning of the year there was a credit balance of £420, and that there was an overdraft of £226 at the bank, making the total of the debt side of the sheet £17,942. The expenditure included £15,828 stipends to clergy; £748 payments to catechists, and £360 grants to churches and parsonages. The first resolution adopting the Report, &c., was moved by the Bishop of Goulburn, and seconded by Mr. Alexander Gordon. The second resolution—"That the existing state of the finances of the Society, in need of the many claims for assistance arising from the necessity of meeting the spiritual wants of a rapidly increasing population, renders it incumbent upon the members of the Church to give to the church Society united and increased support," was moved in a powerful and eloquent speech by the Bishop of Melbourne, and seconded by the Bishop of North Queensland. The Rev. Dr. Corlette proposed, and Mr. H. E. A. Allan seconded a resolution thanking the Bishop of Newcastle for the sermon preached that afternoon in the Cathedral, expressing the hope that he would allow it to be printed. The Bishop consented. The meeting concluded with the Apostolic Benediction by the Bishop of Goulburn.

SYDNEY DIOCESAN EDUCATIONAL AND BOOK SOCIETY.—The Annual Meeting was held on the 13th of March, the Vicar-General in the chair. The Annual Report was on the whole of a favourable character, that it told of much work done for the small means at the disposal of the Committee, and of a marked increase in the sale of books at the Depot. We understand that by far the largest orders received from the British dependencies by the S. P. C. K. for their publications, are from Sydney. In view of the important work of an educational character which the society undertakes in the assistance offered to Sunday Schools; and in the prospect of yet larger claims being made on its resources in consequence of the recent withdrawal of State-aid from Denominational Schools, several speakers at the meeting urged the pressing need of measures being adopted to increase the Society's income. The general balance sheet was as follows:—Dr.: Balance, £35 15s. 10d.; subscriptions, dividend in Moore's Estate, and interest, £298 2s. 2d.; total, £313 18s. 6d.; Expenditure, £236 9s. 3d.; balance, £97 8s. 9d.; total, £333 18s. 6d. The trade balance-sheet was as follows:—Dr.: Balance, £32 18s. 3d.; half subscriptions, half dividend in Moore's Estate, and half-interest in Whithead's and Watts' legacies, £152 10s. 4d.; books granted, £38 1s. 2d.; sales of books, £343 3s. 1d.; rent, £173 10s. 10d.; total, £383 1s. 8d. Cr.: Bills remitted for purchase of books and premiums, £2470 4s. 11d.; books purchased in Sydney, £406 2s. 8d.; rent, insurance, salaries, and other expenses, £398 5s. 1d.; balance, £116 11s.; total, £383 1s. 8d.

ELECTION OF A BISHOP AND METROPOLITAN.—Nothing is yet known as to the result of the deliberations of the Bishops and the Committee appointed by the Synod. It was agreed that the proceedings should be strictly private and confidential. The reports, therefore, which have been rife in the Diocese, as to the result of the consultations of the Electoral Body, are without authority, and should be regarded as apocryphal. With the field for selection sixteen thousand miles away, and with the course of post not within three months, it would have been rather surprising had the Electors been able to complete their responsible work in a week; and yet this is what seems to have been expected of them by the inconsiderate and the impatient!

THE LATE MR. E. T. BLACKET.—Whilst the Church at large in New South Wales owes very much to this gentleman as the able and conscientious architect of nearly all the best Churches in the colony, the Diocese of Sydney is under a very special obligation to him, for having prevented its Cathedral from being the mean and unsightly structure it would most certainly have been, had the original design been carried out. Unfortunately when Mr. Blacket was appointed its architect, the building was actually in course of erection, and it was too late to remedy all that was faulty in its plan. He was enabled, however, in spite of so formidable a difficulty, to execute a work of which the Metropolitan Diocese has no reason to be ashamed, and which bears the fullest testimony to his skill and resources as an architect. Under this conviction, and his grateful recollection of Mr. Blacket's kindness at all times to assist them with his valuable advice, as also in token of their respect of his high character, the Chapter have resolved to erect a mural tablet to his memory within the walls of the Cathedral. They also passed the following resolution, at their last monthly meeting, to be forwarded to his family:—Upon the motion of Canon Stephen, seconded by the Dean, it was resolved:—"That the Chapter desires to record its sense of the valuable services rendered to the Cathedral by the late Edmund T. Blacket, Esq., as Architect, and of the deep interest displayed by him during many years in its erection and completion. In recognition of which, it further resolves that a Tablet to his memory be erected on the walls." That a copy of this resolution be communicated to his family. The following are some of the many Churches built from plans designed by Mr. Blacket, and under his direction:—Christ Church, Sydney; St. Paul's, Sydney; St. Philip's, Sydney; Trinity, Sydney; St. John's, Darlinghurst; St. John's, Bishopsthorpe; the new Church of St. Thomas, North Shore; All Saints', Woolahra;

St. Stephen's Newtown; St. Mark's, Darling Point; St. Mary's, Waverley; the Bathurst Cathedral; the Goulburn Cathedral now being executed, and St. Mary's, West Maitland. Mr. Blacket, for a considerable part of his residence in the colony, was a Churchwarden at Christ Church, and was intimately associated with the late Canon Walsh in his many undertakings for the good of that parish. Few men, we may safely say, have passed away from us, whose loss will be so deeply felt, not only by a large circle of devoted friends, but by the Church in whose service, and for whose benefit he worked so long and so well.

THE LATE PREBENDARY WALSH.—At the last meeting of the Chapter, it was resolved to erect a mural tablet to the memory of this gentleman who, was one of the first appointed Canons to the Diocese, and one of its most distinguished clergy.

GIRLS' FRIENDLY SOCIETY OF NEW SOUTH WALES.—The usual monthly central meeting of Associates was held at the Bishop's Registry, Phillip-street, on March 7. Present—Mrs. Chapman, Mrs. Gard, Mrs. Holdsworth, Mrs. Holme, Mrs. Stanley Mitchell, Mrs. A. Stephen, Mrs. Tress, Mrs. Ward, Miss A. Adams, Miss Allwood, Miss A. Bell, Miss Cottingham, Miss Greville, Miss L. Hogg, Miss Lawson, and the Central Hon. Treasurer and Central Hon. Secretary. Mrs. Stanley Mitchell presided, and opened the meeting with the Associates prayer. The minutes of the last meeting having been read, the Hon. Sec. said she had received a letter from the General Secretary in London, enclosing (by wish of the President) "The Report of the Executive Committee respecting the Girls' Friendly Society in the colonies. The report was then read, and it was resolved to summon a special meeting on Tuesday, the 20th to send a formal answer to the Society proposed therein. A grant of £10 was made to the plan of the Literature Department in order to carry out the plan of Depots in country towns for the sale of G.F.S. publications, which plan is about to be started in some of the country branches, where one of the Associates of that branch will take charge of the G.F.S. Depot in connection with this department. Mrs. Stanley Mitchell also stated that the G.F.S. publications from Eng. and were in future to be enclosed from the publishers, Messrs. Hatchard and Son. A grant of £1 was made towards the necessary expenses for working the savings fund. The arrangements for the sale of work in connection with the Home Trust Fund were postponed till the special meeting. The Hon. Sec. mentioned having visited the immigrant girls at the depot on the 5th inst., and distributed the leaflets about the work of the society, which she had been authorised to have printed. She said they had all seemed very pleased at the information she had been able to give them as to the working of the society and its peculiar applicability to their needs as strangers in a strange land. She said that the girls seemed struck with the idea that there were 150 ladies anxious to be their motherly friends, and over 400 girls ready to give them a sisterly welcome in this colony. During the month of February Leichardt parish had formed a branch, being now 42 parishes in the colony who had G.F.S. organization. Mr. Holme and Miss Parsons were associates for Leichardt; Miss Shelley had joined also in the month of February as Hon. Associate for Bowral. At the special meeting, which was held on 20th inst.—Present—Mrs. Chapman, Mrs. A. Cook, Mrs. Dove, Mrs. Ford, Mrs. Holdsworth, Mrs. Holme, Mrs. Hough, Mrs. Pearce, Mrs. A. Stephen, Miss Allwood, Miss Clayton, Miss French, Miss Greville, Miss Lawson, Miss T. Lawson, Miss Salisbury, Miss A. Tucker, and the Central Hon. Treasurer, and Central Hon. Secretary—Mrs. Holme presiding. It was unanimously agreed to enter into the society proposed by the Executive Committee in London, which treaty pledges any Colonial Girls Friendly Society agreeing to it to work their society on the basis of the three central rules, and in consequence to receive the central monograph of the society. The arrangements for the sale of work were completed. Mrs. Stephen read an advertisement of the same, to appear in the daily papers during the coming week. Donations were received towards the expenses, as also the proceeds of work already sold. The meeting was closed with the Benediction. On Wednesday, the 28th March, the sale of work was held in St. Andrew's School-room, Pitt-street, with satisfactory results.

MISSION.—The Vicar-General has set apart the second Sunday after Easter as a day of intercession for missions to the heathen. In his circular to the clergy they are asked to invite the attention of their people to the work which the Board of Missions is carrying on amongst the Chinese in Sydney, as reported on to the Diocesan Synod in June last, and to the assistance which it renders to the Mission to the Aborigines at Warragooda and in Victoria. The Vicar-General expresses a hope that one offering from each congregation in the diocese may, on the day of intercession, be devoted to the furtherance of these missionary works.

THE SONS OF THE CLERGY.—The Broughton Scholarship at the King's School has been won by Mr. Heber Bode, a son of the late Rev. G. C. Bode. Amongst those who have particularly distinguished themselves in the recent University examinations, whose names appear very high in the honor lists, are A. B. Piddington, a son of the vicar of Tanworth; A. C. Millard, son of the Rev. H. S. Millard, Head Master of the Newcastle Grammar School; Edward Garnsey, son of the Rev. Charles Garnsey, of Christ Church, Sydney; and Cecil and Copeland King, two sons of the Archdeacon of Cumberland.

COLLEGIATE.—The King's Scholarship, of the value of £20, is open, by examination, to students entering St. Paul's College this academic term.

CLERICAL.—The Rev. James Napoleon Manning, of St. Silas' Waterloo, has successfully passed the examination of the B.A. degree in the University of Sydney. The Rev. S. Herbert Allnutt has been appointed to Cobbley and Narellan. The Rev. Joseph Shearman, of Kurrajong, to Mulgoa, in succession to Mr. Allnutt; and the Rev. R. E. Kemp, M.A., to Richmond, in the room of the Rev. Dr. Woolls, who retires from active duty. Sutton Forrest and Kurrajong have not yet been filled up. The Rev. John Spear of Macdonaldtown

has been presented with a purse of sovereigns as an Easter offering from his people. The Rev. Arthur Corlette, who has been acting some months as Assistant Curate at St. John's Darlinghurst, has also received a purse of sovereigns, on the termination of his engagement with the Churchwardens of that Church.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—More than Two Hundred Public Schools, it was officially reported to the last Synod, of the diocese were being regularly visited by clergymen of the Church of England and by representatives duly deputed by them for the purpose of giving religious instruction to the children of our communion attending them. We note this fact, and draw the special attention of our readers to it, because a recent correspondent of the *Herald*, amongst other mis-statements, has had the temerity to affirm that the clergy neglect this duty; that the laity expect them to perform it, but nevertheless they evade it. The credit to be given to the statements generally of this correspondent, who, by the bye, has been so trenchantly dealt with by the Rev. E. C. Spicer, in an admirable letter in the *Herald* of the 27th March, may be inferred from the untruthfulness of this particular one. *Ex uno disce omnes.*

Parochial Intelligence.

ST. BARTHOLOMEW'S, PYRMONT.—A handsome stained glass window has been erected in this church at the sole charge of Mrs. Thomas Day, as a memorial to the late Canon O'Reilly. It contains figures of David and St. Paul; under the first named are the words, "Thy law do I love," and under the second, "I have fought a good fight." The work was executed by Messrs. Falconer and Ashwin; under the window is a brass plate bearing an appropriate inscription.

ERMINGTON.—St. Mark's Church was opened for Divine Service by the Vicar General on Wednesday afternoon, the 14th of March. The following clergymen were present:—The Rev. W. Lumsdaine, H. H. Britten, and George Macintosh, incumbent. The site is the joint gift of the Bishop of Bathurst and his cousin Mr. Betts. The building is gothic, of brick walls on stone foundation, and is 34 feet long by 22 feet wide, and cost about £530. There are three neat memorial windows on each side wall, the gifts of Mr. Richard Cowell, Mrs. William Cowell, Mr. B. Foulcher, Mrs. Stephens, Mrs. N. Bull, and Mrs. Maculloch, M.P. At the conclusion of the usual service the Vicar General preached on the 2 Timothy iv. 11—"Take Mark, and bring him with thee; for he is profitable to me for the Ministry." The offertory amounted to £10 9s. 4d.

BOTANY.—A meeting was held on Thursday evening, the 15th March, to consider the possibility of dividing Botany from Waterloo, and erecting it into a separate parish. The Vicar General presided, and there were about thirty persons present including the Churchwardens of St. Silas, Waterloo, and St. Matthew's, Botany. After considerable discussion it was finally resolved to canvass the whole district to ascertain what amount would probably be subscribed towards the stipend of a clergyman—the result to be reported to an adjourned meeting to be held in a month's time.

MARRICKVILLE.—On Saturday afternoon, the 24th March, the School-Church of St. Clement's, having been duly licensed for Divine Service and the solemnization of the Sacraments, and of Marriage, was opened by the Vicar General. There were present of the Clergy—The Rev. C. Baber, Rural Dean; Canon Moreton, Edward Smith, W. B. Uzzell, J. W. Johnstone. The Dean preached on the subject of the Day—Easter Eve, on the xix. of St. John's Gospel 41, 42—"Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews preparation day; for the sepulchre was nigh at hand." The collection amounted to £11 14s. 2d.

CROYDON.—The new School Church was opened on Saturday, the 17th inst., at 3.30 p.m. The Church was well filled, and after the Incumbent had read the License at the request of the Vicar-General, the service commenced. The Venerable Archdeacon King took the first part of the service, the Rev. Dr. Corlette read the 1st lesson and the Rev. B. W. Young the 2nd lesson. The Rev. W. S. Newton took the remaining portion of the prayers. The Incumbent (Rev. S. Fox) gave out the hymns. The Dean preached an appropriate and excellent sermon from Matt. xiii, 31, 32. The collection was for the Building Fund and amounted to £36 18s.

On the day following (Sunday, 18th inst.) Services were held at 11 a.m. and 7 p.m., and a Children's Service at 3 p.m. The Rev. Canon Stephen preached in the morning, from "The Sufferings of Christ," 1 Peter i. 11. The sermon was specially appropriate to the season, and the preacher also spoke some earnest and affectionate words concerning the opening of the School Church. The Rev. J. D. Langley gave the address to the young in the afternoon; and preached in the evening from Isa. xxxv. 8-10. The sermon was an earnest application of the beautiful words of the text to the Christian life. The collections at the Morning and Evening Services for the Building Fund were £14 14s.

The School Church is a very suitable building and a credit to the Architect and all concerned; it is roomy, well-ventilated, and very comfortable; with the addition of a Belfry it would be an admirable Church for a Country District.

LEICHAERT.—The chief corner stone of the new church of All Souls was laid on Saturday afternoon, the 31st of March, by the Hon. Charles Campbell, M.L.C., in the presence of the Vicar-General, the incumbent of the parish, the Rev. Thomas Holme, and several of the clergy of the diocese. It is only fifteen months since the school church was opened for divine service; and the work then commenced has so prospered that the clergyman and his zealous lay co-operators find themselves justified, or rather from the want of adequate accommodation at present provided compelled, to commence the erection

of the permanent Parish Church. The cost of the land and building is estimated at £5000. The size of the church, including chancel and vestries, will be 106 feet by 50 feet. The height to ridge 50 feet. The material is to be brick, with stone dressings. It will be seated for 600 persons. We regret that the circumstance of our going to press on the day of the ceremonial prevents our giving a full account of the proceedings.

MACDONALDSTOWN.—At the recent opening of the organ in Trinity Church there was a special musical service effectively rendered by members of the choirs of St. Silas, Waterloo; Christ Church, Enmore; and Trinity, Macdonaldtown. The organist, Mr. H. Duff, presided at the organ. There was a large attentive congregation. An appropriate sermon was preached by the Rev. John Spear, the incumbent. At the close of the service there was a collection, the proceeds of which, we understand, will be spent on music-books for the choir.

ST. SIMON AND ST. JUDE'S.—The annual vestry meeting took place on Easter Tuesday evening at the Church. There was a fair attendance, which would have been much larger had it not been for the heavy rain, which fell about the hour of assembling. The treasurer read the churchwarden's report, which were duly audited, accepted, and passed to the satisfaction of all present, showing a balance to our credit of £100 5s. 8d. The election of churchwardens then proceeded with, and the result showed that Messrs. W. E. Toose, J. Simmonds, and Dr. Marshall were elected; and the Parochial Committee, who were chosen by ballot, were Messrs. Sandon, Lane, Smithers, and Sawell. Votes of thanks were heartily accorded to the retiring officers and the choir for their valuable services during the past year, which were appropriately acknowledged. Special mention was made of Mr. Toose's services to the church during the past six years, and a vote of confidence in him and approval of his past actions in connection with the church, with special thanks for his unremitting devotion to all its interests, was unanimously accorded. The matter of the renting of sittings was mooted, and it was decided that a meeting of the congregation would be summoned a fortnight hence to hear the voice of the people, as to the determination of this important matter.

Inter-Diocesan News.

ADELAIDE.

Our readers are specially referred to the Enthronement of the Bishop of Adelaide; to Jottings on English travel by the Bishop of Ballarat; and to an important Letter of the Bishop of Newcastle.

ENTHRONEMENT OF BISHOP KENNION.—The imposing ceremony of formally installing the second Anglican Bishop of Adelaide took place at St. Peter's Cathedral on the morning of March 7. By ten o'clock the cathedral was filled by a congregation composed almost entirely of members of the Church of England, who had been admitted by tickets bearing the names of the holders. One manifest advantage of this system was that no unseemly crushing disturbed the appropriate decorum of the proceedings. In the theological college of St. Barnabas, immediately opposite to the cathedral, those who were to have places in the procession assembled, and at the hour for beginning the service, 10.30 a.m., the starting of the processional hymn 99 (A and M.) was a signal for a move to the cathedral. First came the honorary wardens of the cathedral followed by a large number of the lay synodsmen representing the various churches of the diocese. These were followed by a chorister bearing one of the cathedral banners, and then the choir of forty-one boys and men. Next in order was another banner-bearer, who preceded the clergy, who marched in the following order:—Deacons—Revs. M. M. Whitton, S. Hinson, Leader, B.A., LL.B., and W. S. Moore; Priests—Revs. C. H. Young, J. Smith, M.A., W. J. Russell, R. Kenny, M.A., S. French, M.A., J. Orchard, F. R. Coghlan, B.A., J. W. Gower, A. Sells, sen., M.A., F. T. Whittington, J. M. Donaldson, J. C. Haynes, J. Houghton, R. B. Webb, M.A., H. Howitt, C. G. Taplin, F. S. Poole, M.A., W. H. Mudie, H. M. Pollitt, A. Honner, T. Field, M.A., R. Reid, E. K. Miller, C. W. Hawkins, E. Jenkins, F. Williams, M.A.,—Matthias, M.A.; Honorary Canons—E. T. Howell, M.A.; C. W. Morse, M.A., S. Green, W. B. Andrews, A. Dundy, D.D. (cathedral precentor); Canons—W. H. Coombs; Archdeacons—C. Marrat, M.A. (Adelaide), and George Dove, M.A. (Flinders), the Very Rev. Dean Russell, B.D. As the clergy end of the procession passed out of the college it was met by the bishop's chaplain (the Rev. Mr. Ranshorpe, M.A.) bearing the pastoral staff—presented some years ago to the late bishop, and by him handed to Dr. Kennion—and followed by the bishop, who wore the robes usually adopted by the Anglican Episcopate, namely lawn rock, black satin chalice, and the scarf and hood of a doctor of divinity. Behind the bishop walked Mr. A. Stittree, the registrar of the diocese. Upon entering the cathedral the choir and clergy took their places in the choir, and the bishop was conducted to the episcopal chair in the same part of the building, the dean and canons sitting immediately opposite to him. The Lords Table was vested in a new white satin frontal, ornamented with a floriated cross in gold, and had a purple superfrontal and two orphreys of the same colour, the intention evidently being to unite the idea of the special festival service of the day with that of the current Lenten season. Four vases of white flowers rested upon the retable, and the general effect was chaste and appropriate. As morning prayer had been said at 7.30 o'clock the special service was at once begun by the precentor (Dr. Dundy), and choir intoning the lesser litany and versicles and responses of the daily office, the Dean adding the subjoined special collect for the occasion:—"O Thou Good Shepherd of the sheep, who has gathered to Thyself a great flock in all parts of the world, assist with Thy heavenly grace all bishops and pastors that they may lead Thy people into good pastures and bring them safely to thine eternal fold. And for this Thy servant who has been invested with the office

of a bishop, we pray that it may please Thee to grant him such strength of faith and fervor of love and purity of life that he may use his office well. So we that are Thy people and the sheep of Thy pasture will give Thee thanks for ever: Who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen." The proper psalms cxxii., cxxxii., and cxxxiii., were then chanted. Stepping from his chair the bishop next handed his letters commendatory, from the Archbishop of Canterbury, to the dean, who passed them to the registrar to read to the assembled congregation. The document set out the nomination of Archbishop Tait, and the Bishops of Winchester, Truro, Durham, and Bedford by the Synod of Adelaide as a selection committee; the appointment by this episcopal committee of Dr. Kennion to the See of Adelaide; and the consecration to the bishopric on St. Andrew's Day last, November 30, in Westminster Abbey by the Bishop of London—the Archbishop of Canterbury being prevented from officiating by the illness from which His Grace never rallied—assisted by a number of other prelates, amongst whom was Dr. Short, late of Adelaide. When the observance of all the necessary formalities had been communicated to the people by the reading of these commendatory letters Bishop Kennion advanced into the centre of the choir, and facing the dean made the subjoined declaration:—"I, George Wyndham, Bishop of Adelaide, do hereby promise to respect, maintain, and defend the rights, privileges, and liberties of this Church and diocese, and to rule therein with truth, justice, and charity, not lording it over God's heritage, but endeavouring to show myself in all things an example to the flock. And this I will do, the Lord being my helper. Amen." The Dean then took the bishop by the right hand and led his lordship to the episcopal throne within the communion rails, the bishop's chaplain preceding, and the canons of the cathedral following to their seats in the sanctuary. Addressing the bishop, the dean said:—"In the name of God, amen. By virtue of my office as dean of this cathedral church, and in behalf of the dean and chapter and of the synod of Adelaide, I, Alexander Russell, bachelor of divinity, do induct thee, George Wyndham Kennion, doctor of divinity into the occupation of the See and Diocese of Adelaide, and therewith do install thee in possession, authority, and jurisdiction which pertain to the bishop of this See in accordance with the fundamental provisions and regulations of this diocese." The act of installation having been thus officially completed, Dr. Kennion knelt for some time in silent prayer, while the choir sang the anthem. The words were:—"Awake, awake, put on thy strength, O Zion put on thy beautiful garments. O Jerusalem, the holy city; from henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust, arise, and sit down, O Jerusalem. Loose thyself from the bonds of thy neck, O captive daughter of Zion. How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!' Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people; He hath redeemed Jerusalem. The Lord hath made bare His arm in the eyes of the nations, and all the ends of the world have seen the salvation of our God. Break forth with joy, sing together, ye waste places of Jerusalem. Hallelujah. Amen." Opening with a bright chorus, the music passed into a solemn quartette at the words, "How beautiful upon the mountains," etc., and the tenors and basses alone rendered the sentence beginning "Thy watchmen shall lift up the voice," a massive chorus forming the finale. The anthem is interesting, as having been composed by Dr. Stainer, Organist of St. Paul's, London, for the installation of Dr. Ernest Wilberforce, first Bishop of the newly-formed see of Newcastle, England; and the Adelaide Cathedral choir rendered the inspiring and beautiful music with marked accuracy and power.

The office of the holy communion for the fourth Sunday in Lent was next proceeded with, the bishop being celebrant, Archdeacon Marrat epistoler, and Archdeacon Dove gospeller. The music used was a setting by the cathedral organist, Mr. Boul, and though simple in construction it well expressed the devotional character of the service. After the Nicene Creed the communion hymn, "Alleluia, sing to Jesus," was sung, during which the Bishop was conducted to the pulpit. His Lordship, it may be said, is of about the middle height, dark, and with a firm yet very pleasing countenance. His voice is rich and melodious, though not of more than ordinary power, but a refined and distinct accentuation allows of the bishop being easily heard. Dr. Kennion's style may be described as polished and fervid, his lordship frequently rising to the warmth of genuine earnestness in the more stirring portions of his discourse. Although largely using manuscript, the bishop often introduced the extempore element as he proceeded, and thereby considerably added to the effect of his address. His lordship preached an eloquent sermon on the text, "I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."—John xvii. 23.

At the close of the sermon Dr. Kennion, with his chaplain, and the dean and chapter, returned to the Lords Table and the offertory sentences were read by the precentor, and sung by the choir, while the alms of the congregation were being collected. The amount realised was £61, which with the evening collection of £25, contributed £86 to the fund for the completion of the cathedral. After the prayer for the church militant the majority of the congregation withdrew, and the communion office was continued, about two hundred clergymen and lay communicants receiving the sacrament. At the close of the service the hymn "The church's one foundation" was sung as a recessional. His Excellency the Governor, Lady Robinson, and suite, and the Chief Justice were present during the ceremony.

In connection with the enthronement it is interesting to recall that the first Anglican bishop of South Australia, Dr. Short, was installed in Trinity Church, North-terrace, on December 30, 1847, two days after

his arrival on Proclamation Day in the barque Derwent, which had a 116 days' passage from England. The service upon the occasion was attended by about 200 people, together with the handful of clergy who formed Dr. Short's first working staff.

After the service the bishop was introduced to a number of the clergy and laity at St. Barnabas' Theological College, and subsequently an adjournment was made to the library, where a presentation of addresses took place.

The Dean presented to his lordship an address which had been prepared by the Synod. He remarked that the address was very brief, as it was thought that it would not be well to celebrate the arrival of the Bishop by anything resembling fulsome or flattering words.

The address which was tastefully engrossed on vellum by Mr. G. Robertson, was as follows:—"To the Right Rev. George Wyndham Kennion, by Divine permission, Lord Bishop of Adelaide. Right Rev. Father in God—We, the Synod of the Diocese of Adelaide, desire to offer to you a cordial and affectionate welcome on your arrival amongst us, and to assure you that you may rely on our co-operation with your lordship in the measures you may take for the good of the church. When the Synod delegated the election of our bishop to the late revered Archbishop of Canterbury and other English bishops, our prayers were offered to God that it would please Him to afford to those men His divine guidance in choosing one who would be to us a true chief pastor. We may humbly hope that those prayers were not offered in vain. The earnestness, the devotion, and the success of your ministry as a parish priest were made known to us, and we rejoice to think that the qualities which so attached to you your former flock will now in this diocese have a still larger field of exercise. A great work is before the diocese, and which can only be accomplished by the union of our three orders—Bishop, Clergy, and Laity. We trust that you may have such blessing on your episcopate as to cause you to rejoice that the call to be our bishop came to you, even though it may have involved the rendering assent of associations that were very dear and sacred. We offer you a hearty welcome and the assurance of our dutiful obedience, and we are, with all respect, your faithful servants in Christ Jesus. Signed on behalf of the Synod of the Diocese of Adelaide—A. Russell, Dean of Adelaide; William B. Andrews, hon. Canon; Charles Marryat, Archdeacon of Adelaide; George Dove, Archdeacon of Flinders; Frank Coghlan, F. Slaney Poole, M.A., Thomas Field, M.A., Samuel French, J. C. Bray, Alfred Spence, C. H. T. Connor, Arthur Boulton, C. B. Young, George M. Turnbull, W. D. Scott, Nathl. Oldham, James H. Cunningham, S. Tomlin, Augustus Sturcke, secretary standing committee of synod. Church Office, Adelaide, March 7, 1883.

His Lordship replied as follows:—My revered brethren, my brethren of the laity, I think it very kind of you to welcome me in this manner on the first day when in an official manner I appear before you as your chief pastor. The Dean just now in his kind words alluded to the fact that the address was brief. I think it is possible you will forgive me if I make an even more brief reply. The day has already been to a great extent trampled upon by myself in particular, and I have to perform other duties which are likely to occupy a good deal of time. But I cannot let this occasion pass without saying a few words in reply to the kind address which you have presented to me. No one could be more astonished than myself when I opened the letter from the Archbishop of Canterbury, telling me that I had been unanimously appointed to the bishopric that was then vacant. He expressed the hope in his letter that I should see my way to undertaking the burden which he with those who had been associated with him, proposed to place upon my shoulders. But it is a very difficult thing for a man when so suddenly he hears of such important work being offered to him to know exactly what to do. Perhaps you will not blame me if I tell you what course I took under the circumstances. I thought that the advice certainly of a scholar ought to be obtained, because, as I mentioned in my sermon, I could make no claim to any academical distinction. I therefore consulted Dr. Vaughan, Master of the Temple, knowing that no friends are so critical as the friends of one's youth. I next went to an old school-fellow, to know if he thought that I should accept this offer. I also went, because I knew what advantages one who travels with another has to discover his faults and failings, to an old companion who travelled with me many hundred of miles on the continent. I also went to my own bishop, and then to the Dean and great Archbishop of Canterbury. It so happened that they all thought that I ought to go, and the Archbishop in particular pressed it on me as a duty that he said I ought not to escape. Under these circumstances I saw that my only course was to waive my own feelings in the matter completely, and, although as I indicated in my sermon this morning, I felt most keenly from the greatness of my predecessor, the difficulties of the work that lay before so young a man as myself, I do feel that I can count upon your sympathy; that you are willing to extend to me the right hand of fellowship; that your heart is with me; and that you are ready to stand shoulder to shoulder by me and help me through whatever may be the duties—onerous or light—which devolve on me, and which I shall hope and endeavour to discharge. For all this I do most heartily and deeply thank God, and I also most cordially thank you. I know that coming amongst you, where there are many men wiser, older, and more experienced than myself, it might seem almost presumptuous to allow myself to be placed at your head. But, as I wrote to the Dean, when St. Paul was advising Timothy to let no man despise youth, he went on to add plain intimations as to how that danger might be avoided. It was by treating the older men as fathers and the younger men as brethren that he might avoid the difficulty. In this way I hope I may—please God—count on all of you as my friends. What I can give you in the way of work shall certainly be at your service. The experience which in God's providence I have had in the multifarious and diverse duties I have performed will also be at your disposal. I only pray God that the

kindness and sympathy that you are showing I may prove myself not unworthy of; that I may be able in some measure to be of use to you is of course my most constant prayer; and I think that I have already learned that I may depend upon your warmest kindness and your help. (Applause.)

Addresses from the Church of England Sunday School Union, and from the South Australian Total Abstinence League and Band of Hope, and other branches of the temperance cause were also presented to which his lordship replied.

Evensong was sung at half-past 7 o'clock, the processional being hymn No. 313 (A. and M.). Bridge's service in C was used for the canticles, and the anthem was by Sir John Goss. The Cathedral was filled, not a vacant seat being observable, and his lordship Dr. Kennion again preached. He took his text from Psalm cxxxiv, v. 3—"The Lord that made heaven and earth bless thee out of Zion." His lordship in opening his discourse pictured the hordes of pilgrims in the early days going up to Jerusalem to worship at the temple, and said that doubtless the words of his text when first heard by many of them seemed to be an interpretation of all their longings and wants, and when they entered His holy place they felt that He who made heaven and earth had blessings in store for them. No doubt the same truth came frequently to those who were then assembled in that beautiful cathedral, and how thankful a man was when he felt the light of God's peace, felt safe from the storm without, and stood side by side with those who believed in God the Father, Son, and Holy Ghost. He at once gathered fresh strength and help from God, and he, his lordship, coming to worship with them that evening, felt those feelings, and he thanked the Almighty, who had given him the chance of doing so much for His glory and honour. Dr. Kennion then alluded in feeling terms to the energy, zeal, and wisdom which had characterized his reverend predecessor, Dr. Short, and said he was fully alive to the difficulties he would meet with in following in the steps of such a worthy man. His lordship next spoke of the various festivals of the church, and showed in eloquent terms how they tended to elevate the religious mind of a man if he fully believed in the doctrines as laid down by Jesus Christ. The promises of God to us were next dealt with, and His willingness to pardon sinners was brought forcibly before the congregation. Finally, his lordship exhorted them to treasure up the words of the text, and for each one of them to take them as applying individually to himself. The service concluded with the recessional hymn No. 30.

TASMANIA.

THE BISHOP-NOMINATE.—The cable, says a letter, as we gather from the *Church News*, will have told you that the choice of the Archbishop of Canterbury and of the Bishops of Winchester, Durham, Rochester, and Bedford, and Bishop Bromby, has fallen upon Dr. Sandford, Canon of St. John's Edinburgh. Dr. Sandford has, of course, only been nominated to the Bishops of Australia, and awaits their confirmation before he can be considered as fully appointed. But no one who knows the Doctor expects anything but a glad confirmation. By courteous hands I have been supplied with various details of Canon Sandford's career. Daniel Fox Sandford is son of the late Sir Daniel Keyte Sandford, D.C.L. (Oxon), professor of Greek in the Glasgow University, and some time M.P. for Paisley. His mother was Henrietta Cecilia, daughter of Robert Charnock, a cadet of the family of Charnock, of Charnock, Lancashire. Sir Daniel was son of the Right Rev. Daniel Sandford, D.D., Bishop of Edinburgh, and a brother of Mr. Sandford, of Sandford, in Shropshire, where the Sandford property has been in the hands of the family since the Norman conquest. The Canon was born on July 25, 1831, at Jordan Hill, Shropshire. He was educated at the Grange School, Bishops Cleeve, under Dr. Cowan and Dr. Stiff, and also at Trinity College, Glenalmond, during the wardenship of the Rev. Charles Wordsworth, D.C.L., now Bishop of St. Andrew's, Dunkeld. After having spent some months as a lay worker in the parish of Lambeth, Mr. Sandford was ordained deacon in 1853, as domestic chaplain to Dr. Alexander Ewing, Bishop of Argyle and the Isles. In 1854, he was appointed Incumbent of Alyth and Inisleg, Perthshire, but was soon transferred to the curacy of St. John's, Edinburgh, under the celebrated Dean Ramsay. He was ordained a priest in 1855. Here he laboured on steadily and acceptably for many years, and in 1864 was appointed one of the special preachers who take the Sunday services at St. Paul's London, and also of the Chapel Royal, Whitehall, London. In the same year he was elected a Fellow of the Royal Society of Edinburgh. In 1873 Mr. Sandford succeeded Dean Ramsay, as Incumbent of St. John's, Edinburgh, and was in that year chosen Synod Clerk for the Diocese of Edinburgh, and in 1875 was appointed a Canon of St. Mary's Cathedral, Edinburgh. He had in 1873 been created LL.D. by the University of Glasgow. The Dr. has a liberal, energetic nature. He is Vice-chairman of the Poor Association of Edinburgh, a Director of the Royal Maternity and Simpson Memorial Hospital, and of the Indigent Gentlemen's Fund for Scotland. Moreover in 1882, Dr. Sandford was returned at the head of the poll for the Edinburgh School Board by a majority of 31,907 votes. He is author of lectures on education published in 1855, of many printed sermons, and of the noted obituary of Dean Ramsay, read before the Royal Society in 1873. In 1881 the Legislature of Barbadoes requested the Archbishop of Canterbury and several bishops to choose a successor to Bishop Hutcheson for them. The post was offered to Dr. Sandford, but was declined by him on account of the trying climate of the island. Thus the Tasmanian offer is a second of the kind made to him. Dr. Sandford is in the prime of life and in vigorous health. He is a decided but moderate Churchman with wide sympathies, and has always taken an active part in promoting all philanthropic, educational, and charitable movements in Edinburgh. His relations not only with the clergy of his own denomination, but also with the ministers of the numerous religious bodies in Edinburgh, have always been most friendly and cordial. Dr.

(Continued on page 219.)

* THE MONTH *

MEMBERS of Parliament are determined that the time spent in the House of Assembly shall not all be devoted to the solemn duty of legislation. Upon the principle that "all work and no play makes Jack a dull boy," a billiard table has been provided for the relaxation of honourable members. The dulness of proxy debate, or the weariness of lengthened sittings, may be relieved by the cue and billiard balls. We are by no means certain that many of our Legislators would not feel more at home in the billiard-room than in the hall of legislature. Perhaps it was out of compassion for such that the amusement was provided.

M. R. REDMOND has succeeded in creating a disturbance and in raising some money. He has also brought to light the fact which, though painful to contemplate, it is as well that we should know, that there are many who do sympathize with those who in Ireland have been opposed to constitutional authority, and who have been guilty of oppression, tyranny, and bloodshed. In most cases the sympathy has come from a quarter where it might have been looked for; but some whom we never should have expected have attended meetings held by Mr. Redmond, and given support to the movement he is advocating. The kindest way of accounting for it is by supposing that they are ignorant of its true character.

WHEN scurrility has to be employed for the furtherance of any cause those who are the objects of attack may be assured of the stability of their position. Some who consider themselves "good churchmen" are very indignant at the state of things at which we have arrived in connection with the election of a Bishop of Sydney and Primate of Australia. They deplore the condition of the church, while they are dealing blows at it which will do more harm than all other evils, real or imagined, put together. False friends appeared in the days of Christ. The race is not yet extinct.

THE present condition of affairs in the matter of the vacant See is accounted for in many and various ways. We cannot help expressing our conviction that the whole difficulty is created by the importation of the question of the Primacy into the matter of the election of a Bishop of Sydney. The gift of prophecy was not needed to see that the present difficulty and delay would be the outcome of the arrangement proposed by the Determination of the General Synod. It would be quite easy to find one of the Australian Bishops who would possess the qualifications necessary to preside over the House of Bishops once in four years; but it is not so easy to find a man combining the ideal qualifications of a permanent primacy, and the peculiar practical requisites for a Diocesan Bishop.

MUCH quiet Christian work is being done in our midst. This is often lost sight of by pessimists and ignored completely by those whose business in life it seems to be to get rid of "orthodox Christianity." Day after day men and women out of love for Christ and His cause are spending time, money, and strength in promoting the moral, social, and spiritual welfare of the people. The trumpet is not sounded before them; very few know of their "work of faith and labour of love" but their efforts are owned of God and are exerting a beneficial influence in the community. When Christianity is blotted out, who under the banner of "Liberalism" is to take the place of the Christian philanthropist? The past history of scepticism gives no answer.

THE Young Men's Christian Association has celebrated another anniversary. Its report is full of interest, and should greatly encourage all who are interested in that most influential class—the young men. The temptations of the city make us tremble for the safety of those who are as a rule so easily ensnared. It is comforting, however, to know that there is a rallying point for the young men of Sydney in this noble institution. Its arms are held out to those who have fallen, its aid is available for those who are in need, its rooms open to those who lack the quiet of home, teaching is provided for those who desire instruction—on every hand there is sympathy and help. Its history is a blessed one. May it prosper during the new year upon which it has entered.

IT is just twenty-one years since the "Sunday morning breakfast for the poor" was instituted. Every Sunday during those years the poor of the city have been enabled to obtain breakfast. Those who attend find provision, not only for the body, but also for the soul, for Christian friends are always at hand to minister. How many of the people of Sydney know of this unostentatious act of Christian love? At 4 o'clock on every Sunday morning, when most persons are slumbering, a few of Christ's disciples are

out preparing the tea and coffee for this meal. At 7 o'clock many more are to be found in the Temperance Hall ministering lovingly and willingly to those who are destitute. "Inasmuch as ye did it to one of the least of these, ye did it to me."

THIRTY-FOUR years have passed away since the "Sydney Female Refuge" came into existence. The work which has been done in connection with this institution will not be fully known until the great day when all secrets shall be revealed. The report presented by the committee on the 21st ultimo was most encouraging. A debt of £302 2s. 11d., which existed at the close of the year 1881 was not only quite extinguished, but a large surplus remains, which has been invested for the benefit of the institution. This we admit was due to some special donations generously given, but it is no less a matter of congratulation. We commend this charity to the sympathy and support of Christians. There is much room for energy in this and kindred institutions, whose aim is the protection of womankind.

THE "Amended Licensing Act" has been introduced. The amendments are, as we fully expected, all in favour of the publicans. It behoves those who are really interested to take action at once in endeavouring to prevent objectionable changes being adopted. We desire the entire closing of the house on Sundays. We oppose the extension of time for houses to be kept open on week days. We wish the police to have the right to enter a licensed house at any hour. We ask for genuine local option, and some other things of perhaps minor importance. If we are zealous and in earnest we may hope to prevent the retrogression which will be involved in carrying the Amended Act as it stands at present. Petitions are abroad for signature which we hope will be largely signed. There are some who think that it would be better to sanction by law the opening of public houses for one hour on Sundays than to have the law evaded and broken as it has undoubtedly been during the operation of the existing Licensing Act. We differ entirely from those who think or say so. If we sanction that which is contrary to God's law, we are committing a national sin, which will be followed by national judgment, but we are not as a nation responsible for the evasion of law by those who ought to respect and observe it. Let us as a nation be clear in this matter. Our statute book should never be fouled by a law which legalizes what God condemns.

HOW is it that the annual meetings of our great societies are so poorly attended? It matters not whether the society be denominational or general, the attendance as a rule is a reproach to us. This is to be accounted for in various ways. There is a lamentable lack of interest with many Christian people in societies which represent the grandest objects. They will not exert themselves to attend the meeting, and if they attend they are impatient if they are detained beyond an hour which would be considered early if they were mingling in some social gathering. To the annoyance of speakers and of those who desire to remain, many leave the meeting before it is half over. Then there is often want of care and tact in working up those meetings. A formal notice in Church or an advertisement in the *Herald* will not suffice. There is also great indifference on the part of clergymen in making known to their congregation the fact of such meetings. Circulars are sent out asking that notification may be given, but these are thrown into the waste-paper basket, and the people know nothing of the matter. The poor attendance at these meetings has a very bad effect. It discourages those who are engaged in the work undertaken, and it emboldens those who deride Christianity and assert that its influence is waning. When shall we in Sydney witness the enthusiasm which is manifested in England at the May meetings in connection with those great societies which are the glory of the Christian world, some of which are re-produced in this land. If attendance at such meetings involves self-denial, it is too much to expect the exercise of this grace.

THE "Blue Ribbon Army" is now quite established in Sydney. It has made wonderful strides in England, and has the sympathy of very many ministers and members of the church. Its distinctive principle is that temperance can only be successfully met and overcome by the power of the Gospel. In this particular it is in accord with our own society. Its work is aggressive, and with this we fully sympathize. We have been informed that much success has already attended the efforts of the promoters of this movement, and the blue ribbon is very prominent in every direction. We wish the members of the Army God-speed, and shall indeed rejoice with them in the rescue of the intemperate from their bondage and misery.

THE "Social Purity Society" has lately addressed a circular to every member of Parliament upon the subject of the protection at present afforded to females. This subject is one of very great importance, and is in England exciting the attention of

many leading men. The "Criminal Law Consolidation Bill" does deal with the matter, but not so effectively as we think it should do. The lamentable increase in Sydney of juvenile prostitution calls loudly to us to do what we can for the protection of young girls until they are of sufficient age to judge as to the expediency of sin and the consequences of immorality.

MR. McILHONNE wishes all the gentlemen who attended the Redmond banquet had three months in goal. A dangerous suggestion this, unless they were kept in separate cells. With the help of the two brothers, they would in three months have completed a new and thrilling edition of the woes and wrongs of Ireland, have framed a few new national constitutions, in one of which Mr. O'Connell's happy idea of the paralyzing Parliament could find a place, and also a dynamic conspiracy specially adapted for securing results in the colony on Australian soil to test the strength of the Pyramont sandstone employed in our public buildings. No, no, Mr. McIlhonne, the wish was patriotic, but not wise.

PEOPLE have curious ways of expressing themselves sometimes. When Irish leaders in sedition loudly proclaim their loyalty, it is puzzling; and when ultra churchmen show their reverence for Church institutions generally, and Bishops particularly, by reviling them or poking fun at them, it is likely to mislead people. "They were their magpies." This is the way the *Church Times* reproves the Bishops who consecrated Dr. Kannon because they were the three-hundredth of an English Bishop instead of the colored robes which the Ritualists so dearly love.

ATHEISM IN A FIX.

"The gentleman who wrote the book begins by telling us that God made the universe out of nothing. That I cannot conceive. I cannot comprehend it. I cannot believe it." So says Mr. Ingersoll. Well, very good. "The heart and brain of this nineteenth century," you tell me, "cannot conceive, cannot comprehend, the creation of the universe by the omnipotence of an Eternal God. Certainly not. It is a miracle, that is to say an impossibility. But, according to the law of progress, you are cleverer than this or that gentleman who lived thousands of years ago? Decidedly. You can conceive, comprehend, and understand much that he could not. Most assuredly; that is the reason why I do not believe all his absurd statements. But may he not have, after all, been cleverer than you, and have been able to conceive, comprehend, and understand what you cannot? No; he was a barbarian, or at all events he had nothing like 'the heart and brain of the nineteenth century.' So, then, he could not have invented the statement that 'in the beginning God created the heaven and the earth.' O, yes! to be sure he did invent that statement; it is his word and not what you call the word of God. But no man can invent a statement which he can neither conceive nor comprehend. Ah! you look uncomfortable; you are in a fix. According to your own assertions this statement is neither 'from heaven nor of men.' But there it is! and as it is not of men it must be from heaven. It has formed the foundation principle of the life of Israel and of the Christian Church. 'The foundation of foundations and the pillar of wisdom is to know that there exists a first Being; and that He called all other beings into existence, and that all things existing—be they earth, and whatever is between them—exist only through the truth of his existence; so that, if we were to suppose that he did not exist, no other thing could exist. But if we were to suppose that all other things existing, beside Himself, did not exist, He himself would still exist, and would not be destroyed in consequence of their destruction; since all things existing stand in need of him, but He—blessed be He—does not stand in need of them, not even of any one of them.' Thus the prophet says, 'But the Lord is the true God; (Jer. x. 10), meaning that He alone is truth, and that there belongs to no other being a truth like His truth. This, too, is what the Jew says, 'There is none else' (Deut. iv. 39), that is to say there is not a being beside Himself who, as to truth, is like him' (Maimonides, *Yad, Hachoshanah*, ch. i., § 1). By faith we understand that the world has been framed by the word of God, so that what is seen hath not been made out of things which do appear' (Heb. xi. 3); 'I believe in One God the Father Almighty, Maker of heaven and earth and of all things visible and invisible' (Nicene Creed). And so faith in the One eternal, true God has been fundamental to the life of Israel and of the Church, so has that life been the life of the world, the element of progress in history. But suppose that such were the case, Mr. Ingersoll, with his 'wily, sarcastic, and poisonous' 'philosophy'—what? to overthrow faith in the Eternal? He is to convince himself to be a Jew."

But all this opportunity of the Divine Revelation do not this let this man utter his challenge. Let us see—'We must acknowledge' in Christian Monotheism, says Mr. Renan, 'the result of a particular development. All ideas of capriciousity and indelicacy should be discarded. The scientific point of view is not the result of a superior intellectual constitution, it is the result of a constitution *en genere*, which has its origin in the development of a single tribe'—can not have belonged to the Israelites alone. When Mr. Renan says this, he, of course, means the statement that his belief is that there is not in the universe an intelligence superior to that of man."

—is correct. But first, if the fact has been fully established that Monotheism cannot be shown to have existed among other tribes which were Shemitic, as the Moabites and Ammonites, Syrians and Arameans, Phoenicians and Babylonians, &c.; and secondly, if Monotheism of the Israelites stands alone in history; for it is not merely an intellectual notion, it is embodied in the life-fellowship with the One God of a company of believers, the constancy of whose existence can be historically traced from the primal days of the human race to the present hour. Even if among some of the other Shemitic tribes a deeper trace of Monotheism is discoverable, it still bears the seal of heathenism. It does not rest on faith, but on thought. It is an apologetic, not a revelation. It is not from heaven, but of men. It is a doctrine, not a life. It is not fruitful for good in the midst of a community which rests its knowledge of the One God on the doing of that One God, by which He proves that He is God alone, by which His way may be known, and men's scattered affections centred upon Him. Salvation has not come from the Shemitic, but from the Jews. As Renan himself says, 'Israel became truly and specially the people of God, while around it the pagan religions were more and more repulsed in Persia and Babylonia to an official Christianity, in Egypt and Syria to a gross idolatry, and in the Greek and Roman world to mere pantheism.' The alighting way in which Renan speaks of Monotheism—'it has its advantages and disadvantages'—is an instructive proof of the inability of men who mistake one part of human nature, the intellect for the whole of it, to understand the plainest and most manifest facts of human life and history. For, as already remarked, it has been Israel's Monotheism, given to the world in the Christ, and in the church in which He has seen His seed and manifested His glorified life, that has been the formative principle of the whole culture of the last eighteen centuries. Goethe has said that 'the only real and the deepest theme of the world's and of man's history, to which all other subjects are subordinate, is the conflict between faith and unbelief.' And Israel's living Monotheism gave the world an answer to the religious question; and, in furthering its spiritual and moral, has necessarily also furthered its intellectual, social, and material interests; so that the civilisations of to-day which show signs of vitality and power of progress, are Christian, i.e., Monotheistic civilisations, based on, 'Thou art great and dost wondrous things; there art God alone.'

The living Monotheism of Israel has been unique in its usefulness. It is also unique in its character and origin. In character and origin it is distinct from every heathen Monotheism, ancient or modern; because Israel's and the church's God is eternal. He is eternal, and therefore free, free to create—to perform the first foundation principle of calling forth the finite from the infinite, the temporal from the eternal; in relation to which foundation fact the laws by which the world is carried on are natural. This is the triumph of omnipotent Love over nothingness. And the Eternal, who is free to create, is also free to re-create—so perform the second foundation miracle of bringing back the finite to the infinite, the temporal to the eternal, in the form of glorified Christ, the first-fruit of creation; in relation to which foundation fact all the wondrous things which God has done, as recorded in the Old and New Testaments, are equally natural. This is the triumph of omnipotent Love over that which is most like nothingness—death. These are the two primitive wonders, the beginning and the end of the work of love. And it is this eternal free God, whose name is Love, who is ever the final stumbling-block of anti-biblical philosophies. He cannot be accounted for on naturalistic or rationalistic principles. The attempt must be made.

'Only in two ways,' we are told, 'the Jews and the Hindus have supra-naturalism of its own accord broken through the older form of religious thought—naturalism. Between Hindus and Jews, however, there is an essential difference in the direction taken in this passage from naturalism to supra-naturalism. While the Jew proceeded from the adoration of the powers of nature to that of a creator of nature the Hindoo turned to the idea of an impersonal supra-natural form of being, in relation to whose essence the real world was mere appearance. Both conceived of the Divine as one all-embracing being above and beyond nature and her materiality, but the former constructed the idea of the divine mind on the analogy of the human mind, the latter regarded it as so much removed above the human personal mind and its mode of existence as it was above mere external nature.' But, in the first place, there is no proof that the Jew ever adored the powers of nature. It is meant that before he was a Jew Abraham and his forefathers adored the powers of nature, this may be admitted; but there is not a shadow of proof that without a divine revelation he proceeded from that adoration to the worship of God as the free Creator. It is easy to say the Jew 'proceeded,' but it is not so easy to show how he could proceed from the worship of nature to the worship of the free Creator of nature. Is it in order to account for his having, as it is supposed, done so, that the Jew is credited with an 'intellectual constitution *en genere*,' of a kind peculiar to itself? The 'intellectual constitution' of the Jew, however, was, and is the same in kind as that of all other nations. It may be 'superior' or 'inferior' to others, but it is fully to speak of it as a 'constitution *en genere*,' for all men think according to the same laws. Yet it is no marvel that it is regarded *en genere* by those who, without admitting the reality of the divine revelation, would explain the fact that the first verse of the Bible distinguishes that book from the whole of heathenism, the Shemitic, and philosophical, as well as the rest. For, if the Jew 'proceeded' his idea of the eternal, free, living Creator, he must have had an 'intellectual constitution' different from that of all his fellow-men. He might have turned, as did the Hindoo, to the idea of an impersonal form of being. But this form of being is not supra-natural or superhuman—truly above man and nature—for it is

constructed by man. It is the God of Pantheism, of that system of thought which says—God is everything, and everything is God; which confuses or identifies God and the world. This God can, of course be 'constructed' from human analogies; for it is only by courtesy can this God be called 'He'—is, in truth, nothing but the highest typical conception of universality, in which all individual notions are blended into an undivided unity. Polytheism—the worship of many gods—is the production of men who, by their thoughts, meditate between many things and themselves; Pantheism is the compression of these many things into one thing, of these many thoughts into one thought. They both proceed from the same factor, which is man. He constructs the idea both of the Polytheistic gods and of the Pantheistic god. The only difference is, that, while in Polytheism man is a factor to many things, in Pantheism he is a factor to but one. And the one god of Pantheism is just as little an objective reality as are the gods many of Polytheism. The merely subjective idea, the merely imagined unity of notions in our consciousness, is treated as though it were an objective reality, the actually existing unity of all things. Thought is mistaken for existence. Naturally, therefore, this constructed god can give no help in accounting for the original matter of which the world is composed. The activity of this god is, of necessity, limited to shaping and organizing matter which already exists; for without the world or the world material 'it is non-existence. It cannot be said that 'it' is God; 'it' only becomes God. And while without reality 'it' can neither establish itself, nor the world, apart from the world, 'it' has no reality. Free creation—calling something into existence out of non-existence—is impossible for 'it.' This Pantheistic god—'Nature,' 'Nature-spirit,' 'Absolute Idea,' 'Power,' 'Mystery,' or what not—is a *No-God*. 'It' is only man's own intellectual abstraction. And where man has no other standard than himself by which to judge of, and to measure, the things which are around him, these things are eternal, that is to say uncreated. For man cannot create. He can only mediate between the world and himself. The sentence 'nothing comes from nothing' remains, therefore, the fundamental law of all philosophy which only has human thought as its beginning. This is the truth contained in the following words of Col. Ingersoll.—'It is impossible for me to conceive of something being created from nothing. Nothing regarded in the light of raw material is a decided failure. Each thing is a necessary link in an infinite chain; and I cannot conceive of this chain being broken even for one instant. Back of the simplest matter there is a cause, and back of that another, and so on, it seems to me, for ever. In my philosophy I postulate neither beginning nor ending.' Man cannot produce anything out of nothing. Therefore, so long as the only elements that enter into his consideration are himself and the things which exist, these things are for him without beginning, therefore also without end, uncreated and indestructible—so far eternal. His argument must necessarily be, if he proceeds only from human analogies—'nothing comes from nothing; matter is there; therefore matter is eternal.' For man, then, as a mere thinker, an eternal, chaotic mass, matter, exists; and the abstraction, the 'impersonal form of being,' which by his thought-mediation between this matter and himself, he establishes over it, and calls God, is necessarily dependent on it—as dependent as he himself is on the particular things in the midst of which he lives. The only difference is that over against the particular things stands a perishable man, while over against the endless whole stands, under the name of God, an endless man. For this God has only proceeded, come into existence, been 'constructed' from 'the analogy of the human mind' and activity; and this analogy, just because the human mind and activity from which it is drawn, are not free and capable of creating, cannot enable anyone to 'proceed from the adoration of the powers of nature' to the adoration of a free eternal Creator of nature—i.e., of a truly supernatural, super-human God. By faith in the self-revelation and self-manifestation of the creative and redemptive God, can we alone have the Eternal. We have Him thus; and Atheism must remain in a fix.

—is correct. But first, if the fact has been fully established that Monotheism cannot be shown to have existed among other tribes which were Shemitic, as the Moabites and Ammonites, Syrians and Arameans, Phoenicians and Babylonians, &c.; and secondly, if Monotheism of the Israelites stands alone in history; for it is not merely an intellectual notion, it is embodied in the life-fellowship with the One God of a company of believers, the constancy of whose existence can be historically traced from the primal days of the human race to the present hour. Even if among some of the other Shemitic tribes a deeper trace of Monotheism is discoverable, it still bears the seal of heathenism. It does not rest on faith, but on thought. It is an apologetic, not a revelation. It is not from heaven, but of men. It is a doctrine, not a life. It is not fruitful for good in the midst of a community which rests its knowledge of the One God on the doing of that One God, by which He proves that He is God alone, by which His way may be known, and men's scattered affections centred upon Him. Salvation has not come from the Shemitic, but from the Jews. As Renan himself says, 'Israel became truly and specially the people of God, while around it the pagan religions were more and more repulsed in Persia and Babylonia to an official Christianity, in Egypt and Syria to a gross idolatry, and in the Greek and Roman world to mere pantheism.' The alighting way in which Renan speaks of Monotheism—'it has its advantages and disadvantages'—is an instructive proof of the inability of men who mistake one part of human nature, the intellect for the whole of it, to understand the plainest and most manifest facts of human life and history. For, as already remarked, it has been Israel's Monotheism, given to the world in the Christ, and in the church in which He has seen His seed and manifested His glorified life, that has been the formative principle of the whole culture of the last eighteen centuries. Goethe has said that 'the only real and the deepest theme of the world's and of man's history, to which all other subjects are subordinate, is the conflict between faith and unbelief.' And Israel's living Monotheism gave the world an answer to the religious question; and, in furthering its spiritual and moral, has necessarily also furthered its intellectual, social, and material interests; so that the civilisations of to-day which show signs of vitality and power of progress, are Christian, i.e., Monotheistic civilisations, based on, 'Thou art great and dost wondrous things; there art God alone.'

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hath his own proper gift from God. These men and their sermons are for the edifying of the body of Christ, and He has placed each in his own sphere, and committed to every man his own work. The indwelling life in the branches of the vine manifests itself in divers forms, modes and colours; and the treatment of the plant must vary with the changing seasons and circumstances. We are convinced that much of the criticism to which we have referred is a condemnation of the great Husbandman Himself.

We do not think that the sermons before us would satisfy any large majority of ordinary hearers. They were preached to highly intellectual congregations by a man abreast of modern science, able to deal with it in its many moods, and who is, at the same time, a simple believer in the old-fashioned Bible. The sermons themselves are full of matter, well reasoned and most suggestive. Some will find the strain upon their mental powers too severe; but those who are able for this kind of reading will find the volume fresh, invigorating, and full of stimulus. The writer compels us to see the weakness of men, who, high in scientific attainment, forsake their own specialties and dogmatise in regions which are beyond their careful study. Many have been led away from the faith by such men, and the exposure of their weakness and ignorance as shown by their mistakes, is well timed at the present juncture. The titles of some of the sermons will sufficiently indicate the lines within which our author travels. He treats of Non-miraculous Christianity in the sermon, which gives the title to the whole book, of Theism and modern science in two sermons of evolution—of leaning on one's own understanding, &c. Then in a sermon preached at Belfast soon after Professor Tyndall's celebrated materialistic address given in the same town, he applies a scientific test to atheistic theories of religion. From this we give the following extract as a specimen of his style and mode of argumentation.

Science has ever been the benefactor of man; so that if what comes in the name of science threatens to take from man his happiness, and deprive him of his power, we are safe in rejecting the pretender as an impostor.

But this is precisely the characteristic of the science of the present day which arrays itself as an adversary to religion. Just observe the course by which, in other instances, science proceeds to make its discoveries and to gain its powers. It takes intelligent notice of some of the changes that happen under our eyes, and it sets itself to enquire their cause. If it succeeds in finding the secret of the force which effects them, it knows then how to set that force again in operation, and thereby produce effects ten thousand times greater than any casual exercise of it would have elicited. The man of science takes notice how the lid of a kettle dances up and down on the fire, and he asks what makes it dance. When he has learned the true answer, he finds that he is master of a force which will not only produce again the small effect which he at first observed, but which will accomplish any task he may be pleased to set it. And it is ever so. Practice proves theory. If you want to know whether you are in possession of the true theory of any of the processes of nature, you may judge your theory by its fruits. Will your theory teach you how to remove these processes, how to regulate the results at your desire, to imitate those which are injurious, to set those working on a large scale which you find to be beneficial?

In this way we may test the theories which profess to give an account of the power which religion has exercised in the world. Prayer, for instance, is confessedly a power. There are disputes as to the limits of its power, whether or not it affects the external world; but there is no dispute at all as to its power on the heart of him who practices it. Every one acknowledges that the worshipper employs perhaps the very best means to elevate his moral nature when he places himself thus in communion with the best and purest after his highest moral good. As he prays, it is owned, temptation loses its power, sin becomes more hateful, the vexations of life become more bearable, life has no weight, and tears no bitterness; in the heart springs up a fountain of strength against the seductions of vice, of comfort in sorrow, as the will of the worshipper is more and more brought into conformity with that of the Being whom he worships. These effects are owned by everybody, and so an irreligious philosopher of the present day exhorts his disciples not to be ashamed if they are caught praying. Reason, he thinks, cannot justify the practice, but it is good, he says, to follow the instincts of our nature, even though we may not be able to give a satisfactory explanation of them.

NOTICES OF BOOKS.

NON-MIRACULOUS CHRISTIANITY AND OTHER SERMONS preached in the Chapel of Trinity College, Dublin, by George Salmon, D.D., Chancellor of St. Patrick's Cathedral and Regius Professor of Divinity in the University of Dublin. London, Macmillan and Co., 1881.

We hear many complaints in these days against preachers and their sermons. Some are too intellectual, and others give no food for thought. Some sermons are too dry and others have too much illustration. Some occupied with the defences of Christianity are said to leave out the Gospel; others which aim at the conviction of sinners are too simple and elementary; while others again, full of the Great Master, give offence because the blessed name is too frequently heard. In fact, the objections against modern preaching seem to be endless. The root of such complaints, we apprehend, may be found either in the alienation of the heart from God, or in forgetfulness of the fact that each man

Here, then, we have a force which exercises a real power in the world. Does any one profess to be able to give a scientific explanation of the operation of that force, we shall know at once whether his theory is the true one, by seeing whether the knowledge of the theory enables us the better to employ and direct the force. A philosopher tells us, "I can explain the efficacy of prayer. The being with whom you conceive you hold communion is but the creation of your own imagination. When you ask him to give you grace and strength, you are really invoking a nonentity. The grace and strength, it is true, come, but they do so in virtue of the action of the laws of your own mind; and not by any influence from without." We need think of no other answer than this: "If a man knows the true theory of anything he is the better able to do the thing. You say you know the true theory of prayer. Well then pray."—He can't. If the instincts of his nature surprise him into prayer, he is obliged for the time to put his theory out of his mind. If he thinks of it he smiles at his own inconsistency. He blushes if he is caught on his knees, and starts to his feet with lame apologies. To such a man I would say: "The thing is so contrary to experience that it may fairly be pronounced impossible, that to know the true theory of any process can unfit you for performing it. If prayer is a folly which ought to be suppressed, then perhaps your theory may be right; but if you own that it is good for man to practice it, then certainly that cannot be the true account of it which unfits a man for doing it."

There are many other passages of great force in reply to similar oppositions of science, falsely so-called, which we would gladly transfer to our pages did space permit. But before we close we cannot refrain from directing attention to a remarkable sermon, entitled, "The Sin of mutilating the Gospel." A copy of that sermon we should like to put into the hands of every teacher of evangelical truth. It indicates those weak spots in the presentation of the Gospel of the Kingdom which lead to much backsliding, and many relapses into indifference and positive scepticism on the part of those who seemed to bid fair for the kingdom. Dr. Salmon does possibly by reaction run into the opposite extreme; but there is too much force in the following and other objections, which he makes to different modes of preaching. His text is Heb. vi. 1, 2, and he writes:—

It is impossible to conceive a greater contrast than that between the conception of Gospel preaching entertained by the writer of the Epistle to the Hebrews and that prevalent at the present day. He is impatient if baptised Christians need to be taught again the way of salvation. He augurs ill of them, and is filled with awful apprehensions as to their condition if there is occasion to speak to them of such fundamental points as repentance and faith and eternal judgment, and the doctrine of baptism and the laying on of hands. Now, on the contrary, the re-statement of the way of salvation is held to be the only thing which deserves the name of Gospel preaching. No matter how often the people have been told it, and how well they all know it, they must be told it over again every time they are addressed, lest, perchance, some one should come in among them who has not been informed of it. Whatever is more than this is condemned as unedifying. Naturally, when the preacher's range of topics is so circumscribed a danger might seem to arise that he might not have materials to occupy his time. But this danger is avoided by the wide range of illustration which is permitted. Lest the hearers' attention should weary at the sameness of the sermon, the preacher may arouse their flagging attention by telling them stories. There is scarcely any anecdote known to him which an ingenious man may not utilise by a suitable application. The only one thing he must not do is to bring his hearers' intellect into action, for if the sermon gives exercise to the reasoning powers, it is held not to belong to the class of evangelistic preaching.

THE RELIGION OF THE FUTURE, OR THE HIGHER LAW OF TRUTH AND RIGHT, by Hugh Junor Browne, Author of Rational Christianity, &c., &c., Melbourne. Stephens. 1883.

The daily papers inform us that Spiritism is about to celebrate its 35th anniversary in its new form. We are thus left to draw the inference that Necromancy was the old form of modern Spiritism. Both the new and the old have been sufficiently discredited by their results. Yet the book before us gives a long list of names of eminent persons who have "satisfied themselves of the reality of some of the phenomena" of modern Spiritism. The writer seems to imagine that this appeal to authority is, or should be, decisive. On the other hand we think that to be "satisfied of some of the phenomena" is one thing, and to be satisfied with the explanations which Spiritists give of those phenomena is a very different matter. We believe that Faraday, Dr. W. B. Carpenter, Professor Mahan,

Maskelyne, Arthur Pridham, &c., &c., were all satisfied that some of the phenomena were real, but the explanations which those scientists and experts have given are in direct opposition to the claims of the Spiritists themselves. Those explanations range from trickery and fraud to mechanical ingenuity, from unconscious cerebration to diabolic agency. They all point to the fact that Spiritism has set out no new discoveries either in science or in morals, although it professes to be in the closest communication with the illustrious dead of all ages. Certainly the ravings in the book before us, attributed to the eminent astronomer Sir John Herschell, are not calculated to increase our respect for him or his judgment. This writer professes to have found in Spiritism a better religion than the Bible supplies, and a purer service than our Lord Jesus Christ rendered. We read the past history of necromancy, and we think of the present manifestations of deceit and guile in modern Spiritism, and are amazed at the credulity of unbelief.

RECEIVED: Chants, Doxologies and Responses, for special use in the diocese of North Queensland. Our Reasonable Service, by the Rev. J. C. Corlette, D.D., Oxon, and the Religion of the Aborigines of Australia, by the Rev. Peter Macpherson, A.M., Sydney.

→* ENGLISH MAIL. *

The subjoined Pastoral Letter from the Bishop of Rochester to the laity respecting the "Ten Churches Fund," was read in the churches of his diocese on Sunday last. The Bishop has taken the laity into his confidence, and opened his heart upon a subject which may well have been a burden. But he has also stated his very important case with the fulness and frankness of one who knows how to argue in the presence of thinking men. The spiritual condition of the metropolitan diocese has been much in the minds of many; and the remarkable response to the Bishop's appeal, so soon after his purpose was formulated, and even before it had been set out by any public statement, seems to be an indication that the project will be well received. We think the good Bishop ought to succeed; and we believe he will. He is himself a working bishop, and he has the power of setting other men to work. His own long acquaintance with London parish work puts him in sympathy with his clergy and gives a practical tone to his operations which lay people specially recognise and value. It is a great work looked fully in the face, and a good work started in a spirit of fairness and of loyalty to the Church in which he ministers. We may state that before the appeal was made public, the Bishop had received £20,000 of the £50,000 asked for. The following is the Pastoral:—

Selsdon-park, Croydon, Advent, 1882.
Brethren of the Laity.—1. The recent census places the population of the Rochester Diocese at not less than 1,800,000 souls, distributed into fewer than 300 parishes, of which 7 have an undivided population of more than 20,000, 5 of more than 15,000, 14 of more than 12,000, 19 of more than 10,000. In the suburban parts the population is rapidly on the increase, especially in Streatham, Plumstead, Hatcham, Deptford, Rotherhithe, Battersea, Walworth, South Wimbledon, Wandsworth, Camberwell, and Lewisham. In the three last-named districts, during the last ten years, the growth has been respectively 68, 68, and 43 per cent. In places I could name, lately built over, there is no spiritual provision of any kind whatever; and, after making every deduction for the active ministrations of other religious bodies, there is a pressing need for vigorous exertion on the part of the National Church, if she is to continue to deserve her anxious but noble responsibility.

2. At our Diocesan Conference of 1881 it was unanimously resolved that an effort should be made to place funds at the disposal of the Diocesan Society for erecting at least ten new churches in South and South-East London. At the Conference held in the present year, a scheme for carrying out this resolution was formally adopted, and a committee has since been nominated to take prompt action. Opportunely for our purpose, at the close of last year I received magnificent offers from two London merchants, who had reflected on statistics given in my primary charge. One of them undertook, at his own cost, to erect in any locality that I might select, a church to hold 1,000 people, so soon as the building contracts of nine other churches to be built by diocesan effort should be signed. The other promised to contribute £2,000 to the general fund, and has since offered a further donation of £1,000 towards the stipends of two missionary clergymen to labour in parishes where new districts ought at once to be formed. A third friend has made himself responsible for a large deficiency in the building contract of a church in Plumstead, already assisted by the fund. A fourth has contributed the third of the entire cost of a church, on condition of the other two-thirds being contributed. His share is £2,000, and it has been met. Gratefully I acknowledge this aid, hoping for more like it, and at once.

3. In ancient, and also in more recent times, owners of the soil have nobly done their duty, both in the erection and endowment of churches. In a diocese like ours, where so much of the soil is sown not with harvests but with living souls, and where so many of our more opulent residents are daily engaged in the metropolis, is it too much to hope that the munificent aid given to the Bishop of London's Fund for the population north of the river may be bestowed upon London in the south? If the residents in Chislehurst and Bromley, Richmond and Wimbledon, Lee and Sydenham, Roehampton and Sevenoaks, Reigate, and Blackheath, Surbiton and Croydon, who day by day pass to their affairs through a vast province of houses, some splendid and all poor, would take but their fair share in aiding the effort which I desire to make for these ten new churches, a twelve-month would see the scheme an accomplished success. Owners of house property and of great rents, employers of labour, stockholders in the three great railways which have their termini among us, great houses of business in the city, residents within our own borders, perhaps even some outside them, may, without unreasonableness, be invited to give us help.

4. For a special effort is indispensable if the very framework of the Church is not to be lost in a slough of despond. Let anyone who doubts it go and stand on London Bridge some week day an hour before nightfall, and he will observe a great stream of tired faces going south over the river to seek their home and rest among us. We are London out of doors. The bulk of these people are labourers and artisans; many of them clerks with small salaries; all of them important elements in our complicated English life. That is an ominous caution—"Do not isolate, at your own pleasure, the law of religion from the law of society." Enable the Church to supplement the school, to influence the home, quietly and patiently to contend with vice and intemperance and a morose discontent, to give the sons and daughters of toil the elevating and attractive Gospel of a present salvation, and a glorious immortality, through faith in the Son of God.

5. Of course it is quite true that our Diocesan Society, established four years ago, contemplates among its objects the erection of churches. But the bulk of its income so far has been, I think, sagaciously expended on the employment of missionary clergymen and lay agents to build up the living Church in readiness for the material one; and, what is quite as necessary, on the purchase of sites before all the ground is bought up by speculators. It also contributes liberally to mission chapels, so important an element in the organization of the older parishes. Three of these aided by the Society I have recently opened within the last few days. Consequently, during the five years of its existence, the total of the Society's contribution towards church building has amounted only to £4250. Time, nevertheless, has not been lost. In four of the important parishes where we propose to build our first churches, viz.,—All Saints', Battersea, St. Ann, Wandsworth, St. Mary, Peckham, and St. Nicholas, Plumstead, with an aggregate population of 77,500 souls,—missionary clergymen have been steadily labouring for several years past, and the congregations are actually gathered. While, however, we have avoided unwise haste in building churches before they were really wanted, we must not be guilty of the almost greater mistake of neglecting to build them when the time comes for it. No one, I suppose, disputes that the Church must have buildings. What is reasonably claimed is, that they be, as far as possible, opportunely planned, suitably placed, efficiently served, substantially erected, and likely to be used when finished. Two more churches in Battersea, one in East Dulwich, another at Plumstead, one in Rotherhithe, and one in the vast parish of Bermondsey (all in localities which cannot help themselves, and densely populated), will be considered next.

6. Our scheme is to raise, in the first instance, fifty thousand pounds for the erection of at least ten new churches. The sum, precisely that which the Bishop of Lincoln is courageously asking for Nottingham alone, and the Bishop of Gloucester for Bristol alone (with an aggregate population of only 433,000), is one-tenth the cost of an iron-clad, one-sixth part of what was paid last June for part of the sumptuous contents of a Scottish palace, perhaps a fortnight's expenditure on luxuries during the London season, ten thousand pounds less than Nonconformist energy collected and expended a few years ago on a conspicuous ecclesiastical building under the very shadow of Lambeth Palace. If the sum seems miserably small, show us that you think so by promptly subscribing it; and I will gladly begin again. As to the number of ten, no doubt it is open to say, "What are they among so many?" But they are something to begin with. Let us get these done first. Indeed, I confidently hope that fifty thousand pounds judiciously expended may result in stimulating local and diocesan effort for even twice the number in the end. As donations can be paid in instalments reaching over a period of five years, and may be appropriated at the donor's preference to any of the churches contemplated by the Fund, there is scope for individual discretion, and opportunity for liberal aid.

7. Here it may be conveniently explained that the Bishop of London has, with certain conditions, allotted out of the City Churches' Fund, the sum of £5000 towards four churches to be built under the scheme, an instalment, we may hope, of aid hereafter to be given from a source that many of us must have been thinking about. In the case of the first five churches to be built under the fund, those in Battersea, Wandsworth, and Deptford will be in the patronage of the Bishop; those of Peckham and Plumstead will be in the hands of trustees. On the ground of population, in every one of these instances an endowment will be claimed, after consecration, to the extent of £200 a year, from the Ecclesiastical Commissioners. Further, where two-thirds of the entire cost of a church have been provided out of this Fund, at least two-thirds of the accommodation will be free and unappropriated; and in every case of a church assisted by a grant from the Fund the same rule will apply to one-half. These are the facts; and what will you do with them?

8. Should anyone seriously object that empty church places, say in

Southwark or Lambeth, form a valid reason for our not attempting to meet the fresh needs of Camberwell or Wandsworth, I fear I can find no arguments to suit him. Of course, grave mistakes have been made in former efforts of this nature; and churchmen are not the only people who have made them. But to refuse manfully to do our best to repair the losses, and errors, and even guilty supineness of past times, would be to give up in base despair the church's battle, and to justify the taunt that endowments and establishment have at last sapped our life. Of this I am confident, that from the hour that the English Church ceases to appreciate and recognise her blessed task of proclaiming the Gospel of the Incarnation to the masses of the people, she will begin to strike the death-blow of her own pre-eminence, and must untimely sink into an otiose and insignificant sect. Some, indeed, may affirm, not without cause, that the bulk of these people do not want the Gospel, and will not come to our churches to hear it. I admit, further, that with many of our educated artisans there is a scornful dislike of the facts and doctrines of Revelation. Nevertheless, has there been a time when there was a keener interest in religion than now? What, too, would St. Paul say to such objections? Would it not be this? "When the vision of a man from Macedonia summoned me, I instantly went to people, who, so far from wanting me, tried to kill me for going to them. But in the end Europe found Christ." Then this wave of sincere, if ill-regulated enthusiasm that is now rushing through the lowest class of our metropolitan population is surely a striking illustration of the hold the Gospel still has on the human conscience, powerfully appealing to us to do our proper work of evangelization with equal zeal, and in a more excellent way. If we, English Churchmen, do not sufficiently believe in the Divine power of our message, and in the Divine errand of our Church to make it seem worth while for us to minister Christ's religion to our brethren, the question will occur to others, if not to ourselves, what sort of Christians can we be?

9. Absolutely clear as to my own duty, cheered by the aid that has already been given me, confident that we shall not ignominiously fail, first I humbly commend the effort to Him, the measure of whose love to his brethren, and of his hope about them, is the awful bitterness of his Cross. Then, for the requital of whose mercies, for the satisfaction of your consciences, for the welfare of society, for the honour of the Church, for the sake of the millions, most of all for the dear love of Christ, I invite (may I be so bold as to say, I expect) your bountiful aid, your wise sympathy, your earnest prayers. I remain, your faithful friend and servant,

A. W. ROFFEN.

PROFESSOR STOKES, F.R.S., ON MODERN SCIENTIFIC THOUGHT, (COMMUNICATED.)

The announcement that her Majesty the Queen had graciously signified to the Victoria (Philosophical) Institute of London her consent to receive the volumes of its "Transactions," gave additional *clat* to a crowded meeting of its members, held on the 15th of January, at the Hall of the Society of Arts. The Institute, founded to investigate all scientific questions, including any said to militate against Religious Belief, announced that nearly 1000 Home, Indian, Colonial, and American members had now joined. Dr. Stokes, F.R.S., Secretary and Fellow of the Royal Society, and Professor of Mathematics at Cambridge University, read the paper of the evening. In it he, as a scientific man, repudiated the idea, sometimes given expression to, that the progress of science would disprove the truth of Revelation, adding that the progress of science constantly showed the reverse to be the case. The Book of Revelation and the Book of Nature, rightly understood, had never yet clashed. Truth was only in danger from a want of knowledge. We often had evidence of that, and the progress of accurate scientific research and its full encouragement were therefore of the greatest value. Professor Stokes then proceeded to review the hypothesis of Darwin, remarking "there may, I will not say must, be nothing atheistic in the belief that great numbers of species were evolved under the operation of laws known or conceivable from some preceding condition of a simpler character; in case" he added, with marked emphasis, "we should find reasonable scientific evidence in favour of an affirmative answer;" but the entire tenor of his paper went to demonstrate that such evidence was not at present forthcoming. After showing from the principles of vision that "useful ends are brought about by means," he went on to argue,—

"We should expect *a priori* that, as the wisdom of the designing mind must be immeasurably above our own, so contrivance should as a rule extend far beyond what we can trace. We should expect, therefore, on purely *theistic grounds*, that the doctrine of evolution, assumed for trial, would be a useful and ordinarily trustworthy guide in our scientific researches; that it might often enable us to go back one step and explain how such and such a result was brought by natural laws from such or such an anterior condition, and so might lead us to extend our knowledge of the operation of natural causes. But this is a very different thing from assuming it as an axiom, the application of which may be extended, step by step, indefinitely backwards."

As for Mr. Darwin's theory of "ancestral derivation and survival of the fittest," Dr. Stokes said it was one which "from its nature can hardly, if at all, be made a subject of experimental investigation, or even of observation in the records of the past,"

and, therefore, must "rest mainly on the estimate which may be formed of its own probability," "though doubtless," Professor Stokes added, "an underlying feeling that the phenomenon was in some way explicable by natural causes has contributed not a little towards its propagation." Still the most he could say on behalf of Darwinism was that it was "highly ingenious as an hypothesis." "I think," he added, "a large number of scientific men would admit that it is very far indeed from being admissible to the rank of a well-established theory," and though "true possibly, as accounting for permanent or sub-permanent differences between allied forms, yet not conceivably bridging over the great gulf which separates remote forms of life." (Those who have read Professor Nicholson's "University Text-book on Paleontology" will recognise this as his final opinion also.)

Professor Stokes, referring to the question of the creation of man, said,—"In the account of the creation it is distinctly stated that man was separately created, 'in the image of God,' whatever that may imply. Nor is this a point in which, by a wide license of interpretation, we might say the language was merely figurative; that we can afford to understand it so, for that Scripture was not given us to teach us science. Our whole ideas respecting the nature of sin and the character of God are, as it seems to me, profoundly affected according as we take the statement of Scripture straightforwardly, which implies that man was created with special powers and privileges, and in a state of innocence from which he fell; or if we suppose that man came to be what he is by degrees, by a vast number of infinitesimal variations from some lower animal, accompanied by a correspondingly continuous variation in his mental and moral condition. On this latter supposition, God was made to be responsible for his present moral condition, which is but the natural outgrowth of the mode of his creation. As regards the lower animals, little change would apparently be made from a theological point of view, if we were to interpret as figurative the language which seems to assert a succession of creative acts. But the creation of man and his condition at creation are not confined to the account given in Genesis. They are dwelt on at length, in connexion with the scheme of redemption by St. Paul, and more briefly referred to by our Lord Himself in connexion with the institution of marriage."

As against these statements "so express, so closely bound up with man's highest aspirations," we have nothing more to adduce on the side of science, says Professor Stokes, "than a hypothesis of continuous transmutation incapable of experimental investigation, and making such demands upon our imagination as to stagger at last the initiated."

A modified theory of Darwinism, as applied to the creation of man, was thus dealt with:—

"Some have endeavoured to combine the statement of Scripture with a modified hypothesis of continuous transmutation, by supposing that a certain epoch in the world's history mental and moral powers were conferred by divine interposition on some animal that had been gradually modified in its bodily structure by natural causes till it took the form of man. As special interposition and special creation are here recognised, I do not see that religion has anything to lose by the adoption of this hypothesis, but neither do I see that science has anything to gain. Once admit special divine interposition, and science has come to the end of her tether. Those who find the idea helpful can adopt it; but for my own part this combination of the natural and the supernatural seems somewhat grotesque, and I prefer resting in the statement of a special creation."

A discussion ensued in which many Fellows of the Royal Society took part, including Sir J. Rison Bennett, vice-president of the Royal Society, Sir J. Fyres, K.C.S.I., Professor Lionel Beale, Mr. J. E. Howard, Dr. John Rae, and others.

Several applications to join the Institute were received.

* * STRAY NOTES. * *

By ARMOUR BEARER.

In connection with Miss Weston's work at Devonport is a society called the "Royal Naval Union for Purity of Life," a pledge is required, but which is very simple, and is as follows: "I promise, by the help of God, to discountenance all impurity and profanity, in word and life, and by influence and example try to get others to do the same; and I will ask Christ for power and strength to keep this promise." Is there not room for such a society here?

One of the pleasing signs of the times is the large attendances at lectures. Whenever one is advertised in Sydney or the suburbs on a subject fairly interesting, and the lecturer is known not to be drone, a large audience is almost sure to be attracted. A happy illustration of this is found in the valuable lectures on science lately delivered by the Rev. E. C. Spicer, M.A., at the Masonic Hall and the School of Arts. I cannot see why our clergy should not use the lecture platform more than they do. Many

subjects can be dealt with of great importance scarcely suited for the pulpit, and a style of a more lively character can be adopted, well calculated to rivet facts upon men's minds.

When big boys take to smoking, their younger brothers immediately aim at greatness, by the clandestine consumption of tobacco-leaf, and when the Metropolitans go astray on the Sunday question, their country cousins seek to evidence their intellectual equality by blotting out the 4th commandment. Commonly so, but not always. There have been lads who declined to arrive at manhood through the medium of narcotic indulgence; and there are some rural districts which refuse to be misled by the policy of the capital. Among these honourable exceptions I place the people of Bathurst. Following closely on the Sunday opening of the Sydney Mechanics' Institute was an effort made in the "City of the Plains" to secure the use of the Reading Room of the local School of Arts on the afternoon of Sunday. But the ministers were prompt and unanimous in resistance, and the Lord's Day Observance Society was equal to the occasion. So when the voting day arrived, the objectors to the innovation were in a jubilant majority. But the President of the institution absented himself from the ballot-room before the members had all voted, so the whole fell through, and there seems no disposition to recommence proceedings. The secular party, though spared the open declaration of defeat, have been utterly beaten. I should have been better pleased had the victory been carried right through; but the victory on the side of godliness is secured without the formality of counting the ballot papers. The impression gains quarter in Bathurst that the non-completing of the victory was an intentional salvo to the wounded feelings of the losers. I congratulate the Dean of Bathurst upon the speech he made when the question was submitted to the members of the institution. His urbanity went far to disarm hostility, and his arguments tended not a little to settle the views of the undecided.

WHY DO YOU WANT ME TO COME TO CHURCH?

1. *I want you to come to Church, because God your Father has commanded your presence in His courts.* He has repeatedly declared this in the Bible by the mouth of inspired Prophet and Psalmist. I need not quote instances to prove this. The Canticles are full of passages showing that God's pleasure is to meet His people when they gather together to worship. Do you not remember how the Israelites of old were constituted both a Church and a nation at Sinai, and that the ceremonial law relating to their ritual and manner of worship was given by God with the civil and moral law?

2. *I want you to come to Church, because Jesus your Lord has commanded us to unite together in worship as children of one family under God our Father, and has said, "Where two or three are gathered together in My Name, there am I in the midst of them."* See, He has promised you His holy presence to bless and aid you in all the trials and temptations of life.

3. *I want you to come to Church to worship.* How often is this word misunderstood; People talk about "places of worship" and "forms of worship," without any comprehension of its true meaning. Now, worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a free-will offering of the mind, heart, and body to God. "O magnify the Lord our God, and worship Him upon His holy hill, for the Lord our God is holy (Ps. xix. 9). Therefore, if you would worship God in His House, you must make an offering of your mind to Him by thinking of His majesty and goodness. Gather in your attention from worldly things and concentrate it upon God. Think over the love of your heavenly Father in preserving you day by day. Think of the holy Jesus, your Redeemer, dying for you on Calvary. Think of the Holy Ghost coming down from heaven to dwell in your heart. Think of your dying hour—of heaven—of hell—of judgment to come. Make an offering of your heart to God, and prove, by your regular attendance in Church, your love for Him, who so loved your soul that He gave His only begotten Son to die for you (St. John iii. 16). Make an offering of your body to God by serving Him devoutly and reverently with all its members; let the knees be bent in prayer, the eyes guarded from inattentive wandering, the tongue join in the service of His holy place, and let your behaviour show that you remember you are in the presence of Him, before whom angels veil their faces in adoration.

Come to Church, then, to worship God, for how may you be prepared to worship Him upon His holy hill of heaven, if you have not joined in that service here below?

4. *I want you to come to Church to pray.* This is one of the chief reasons for coming—to make known your petitions at God's footstool; to unite your prayers to those of the Church militant here upon earth for all conditions and states of men, while angels wait to bear them up to Jesus, your great intercessor, who shall present them to your Father who is in heaven. Remember that private prayer will not do instead of public prayer. No; you must pray with united voice, as children of one common

Father gathered together in His House, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of God in all ages. Examine them and see how universal they are, how suited to the wants of all. Learn to love the Litany for its Christ-like tone, its comprehensiveness, its bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship when your Lord has said, "My house shall be called a house of prayer"? (St. Matt. xxi. 13.)

6. *I want you to come to Church to praise God; to join in the angels' worship, to lift the voice in hymn and psalm and holy anthem, to sing below in the courts of God's House that alleluia-strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb (Rev. xvi. 1-6).*

6. *I want you to come to Church to make a full confession of your sins to your Father, who is as ready to pardon them as He was to forgive the penitent prodigal (St. Luke xv. 20). Have you no need of this? Are there no sins of your past life yet unrepented of? Can you go on bearing your burden alone—that burden which grows heavier every day—seeking no help from Jesus, Who has bidden the weary and heavy-laden to come to Him and find rest for their souls? (St. Matt. xi. 28).*

7. *I want you to come to Church to hear God's Word read, to listen to God guiding you to heaven by the example of patriarch, prophet, saint, and martyr; recorded therein. When you hear the Bible read in Church, it is as though God were speaking to you by the mouth of His minister, as He spoke of old to Israel by Moses and the prophets. Do not dare so to disregard His words as that you will not come and hear them.*

8. *I want you to come to Church to give God thanks for mercies daily received; to show gratitude to your Father for the boundless showers of grace given to you continually—for life, health, food, knowledge, and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, yourself. Do you not feel thankful to your Creator for these things? Come, then, and give Him thanks in the great congregation, and praise Him among much people.—British Banner.*

* * CORRESPONDENCE. * *

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Within the last few weeks it has been the practice in St. John's Church, Wollombi, to have two candlesticks with candles in them on the Communion Table during the celebration of Holy Communion in the morning. Now, as the congregation considers this to be quite an innovation, will any of your numerous readers be good enough to explain of what these unlighted candles are symbolical. What do they mean, or what do they represent? This practice never obtained sanction until the present incumbent took charge of the parish. These candlesticks and candles are a stumbling-block to many of us.

Wollombi, March 6, 1883.

PARISHIONER.

CAN CHRISTIANS BLAMELESSLY USE PUBLIC CONVEYANCES, WHETHER BY RAIL, TRAM, OR OTHERWISE, ON THE LORD'S DAY?

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Many Christian ministers and Christian laymen believe that in the service of the Gospel they may blamelessly use public conveyances on the Lord's Day. Many others, however, refrain from doing so, because they believe that they could not use them without sharing in the wrong done to those who are employed in connection with these conveyances, or without partaking in and encouraging a system fraught with evil consequences to so many, especially fraught with temporal and spiritual injury and ruin to the employees.

Let us for a moment bring the light of Scripture to bear on this most important question. In the temple service the priests profaned the Sabbath and were blameless (Matt. xii. 5.) Sacrifices and burnt offerings were offered (Num. xxviii. 9.) and doubtless work pertaining to these services was done. If work was done then in the temple services assuredly work may be done in the service of the Gospel.

But what was the character of the work done in the service of the temple? Did it involve any real harm either to the bodies or souls of others? Assuredly not; it involved no breach of the "royal law." Thou shalt love thy neighbour as thyself.

Now apply this test to the use of public conveyances; and, to use plain words, the sin of doing so is at once exposed, for in using these conveyances is not the "royal law" of love referred to, transgressed to a most serious extent. It is undoubtedly! And on the authority of God's word "Sin is the transgression of the law" (1 John, 3, 4). In connection with these conveyances the seven days of labour is fatal to the best interests of those, who, in consequence of their occupation have no Sabbath—no Gospel—no man to care for their souls; and Christian men and women cannot use them without involving themselves in the wrong done. Not only so, but the sin spreads its baneful effects, and by using them they put into the hands of those who have the control of the railways, tramways, &c., a strong argument for continuing and increasing the objectionable traffic—an argument which they do not fail effectively to use. By using them they vitiate their own testimony against this traffic. By using them

they afford an example to others, who have been known in consequence to abandon church-going, and to use these conveyances for recreation only on the day of rest. Instances, very many, might be quoted, but these will be found—and of a very touching kind—in the papers circulated in numbers by the Lord's Day Observance Society.

How many, whose labours have been made use of on the Lord's Day, in connection with these conveyances in the remorseful agonies of a dying hour have uttered some such words as this—"Oh, my Sabbaths, my lost Sabbaths;" or, "I have had no Sundays!" Christian workers or worshippers, beware that such a cry does not ascend into the ears of the Lord of Sabbath against you.

Earnestly and affectionately we would then call upon Christian ministers and people to shun any participation in this evil—this sin—and then might we look for more of that Divine favor and blessing which would make the Christian Church a far mightier power for good in the land.

I am, &c.,

"A."

REV. C. BABER'S LETTER TO THE HERALD.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I feel no difficulty according to circumstances in being, either virtuously indignant with, or indifferently amused at, the communications which *Demas* and his fellows, the social *Monna Bertas* and *Ser Martinus* of our ecclesiastical community, hold with each other through the medium of the *Morning Herald* of whose columns they make use as a veritable cave of Adullam. These communications and their authors are worth but little attention—"Speak we no more of them, but look and pass." I cannot, however, so lightly dismiss an expression of feeling contained in a letter from the Rev. C. Baber, which appeared in the *Herald* of last Thursday. He writes—"No one more truly deplorable than I do the melancholy exhibition of our littleness which has gone forth to the church and the world at large in respect to filling up the great void in the church, which death has made." Now I except to the accuracy of the statement involved in this sentence, and I emphatically declare that the imputation of an exhibition of littleness on the part of the Church in this Diocese is not justified by the facts, and ought not to have been made by one whose absence from the colony during the period referred to renders him incompetent fairly to judge of the case. I assert as a matter of fact that there has not occurred any exhibition of littleness in respect to filling up the vacancy of the See, and I cannot imagine that any friend of the Church, possessing the most ordinary knowledge of the ways of the world, and being acquainted with what occurred, would for one moment seriously countenance the charge. The vacancy in question took place at a time when the great work of Church consolidation, so happily carried out by the last General Synod and the news of which success so much cheered the last days of the late Bishop's life, required certain supplementary action in order to bring it into practical operation. Those who were responsible for taking such action at once performed their duty, and churchmen of every Diocese in Australia and Tasmania, and notably those of our own Diocese joined heartily in removing the obstacles presented by the peculiar circumstances in which our Church was placed. The way being thus cleared, churchmen in the Diocese of Sydney applied themselves vigorously to their own peculiar work. Without a moment's unnecessary delay they met in Synod to provide for filling up the vacancy of the See; and their demeanour betrayed neither want of interest in the work, nor lack of appreciation of its importance. That under these circumstances more than half the clergy and a large majority of the lay members chose to adopt a course of proceeding, which Mr. Baber apparently would have held, and I certainly did hold, not to be the better of the two alternatives offered for their acceptance, is surely no ground for charging with an exhibition of littleness those who thus acted. I should repudiate such an imputation if made against myself and those who agreed with me, even although I might not care to justify every act done or opinion expressed by us in the course of a prolonged discussion. And in like manner I must denounce as unfair a similar sweeping imputation made against fellow churchmen from whom I differed, although I might not deem it inapplicable to the action taken by this or that individual. It is, however, possible that Mr. Baber may be referring to matters which passed when the Synod met with closed doors. Whatever then occurred was the natural outcome of the course previously adopted, and if I may judge from the professed reports, which have appeared in certain public papers, both local and English, I can only state that Mr. Baber, and many others with him, have been egregiously deceived. The reports to which I refer have been evidently made up with the design of entrapping men in the position of Mr. Baber into making such statements as the one of which I now complain. They contain just that mixture of truth and falsehood, which we all know is for purposes of mischief, far worse than absolute falsehood. It may also be that individual members of Synod have in conversation or otherwise expressed opinions upon this or that matter which occurred in Synod. Such opinions, however, take their color from the tone of mind of the relator, and should be very cautiously received as the basis of such an imputation as that made by Mr. Baber. In short, I do not believe that any member of the Synod, clerical or lay, who like myself attended the whole of the discussions, would be able in my presence, supposing that we both felt at liberty to use our knowledge freely, to establish against our Church (Mr. Baber himself being judge) anything to which the term "an exhibition of littleness" could be possibly applied. The truth is that Mr. Baber has been misled into deploring that about which had he been better informed he would have thought very differently. In the Synod I believe that he and I would have been in accord, but I know that as good and loyal churchmen as either of us held, and held strongly, a different view. I believe too, that the late Bishop

would have sanctioned my opinion as the better, but at the same time I feel assured that I am now, fulfilling a duty to his memory in protesting as I do protest, against an imputation which I know to be unjust as directed against that Church which he loved so well, and the position of which as connected with the very matter involved in these remarks occupied some of his latest and most anxious thoughts.

I am, Sir, &c.,
ALEXANDER GORDON.

Sydney, March 24.

THE CHURCH AND LOCAL OPTION.

The following clauses were embodied in the recommendation of the Report of the Convocation of the Province of Canterbury, on Intemperance and its Remedies:—

"Your Committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to districts willing to exercise it the advantages now enjoyed by the numerous parishes in the province of Canterbury, where, according to reports furnished to your Committee, owing to the influence of the landowner, no sale of intoxicating liquors is licensed.

"Few, it may be believed, are cognisant of the fact—which has been elicited by the present inquiry—that there are at this time within the province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer shop, and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the Committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated."

ELECTION OF CHURCHWARDENS.

The following is a list of the Churchwardens elected on Easter Tuesday, as far as we have been able to ascertain:—

c stands for clergyman, *t* for trustee, and *p* for people's warden.

St. James's Church, Sydney.—Mr. William Kemp *c*, Mr. William Day *t*, and Mr. Samuel Baylis *p*.
Christ Church, Gladstone.—Mr. E. M. Betts *c*, Mr. E. G. Herring *t*, and Mr. R. M. Pearson *p*.
St. Stephen's, Newtown.—Mr. E. W. Molesworth *c*, Dr. W. G. Sedgwick *t*, and Mr. F. L. Barker *p*.
St. Andrew's Church, Summer Hill.—Mr. Thomas Fisher *c*, Dr. E. Chisholm *t*, and Hon. Alexander Stuart *p*.
St. Paul's, Burwood.—Mr. John Menzies *c*, Messrs. E. Burton and M. A. Felton *p*.
St. Peter's Richmond.—Mr. T. H. F. Griffin *c*, Mr. H. Turner *t*, Mr. S. Broughton *p*.
St. Peter's Cook's River.—Mr. H. R. Way *c*, Messrs. Richard Reilly and Cecil Way *p*.
St. Simon and St. Jude's Church, Campbell-street, Surry Hills.—Dr. Marshall *c*, Mr. W. E. Toose *t*, Mr. John Simmonds *p*.
St. Jude's, Randwick.—Mr. P. Faithful *c*, Mr. W. C. Whiting and E. Daintrey *p*, Mr. J. Coulter and Mr. H. E. S. Bracey *side-men*.
St. Michael's, Surry Hills.—John Cecil Read *c*, John Phillips and William Hamming *p*.
Christ Church, Sydney.—Mr. D. H. Danvers *c*, Mr. Edward M. Stephen *t*, Mr. James Gordon *p*.
St. John's Parramatta.—Mr. F. T. Watkins *c*, Mr. H. Harper *t*, Mr. F. T. Wickham *p*.
St. James's, Smithfield.—Mr. F. Kenyon *c*, Mr. H. Whitaker *t*, Mr. J. Bellinger *p*.
St. Stephen's, Rookwood.—Mr. J. Bunyan *c*, Mr. J. Kimberley *t*, Mr. J. Conroy *p*.
St. Paul's, Sydney.—Dr. Hansard *c*, Mr. Alexander Richardson *t*, Mr. H. Henry Hudson *p*.
St. Luke's, Burwood.—Mr. John Flavell *c*, John Dawson *t*, Mr. Alfred L. Bray *p*, Messrs. Thomas Robertson, W. Cole, and Chapman *side-men*.
St. Barnabas's, Sydney.—Mr. Wm. McKeown *c*, Messrs. P. C. Williams and Wm. Drewe *p*.
St. Peter's, Sydney.—Mr. T. B. Walcott *c*, Messrs. M. C. Cowlishaw and E. S. Ebsworth *p*, Messrs. J. H. Davies, G. D. Simons, and D. James *side-men*.
St. Michael's, Wollongong.—Mr. John W. Hosking *c*, Messrs. F. A. Franklin and R. T. Jenkins *p*.
Trinity, Macdonald Town.—Messrs. Alphen, Pitt, and Hampton.

St. Paul's Canterbury.—Messrs. George Close, E. T. Sayers, and Charles Williams.

St. Thomas's, Balmain.—Mr. F. R. Robinson *c*, Mr. Benjamin Goodwin *t*, and Mr. William Russell, jun. *p*.
Kurrajong.—Mr. W. H. Bowman *c*, Messrs. John Dunstan, junr., and W. Clarke *p*.
North Richmond.—Mr. T. R. Winter *c*, Messrs. D. Eaton and J. Ezzy *p*.
St. John's, Darlinghurst.—Mr. James Scroggie *c*, Messrs. M. H. Stephen and H. E. Allan *p*.
St. James's, Croydon.—Mr. William Hudson *c*, Mr. R. H. D. White and Mr. R. W. Bachlor *p*.
All Souls's, Leichardt.—Mr. John Kent *c*, Mr. R. G. Breillatt and John Perry *p*.
All Saints's, Petersham.—Mr. Rollo Cape *c*, Mr. Septimus A. Stephen and Mr. George Mullen *p*.
St. Alban's, Five Dock.—Messrs. Millett, Smith and Croker *c*.
St. Augustine's, Bulli.—Mr. G. Spanswick *c*, Mr. T. Farrell *p*, Mr. H. Fry *t*.
St. Mary's, South Creek.—Mr. W. H. Neale *c*, Mr. J. King Lethbridge and Mr. William Beacroft *p*, Mr. T. Dryhurst and Mr. G. Turner *side-men*.
St. Stephen's, Penrith.—Mr. W. Dent *c*, Mr. G. Nash and G. B. Besley *p*.
Holy Trinity, Berrima.—Mr. Ben. M. Osborne *c*, Mr. John Armfield *p*, Mr. W. E. Cordeaux *t*.

FROM OUT THE HEART.

DEAREST! Thou calledst unto me,
When sloth had tied my hand!
Beloved! I was deaf to Thee,
And, heedless, let Thee stand.
Thou knockedst, and I answered not;
I did not let Thee in;
Then Thou didst turn and leave my door,
And let me house with sin.
Alas! but I repent my fault;
My heart is very sore;
I will arise and seek for Thee,
Nor leave Thee evermore.

Beloved! I am sick of love;
The streams of life clog cold
In all my veins—I swoon for Thee;
Oh, seek me, as of old!

For, if Thou leavest me, I die,
Life is but in Thy love;
Lord, Master, I unbar the door,
In pity, hither move!

MOTH.

THE EDUCATION OF THE YOUNG.

According to announcement, Sunday School services were held at All Saints' Cathedral Bathurst, on Sunday 17, and were largely attended. Sermons were preached by Dean Marriott both morning and evening. In the morning, the Dean took his text from Isaiah 83, verse 6—"Wisdom and knowledge shall be the stability of thy times." The rev. gentleman said the direction of the prophet is not loose and unintelligible, but is defined and interpreted by the sentence immediately following—"The fear of the Lord is his treasure." The wisdom and knowledge are to have the fear of God as a foundation, and this religious character is to distinguish them from other possessions and qualifications. The two words *wisdom* and *knowledge* are designedly used, and intentionally placed in the order in which they stand. The former is ascribed in scripture only to God and good men, and includes the striving after the best ends by the best means, and is necessarily associated with goodness. The latter denotes intellectual qualification, generally attainable, and associated with good or evil. Thus, goodness and intelligence were recommended by Isaiah, as essential to the stability of his times, that is, to the prosperity, safety, and comfort of the people who lived in them. There is nothing to limit this truth to the days and subjects of Hezekiah, but it may be universally applied. Yet how few receive it in its just proportions, and regard national prosperity as dependent on religious principles. How prone we are to "hold to the one and despise the other" part! The history of France has furnished us with an illustration which should be a warning. In that country, at the close of the last century, religion was severed from the state, and a government established on the basis of infidelity, with the natural results of bringing contempt on morals as well as religion; of shaking to their very foundations the pillars of civilized society, and of turning the country into a very "field of blood." I ask brethren, are we prepared for such scenes as these? Is it our wish to promote such a state of immorality and discord? Your answer will undoubtedly be, "No!" Then, I say, "Beware! Take heed as to what you trust for the 'stability of your times.'" You may reply—Look what we are doing for the education of our children; surely they will in time become "a wise and understanding

people." Not necessarily, my friends. "The stability of the times" depends upon wisdom and knowledge, and the latter without the former tends rather to produce instability and insecurity, as it is altogether one-sided and without balancing and directing force. Knowledge alone will not naturally result in stability and comfort, but is prone to generate conceit and discontent. While the spread of knowledge is being paid for by the State—and, as some think, at an extravagant rate—wisdom is caged in a classroom, like a dangerous monster in a den, and is barely tolerated. In fact, were the various denominations to exercise their "privileges" under the Public Instruction Act, the clauses relating to religious instruction would become inoperative. Let it be understood, we do not object to, or wish to discourage mental culture; we do not say that the error lies so much in excess of education with respect to human knowledge, as in the defect with respect to its subjection to the Divine Will. The question may well be asked, how has this legislation been possible in a country, the great majority of the inhabitants of which are professing Christians? We answer, it is the result of sectarian animosities and unhealthy religious rivalries. Sects not numerous enough to establish and maintain their own denominational schools have nevertheless seen the immense value and advantage of such to the churches possessing them, and so, by specious arguments of equality and rights of conscience, have succeeded but too well in their destructive and secularising policy. Of conscience they seem to have absorbed creation's whole stock, for to others they allow the possession and exercise of no such faculty. In the old country, thanks be to God, the enemies of our church have not been so successful in their affectionate endeavour to improve the condition of the mother church, and denominational schools are yet the rule and not the exception. What is our duty under the circumstances in which we are now placed? (a.) To increase to the utmost the number and efficiency of our Sunday Schools. (b.) To give instruction to our children in the public schools as frequently and efficiently as possible. (c.) To induce parents to see that their children get the advantage of every agency we can employ to give them religious instruction. (d.) To agitate for the proportionate teaching of wisdom and knowledge in order that their divinely appointed union may be "the stability of our times."

In the evening the rev. gentleman took his text from Deuteronomy vi. 7: "And thou shalt teach them diligently to thy children," and proceeded: To what does Moses here refer? Most certainly to the truths and duties of the true religion. Vide contents of this and the preceding chapter. He enjoins the teaching of these with every possible care. Why? Because a knowledge of them is not innate, but must be acquired, and yet the comfort and safety of the individual and the community depend upon a knowledge and practice of God's will and man's duty. In thus solemnly advocating the paramount necessity of a religious education, the man "learned in all the wisdom of the Egyptians," does not intend to depreciate or discourage general mental culture, but in common with ourselves, would recognise man's various powers and faculties, as bodily, mental, moral and spiritual, and would allow that the proportionate development of all these simultaneously is necessary to his healthy and perfect growth. Yet, how frequently one power or faculty is developed at the expense of another, and so a disproportionate, ill-balanced, and consequently unhealthy growth is produced. Solomon rightly observes: "That the soul be without knowledge is not good," but he invariably eulogises knowledge only when it is associated with religious principle, which gives it the stamp of real worth. Should we stop, and deem the work of education complete merely by the development of the mental faculties, it may be doubted whether, both upon the individual and upon society at large, we have not inflicted an evil rather than bestowed a good. Until principles have been instilled, laws of conduct laid down, rules of life inculcated with competent sanctions to enforce them, all else that has been done will be but vain and ostentatious show. Such one-sided cultivation will be just enough to create pride, self-sufficiency, disquietude, and discontent. It is the duty then of governors, teachers, pastors, masters, parents, and all who are in authority to supply the youthful mind with such knowledge as shall conduce to its moral as well as its intellectual strength. As the latter increases the former must still be enabled to maintain its due ascendancy. Although the education of the past was of more limited range than that of the present day, it was more profitable because more justly proportionate to the will of God and the need of man. We need not look far afield for the first fruits of a harvest that a Godless sowing is sure to produce. The immoralities at Beechworth, the indecencies in our assemblies, the elections by some constituencies, the peevishness and inconsiderateness of many employers, and the impudence, carelessness, and discontent of the majority of servants speak with no uncertain sound. Our Public Instruction Act is no monument of wisdom and sound statesmanship, but is the result of astuteness, and is the field on which a scheming politician has played off religious animosities and sectarian differences one against the other to his own advantage. In addition to the advice we gave this morning, we would remind you of the necessity of seeing that your children attend the lessons we give in the

Public School, and of the inconsistency of sending your children to Sunday schools where they will necessarily be led to oppose the church and desert the pure faith and devotional practices of their forefathers.

INTER-DIOCESAN.—TASMANIA.

(Continued from page 210.)

Sandford married in 1855 the eldest daughter of the late Mr. James Rae, of Walton House, Easby, Kent, and has three sons and three daughters. His eldest son, Mr. Francis Douglas Sandford, formerly Scholar of Lincoln College, Oxford, is an examiner in the Privy Council Office. The Doctor's brothers are Sir Francis R. Sandford, K.C.B., Secretary of the Education Department, Whitehall, London, and formerly Assistant-Secretary of State for the Colonies, and Colonel Sir Herbert Bruce Sandford, R.A., who was the representative of the Royal British Commission at the Melbourne Exhibition in 1880, and British Commissioner at Philadelphia in 1876. Dr. Sandford is a nephew of the late Archbishop Sandford, of Coventry, and cousin of Bishop Sandford, of Gibraltar. St. John's, Edinburgh, cost £19,000, and has a very extensive network of useful associations. The congregations are always crowded. The Canon preaches *extempore*, and with an earnest eloquence. I am reliably told that in Edinburgh he is most highly esteemed and loved.

BALLARAT.

JOTTINGS FROM THE BISHOP.—The Bishops of Durham, as is well known, used to be princes, or "counts palatine"—that is, enjoyed all the essential privileges of royalty. The city was governed under their charters till the Municipal Corporations Act of 1836. This state of things was immemorial, and, though very objectionable, doubtless had advantages in days when communication with head-quarters was slow, and the Scots very troublesome. Chester was made a county palatine on the Welsh border, probably for similar reasons. These dowers of the Bishop of Durham ceased to be fully recognised long before their abolition in 1832.

The present Bishop enjoys his pre-eminence on far other grounds. His learning and literary power are unanimously admitted, and he seems the accepted leader of every noble movement in the county. During the afternoon I went to the temperance meeting of which the Dean spoke. Bishop Lightfoot was presiding over a town-hall filled with men almost exclusively. He spoke very weightily, though his voice and action are monotonous. The Dean, amid universal sympathy, deplored the recent death of Archbishop Priest, evidently a man of wide influence. The object advocated by the speakers was an Act for the compulsory closing of public-houses on Sunday—doubtless a needful thing, but less likely, I fancy, to stamp out drunkenness than closing them on Saturday nights! The latter enactment, to me, no more questionable in principle than the former, and in some respects less severe. Both would be best, I should think agitation will ultimately get the proposed change. At present it seems promoted chiefly by teetotallers.

I cannot help being struck by the unquestionable lead of the Church of England in these parts. Her clergy seem to be fore everywhere, and Nonconformity falling back.

Off to Derby by a mid-day train, reaching it in time to peep in at a children's mission service at the Athenaeum in connection with the Church of England's Parochial Missions, the last of a series. The room was crowded with young, deeply attentive. A great deal of good, I am told, has been done. I heard much that was most true in the address; nothing very fresh or striking; but the missionary is said to be a great magnet for the children.

Next morning I received a call from Archbishop Braim, who built our church at Belfast in anticipation of a day of prosperity, which she has not yet seen! In the evening I addressed a meeting of some six hundred in the fine drill-hall. A great deal of vigorous church work appears to be going on in Derby.

Thence to Northampton, where I preached twice on Sunday, 12th November, for our diocese, with encouraging results; and after inspecting shoe manufacture, the industry of this town, where, by-the-by, Bradlaughism seems to be waning and earnest Church feeling to be intensified by its presence, I left it for Chester, which I reached in time to attend, in unofficial costume, a large meeting of the "Salvation Army."

I was glad I had the opportunity, and was far less unfavourably impressed than I anticipated with the singular scene I witnessed. Some two thousand attended the meeting, which was only one of a series continually held in the skating rink. The majority came in at the tail of a procession of flag and brass band and the "328 Army corps," which, after an open-air service at the Market Cross, marched into the rink about half-past seven. Some hundred of the "soldiers" occupied platform seats; others sat amid the dense audience, which was about half composed of men. It was mixed in social character, but mainly "proletarian." The meeting was ruled with consummate courage and dexterity by the "captain," a girl of about twenty-two summers, whose bright looks, well framed in a perky "Salvation" bonnet, animated action, and power of singing and playing the violin, of themselves claimed and helped to secure attention. Her address was brief, fluent, and far from uninteresting. Chains of argument were dispensed with; the links were melted down into balls and fired off hot with feeling. All was movement—short prayers, short appeals, short hymns succeeded one another as occasion or topic prompted, interspersed with volleys of "Amen!" "Hallelujah!" or the like. The special features were the music and the "testimony." The tunes and choruses were all smart and stirring, except a pathetic solo or two, the melodies mostly borrowed from the secular department of music, but adapted with some skill to higher purposes. The speed with which they were caught up from the captain and joined in by every one was marvellous, and the effect very striking. The words of the hymns

were not above criticism, but rather outside than beneath it. But the "testimonies" struck me most. About a dozen men of the place in succession, of the roughest and least religious-like order of society, rose when leave was given, and briefly, in the strong, free, unceremonious, vivid, and wholly unceremonious and inimitable language at the command of their class, told how they had "got converted under the Army." It was a very lively, albeit not irrelevant part of the proceedings. One was appalled at the evidence it yielded of the enslavement of the manhood of our towns to the drink shop! When the captain announced that four more public-houses had lately been closed in Chester "through the Army," the roar of joy that followed, as of slaves set free, was almost terrible in its significance. Then came collecting-boxes, seldom passed on without an extra copper, while to the lead of a timbrel, wielded by a tall master tradesman of the city, the soldiers pealed forth how "the Lion of Judah shall break every chain." The Army has prudently conciliated the protection of the magistrates in Chester, and a sign of disturbance at the end of the hall was quelled by threats of the plainest and most mundane character from the captain. She now dismissed the bulk of the assembly, but some 500 stayed for more singing, prayer, and "recruiting." The officers quietly passed about for the latter purpose, with a word to every stranger. Several persons came boldly forward, to make decision then and there—a signal for "salutes" of hallojah. Then, seemingly full of exhilaration and confidence, the "corps" passed forth upon their "happy way," as they call it; and as I followed on my own more pensive path, and thought of the confessions of those twelve tap-room deserters, and of the radiant look in many a gin-scarred face as they sang, "In spite of the devil, I mean to believe," I could not help replying to the question that whispered itself, "What shall we then say to these!" "God speed them! And I repeated it when I reached home and thought over the scene in quiet, but *atto voce* this time, for I cannot say I relished a glance over the *Little Soldier* (Salvation Army newspaper) which I had bought for a halfpenny at the service!

Of course, there were indications of possible mischief at this irregular meeting. Unquestionably the high-pitched tone of all that passes must involve a perilous strain on nervous natures, especially among the younger women; and the constant effort to "wind themselves too high" for their real attainments may lead to unreality, and thus work great harm in not a few of the leaders. Again, one missed scriptural substance in the teaching given. Not only were no arguments advanced, but very few propositions of any kind. Iteration, relieved by illustration, was the sole didactic method employed. This will surely lack permanence (but perhaps it is unfair to judge from a single meeting). There is no doubt, moreover, that the proceedings excited much ridicule as well as sympathy. A considerable section of those present came for amusement and derision; it must be remembered, however, that it is from scoffers like these that the Army continually receives its most striking accessions. Laughing at any religious work is the easiest thing in the world, and one of the commonest and silliest. It is very easy, again, to say to the Salvation Army, "Don't do your work in that way," but it is far less easy to show how the particular work they are doing can be accomplished in another. *Finis coronat opus*; and one can only await, but with a strong and wistful sympathy, the verdict of time on a movement not by any means unprecedented in its general features, but certainly unique.

On 19th November I preached twice for our diocese at Brixton Hill, with good results, and helped to start a Missionary Auxiliary in the parish, in which excellent work is doing here, under an old and valued friend of days gone by. A pleasant visit of ten days to Bishop Perry followed. Here I met the Bishop-designate of Adelaide, Mr. and Mrs. Puckle (formerly of Mortlake), and others connected with Australia. The 26th found me at Barnet, and at Watford, pleading for our work, and St. Andrew's Day was spent at Westminster Abbey. The consecration of Dr. Kennion, in which I took part, was deeply affecting. Dr. Jott, of Leeds, preached a short but most feeling and impressive sermon on "The Servant as his Lord." Dr. Kennion strikes me most favourably. He had consulted me before accepting his appointment, and my communications with him led me earnestly to hope for the acceptance which followed. He was married this week. He lunched with other bishops and myself at the Dean of Westminster's, and then hurried to Addington to receive the farewell blessing of the dying Archbishop. He sails on 13th inst., and I shall try and send something to Victoria by him. Bishop Short handed him his pastoral staff in the Jerusalem Chamber, with a beautiful speechlet, in presence of some twelve bishops and others—a very touching little episode.

NEWCASTLE.

Morpeth.—The following letter was published in a recent issue of the *Mailand Mercury*:

"Sir,—A complaint has been made to me with regard to the action of the incumbent of St. James's, Morpeth, in not allowing a special service to be used on a recent occasion in addition to the burial service of the Church of England. As the incident has become one of public interest, through the medium of your columns, I shall be much obliged if you will kindly insert my answer to the aggrieved parishioners who have addressed me. While I very much regret any disturbance of the parochial harmony, I am not sorry to have an opportunity of explaining on what principle the power of granting permission for unauthorised services is denied to the clergy.—I am, sir, your obedient servant,"

"J. B. NEWCASTLE.

"Bishopscourt, Morpeth, Feb. 21st, 1883."

"Bishopscourt, Morpeth,

"February 21, 1883.

"Dear Sir,—I have to acknowledge with thanks the receipt of your letter of the 13th inst., and also of a copy of the 'Funeral Oration' which it was proposed to deliver at the grave of a deceased member

of the Hope Lodge of the United Ancient Order of Druids in the Church of England Cemetery at Morpeth. You say that this was strongly prohibited from being read as a gross violation of the forms of the Church.

"As Archdeacon Child has now left Morpeth for some months, I am unable to discuss with him the grounds upon which he acted. I may, however, express my opinion that neither he nor I have any power to sanction such a form in addition to the service appointed to be read by the officiating minister. Some such limitation of our authority is necessary for the protection of the great body of Churchmen, as otherwise eccentric bishops and clergy might introduce, or allow to be introduced, rites and ceremonies which would cause grief and annoyance to the members of the Church whose ministers or servants they are. We are bound by law, in order to protect the laity, from our making laws for ourselves. Our liberty of action is restrained in order to secure for our neighbours the observance of church order, instead of the exercise of our individual judgments, or of the gratification of our individual tastes. Thus the laity, not the clergy, might be the first to have just cause of complaint, if I were to sanction the use of any forms which the Church has not authorised. It is conceivable, for instance, that strong political opinions might be expressed in a funeral oration, and thus the Church might be held responsible by public opinion for a fresh outbreak of the strife of tongues. Or again, a clergyman might introduce observances of a character to offend the majority of English Churchmen, and thus cause dissension even in a diocese like our own, which is happily free from contentions about matters of ritual. If in one case I treated the rule as not binding, I should be likely to find myself powerless to re-establish its authority when its wholesome action was needed. The laity have rights secured to them by the maintenance of church order, and bishops have no rights to interfere with those rights. In the interests of the Society of which they are officers, they have power to prohibit certain courses of action, but it by no means follows that they have power to permit them. In their individual capacity they are administrators, not creators, of the law. I cannot bring this letter to a close without expressing my great interest in the welfare and prosperity of Friendly Societies. They appear to me to embody so admirably the two great principles of self-help and mutual help, as to be worthy of the sympathy of all who wish well to the community. In the parish of which I had charge before leaving England several Druids were among the most efficient members of our church choir. In more than one parish it has been my privilege to welcome the members of local Courts and Lodges to their parish church, to which they have come in procession, with music and banners, thus asserting the connection of religion with social life. You state that most of the members of your lodge are also members of the Church of England. If they and their brethren would like to add to the celebration of their Festival, a short service in St. James's, Morpeth, or to select a day for such service, it would give me great pleasure to meet them there. We might thus be reminded of our membership in that great friendly society which, from age to age, inculcates the grand rule of Christian charity:—'Bear ye one another's burdens, and so fulfil the law of Christ'—I am, dear Sir, yours very faithfully,

"J. B. NEWCASTLE.

"To the Secretary of the Hope Lodge of United Ancient Order of Druids, Morpeth."

BATHURST.

CLERICAL.—The Rev. G. S. Oakes has left Coonamble for Brewarrina. Previously to his leaving Coonamble Mr. Oakes was presented with a purse of sovereigns and an illuminated address. The Rev. Thomas Heffernan has accepted the cure of Parkes. The *High Watchman* says:—"During Mr. Heffernan's residence here (Coonamble) his honesty and fearless outspokenness have won the respect and esteem even of those who differed from him in opinion, and his ability and eloquence always secured him an attentive and an interested audience. Mr. Heffernan carries with him the good wishes of every one in the district, and his projected departure causes a general feeling of regret."

MELANESIA.

On Quinquagesima Sunday a confirmation was held at Norfolk Island, when 38 Norfolk Islanders were confirmed. The service was very impressive. The Pastoral Staff was used for the first time, and was carried by the Bishop's chaplain, Rev. C. Bice. An ordination was held on the 18th February, when the Revs. David Ruddock and Henry Tagabadi, a convert of the late Bishop Patteson, were ordained priests. The Staff on this occasion was carried by another native clergyman, the Rev. — Wadrokai. The Lenten Services have been well attended. The Bishop has left the island to attend the New Zealand General Synod.

The Rev. R. H. Codrington has gone on a visit to England. Before his departure an address, signed by the whole of the Norfolk Island community, was presented to him by the magistrate and others. An amount was also raised which, though not large, will be sufficient to buy some little substantial token of their love and esteem.—*Abbreviated from Herald's correspondent.*

→* TEMPERANCE.*←

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Committee meeting held in Diocesan Registry, on the 8th March, 1883.

Present.—The Rev. S. S. Tovey, in the chair, Revs. T. B. Boyce, E. J. Sturdee, J. Barnier, W. Hough, Messrs. E. H. J. Knapp, W. Toose, and Dr. Hansard, and Mr. E. M. Stephen, acting Lay Secretary.

Prayers were said by Rev. F. B. Boyce.

The treasurer reported that he had in hand £7 12s. 10d., but that there was owing to the Missionary on the 1st instant, his monthly £12 10s.

The Secretary of the Darlington affiliated branch of the C.E.T.S. (Mr. Knapp) mentioned that their committee had decided to continue their contribution of £50 per annum towards the stipend of the Missionary of the New South Wales branch of the C.E.T.S., conditionally upon ten affiliated branches together presenting a similar sum to the New South Wales branch.

On the motion of the Rev. J. Barnier, seconded by the Rev. F. B. Boyce, it was resolved that the contents of this communication be conveyed to the other affiliated branches, urging upon them to give the matter their earnest consideration, and that special papers should be printed for distribution at the meetings of the different branches containing particulars of the Darlington offer, and asking for pecuniary support.

On the motion of the Rev. W. Hough, seconded by Rev. F. B. Boyce, it was resolved that a sub-committee be formed, consisting of Rev. S. S. Tovey, E. J. Sturdee, R. McKeown, Dr. Hansard, W. Toose and the mover, for the purpose of arranging for a concert or entertainment in aid of the funds of the Society.

On the motion of the Rev. E. J. Sturdee, seconded by Dr. Hansard, it was resolved that in the event of a Bill being brought into Parliament with amendments to the present Licensing Bill, a sub-committee consisting of the Revs. J. Barnier, F. B. Boyce, and the Clerical and Lay Secretaries should take such action as they may deem necessary with regard to the provisions on behalf of the C.E.T.S., New South Wales branch.

On the motion of the Rev. F. B. Boyce, seconded by Mr. W. Toose, it was resolved that the secretaries be instructed to write to the Minister for Justice to point out the non-enforcement of the present Act, as regards the Sunday closing, and to the Minister for Works, drawing his attention to the disgraceful scenes which have occurred on the trains on previous holidays, so as, if possible, to prevent a recurrence of them on the approaching Easter holidays.

The meeting was closed with the Benediction.

A special committee meeting of the C.E.T. Society, held in Diocesan Registry, on the 19th March, 1883, to receive report of sub-committee appointed to consider the proposed amendments of Licensing Act.

Present.—Rev. W. Hough, in the chair, Revs. M. Archdall, E. J. Sturdee, Messrs. E. J. H. Knapp, Dr. Hansard, E. M. Stephen (acting Lay Secretary), Rev. R. McKeown, Clerical Secretary.

Prayers were said by the Clerical Secretary.

The following report was submitted as the result of sub-committees deliberations, after discussion was adopted by the committee.

Report of the sub-committee appointed on the 8th March, 1883, relative to the Licensing Bill:—

The sub-committee report to the General Committee that they had a meeting on Thursday, the 15th March, when there were present:—

The Rev. J. Barnier, in the chair, Revs. F. B. Boyce, R. McKeown, Clerical Secretary, and Mr. C. M. Stephen, Lay Secretary.

And that having gone carefully through the several provisions of a Bill entitled a Bill to amend the Licensing Act of 1882, which has been laid before the Legislative Assembly on the previous Tuesday, they have come to the conclusion that:

Section 10—Instead of the word "Twelve" in clause 10, the words "Twenty-four" should remain as in the second sub-section II., of section 36 of the Licensing Act of 1882;

And that the matter specified in sub-section V., of section 36, of the present Act shall continue as in said section 36 to be a ground of objection to the renewal of any license referred to in the said section.

Section 16.—That section 16 should not authorise the keeping open of public houses until half-past eleven at night, but that the Bill should compel their being closed at eleven at night, as provided by section 24 of the Licensing Act of 1882.

That the said section 16 should not contain provision to allow of the opening of public houses between the hours of one and two on Sundays, but that the Bill should be amended so that all public houses shall be closed during the whole of the Sunday throughout the colony.

In view of the alteration of the Act in so important a point as that which has reference to the Sunday selling, your Committee decided that it was desirable the General Committee should be consulted with regard to the main tenor of a petition to Parliament, and it was therefore resolved to convene a special meeting for Monday, the 19th of March.

In accordance with the views expressed in this report, a draft petition was submitted by the Lay Secretary to be signed by the Dean on behalf of the C.E.T.S., and that both Secretaries were instructed to prepare and circulate similar petitions for signature by members of the Church of England.

The meeting was closed with the Benediction.

THE BISHOP OF ROCHESTER ON TEMPERANCE PROGRESS IN THE STATES.

Temperance Sunday was generally observed in Rochester Diocese on November 12th. The congregations were very large, and the offertories were considerably in advance of last year. On the following evening the Annual Demonstration of the Diocesan branch was held in the Victoria Coffee Hall, the Right Rev. the Lord Bishop of the Diocese in the chair. His Lordship was supported by his Archdeacons and many of his Clergy. The proceedings were very hearty. After singing and prayer,

The Lord Bishop said—I think to-night, in taking the chair at this meeting as President of our Diocesan Branch, I may not unsuitably and not unwarrantably congratulate you on the success that we have

attained in the four years of our existence. Yesterday, in 208 pulpits in this Diocese, the good cause of Temperance was advocated, and I have no doubt, with ability and earnestness. (Cheers.) I would also like to add one word more before I plunge into the middle of my subject. I am just a little afraid of the tere of disunion. There is a considerable amount of uneasiness among some very influential friends of this Society, in consequence of some of the statements which are now and then made without much reflection as to the injury done to the cause of Temperance generally by what are called moderate drinkers. I fully admit that there are some moderate drinkers who have no right whatever to be called helpers or advocates of Temperance—(cheers)—not all, if you please. (Hear, hear.) You know my opinion on this point. I am a thorough Total Abstinence—(cheers)—but remember that our Society is built upon a two-fold basis, and remember that of those who do not; and depend upon it, my friends, we want all the allies we can have, in this great battle of ours. I propose to tell you of a little Temperance journey that I have been making across the Atlantic Ocean. I thought I could not spend a holiday better than by accepting an invitation made to me from New York, to go to the other side of the far West. I went upwards of 2000 miles across the continent, to help to plant the organisation of the American Episcopal Church Temperance Society, on the same lines as that of our own Society, and with very much the same organisation. We visited five places, starting from New York. We first of all came to St. Louis, on the banks of the Mississippi, where we had a very grand meeting. Our Church meetings in the United States are usually held in Churches, and at first the novelty of the situation embarrassed me a little, but I soon found (the custom of the country sanctioning that arrangement) my speech come back to me, and I hope nothing was said at this or any other of the meetings inconsistent with the sanctity of the place, and yet, at the same time, we were able to speak with a vigour and a freshness which, especially in that part of the world, is absolutely necessary to get oneself a hearing. One thing in connection with that meeting haunts me, and you will not wonder at it when I tell you what it is. At the end of the meeting someone got up to give us the usual vote of thanks. A white-headed man rose at the end of the meeting, and said with a pathos and a dignity that I shall never forget:—"I have lived in this city of St. Louis all my life. I have seen it burned with fire; I have seen it devastated with pestilence; and I have seen it harassed with civil war; but all the evils of fire, and pestilence, and civil war together do not make up the mischiefs and the evils of intemperance." From St. Louis we went to a city called Kansas, on the edge of the prairie. I was "interviewed" by a particularly intelligent and well-mannered young man, who came on behalf of a newspaper he represented. That is the custom in America, and I cannot say I found it at all disagreeable. He rather puzzled me. I told him how highly I thought of the United States, and he said, "Do you think highly of Kansas city?" It was rather a perplexing question. At last it occurred to me to say, "It appears to me that Kansas city is on the frontier of civilisation." I did not say on which side of the frontier. (Laughter.) He was quite pleased, taking it for granted I meant inside the frontier, and I didn't tell him I didn't. When we were about ten miles from the city the guard came up and said (pointing to the spot), "It was here, that just two years ago a band of robbers stopped the signals, stopped the train, robbed every passenger in the car and left it," a narrative that was not particularly pleasant to anyone who heard it. There are only two Episcopal clergymen for the city of 78,000 people. In the spring a negro was "lynched" for the murder of a policeman, and after he had been hanged, they found out there was reason to suppose that the negro was the wrong man! We slept at an inn, and in the morning my companion woke and saw somebody standing in the door of his room. The man retired saying he had come there by mistake, but in the morning my companion found that he had been robbed of a pocket book containing £70 in dollars, and was told afterwards that if he had raised an alarm, the certainty of fate he would have had a knife put in him. We had a very interesting Temperance meeting in the Church, and I do not know that I ever attended one which pleased me more. We explained to them what we felt were the true principles on which the battle of Temperance was to be fought. We showed them how it was done, first on the principles of the Gospel—not by too much compulsion, but by argument and persuasion. We said the first thing was for them to conquer public opinion, and when they had public opinion with them they might pass as many laws as they pleased. Here, I am bound to say, the press was with us. We went on to the base of the rocky mountains and had a meeting at Denver, in the Presbyterian Church. The Bishop was in the chair, and we had a most interesting and intelligent audience. Denver is just 5,600 miles from the spot from which I have the honour of addressing you this evening. We turned east and came to Omaha, on the Mississippi, where we had a conference and meeting, and there the press was more with us than it had been in any other place. It accepted our basis of action, and entirely concurred in our views—that that was the true way of working the Temperance movement in the United States. And then we went to Chicago. Here is a place where a Temperance Society may judiciously and suitably be planted. There are no fewer than 3,600 liquor saloons and about 1,500 unlicensed liquor saloons, which are in many cases simply places for gambling. Here we had not only our measures approved, but, at Omaha, action was taken and a committee appointed on the spot, and I hope by this time that committee has reported and formed a Branch Society in affiliation with the one at New York. We had a breakfast given us at New York where we gave an account of what we had been doing, and the committee of the Parent Society in that great city could not find words to thank me for the trouble I had taken in my long journey, and for the interest I had evinced in their Society. I will tell you my personal impression from visiting that great country of the present condition of the Temperance cause there. First of all it is indisputable that the Temperance cause in that country has been to a great extent emasculated of

April, 1883.

its force in the minds of many thoughtful people by the extravagance with which it has been handled. It has been to a great extent, in the hands of people who have pushed it to an ingenious extreme. Another fact struck me very much; it has been extremely injured by being used as an engine of party politics. I am not going to say that politics do not enter into the question of Legislation of this kind, I think wise Legislation at the right moment for the right thing is what we all want, but there it is made a question of party politics. Now the Republicans, who have taken it up very much in a prohibitive direction, have had a tremendous blow in the face in Ohio from what is called the "German" vote. The Germans like their beer, and not wanting to be deprived of it, they have voted dead against the Republicans and thrown them out. Now I hope we shall never in England come to spoil our Temperance question by mixing it up with party politics. I hope we shall always avoid that snare. In several States of the great republic what may be called "prohibitory legislation" has been adopted. I can give you an instance of that. In this very city of Kansas, part of it is in the State of Missouri, and part of it is in the State of Kansas. In Missouri there is no prohibitory law in the State of Kansas there is. Oddly enough, in the State of Kansas where liquor shops are prohibited there were more of them, and more audaciously and ostentatiously placed than in that part of the city where they were not forbidden. Beyond this they seemed to be more associated with gambling, and were altogether of a more objectionable character. When we said to the Americans, "We in England do not pass laws until we think they are likely to be kept, and when they are passed they are kept," they smiled at us in a pleasant sort of way and said, "You are older than we are; we are very young and go ahead." (Laughter.) Another thing, however, struck me very much more. In the State of Maine, one of the Eastern States, it is certainly difficult to get drunk. You can get it, but it is difficult. One result of that is that the young people, the rising generation, are undoubtedly growing up without the temptation to it, without the use of it, and it is thought that in a few years' time this may produce a vast effect upon the population. (Cheers.) In the United States there is a considerable proportion of cultivated Society which, at this present moment, will not touch with one of its fingers the Temperance question simply because, in their opinion, it has been spoiled and vulgarised by political factions and extravagant arguments. This Temperance Society, organised on our basis, and accepting the two-fold alliance of those who temperately use intoxicating liquors and those who abstain altogether, was felt by the persons we saw to be the principle on which to enlist the thousands and thousands of thoughtful Christian men who heretofore have been compelled to keep aloof from the Temperance movement altogether, and it is felt that if this American Episcopal Temperance Society is organised energetically, and pushed judiciously it may in a more important section of American society be a very essential help indeed in the great cause of Temperance. (Cheers.) I have come home and am more than ever convinced of three things:—first, that we must not take

from anybody his liberty by violence. Take it from him if you like by argument, or persuasion, or the plea of charity for the love of God, but do not take it from him by Act of Parliament. You have no right to take from a virtuous citizen, who by God's blessing has power over his own will, and who feels that he may use these material gifts for his health or comfort—I say, you have no right to take from him this liberty merely to give to a feeble or vicious citizen the protection of which he will be probably slow to avail himself. (Cheers.) It is unjust, and an unjust act cannot prosper, and God won't bless it; but I say, if you have no right to take from him this power you are perfectly right for the sake of the State to restrict the liberty, and here I think we stand on common ground. I am daily coming more and more to feel the necessity of something like local option. (Applause.) We must have it, and we will; and what I say is this, there is all the difference in the world between saying that liquor should not be sold and that no man should have a chance of buying if he wants to, and saying that the number of legalised places should be diminished, that there should not be more in the district than are necessary for the need of the less multiplied. I often told in America, where it was much appreciated, the story of the poor woman who said she could get her husband past six public-houses but failed at the seventh. (Laughter.) I think we have a right to restrict the sale of liquor, and, please God, to restrict it altogether on the Sunday. (Cheers.) I have spoken about liberty, and I have spoken about restriction—let my last word be sacrifice. Oh, I do feel from the bottom of my heart that a good Christian man, if he feels that he is among those who would be especially helped by his example, if he feels that he is responsible for those who are continually tempted to this evil, then let him take this to him, when for his neighbours' sake, when for his Saviour's sake, when for his country's sake, he may set a good example in this matter, and go without these intoxicating drinks, if thereby he may deliver some one, for whom he is more responsible than he thinks, and who looks up to his example more than he thinks, from the power of his degrading sin. Three times in crossing the Atlantic has it been my unhappy lot to read a prayer over the body of a young man who has been slipped into the cold and devouring water—dead of delirium tremens. I buried a young fellow going out to Quebec this last time, and it was the third I buried in the same way. Oh? I do feel in my heart that instead of doing less to diminish this great evil we must more and more rise up as one man. Oh? I do thank God for the zeal that seems to be more and more rising in this country. I pray God it may be a wise and a temperate zeal, and this I say to you as St Paul says:—"I am not free?" yes, thou art free, but use thy liberty with a sense of responsibility, and not "as cloak of maliciousness," and also remember, he says: "I am a debtor." Yes, we are debtors, not only to ourselves but to our neighbours and to our country, and debtors to that dear redeeming Lord Who gave his life for us that we should love each other. (Loud Cheers.)—Abridged from C. F. T. Chronicle.

Subscriptions received for the months of February and March will be acknowledged in next month's issue. Want of space compels us to hold them over.

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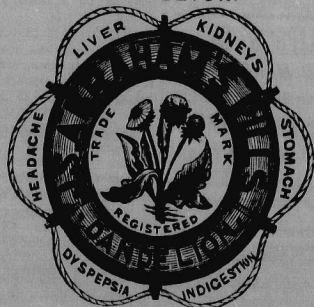
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SYDNEY, TUESDAY, MAY 1ST, 1883.

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NOTICES TO CORRESPONDENTS, &c.

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

All correspondents sending the names of six subscribers to the RECORD
will be placed on the FREE LIST.
Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

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

All business communications to be addressed—THE MANAGER,
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NOTICE.

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

Arrangements are being made by which
the annual subscription will be but slightly
raised viz: to Six Shillings per annum, and
as a much larger circulation may be ex-
pected the paper is likely to prove a better
medium for advertising than even it has
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As the Proprietors undertake the whole
matter solely for the good of the Church,
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South Wales and other colonies will exert
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additional expense the success of the
paper may be continued.

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of Rev. Joseph Barnier, of a daughter.

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its success. But we know that others, who have
had no such experience, have been doubtful and
hesitating, and have either kept aloof, or given to
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able to show, before we close this article, that such
persons have no need to doubt any longer, and that
the fund is worthy of a much larger support than it
has yet received.

The object of this fund is to assist parishes and
congregations by loans, *without interest*, for limited
periods, in the erection of Church buildings, or the
liquidation of debts upon them after their erection.
The money so lent is paid back by instalments at
fixed periods, and if not so paid back at the time of
its becoming due, a high rate of interest is charged
as the penalty.

The origin of the Fund was a desire to com-
memorate in some practical way, which should be
beneficial to the Diocese, the completion of the 25th
year of the episcopate of our late lamented Bishop,
Frederic Barker. A meeting held in the Church
Society's house early in December, 1879, presided
over by Sir William Manning, passed a resolution
affirming that it was desired that such a fund
should be established, and associating it with the
Bishop's episcopate. Several considerable sums
were subscribed in the room, to which others were
afterwards added. And within a period of about
eighteen months it had reached something like
£7000. We believe we speak accurately when we
say that when all the payments of promised sub-
scriptions have been made—which we understand
ought to be before the close of the present year—
the amount will be £8500. There will then be this
capital sum possessed by the Church in this Diocese
for assisting Churches in the way above described.

We are informed, however, by the Secretary of
the Fund that some of the subscribers, having be-
come more deeply convinced of the beneficial effects
to be derived from it in all future time, have ex-
pressed their readiness to continue their subscrip-
tions. And we earnestly hope they will. Our
object in this article is to shew how great a boon
they would then help in conferring on the Diocese
by raising the fund to an extent more commensurate
with the ever-growing wants of the Church.

The loans which have been made since the Fund
came into operation have been thirty. And the
amount but £7720. The instalments which have
been repaid up to April 1st of the present year
amounted to £1145; and it is very satisfactory to
be able to state that there are none overdue.
Fourteen new Churches and School Churches have