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THE Church of England Record.

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SYDNEY, FRIDAY, APRIL 16, 1886.

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EASTER SUNDAY AND ITS PREPARATION.

There is no day of greater significance in the Christian Church than Easter Sunday, the day of our Lord's Resurrection, Christmas day, or the day of the Birth of our Saviour into the world, has much of a softened human light playing round it. Easter Sunday has the bright unearthly effulgence of the life to come, the glory-dawn of heaven, reflected on it. Both were proclaimed by angel-voices;—the one the beginning of the work of man's Redemption with the Incarnation; the other the Assurance of the Redemption completed with the risen and glorified body. Without the latter, as the Apostle says, "our faith is vain."

The entire season of Lent, by Repentance, and a return to 'First Love,'—to which our Lord calls us, and to which we have already directed attention,—is a preparation for the Believer's Joy in Life Eternal of Easter Sunday. Passion Week, into which we are immediately entering, especially brings us face to face with the awful mysteries connected with the Death of our Lord, the sacrifice of 'the Lamb of God' for us. On Good Friday "Jesus Christ—our surety"—is evidently set forth before us crucified for us, "wounded for our transgressions," and, in the pathetic words of the Prophet, "taken away."

The Sacrifice on Calvary is the Central Fact of this world's history. The Resurrection of Christ is the great light from beyond the grave that pierces the thick gloom of the world's darkness. And, "as we have been conformed to Christ in the likeness of His Death; so shall we also be conformed to Him in the likeness of His Resurrection."

"Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." "Christ being raised from the dead dieth no more: death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord." "Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive."

"The Lord is risen: He is not here. Behold where they laid Him." This is the key-note, struck by the Angel, of the greatest Day of Rejoicing of the Church militant. The Easter Service then, and thus, begun "on the first day of the week"—every Sunday repeats it—has gone on increasing through the centuries, embracing now the whole earth; and will end in the full burst of harmony of all creation in "the Marriage Supper of the Lamb," when we, who have "washed our robes white in His Blood," shall sing the sad and wondrous story of His love with the

Angels of God. The Saviour, in Passion, asks us to "watch with Him." The Saviour, risen, asks us, as He asked Peter,—"*Simon—lovest thou me?*" and He bids us, as He bid him—"feed My lambs, feed My sheep."

THE PRIMATE ON THE DIVORCE BILL.

The Church ought to be proud of the position taken by the Primate against the Divorce Bill now before Parliament. There are few lessons plainer in the history of civilisation than that the loosening of the marriage tie means the lowering of moral tone in a community. It is a clearly marked advance towards slackness in accepting high responsibilities and an easy carelessness in repudiating them or flinging them aside at the bidding of caprice or self-interest or lust. On the lower ground of expediency the position is capable of defence—and upon that ground alone our legislators might well pause long before relaxing laws which have been found to give strength to nations by binding its units in sacred nuptial bonds. But we are pleased to notice that while the Primate shews himself well able to hold this ground, he takes the far higher one of a bishop of the Church of Christ. His appeal is as it should be to the words of his Divine Master. If he had been content to argue the matter only after the manner of the politician the poor secular spirit of the day while differing from his opinion would have patronised him, but would still refuse to give his arguments fair weight simply because he is a churchman. The calm self-sufficiency of the practical man, as the phrase goes, has decided that wisdom dwells only where ecclesiastics are not found. You cannot disturb this complacency and it is better not to try but carry the matter at once to the Supreme tribunal where alone it can be settled. The teaching of our Lord seems so positive that one wonders how those who acknowledge his authority can see the way clear to pass a law which ignores Him and His sayings on this particular subject altogether. But this is the result of that idea against which the Bishop protested, "that men were to lay aside their christian faith and obedience when they dealt with political legislation, and that the law of the State and the faith of the Churches could be left without danger of painful and fatal collision to move in different planes and each to take its own uninterrupted course."

While the church is the church militant this cannot be. How thus could the King's glory be maintained and the cause for which He visited earth and died and rose again be won? He will reign in righteousness. But how will this be brought about if His servants are to be passive while His laws are subverted and quickly pushed aside to meet the passing exigency of a few injured persons in a community. Every clergyman must feel how strong is the appeal to compassion which

makes one of the grounds urged for the passing of this bill. But that the lot of the unhappy women would be bettered by it we greatly doubt. The cure for their wrongs lies in another direction. And even if it gave relief in a few cases the gain would be dearly bought. When it saved one from the misery and cruelty complained of, it would open a wide door for hundreds of others—careless parents and unhappy children—into the waste places which easy divorce laws put in the place of happy homes.

A DANGER.

The aim and end of Christianity is to save souls—to bring a lost world back to God. To that end argument may, and should be used. Christianity courts enquiry and does not shun argument; but for the end mentioned the Apostle declares, that the only means is "the foolishness of preaching." Not learned disquisitions on the nature of holy and unrevealed mysteries; not even popular discussions, or novel theories on unscrutable or debatable subjects. The text of the Apostle to "give a reason of the faith" is only misapplied when it is made the foundation of a system of recriminatory argumentation, in which the only result but too often is a mere barren victory of words. Too much indeed, has it become the fashion to place sacred things on a low level, and to treat the most sacred of all—the knowledge of salvation, of Christianity—with a vulgar and repulsive familiarity. It is with much approval, therefore, that we note in the first annual report of the Christian Evidence Society the following words:—"A passion subdued, an act of devotion, a sacrifice made to duty, is more important than all arguments";—we should say is the chief and only telling argument; for it is in this light that the Apostle's direction "to give a reason" should legitimately be read. The context, "sanctifying Christ in the heart," "a good conscience," and "good conversation in Christ," and indeed the entire Epistle if read as it ought to be read as one letter, abundantly proves this.

As followers of our Lord and fulfilling the end for which He came, we must be and are at war against sin and evil. To make the war effectual, whether in ourselves, or externally, the measures we take must be adequate, well-directed, and continuous. Wisdom, vigilance, and perseverance are required. Two mistakes here need to be specially guarded against. We are only too apt to initiate things and make a beginning, and fondly think we have done all that is needed. And we are also too apt fondly to try to bring or turn Christ unto the world than to turn the world unto Christ. In taking Christ unto the world there is the danger of overstepping an invisible line, of chiming in with our own imperfect and corrupt nature, and of making religion merely a superficial veneer. In "convicting" the world or turning it to Christ, we can never be guilty of too closely approximating a low level or of degrading the standard of the Cross. The fallacy that underlies the very well-meant former endeavour is, that society can be moved or regenerated without the individual; while the salvation of souls is entirely lost sight of.

It is not by philosophical discussions, or startling theories, or even a chiming in with the world and its thoughts, that it will be converted or brought to Christ, or society be made purer or healthier. It is by the pure and simple gospel; by showing the evil of sin, the root of all the evils in the individual and in the world, and its consequences, and indicating the one and only remedy, that any true, real and lasting, work will be done.

The way of those who pursue the former method may shine with the world's favour and admiration, but it ends with the world. The path of those follow the latter course is bright with the light of heaven, and also leads on to it.

PRAYER FOR RAIN.

The protracted drought, and consequent distress, have once more brought to the front the question of prayer for rain. The Primate has spoken out in the columns of our daily contemporary—and the Bishop of Adelaide has in his colony made known his views upon the subject. Both the Primate and Dr. Kennion decline to join in asking that a day should be set apart for prayer and humiliation. We are of opinion that their objections to take the course proposed are sound and in accordance with God's mind and word. We firmly believe in the immediate control of the Eternal God over things mundane—that He gives the former and the latter rain in their season. We have no sympathy whatever with the nonsense that is talked about natural laws and their operations apart from the great law-giver. We believe, moreover, in the efficacy of prayer for rain, remembering the plain statements of the Word of God upon the subject. But we, notwithstanding, think that a day set apart for a purpose which is not recognised by perhaps sevenths of the people—a day which would be appropriated by, in far, a large majority to their own gratification—would only tend to the greater dishonor of God. It would disclose fresh evidence of the contempt for God which is so painfully manifest already, and bring a curse upon us and not a blessing. If there were a reasonable hope that on the part of the people there was a sense of need of humiliation—if there were any evidence that the country felt that the present state of things was the result of divine displeasure—if there were any apparent desire to turn to God as the bestower of our blessings and the giver of our prosperity—then it would be our bounden duty to have such a season of humiliation and prayer. But as we cannot see any signs of national contrition, we cannot advocate a thing which would only be a sham and worse than a sham.

This of course does not touch upon the duty of the Christian Church to intercede with God. There should be earnest prayer, not only that God would graciously come to our relief, but that his interposition may be so vouchsafed as to bring honor to his holy name, and to lead misguided men to see that "righteousness exalteth a nation, but sin is a reproach to any people."

CHURCH NEWS.

SYDNEY.

Bischofsheim.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—His Excellency the Governor has become a subscriber of £10 annually to the fund for providing special religious instruction in Public schools in the diocese of Sydney.

CHURCH SOCIETY'S ANNUAL MEETING.—We would call attention to the annual meeting of the Church Society in the Young Men's Christian Association Rooms on May 6th next. His Excellency Baron Carrington will be in the chair.

NEW SOUTH WALES AUXILIARY BRITISH AND FOREIGN BIBLE SOCIETY.—The Joint Hon. Secretaries, Mr. G. F. Wise, and Rev. T. B. Trese notify that the Annual Meeting of the Auxiliary will be held at the Young Men's Christian Association Hall on Friday evening, 7th of May, at 8 o'clock. His Excellency Baron Carrington will preside. **Speakers**—Lord Bishop of Sydney, Rev. Dr. Kelynaek, A. Gardiner, and others.

Y. W. C. ASSOCIATION.—The friends of the Young Women's Christian Association will be glad to learn that the Hon. Lady Carrington has accepted the office of lady patroness of the association. Lady Carrington has also expressed to the committee her deep interest in the mental and moral well-being of the young women of the colony and her pleasure to assist in any way such work as is done by the association. The annual meeting, it is hoped, will be held next month.

ALL SAINTS, PARRAMATTA.—The Primate administered the rite of confirmation to a large number of candidates at All Saints' Church, Parramatta, on the 6th inst., and also delivered two impressive addresses on confirmation. The Rev. J. R. Blomfield, incumbent, and the Rev. D. Ruddock, curate, assisted in the service.

REV. DR. JEFFERIES.—This catholic and eminently popular preacher is now engaged in delivering a series of lectures on "Bachelor Life," at his church. They are so excellent that we trust he will reprint them in a volume at the conclusion, including his last series of lectures on "Spinster Life," for the use of the still larger congregation outside his own community. We take the liberty to quote the following from the last lecture on "Getting and Spending":—"Probably because he was a minister of religion, the poverty and grime of city life came out in sad and perhaps undue relief. People talked about the wealth of Australia, of the high wages paid, the great fortunes won. Mr. Froude said that he never met an hungry man during his visit here. But it was the fact that the struggle for a living was with many very great in Sydney, and it was specially great with young city bachelors. Some of them present were without a post, though they tried for weeks or months to get one. Others were discouraged, though they had one. Their wages were small. They could not earn sufficient for their present support, to say nothing of the future. They were getting behind-hand. They were in debt, and debt was a share in the blame. The modern philosophy of life was the philosophy of fate. We were inclined to leave everything to evolution, or development, or the survival of the fittest. There was something in our statecraft lamentably wanting. Duties assigned by God to the State, to the corporate body, were ignored or neglected, under the plea of allowing full liberty to the individual. At present everything favoured the clever and unscrupulous. The strong were able to prey on the weak. This era of unlimited competition was distinctly chargeable with the social crime of favouring the few against the many. This era through which we were passing was the era of competition, wages, cash payment the only social bond, every man for himself, and ruin seize the hindmost."

BOWRAL.—The foundation-stone of St. Simon's and St. Jude's school was laid on April 3rd, by Mrs. Septimus Stephen. Addresses were delivered by the Rev. J. W. Debenham, Rev. J. H. Mullens, Mr. Stephen and other clergymen present. About 486 was collected and promised at the ceremony.

HOLY TRINITY CHURCH.—This was opened by the Right Rev. the Bishop, at 8.30 p.m., on Saturday last. We noticed at the time on December 3rd last, the laying of the corner stone by the late Hon. John Campbell, M.L.C. The present structure is the school church, the major portion of the ground having been reserved for the erection of a larger church, which promises to be a necessity at no distant date. The cost of land and building, with fittings, windows, lighting, &c., has been about £1300, towards which amount £800 has been subscribed, together with a donation from St. Philip's Glebe Fund of £75, leaving a debt still owing of more than £400. The whole of the furniture for the church, including a magnificent American organ, has been generously presented by a large number of people, many living outside the parish, the value of these gifts being not less than £280. Special services have been held during each evening of this week, beginning at 7.45, and sermons preached by Revs. Chas. Baber, James Clarke, A. R. Bartlett, Joseph Barner, and A. H. Rivers, and this evening will be preached by Rev. H. L. Jackson. The offertories at all these services will be given for the reduction of the debt on the church.

CHRISTIAN EVIDENCE SOCIETY.—The first annual meeting of this society was held on Friday, the 9th inst., in the large room of the Young Men's Christian Association building. The Bishop of Sydney presided, the following gentlemen being also on the platform:—Revs. Arthur Wellesley Fain, Canon Rich, Dr. Kinross, A. Gardiner, Dr. Kelynaek, Mervyn Archdall, M.A. (hon. secretary), and a number of others. The Chairman's suggestion that Lord Carrington be requested to become the patron of the society was carried with prolonged applause. The report read by the Rev. Mervyn Archdall detailed the work that had been done, the delivery of the first series of lectures, which were to be printed in a volume, and the appointment of Mr. Pictou as general lecturer. The chairman then delivered an excellent address. We venture, however, to differ from him in his estimate of Agnosticism, that it is a "wilful suspension of belief." The Revs. Dr. Kelynaek and A. Gardiner also spoke.

THE LATE MRS. TOWN.—We regret to have to record the passing away of the late Mrs. Town, of Richmond, at an advanced age. The deceased lady had resided at Richmond for more than half a century, and was eminent for good works. The poor, the sick, and the distressed knew her as a friend. She also largely supported the church, and responded to all special appeals. An immense number of people—many from Sydney—attended her funeral at Richmond. The services in the church and at the grave on Tuesday week last were conducted by the Revs. R. E. Kemp and Dr. Woolls, and there were not a few wet eyes.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—On Sunday, the 4th inst., in St. Andrew's Cathedral, the Primate delivered an address

on special religious instruction in Public schools. Previous to the commencement of the service, a printed statement to the following effect was distributed amongst the congregation:—"There are 317 schools in the diocese of Sydney, with an enrolment of about 31,000 Church of England children. Seventy-two of the clergy visit certain of these schools. But it is quite impossible for them to do all the work, owing to the large number of children in the city and suburban schools, necessitating several classes, and the scattered nature of the country schools. The committee employs 11 of the salaried teachers to aid the clergy, and they teach 159 classes weekly. An expenditure is thereby incurred at the rate of £1000 per annum. Nine months of the financial year have elapsed, and the amount received up to the present date is only £330. The committee earnestly appeal to their fellow-churchmen for a large addition to their funds. In the work itself they have much encouragement, and many proofs of its value. There is still a large number of children not reached either by the clergy or the salaried teachers. Funds are also urgently needed to meet the cost of the prizes distributed in December last." In a letter to the *S. M. Herald* the Primate thus further urged the cause:—"Last year we were enabled to make a very considerable advance, and indeed to go far towards a satisfactory accomplishment of our work in the city and suburbs, and in many of the chief country schools. I am most anxious this year not only to keep up this advance, but to complete what is still wanting in our organisation. But in order to do this we must, of course, maintain and increase the support already received. Last year our church offertories amounted to some £300, besides subscription of above £600. This year, through death and absence and other accidental causes, we have lost several subscriptions; and it is therefore absolutely necessary that our offertories should be increased, and our subscription list be enriched by many fresh names. We have, in fact, felt it our duty to risk something in advance, trusting that our fellow-churchmen will not allow a work to languish which has been blessed always with no inconsiderable success, and which is confessedly of infinite importance to the future of this colony. I have recently had reason to know that in other colonies those who believe in the necessity of religious education consider that we in New South Wales are exceptionally fortunate in the facilities given us under the Public school system. I trust that we shall not shrink from the sacrifice necessary, if we are to rise adequately to our opportunities and the responsibility which they bring upon us. It is, I know, true that the present is a time of severe pecuniary depression. But no one who looks round him can suppose that with a little of that self-denial which Lent is especially designed to teach, we could not supply at once the £1500 needed in order to carry out our work with something like completeness. I, therefore, earnestly trust that liberal collections will be made in as many churches as possible, and that over and above these the names of additional subscribers may be sent either to myself or to the secretary or treasurer. I hope to say something in the Cathedral on Sunday afternoon on the present condition of the education question. But the special work to which I have referred is one on which argument has been already exhausted, and solicitation ought to be unnecessary. Those who hold that the many thousands of our children in the Public schools have a sacred claim to the teaching of the church to which they belong have the matter in their own hands. With moderate help for all, the thing is done. For that help I plead with whatever authority I may, and with all possible earnestness."

THE CHURCH HOME.—At the last meeting of the Church Home Executive Committee Canon Rich took the chair. The minutes of the previous meeting were read and confirmed. It was reported that the inmates had earned £41 16s. last month. The treasurer reported receipt of £50 as a donation from Mrs. O'Malley Clarke, and £6 17s. 4d. from St. Paul's, Burwood. Thanks were conveyed for this help, and a resolution was passed thanking Mr. Thomas Playfair for his generosity in gratuitously providing the home with a supply of meat once a week since last June. The hon. secretary was requested to make arrangements for the opening of the Home after Easter by his Excellency the Governor and Lady Carrington, both of whom have intimated their willingness to do so. Lady Carrington has kindly consented to be patroness. The question of having a small building elsewhere, to be used as a reception house, for the purpose of classifying the inmates, was discussed, and held over for next meeting. The committee wish not to refuse any application, but from knowledge they possess it is thought advisable that some such system be adopted. A sub-matron was selected; she has commenced her duties, and with the excellent method of the matron, Mrs. High, it is hoped the institution will be self-supporting.

RURI-DECANAL MEETING AT LIVERPOOL.—The first meeting of the Ruri-decanal Chapter of Liverpool and Camden was held at Liverpool on Wednesday March 3. The Holy Communion was administered in St. Luke's Church by the Rev. C. F. D. Fiddle, Rural Dean, assisted by the Rev. R. Belton, M.A., Chaplain to the Primate. The Chapter met at the parsonage. The clergy present were the Rev. C. F. D. Fiddle, chairman; Rev. J. F. Moran, B.A.; Rev. T. V. Alkin, M.A.; Rev. G. H. Allnut; Rev. H. Dicker; Rev. J. Shearman; and by invitation the Rev. R. Belton, M.A. W. Kiley, Esq., of Mulgoes, was the only lay representative present. After prayers the Rural Dean cordially welcomed the Chapter to Liverpool, and appointed the Rev. T. V. Alkin to act as secretary, which appointment was subsequently confirmed by the Chapter. Apologies were read from the Rev. F. Elder, B.A., and J. K. Chisholm, Esq. The following resolutions were placed before the Chapter:—"That in the opinion of this Chapter it is desirable to restrict the number of members of Synod in future Synods." Lost by 4 to 2 votes. "That this Chapter affirms the desirability of giving the collections on one Sunday in the year to the funds of the Committee for Religious Instruc-

tion in Public Schools." Carried. "That meetings of this Chapter be held quarterly." Carried. "That under ordinary circumstances notice of business to be brought before the Chapter shall be given fourteen days before the date fixed for the meeting, in order that such business may be laid before every Member of the Chapter." Carried. "That in order to defray the expense of postage, the sum of one shilling a year be paid by every member of the Chapter." Carried. "That in the opinion of this Chapter it is desirable to hold a Mission throughout the Deanery." Carried. The Revs. C. F. D. Pridde and J. Shearman expressed their willingness to join and assist the Churchworkers' Association of the late Deanery of Camden. The Rev. J. F. Moran called the attention of the Chapter to the declaration (or oath) required to be made before the issue of a marriage license. He would like to have it discontinued as it was unnecessary, the form required by Government being all that was wanted. The Rev. G. H. Allnutt called the attention of the Chapter to the necessity for the early and general appointment of a day of humiliation and prayer on account of the drought. The Rural Dean expressed his hope that the Chapter meetings would always be held at Liverpool, and upon his invitation it was decided that the next meeting should be held at Liverpool, on Wednesday, June 2. The blessing was then given by the Chairman and the meeting adjourned. In the afternoon the following resolution was carried by the members, in the absence of the Rural Dean, and communicated to the Rev. Mr. Pridde by the Rev. J. F. Moran:—"That the members of this Chapter desire to record their satisfaction at the appointment of the Rev. C. F. D. Pridde as Rural Dean of the Deanery of Liverpool and Camden." The Rural Dean replied, thanking the members of the Chapter for their expression of confidence, and hoping to meet them again at his house for the next meeting. The members of the Chapter were entertained at luncheon by the Rural Dean.

PITT TOWN.—On Tuesday evening, the 30th ult., a meeting was held in the school-room, at Pitt Town, for the purpose of recognising the services of Miss Wood in connection with the church of that town. Mr. Hobbs, senior churchwarden, was in the chair, and Mr. Anderson, Master of the Public School, read an illuminated address (which had been beautifully prepared by himself) expressing the grateful feelings of the parishioners, as well as their regret at her approaching departure from them. Miss Dunstan and Miss Brown then handed to Miss Wood a purse of sovereigns as a mark of esteem on the part of her friends at Pitt Town. The Rev. J. Ayling, in thanking the meeting in the name of Miss Wood for the address and present, alluded to the interest she had taken in parochial affairs during many years of her late father's ministry, and hoped that wherever her lot might be cast, her unremitting attention to her late parents would not be unwarranted. Mr. Hobbs fully agreed with Mr. Ayling's remarks, and added that the thanks of the parishioners were also due to Miss F. Wood for presiding at the harmonium during Miss Wood's occasional absence from the parish.

CHURCH SOCIETY.—The Committee of the Church Society met on the 5th inst., the Most Rev. the Primate in the chair. After the usual routine business, the draft of the 80th annual report was read and agreed upon. The Bishop stated that he had asked his Excellency the Governor to preside at the annual meeting, and that he had consented to do so, and had fixed Wednesday, the 6th May next for the meeting. The Bishop further asked the Committee to assist in making the meeting as large and representative as one as possible. A grant of £5 was made towards the expense of mission services at Homebush, and the grant for stipend to the parish of Emu Plains and Castlereagh was raised from £58 to £80. The following applications were referred to the Finance Committee for report:—(1) £50 towards salary C. of E. Seamen's Mission; (2) £40 expenses, services outlying districts, parish of Manly; (3) £100 towards the new church, St. Saviour's, Redfern; (4) £100 towards passage, Bulli; (5) £80 towards expenses, Bar Island. It was agreed that the discussion on Mr. J. Plummer's resolution having reference to establishing a pension fund in connection with the Church Society should take place at the next meeting.

RURAL DEANERIES.—The Bishop, with the advice of the Standing Committee, has assigned the parish of Milgosa with Greendale and Luddenham to the Rural Deanery of Penrith, instead of the Rural Deanery of Liverpool and Camden as stated in the paper published in our last issue.

APPOINTMENTS.—Rev. R. A. Woodthorpe to be Curate at Christ Church, St. Leonard's. Rev. D. Buddock to be Curate at All Saints', Parramatta. Mr. J. Johnston to be Catechist at Waterloo.

THE PRIMATE is on an official visit to the Wollongong district. At Clifton he administered the rite of confirmation to a number of young persons on Monday last, and delivered a lecture the same evening. On Tuesday, at Bulli, the rite of confirmation was again administered to candidates, and in the evening Dr. Barry delivered a lecture on "Liberty and Indifference." On Wednesday the Bishop held a confirmation in Wollongong, and there was a large attendance in the church. In the evening he delivered a lecture on "National Greatness." On Thursday he was at Campbelltown, returning again to Sydney to-day.

PASCHAL WEEK.—The services at St. Andrew's Cathedral during Holy Week will be:—Celebration of the Holy Communion daily at 8 a.m. Morning prayer daily at 10 a.m. The Precentor will deliver addresses at the half-hour services at 1.15 p.m., subject, "Holy Week;" Monday, "The Day of Parables;" Tuesday, "The Day of Questions;" Wednesday, "Bethany;" Thursday, "Gethsemane." On Monday, Tuesday, Wednesday, and Thursday there will be special evening service at 7.30 p.m., at which each's Passion music

according to St. Matthew will be performed. The Primate will deliver an address each evening on the subject which bears on the portion of the Passion music rendered. The subject of the addresses will be—"The Acts of the Passion"—Monday, "The Self-dedication of our Lord;" Tuesday, "The Passion in Spirit" (the Agony); Wednesday, "The Denial and Rejection;" Thursday, "The Accomplished Sacrifice." On Good Friday morning, 8 a.m., Holy Communion, Service at 11 a.m. Special service, "The Seven Words," with addresses by the Primate. In the evening there will be a special service, at which the Passion music from the "Messiah" will be rendered. The Primate will preach. On Saturday there will be a special service preparatory to Easter Communion, 7.30 p.m. Easter Day: Holy Communion, 8 a.m.; morning service, choral celebration, at 11 a.m., the Primate; preacher 7 p.m., the Precentor.

We regret to notice the passing away from the midst of us of Mrs. Garnsey, wife of Rev. C. F. Garnsey, to whom we offer our most affectionate Christian condolence and sympathy. "We are not of those who sorrow as without hope." She "shall rise again." A few lines in the *S. M. Herald*, which we quote below, will tell more than lengthy columns of the virtues of the deceased:—

IN MEMORIAM.

GARNSEY.—In respectful and affectionate memory of Mrs. Garnsey, wife of the Rev. C. F. Garnsey, incumbent of Christchurch, Sydney, who died at the Parsonage on the 19th April, 1886.

So kind, so good, so gentle,

A model of noble womanhood.

Within this tomb of clay an angel dwelt.

Inserted by the nursing staff of the Benevolent Society, Pitt-street, Sydney.

NEWCASTLE.

OPENING OF ST. SILAS'S CHURCH OF ENGLAND, WYONG.—The above church was formally opened for Divine service on Wednesday, 24th March, at 8 o'clock p.m. The church is a very neat weatherboard building, capable of accommodating 100 worshippers comfortably, and is erected on half an acre of land kindly presented for the purpose by Mr. John O'Neill, of Wyong. The Rev. W. Tollis preached the sermon from Psalm 122, 1st verse:—"I was glad when they said unto me let us go up into the house of the Lord." A collection was made in aid of the building fund, during which time the Rev. G. F. Rushforth sang Handel's beautiful solo, "Thou didst not leave his soul in hell." Mr. Rushforth rendered the great composer's music very beautifully and effectively. The Rev. W. Tollis administered Holy Communion to a number at the close, and thus was concluded one of the most pleasant and impressive services which it has been our lot to attend. Mrs. J. E. Richter kindly placed her beautiful piano at the service of the church for the occasion, and accompanied the hymnal portion of the service, the Rev. G. F. Rushforth playing the chants in the service. About £10 clear of all expenses will be added to the building fund from the services. This is the second church erected in Wyong Valley within twelve months, and speaks well for the inhabitants who have contributed so liberally to provide suitable places for public

MELBOURNE.

APPOINTMENTS.—The Rev. F. Davis to the incumbency of All Saints', Geelong. The Rev. H. E. Potter to the curacy of Cheltenham and old South Brighton. Mr. A. E. Peate to be reader at Doncaster and Nunawading. Mr. I. J. Sparling to be reader at Footscray. Mr. J. W. Riley to be reader at Wellington and Waverley. Mr. W. C. Sadler to be reader at Anderson's Creek and Ringwood. Mr. J. Cameron to be reader at Inverleigh and Murghebolun.

It will be remembered that last year a number of gentlemen, friends and old pupils of Canon Vance, of New, presented him with an address and a sum of money sufficient to defray the expenses connected with his proceeding to the degree of Doctor of Divinity. Intelligence has now been received by the "Ligula" that all conditions for proceeding *in absentia* having been complied with, the degree was conferred at a Congregation holden at Oxford on February 4th. Canon Vance took his B.A. degree at Oxford in 1850, as a member of Lincoln College, and his M.A. degree at the Melbourne University in 1856.

The Dean of Melbourne, Dr. Macartney, has addressed a letter to the Archdeacons of the Diocese, in reference to a request which has frequently been made to him to invite the clergy to pray for rain, and the explains why he has not done so. He says that the vast extent of the diocese includes many climates, so that the drought has not been universal, and he therefore thinks it better to leave it to the discretion of the clergy to use a special form of supplication from the Book of Common Prayer where requisite.

His Excellency the Governor laid, on April 9th, the corner stone of a new Church of England in Montague-street, South Melbourne. The church is an offshoot from St. Luke's, and will cost \$7000.

KYNETON.—A bazaar for the purpose of paying off a debt of \$240, owed to the Bishop-in-Council, and incurred for repairs to St. Paul's Church and Vicarage, was opened by Lady Loch in the Mechanics' Institute on Tuesday, March 2nd, and was kept open for six days. Lady Loch and her party were met at the railway station by Rev. J. & Mrs. Herring, Mrs. Booth, and Miss M. Mitchell, and conducted to the Mechanics' Hall. Mr. Herring explained the purpose for which the bazaar was held, thanked the many friends who had assisted in the undertaking, and Lady Loch for so kindly coming to open the proceedings. Lady Loch said that it gave her much pleasure to be present and to open the bazaar. She trusted that the efforts of those who had so diligently and generously worked would be attended with all the success which they merited, and that the result would be a pecuniary advantage to the church. She then declared the bazaar open, inspected the various stalls, and made several purchases from each.

BATHURST.

SOPALA.—Our late esteemed pastor, Rev. J. P. Ollis, preached his farewell discourse last Sunday, in the morning, from Eph. v. 1, and in the evening from Acts ix. 27. The morning discourse was addressed to the communicants, and was followed by the Holy Communion, which was largely attended. The evening discourse was a deeply earnest, faithful discourse, which was listened to with profound attention, and we may hope cannot fall to bear much fruit. Mr. Ollis has at all times taken deep interest in all that concerns the true welfare of the extensive parish over which he has so long presided, and will be seriously missed but affectionately remembered. We shall be favored, indeed, if we find a successor who will so unselfishly labour to do good.

BALLARAT.

BALLARAT.—The Rev. J. L. Winn has resigned the incumbency of Korool, through ill-health; the Rev. J. W. Arnold, of Charlton, is appointed to succeed him. The Rev. J. C. Atkinson has been removed from Allansford to the *locum tenency* of Buninyong. The Rev. H. H. Barren, of Kingston, has been suffering from an affection of the throat, which his medical advisers say requires his relinquishment of clerical duty for a considerable time. The Rev. R. A. Whyte, B.A., of Cambridge, who arrived quite lately from England, has been appointed to St. Stephen's, Ballarat East, and will also give half his time to assist Rev. C. G. Allanby in the huge parochial district of Brown Hills. Mr. Allanby will be created Archdeacon of the Wimmera, on the 5th March.

In the recent competition for a new Anglican cathedral to be erected on the present site of Christ Church, Ballarat, there were twenty-four designs sent in, comprising in all about 250 drawings, representing the best architectural talent in the Australian colonies. The designs are now on view at Ballarat, and will be examined by the Assembly now met, who will decide which of those placed, if any, will be carried into actual execution. The designs submitted under the following mottoes were placed according to their merit, viz., first, "Bishop's court," by Messrs. Tappin, Gilbert and Denney, of Ballarat; Melbourne and Sydney; second, "Dignity," by Mr. John Sulman, of Sydney; third, by Messrs. Terry and Oakden, of Melbourne; and two distinct designs forwarded by Messrs. Alfred Dunn and H. Saxon Snell, under the mottoes "Ego Sum Oletum," and "In hoc Signo," were placed fourth and fifth respectively. At the meeting of the Ballarat Church of England Assembly, on the 18th inst., it was decided after a long debate to erect a cathedral on the church site, Lydiard-street. The cathedral to be of stone, and the cost not to exceed £285,000, exclusive of tower and spire. The resolutions were carried with only one dissentient.

APPOINTMENTS.—5th March, Mr. H. F. Barker as reader in the parochial district of Majocra. 16th March, Mr. John Webber as reader in the parochial district of Braunholme.

BRISBANE.

At a public meeting held in the Protestant Hall under the presidency of the Governor, for the purpose of promoting the establishment, on a proper basis, of the Bishop of Brisbane's fund, the objects of which are to provide for additional clergy, and assisting by loans and grants in the erection of churches, parsonages, and school buildings was considered. Another object of the meeting was to consider a scheme for the erection of a cathedral in Brisbane. The Bishop propounded the scheme at some length. A resolution was carried—"That this meeting views with pleasure the proposal to establish a fund for the organisation and extension of church work in the diocese, and pledges itself to use its best efforts to support the same." Another resolution was passed, expressing sympathy with the movement for the building of a cathedral for the diocese.—*Sydney Morning Herald*.

It is expected that two Anglican clergymen, with high repute as "mission preachers," will visit Queensland in June next to conduct a "mission." One of these will be the Rev. G. E. Mason, M.A., formerly a curate under Bishop Webber, when that prelate was vicar of St. John's, the Evangelist, Holborn, London.

The next pastoral tour of the Bishop of Brisbane will commence at Rockhampton, whence he will go to Clermont, Springsure, Blackall, Aramac, Murrumbidgee, and back to Brisbane by Charleville and Mitchell Downs. Dr. Webber will probably be absent from Brisbane during Easter, but will be present at the Church of England Sunday school children's gathering on the 24th May.

RIVERINA.

The 23rd March being the anniversary of the Bishop's installation in Hay, was marked in a very interesting way. Ten out of thirteen licensed clergymen in the diocese were present. The Archdeacon of Ballarat had also been specially invited. The Bishop's opening address on March 2nd, dealt with the formation of a Diocesan Synod—the election of Representatives for the General Synod in October—a Special Service for use in the Bush on Cemeteries.

Papers were also read during the conference—on "Religious Education," by Rev. R. H. Christie, of Narrandera; on a "Diocesan Book Depot," by Rev. A. D. Mitchell, of Hillston; on "The Church Society," by Archdeacon Pownall, of Wagga; and on "The Clergyman in a Riverina Parish," by Rev. S. B. Holt, of Deniliquin.

The following motions were agreed to:—
1. "That the Bishop be requested to take such steps as are necessary for the formation of a Diocesan Synod, to be held next year, in the last week of April, or the first week of May.

2. "That the Bishop be requested to draw up a Special Form of Service for use in the bush."

3. "That the Bishop be requested to draw up a Syllabus for the furtherance of religious education in schools."

"That a committee be formed for the purpose of starting a Book Depot in Hay, and drawing up a report, containing full particulars as to Diocesan Book Depots, to be circulated in the Diocese at least a month before the meeting of the Synod."

On the evening of Wednesday, the 24th, a public meeting on behalf of the Riverina Church Society was held in St. Paul's school-room. The chair was taken by Bishop Linton, who was supported on the platform by the Archdeacon of Ballarat, the Rev. S. B. Holt, of Deniliquin, W. C. Howe, of Corowa, and R. H. Christie, of Narrandera. The Bishop opened the proceedings with a detailed account of his journeys last year through the diocese, which had given him a personal acquaintance with its needs, and stirred him to make his present earnest appeal to the sympathy and generosity of his brother churchmen. The Rev. R. H. Christie dealt with the Warangesda Mission to the Aborigines, under its present regime, of which he reported very favourably. The Archdeacon of Ballarat maintained that the parish or the congregation which cared exclusively for its own interests, were dying, if not practically dead. A large congregation assembled in St. Paul's Church on Friday evening, and overflowed the limits of the Church on Sunday, when the Archdeacon preached again.

ADELAIDE.

BISHOP KENNION ON PRAYER FOR RAIN IN SOUTH AUSTRALIA.—A meeting of the clergy of various denominations was held in Adelaide yesterday, to consider the propriety of setting apart a day for humiliation and prayer in reference to the present condition of the colony. A letter was received from Bishop Kennion, which stated that whilst recognising most deeply the necessity for humiliation before God—of which the present circumstances of the colony was strong proof—it appeared to him that the greatest troubles of the colony, apart from commercial competition in other parts of the globe, were attributable to two separate causes; first, failures of the wool and wheat harvest; and on the other hand, the over-reaching greed for wealth, the overwhelming spirit of speculation, and the undue and irrational desire for competition had led to a state of things which resulted in the loss of man's confidence in man. The sense of unity and brotherly love seemed giving way to a spirit of self-interest, and amidst all this it was proposed that professing Christians of all denominations should set apart a day for prayer and humiliation. He would point out that if the people read the Bible rightly, that state of things was only what they were led to expect, because in a land where they professed a knowledge of God no attempt had been made to honour His teaching. If the argument was good for anything—for the divergence of opinion appeared to be so great that they could not teach the school children about God and Christ—it seemed to him that very little could be said in favour of a simultaneous approach to ask God for a blessing. If the desire were general, he would gladly co-operate in the movement; but to set apart a day for asking God to guide them through difficulties without recognising the chief theme, savoured somewhat of irreverence. After several speakers had addressed the meeting, the majority of those present who favoured a Sunday being set apart resolved that meeting should invite Christian people throughout the colony to unite in a day of humiliation and prayer. The meeting then terminated.—*Sydney Morning Herald*.

AUCKLAND (N.Z.)

It is manifest that the church must include more widely and deeply than perhaps she has hitherto done the principles of Christian truth, and in many instances the very first principles; and that to do this she requires the agency of more labourers than can be supplied from the ordinary ministry of the church. It is quite true she has already, for this work, as teachers of the young, many helpers, male and female, and earnest laymen who serve as lay readers in our churches; and in the country districts their assistance may be sufficient, and we cannot be too thankful for it. But in our towns and their populous suburbs we seem to require a special order of men, auxiliary to the sacred ministry of the church—men empowered to teach and exhort in public assemblies as well as in private houses, and by the bedside of the sick—lay evangelists, in a word, well acquainted with their bibles and able to teach therefrom, in plain and simple language, its solemn heart-stirring truths, and to conduct with reverence short services of prayer and praise. In suggesting this I am only echoing the opinion of our mother church as expressed in her Convocation and other assemblies. She has, moreover, during the past year, showed her sympathy with the movement called the Church Army, and her willingness that the working of it should be tested under certain conditions. There can be no question of the need of something more than the acts of worship, the reading of God's word and the preaching of that word as supplied in the ordinary services of our churches, however ably and faithfully conducted, and combined, as I can testify, with most unsparring diligence in pastoral ministrations. They do not reach a large portion of the population. There are those among us who evidently require services and preaching of a peculiar character (attractive to them because more in accordance with their own habits of thought and speech), and while of power to touch the heart, adapted also to convey sound and definite religious instruction. As it has been well said, a mission service should never cease in any populous parish. This, however, cannot be accomplished by the unaided efforts of our overworked clergy, nor can we multiply their order to any adequate degree. But it is quite possible that from among our earnest-minded laymen some may be found who would under-

take this work, and have all the requisite qualifications for it. But it is important that whoever undertakes it should have his office sanctioned by the Church, and be able to say that he is acting under authority, and not of his own will alone, or because in his own judgment he has gifts for the work. If he would do the work with some good hope of a blessing upon it, it must be with the assured consciousness that he is doing that work as one delegated by the Church to do it, and in accordance with God's will. Such sanction derived from a duly constituted authority will moreover not only strengthen him for his work, but will gain for him the respect of all right-minded men who recognise the binding force of the Apostolic statement, "that God is not a God of confusion, but of peace, as in all churches of saints."—(*The Primate before Synod.*)

MELANESIA.

The Melanesian mission has lost two of its most esteemed members—the Rev. Alfred Penny and Mr. Allan Lister-Kaye, who have retired from the staff from private or family reasons. Judged from his work, Mr. Penny, as a missionary, has been a great success and may worthily be called the regenerator of Florida, for eight or 10 years ago, where he found nothing but chaos and savagery, are now to be seen contented and Christian communities, built up under his indomitable perseverance and supervision. His loss will be keenly felt not only by his *congregations*, but also by the Norfolk community, for, apart from his *sermons* and eloquent addresses, whether in the pulpit or out of it, he always did things man-fashion—a trait one does not often meet with. Mr. Kaye, too, need not be ashamed of his connection with the mission, for he has tamed and laid the Christian foundations on one of the most treacherous and difficult islands to work in the Western Pacific—Santa Cruz.

→NOTES ON PASSING EVENTS.←

THE more we think over the proposed "Divorce Extension Bill"—the more anxious we feel lest it should become the law of the land. We trust that there will be a response to the Bishop's admirable letter upon the subject, and that the Christian people of the colony will rise and protest against a measure so fraught with danger. There should be an organised opposition, and the sooner it is set in motion the better. If it passes the Upper House we have little hope that the plague will be stayed.

LADY Carrington has very readily and graciously consented to be the Patroness of the Church Home. His Excellency the Governor and Lady Carrington are to visit the Home on Wednesday afternoon, May 5th, when the new premises at the corner of Crown and Albion-streets, Surry Hills, will be formally opened by His Excellency. The Primate will also be present and deliver an address. The Home is doing excellent work in the way of shielding poor fallen ones from the temptations of the city. The numbers are increasing, and in many cases the change in the inmates seems to be of an abiding character.

THE Sydney Sunday is becoming notorious. Our neighbours—the other colonies—look upon us as advancing rapidly in the direction of *Continentalism*. Christians abroad are shocked at the state of things in New South Wales. Certain it is that Sunday abuses seem to flourish here when in the other colonies they cannot take root. Why is this? The reason may be difficult to assign. To guess will serve no purpose. Certain it is that there is a want of "moral backbone" somewhere. Is it in the Colonial Secretary, who has the control of the licenses issued for the opening of theatres, halls, &c.? Or is it in the Police who are charged with maintaining the law? We wait for a reply.

BURNING questions are the order of the day in the political world. In England the Irish question is one of tremendous interest—one which is moving the Empire from centre to circumference. In the colonies the matter of importance is the annexation of the New Hebrides by the French. Most of the colonies have sent in a decided protest against it. Our Government have refused to pronounce an opinion upon the subject, and the question has been before Parliament. We hope that the limp indifference of the unauthorised telegram will be speedily shattered by an emphatic protest from the People of the country.

NOTWITHSTANDING the dulness of the times and the scarcity of money which no doubt exists, we are glad to notice that the work of Church Extension goes on. A beautiful church has replaced the old wooden structure at Shellharbour, and a new school church was recently opened at Dulwich Hill. We hear of work in other directions and we rejoice in this evidence of the vitality of the Church.

BUT let us see that the spiritual temple is being built for God—that souls are being won for Christ, and sinners transformed into temples of the Holy Ghost. Unless this is accomplished all external effort will be in vain. The building of churches, the establishment of services, the organisation of parishes, are only means to an end—that end is the salvation of the sinner. If our Church is to fulfil her mission she must be prominent in this Christ-like labour.

ON all hands the evil of drunkenness is deplored. Its miseries are proclaimed from the pulpit—they are lamented from the Bench—the platform echoes with their recital—the columns of our newspapers recount them with terrible fidelity—and yet the practical sympathy and help afforded in the stern conflict with this monster vice is almost inappreciable. If all who preach and talk and write about intemperance, would in addition to their advocacy practically discountenance this traffic which directly produces the misery, we should witness a gratifying change, and there would be much more earnestness in the support of the Church of England Temperance Society.

THE Easter meetings of the various parishes will be held before our next issue. They are ever important. We hope that they will all be well attended. Men should always make a point of always keeping Easter Tuesday evening free for their Church, that they may give intelligent attention to its affairs. The vestry meeting is a time honoured institution, and he who willingly absents himself can only be regarded as a very lukewarm Churchman.

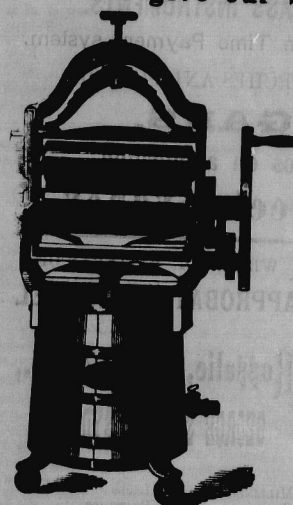
THE CHURCH OF ENGLAND.—The Bishop of Durham (Dr. Lightfoot) says:—If the Church of England is not the Church of the lowest poor and the outcast of this kingdom, then certainly no other body is. She owes that position to the facts of her parochial organisation. In the largest town of my diocese (Sunderland) during the six years of my episcopate no fewer than five Dissenting chapels have been purchased by the Church and used for her purposes. Now I do not blame the Nonconformist bodies for giving them up. It was the necessity of their position. They are congregational, if not in name, at least in fact. As a neighbourhood deteriorates their more respectable supporters migrate to other quarters, and the chapel is obliged to follow them. Then it is that the Church of England steps in and vindicates her proud title as evangelist of the poorest.

SHAKESPEARE.—A valuable testimony to the power and use of a study of Shakespeare comes from India:—"A. L. O. E." (Miss Tucker) writing to the *Lahore Church Gazette*, says her illness has given her plenty of time for reflection, and she has been surprised to find how, without any levity, her thoughts have often reverted to Shakespeare. "He has appeared to me pre-eminently a head and shoulders above all compeers as the Poet of Conscience. The Bible gives fearful threatenings and denunciations against sin; Shakespeare, as it were, takes a two-edged flaming sword and wields it almost with the force of the arm of an archangel. Compare Macbeth, Lady Macbeth, Hamlet's Mother, King Henry IV., Richard III., Cardinal Beaufort and Cardinal Wolsey. The sword is the same, but the people are different. Now we have to deal with a vast nation, of whom a vast number do not know what conscience means; they have not even a word for it in their language; *likas* and *taims* are no more like the English word 'conscience' than a reed to a sapling oak. Imagine the effect of giving to a hundred thousand clever young natives such an examination question as, 'Give examples of the power of conscience from Shakespeare?' With many, probably the first thought would be, 'What is conscience?' But no clever student of Shakespeare could remain long in ignorance. If rules and regulations prevent us from being able to give Government schoolboys the Bible, by all means steep them up to the lips in Shakespeare. Let them have nothing namby-pamby, such as 'Lamb's Tales,' which is simply a dishing up of boiled tea-leaves, all the good liquor thrown away. If we are forbidden to train God-loving Christians let us at least have God-fearing men.

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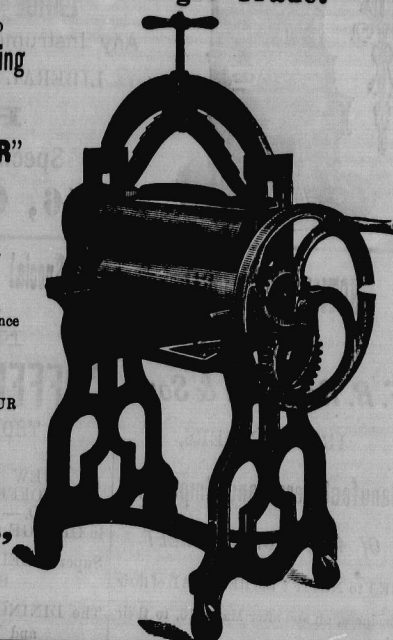
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* CORRESPONDENCE. *

AN EASTER PICNIC.

To the Editor of the Church of England Record.

SIR,—A picnic to be held at Pearl Bay on Easter Monday, in connection with the Church of England, and in aid of the mission work of the Church is being extensively advertised. Notices have been sent out bearing no name whatever, and no one seems to know who is responsible for this movement. That this objectionable method of raising money should be adopted by irresponsible people, in the name of the Church, is much to be deprecated.

Would you, sir, kindly inform me under whose management this affair is to take place.

Yours,

QUI VIVE.

[We are as much in the dark as our correspondent, and equally surprised.—Ed. C.E.R.]

CHURCH OF ENGLAND MISSION TO SEAMEN.

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

DEAR SIR,—I have much pleasure in forwarding herewith the fifth annual report of the proceedings of our mission to seamen. It will be found, I think, to be both interesting and satisfactory. I can vouch for its truthfulness. I may add to it, that evidences are not wanting showing that a real spiritual blessing has rested upon the labours of our devoted missionary, and that men have been led to turn from dead works to serve the living God.

In our last report, Mr. Shearston referred to the advantages which would arise if a larger house were provided where it would be possible to extend the "home work and give at least one large room in which to hold meetings for the men." Towards the close of the year an opportunity presented itself of obtaining a very suitable house at a moderate rent: and of this our missionary availed himself. Friends of the work came forward most kindly with a large portion of the funds necessary for furnishing, and even with a small portion of the rent. Since then the house (Trafalgar House, 9, Princes-street), has afforded admirable opportunities for carrying on the work, especially in its missionary aspect.

It must, however, be understood that the directors of the mission, though entirely approving of what has been done, and most grateful for the kindness of those who have so liberally supported Mr. Shearston in his venture of faith, are not in any sense liable for the expenses which may be incurred in connection with it. Their simple object is to maintain a Church of England Missionary to the seamen of H.M. navy and of the merchant service, and they are deeply grateful to those kind friends who by their annual contributions (acknowledged in the advertising columns of this paper) have enabled them to carry out that object.

On board the vessels belonging to the merchant service Mr. Shearston has always been a welcome visitor, and in the ships of H.M. navy his services have been most gratefully received, and by the testimony of both officers and men have been exceedingly useful—more especially since only two of the eleven vessels on the station have the advantage of carrying naval chaplains.

ROB. L. KING, Archdeacon.

Trinity Parsonage, April 5, 1886.

REPORT OF SEAMEN'S MISSION.

FIFTH ANNUAL REPORT.

It is again our pleasing duty to narrate for the information of our subscribers and friends a brief story of what has been accomplished during the year, by the aid and blessing of the Almighty.

HER MAJESTY'S SHIPS.

The work on board H.M. ships has been unusually heavy; and for two reasons, first, because of the increase in the number of ships and men upon the station; and second, because during the "war scare" the fleet for the most part was detained in Sydney at a time when, as a rule, the ships are absent. Indeed, during the whole year some of the ships have been here, and consequently continuous work has been called for. At times several have been in the harbour without any chaplain among them; the only two which have clergymen on board being at other parts of the station. At such times the work has been almost all-absorbing.

On every Sunday, except two, during the year, divine service has been held on one or other of the nine ships which have no chaplain, and frequently the crews of the smaller ships have assembled for worship on board the larger, and thus formed congregations amounting to some hundreds of men. These services

have always been held at the invitation of the Captain. Meetings have been held at night three or four times in each week on board the ships, and lectures and addresses of various kinds have been given to all hands. A new and attractive feature has been introduced this year by the purchase of a lantern and slides for illustrating different subjects, and it has been found most helpful.

A few Bibles and prayer-books have been sold to the men at cost price, and tracts and other papers have been freely distributed among them. The temperance pledge has been given to 118 men and 7 boys; and many have shown by changed lives the benefit of having taken this important step. In connection with the "Royal Naval Purity Society," through private conversation with the men, 98 fine young fellows have been induced to make the declaration and sign the card of membership of that excellent society. This has been, perhaps, the quietest part of the work of the year, but not by any means the least important. The need of it is very great.

Excursions into the country for men on "General leave" have been organised, and successfully carried out on eight occasions. By this means the men have been withdrawn from the city during their 48 hours ashore, and so kept from temptations and have enjoyed a trip into some pretty country district.

The Captains and Officers of the squadron have afforded every reasonable facility for carrying on all branches of the work, and have been most kind and helpful in furthering our views in any way. For this we are very grateful.

THE MERCHANT SHIPPING.

This is quite a different field of labour. But with only one labourer at present it is difficult to overtake the work. As a rule every ship in port is visited on each Saturday, and, when possible, on Wednesday also. The sick are read and prayed with, the men are spoken to and urged to attend Divine Service on the following day. Notices of the hours of service at different city churches are posted in each ship. Papers, tracts, "monthly letters," etc., are distributed at each visit. The temperance pledge has been given to 84 men; and though the changeable nature of a sailor's life makes it impossible to judge by personal observation of the effect of the work, numerous letters from the men, and from mothers and fathers of young men, tell of satisfactory results, and give much encouragement for the continuance of such efforts.

The sale of bibles and testaments to merchant seamen has been as follows. English, 81 bibles, 3 testaments; Swedish, 3 testaments; German, 4 testaments. Gifts were made of 4 English testaments, 2 Danish, 14 German, 1 French, and 6 Chinese.

As far as possible merchant sailing ships have been supplied with bundles of books and papers before leaving the port, for which the men have been very thankful.

Merchant Seamen in Hospital and Gaol, are visited frequently.

FOREIGN SHIPS.

But little can be done among foreigners, though something is attempted. Tracts and portions of scripture, were distributed in the German and French steamers, up to September in one case, and to November in the other, when our stock ran out, and we were unable to renew it.

In August a tea was given to the men of two German men-of-war, and was very successful. A part of St. John's Gospel, chap. iii. 1-11, was printed in German as a leaflet, and freely distributed among the men present, and was also supplied to all the men on board the two ships.

THE MONTHLY LETTER.

Our little publication, the *Blue Back*, is as popular with the seamen as ever. It is now nine years old, and all through its life it has been largely supported by the liberal contributions of the men of H.M. ships. It is distributed gratuitously both in the ships of the navy and in the merchant service, by our agents in H.M. ships, and by ourselves in the merchantmen.

HOME WORK.

Our last few annual reports have spoken of the urgent need of having larger premises than we then occupied to give facilities for extending our Home Work. During the year 1885, in answer to earnest prayer, an opportunity was offered, and it was at once accepted, of obtaining a very suitable house, "Trafalgar House," 9 Princes street. We moved into it in October; and by appeal to our friends were able to raise £225 to help to furnish and open it as a Seamen's Mission House. The hand of God has been very clearly seen in this matter, helping and blessing us, and the work has since prospered abundantly.

Services and meetings in connection with the work of the Mission are held in the house almost every night, and the sailors feel that they have a Christian home in the best sense, and much real and lasting good, as we trust, is the result.

In order to do a little towards providing some suitable accommodation for the men, in addition to what they have at "the Goodenough," we have a few beds, 19, in the house, for which a small charge is made; and these have been so highly appreciated that, since October 1st, 2240 sailors have slept in them, and a great number besides (it must be confessed) have contented

themselves with a blanket and pillow, and a soft place on the carpet.

The house has also a reading room, very suitable for meetings, and a library, a balcony fitted up comfortably for smokers, a bath room, &c., &c. Meals, at a small charge, are provided for the men when on leave, and everything is done for their comfort. Their attendance, though voluntary, at prayers and Mission services is large, and they constantly express their gratitude at being privileged to enjoy the happy times they spend at the house.

The seamen have made many presents towards furnishing the rooms, the most notable being a pair of steel engravings framed, costing about £12, given by the temperance sailors of H.M.S. Nelson, to be hung in the reading room.

The Mission House was formally opened by the Most Reverend the Primate early in December, in the presence of a considerable company of friends and subscribers. Full operations had been carried on for two months before, but the formal opening day had been delayed until the place was quite ready for public inspection.

In concluding we earnestly desire the constant prayers of all friends of the work, in order that the mission may, by God's blessing, become a still greater power than ever for good among the class for whom it is designed.

J. S. SHEARSTON.

Trafalgar House, 9 Princes street,
April 9, 1886.

P.S.—In January last Mr Shearston was compelled, through his health breaking down, to leave Sydney for rest and change of air; and as H.M. fleet was at Hobart he went there, and as health was being restored, he carried on as much work as possible among the ships. He returned to Sydney in March, much benefitted by the change.

ROBERT L. KING.

COLONIAL CLERGY AT HOME.

Long before this your Bishop will have received from the Archbishop a contradiction of the report on which Canon Vance based his motion. I may now tell you that on hearing the report I wrote to the Archbishop, inquiring as to its truth. His Grace sent me a very courteous and prompt reply, denying its truth, and adds:—"The statement is so absurd that I read with amazement that it obtained the smallest credence in the Synod of Melbourne. There has been no change whatever in dealing with the subjects, no new rule laid down." After I received this letter I noticed that a correspondence was begun in the *Guardian*, from which it appeared that a very wide distinction is made between clergymen ordained in England, and those ordained by other English Bishops; whilst from another and most reliable source I learnt that every impediment is thrown in the way of admitting colonial men to officiate in England, it being the Archbishop's opinion that men ordained for work abroad are bound to spend their lives in the work for which they are specially set apart. I thereupon addressed a second letter to his Grace, inquiring whether this other allegation is true, and I asked whether a clergyman ordained by a Colonial Bishop would be permitted to officiate in the Province of Canterbury upon the production of similar documents to those required to be produced by clergymen ordained by a Bishop in England, i.e., letters of orders, clerical testimonials, English references, &c. I have received a reply to this second inquiry, the gist of which is this:—(1) That the Colonial Clergy Act must be complied with; (2) satisfactory reasons must be shown for being in England; (3) the application for a license must be recommended by the Bishop, and references must be given to beneficed clergymen in England. This is required of those who seek a temporary license. If permanent leave is required, I believe the Archbishop requires to be satisfied as to the applicant's educational fitness, which means, I suppose, examination by the Bishop's chaplain. While, therefore, there is no prohibition, there is evident "unwillingness" to license men from Colonial and Missionary Dioceses. I do not say this from personal experience, because I have not yet asked his Grace to allow me to officiate in his province. In the *Guardian* of 6th January there is a letter on the subject from Bishop Mitcheison (formerly of Barbadoes), and I think that the Colonial clergy should make common cause against the law which disqualifies them from admission into an English Diocese without this double license—first of the Archbishop, and then of the Bishop of the Diocese in which duty is sought.

The following is the letter from Bishop Mitcheison, to which our correspondent, as above, directs attention:—

COLONIAL CLERGY DISABILITIES IN RELATION TO THE MISSION CAUSE.

Sir,—It will be a pity if this question gets confused, and its true bearings lost sight of by side issues.

It is clear enough, from the considerably worded but decisive letters of the Wardens (past and present) of St. Augustine's, that Mr. Malachi has no grievance; and that the Arch-

bishops, in withholding permission to officiate in England, are but doing an act of justice to the college.

No man, if he has been inexpensively and specially trained at other people's charge for a special purpose, can justly complain if he is not permitted to exercise elsewhere the functions for which he was so trained, and (so to say) to steal a cheap education for the home ministry.

But, surely, to avoid such scandals and mistakes, it would be desirable for the missionary colleges to unite in fixing a minimum period of foreign service, within which a man must not, without refunding *pro rata* to the college the cost of his education, be allowed to seek clerical employment in the Home Church.

No doubt moral obligation furnishes the highest motive, but legal obligation is practically safer. The best men—i.e., the vast majority of trained missionaries—would not be so tempted to abridge their period of foreign service, while the incapables and pretenders would have their conditions of service clearly defined.

Every colonial and missionary bishop should be required—and would yield most ready compliance—to give letters commendatory to any clergyman leaving his diocese, stating, among other things, his exact period of active employment within the jurisdiction.

But these cases, which are easily provided against, do not touch the real blot—viz., the disabilities of colonialy-ordained clergymen, a blot which I do not hesitate to stigmatise as one of the shames which make one blush for the Church of England.

No one who has read Phillimore's digest of previous legislation on this subject can doubt that Lord Blackford's Act was the best that could be carried under the circumstances, and a great step in advance on the state of things which preceded it. All honour to him for having redressed some grievous wrongs and established a *modus vivendi* for the colonialy-ordained.

But the spirit that that Act embodies is still the true English spirit of insular contemptuousness for colonial growths. The safeguards created or retained by it are, it seems to me, needless, irritating, and productive of gratuitous trouble to colonialy-ordained clergymen in England. Nor are these restrictions (as I chance to know in the case of a Cambridge graduate in classical honours ordained some years ago by myself) allowed to become a dead letter.

My anonymous Episcopal brother pleads that there must be some check maintained, so as to exclude men of confessedly inferior education and attainments from English cures. Of course there must; but why is not the bishop of the diocese, who must often have rough diamonds from northern and Irish dioceses to deal with, a sufficient judge of fitness? If he doubts it—and with a properly worked system of letters commendatory he need never do so—let him have recourse to his legal right of examination as to sufficiency of learning. The test would not be a bad one to apply now and again to non-colonial postulants. But let us get rid of the Archbishop's permission, which, as it stands, is simply a badge of inferiority, and is felt and resented as such by colonial clergy, who have no intention or prospect of seeking duty in England.

But this is not all. The Colonial Clergy Act also forbids, under a £10 penalty on both delinquents, the permission of a colonialy-ordained clergyman to officiate at all in any church in England without the consent in writing of the Bishop of the diocese.

It would be worth Queen Anne's while (the penalty goes to the Bounty) to track the deputations of the Society for the Propagation of the Gospel and the Church Missionary Society for (say) the last five years, and sue for penalties. I believe I should myself furnish a handsome quota towards the augmentation of a benefice. Probably all of us have broken the law times without number, and we mean to do so again with a light heart.

"But is it not a burning shame that a slur like this should be cast upon our brother Bishops, priests, and deacons, sealed with like grace of orders with ourselves—men who are bearing the burden and heat of the rough outdoor work, while we country persons sit at home at ease?"

"These are some of the things which make many of us wince at days of intercession for foreign missions, and some of us ignore them altogether in spite of the high authority that recommends them. What right have we to pray that God will put it into the hearts of the able and the zealous to give themselves to a branch of the profession, which we of the home church deliberately treat as an inferior department?"

"I will conclude this letter with a sentence from the sermon I preached on St. Andrew's Day in Manchester Cathedral:—

"Is it reasonable, is it possible, in the face of apathy and insincerity like this, that men will devote themselves, except from the very highest (or the very lowest) motives, to a work which the Church at home scarcely even affects not to despise and neglect?"

Sibstone Rectory.

J. MITCHEISON, Bishop.

—From Church of England Messenger.

TEMPERANCE.

The National Temperance League called a special meeting in Westminster Town Hall "to welcome the Total Abstinents who are members of the new House of Commons." The Bishop of London took the chair and made a vigorous speech. Many M.P.'s spoke, and afterwards listened to some wholesome instruction from Archbishop Farrar. He said, "I hold it to be the duty of those senators to be voices and not echoes. I hold it to be their duty to lead and not merely to follow public opinion. I hold it to be their duty to educate their constituents and not merely to obey their mandate; and, therefore, I do sincerely hope that they will not be afraid of going a little ahead of what is called public opinion. Some of the very greatest things that have ever been done on this earth have, I take it, been very considerably in advance of public opinion. When the bright and blissful Reformation dawned upon us it was certainly very much in advance of public opinion. When the Ten Commandments were first enacted, many of them were also very considerably in advance of public opinion. Christianity itself was certainly whole centuries in advance of public opinion, and I hope that these gentlemen will use all their powers to try to make the Statute Book a means of educating the conscience of the people."

At the beginning of this year that well-known English paper the *Rock* took a new departure under new management. It is to be worked on the same principles as of yore, and while vigorous and Protestant as ever, the new editor says, "We desire to take a distinctly spiritual tone." So far the promise has been well kept, and there is also a temperance column of well-selected news. Indeed the whole newspaper press gives prominence to this subject now-a-days. Surely, although slowly, public opinion is being formed which will at length break through the barriers of custom and monied interest and demand wholesale measures of reform.

The Tower Hamlets Mission is one of the most successful of evangelistic agencies of Eastern London. The manager is Mr. Channington. To Londoners the name is familiar as "Channington, Head and Co.'s entire" is read above many of the public houses of the great city. The zealous evangelist was a partner in the great brewing firm, but he was not long engaged in his Christian rescue work before he awakened to the fact that the drink was the cause of the misery which he was striving to alleviate. In fact, he felt convinced that as a brewer he was pulling down with one hand, while as a Christian worker he built up with the other. He at once withdrew from the concern, giving up the enormous profits of the trade for Christ's sake.

Dr. Richardson, F.R.S., in a lecture on "The scientific effects of Moderation," drew an allegory of a city with four gates, the names of which were the hospital, the goal, the asylum, and the workhouse. He said the country could never be civilised until it had got rid of these four gates, which could only be done through teetotalism.

THE ROYAL COMMISSION OF VICTORIA ON THE EMPLOYMENT OF BARMAIDS.

1. In the opinion of your Commission any measure submitted to Parliament having for its object the amendment of the Licensing Law will fail in its object unless it deals effectively with the employment of barmaids in hotels and public-houses.

2. The evidence taken proves (a) that barmaids are not essential to public convenience, and (b) that their employment involves social consequences often the most disastrous.

3. Barmaids are not employed in several of the principal hotels in Melbourne, including Messies's, Scott's, White Hart, Albion, and others, and the proprietors appear to transact a most extensive and legitimate business, whilst their establishments are conducted in accordance with the regulations and restrictions imposed by law.

4. The routine duty of barmaids has been described as at times peculiarly distressing. Their hours of attendance are protracted. They labour under many moral and physical disadvantages; have to submit to conditions destructive to health, and in many instances they are compelled to remain 14 or 16 hours in attendance out of the 24.

5. Barmaids receive from ten to fifteen shillings weekly, but when there are special qualifications, more. The position is looked upon as superior to that of a domestic servant, and for this reason girls eagerly accept such situations.

6. From the evidence it appears that barmaids are subject to temptation to which they not infrequently fall victims. The language and manners of the habitués of many hotels are at times offensive to every sense of womanly modesty and self-respect. The fatigues which they endure, the class of persons with whom they are compelled to associate, and other circumstances it would be superfluous to mention, induce sometimes habits of intemperance with their inevitable consequences.

7. In the opinion of witnesses, barmaids are sometimes employed as decoys. With that view they are usually selected for their youth, agreeable manners, and personal attractions. Their retention depends upon their capacity for increasing business, so that it becomes a matter of self-interest, that they shall induce frequenters of hotels to

indulge in excessive drinking. The presence of females naturally attracts young men, and produces habits of intemperance and extravagance.

8. Unfortunately the pernicious influence of the system is not confined to the youth of the colony. It has been demonstrated by sad experience to be the source of infelicity in many households, followed often by disruption, disgrace, and ruin.

9. It has been stated in evidence, which must be accepted as authoritative, that the ranks of fallen women in the metropolis are largely recruited from the class of girls who serve in bars. Many of the hotels in Melbourne, some of them situated in leading thoroughfares, have been described as brothels in disguise.

10. There are doubtless many respectable women acting as barmaids, but it is also unhappily a fact that the reverse is often the case.

11. The city missionary states that a great many prostitutes have told him that they have been barmaids. As sure as a girl gets faded in one house she goes to a lower grade, and down, down, until she becomes a prostitute, with an early grave in prospect. Dr. Baeney, Dr. Gilbee, and Dr. Youl gave evidence against employing barmaids. Mr. G. B. Hill stated that there is plenty of employment for young women in a respectable way of life, without their becoming barmaids. "I think there is a good opening for any young woman who will go into a legitimate way of getting her livelihood. I think that prohibiting barmaids selling after 8 o'clock would not be sufficient to remedy the evil. Then the bar would be a sort of assignation place."

The Commissioners emphatically condemn the system, or any modification of any system by which women shall be employed as barmaids in Victoria.

The King of Sweden recently granted an audience to Mr. Axel Gustafson, the enthusiastic Blue Ribbonite. In the interview both the king and queen declared their conviction that prohibition was the only cure for the drink evil. The queen is a warm supporter of the coffee-tavern movement. Temperance principles are spreading rapidly among the upper circles in Sweden.

THE WORK OF CHURCH HOMES.

BY THE BISHOP OF LONDON.

The following address was delivered by the Bishop of London at the opening of the House of the Good Shepherd. As the "Church Home," Surry Hills, is a kindred institution, and as the new premises which have been secured are to be opened by Lord Carrington on the 5th of May, we commend the weighty words of the Bishop to our readers:—

"This work is one of those works which the Christian Church is bound to undertake, which it has undertaken at various times and in various manners ever since it has been in existence as a Church, but which was never more demanded than it is now. The conscience of the Christian Church is rousing to a sense of the need, and everywhere we are all of us feeling more and more deeply how very imperative a duty is laid upon us to see to it that, if we can, we may do something to cleanse away the terrible impurity that has for so long prevailed in all ranks of society. More and more are men's minds beginning to feel that this is a matter which cannot be left alone, and some approach on one side, and some on another; but all, I think, are feeling more than ever before that simply to keep silence and to have nothing to do with it is not consistent with our duty as servants of the Lord, who died for sinners. It is, of course, not an unnatural thing that, in dealing with such an evil, we should be very unwilling to touch it at all; and further, it is quite certain that, in order to deal with it rightly, it is necessary to use special gifts over and above that discretion and that wisdom which is required in all work which is done for God. In all the things which our Lord gives us to do in His name, there is always a demand for the full exercise of all our powers; we cannot cast aside the use of our understanding or of our affections, and the purpose of our will must be given to it, or we can do very little indeed. A man needs everything that is within him to do God's work, of whatever kind it may be; but this work is peculiarly difficult, the very touch of it is difficult, the approach to it is difficult. You are constantly beset with fears, lest in the handling of it, you may do harm where you wished to do good, and if harm be done in such a work, no matter how good your motive, the harm is very great indeed. The sin itself is so deadly that it surpasses in blackness almost any other sin that can be named, and it is condemned most strongly by the most powerful instincts which God has planted in us; and if in touching it we do mischief and increase it, how shall we answer to the Lord, who has charged us to help on the work which He began—the purification of mankind? It requires the greatest wisdom and tact, it requires the most constant watchfulness, and it requires above all the most incessant devotion; and few can touch it unless they are ready to give themselves up to it. But more than this. It seems as if in dealing with this particular work, God calls particular men and women to do it. There are those who seem to have some special gift, which we cannot define, which we cannot cultivate, which we cannot produce. Somehow or other it seems as if here and there the Lord marked out special servants of His to do this work as none else can do it; and those who have not any such gifts themselves very often are obliged to stand aside and see the work done by others. But what I want to lay upon the

conscience of all present is that it may not be possible, it may not be right, for most of us to take any personal part in this work; or whatever personal part we take, it may be necessary that we should be constantly holding ourselves back, taking care lest we take a single step beyond the line which our Lord has drawn for us not to cross. It may be that we can hardly touch it at all; but all the more is it incumbent upon everyone without exception to do his very utmost to support those who seem to be marked out for the work which has to be done. If there are those who are called to it, and who prove the need of it, how imperative upon all the rest of us to give them every help we can. I speak about this the more earnestly, because I know that there is a real demand for money to support this undertaking, and I wish to put it earnestly to your consciences that if and in proportion as this work cannot be done by everybody, in that proportion whenever we do find anybody that can do it, we are bound to do our very utmost to help forward the doing of it. There are not so many of these agencies, and we need many more of them of this kind. It is difficult to find the instruments: we are constantly in danger of making use of those who are moved simply by impulse without discretion, or by those who are stirred by merely seeing how very important the work is, but who have no gift for it; but when we do find those who are called to it, I cannot imagine a more imperative demand than is made upon the whole Christian Church to do whatever can be done to forward them in their work. This house receives the testimony from all who know it of doing excellent work; this house receives testimony from all quarters, I hear of it on all sides, of the blessings vouchsafed to those who have founded and are conducting it. There cannot be, as far as I can judge, any question at all about the genuineness of the work done here. Can we allow it to languish for lack of support, or can we be content that there should be any difficulty in carrying it on? If it is hard to get such work done, all the more reason, whenever you can get it done, for rushing to help with all your might those who are doing it; and if you cannot take any personal part in the work yourselves, yet be ready to spend and be spent in supporting those whom God seems to have appointed by a call of His own, by gifts given by Himself, to do what few can do. If it were possible to rouse men's minds to a sense of the degradation of this sin, and of the way in which it corrupts the whole Church, and of the way in which it ruins the religious life of many; if we think of all this, then, indeed, we cannot hold our hands. If we could awake the whole Church to the importance of it, of all the blessings that could be given to the Church through our means, I do not think that there is any other that could be put by the side of it. There are times when the most important of all things is truth of doctrine—and there are times when it is more important than anything else—there are times when most important of all it is to rouse men out of apathy; but there are times when by far the most important service that can be rendered to the Church is to lift higher up the whole moral standard, and to make men understand what is the meaning of those words, "Without holiness shall no man see the Lord." Endeavour to lay this to your conscience, and do what you can to help forward the work that is done here as a part of that greater work in which day by day the Church is more and more engaged. Do your part to help on this fraction of it, sure that God's blessing will rest upon it, sure that God is calling you to help those who are engaged here in His service, calling you by a call which you cannot mistake."

SCRIPTURE UNION OF JAPAN.

"The wonderful progress in Western civilization made during the past few years by the people of Japan is indeed unique in history, the ultimate results of which can hardly now be even predicted.

"One indication of the great interest which is being taken in the study of the Scriptures in the formation of a Union for the daily reading of the Holy Bible. This Association, which is known as the Sai-sho-no-Tomo, or 'Friends of the Bibles,' was organised about two years ago, at the celebration of the four hundredth anniversary of the birth of Luther, at the suggestion of an English friend. Since this time nearly three thousand of the Japanese have become members, and branches of the Union are now to be found in nearly two hundred cities and towns throughout the empire. A number of very interesting meetings have been held under the auspices of the Union at different times, at which the attendance has sometimes reached two thousand. The plan of the work pursued by the Union has been to obtain the promise of those wishing to become members to read daily with prayer, the portions of Scripture designated in the Annual List; members also agreeing to pray on each Sunday morning for all the other members of this Union, that the Lord may open their eyes that they may understand the hidden treasure of His Word. A small amount towards current expenses is also contributed annually by each member. Only certain Books of the Old Testament having been translated into Japanese, it has, as a rule, been deemed inadvisable to extend the daily readings beyond the limits of the New Testament.

and those of the Children's Scripture Union have been followed whenever practicable.

"Since its organisation two years ago, the Union has distributed upwards of 80,000 illustrated tracts, leaflets, and so forth, 40,000 of which were kindly granted by the Children's Special Service Mission of England; and has published an edition of 800 copies of 'The Silent Comforter, or Daily Food.'

"It is encouraging to know that the daily readings chosen by the Union, together with reference to the same, have frequently furnished the topics for meetings held in the various churches throughout the land, and are also printed with comments in the two Christian weeklies published respectively at Tokio and Osaka.

"Of the 8000 members of the Union, it has been estimated that not more than one-third are professed Christians, and of the remaining two-thirds it is probable that from 500 to 1000 do not receive any other Christian instruction. It is somewhat remarkable that members of the Union should be found in the most distant inland villages where the Gospel of Jesus Christ has never been preached.

"Some of the members who have left their own country have established branches in Corea, in China, and in the United States among their fellow-countrymen. And even London and Berlin there are to be found those who are daily reading the selected portions of the Scriptures in Japanese. It has been stated through the instrumentality of these, and by the reports of the Union which have been from time to time published in foreign Christian journals, many have been interested in the cause of Christian missions in Japan, and it is hoped that in this way also some good has been accomplished.

"The prospects of Bible work in Japan are very encouraging, for the Japanese are beginning to see that the principles of Christianity form the real foundation of that Western civilisation which they are so earnestly endeavouring to transplant in their own country. Among the events of the past year, which may be said to have a bearing in this direction, is the introduction into all Government schools of instruction in the English language, and the establishment of a society called the Romaji-kai, the object and object of which is the substitution of our alphabet for the complicated and difficult Japanese and Chinese characters, which if accomplished, will make it possible to publish the Scriptures in an even still more cheap and portable form, and will gradually lead to their being more extensively read."—*Bible Society Monthly Reporter*, January, 1886.

CHEER UP, BOYS!

Here's a toast to the boy who fails,
If he only sincerely tries!
Here's a cup to the health of the fallen lad
Who honestly sought to rise:
Here's a hand for the boy who faints,
With the mountain-top so near!
And here's for the lad who almost wins,
If he does his best—a cheer!
And for him who succeeds at last,
A jubilant "three times three!"
If he only remembers to help along
Some weaker boy than he.

AN ATHEIST SETTLEMENT.

Nothing more need be added to the account below to show that humanity will never be regenerated by our Atheists, Secularists, &c.

A TOWN OF ATHEISTS IN AMERICA.
From the "*Burlington Free Press*."

"Five years ago there was founded in Barton County, Missouri, by a party of Atheists, a town called by the name Liberal. It is the largest community in the United States which does not recognise God or religion. There is not a church within its limits, nor a minister, nor a professing Christian. Christians who come into the town on business are commonly surrounded and assailed in the most abusive manner. The whole atmosphere of the place is densely atheistic. The founders gazed out distinctly that the town was established as a demonstration of what man could do for himself without the 'superstitions' of religion. They proposed to show the world that Christianity being nothing but a fable, people could live and prosper without it; that churches, ministers, Sabbath days, and religious observances of every kind, were a kind of fetish-worship from which man ought to free himself, if he would attain to his highest welfare and happiness.

"But what has been the result? Nine-tenths of those now living in the town would leave it if they could sell their property. There is not a store in the town which has more than 10,000 dollars worth of stock; there is not in it a factory or manufacturing establishment of any kind. Public schools and infidel meetings have been held only in rented buildings, except those which were held in the (grandly named, but really very mean, 'Universal Mental Liberty Hall.' There is not in the town a building that could not be built for 8000 dollars, and a great majority cost less than 1000 dollars. The two hotels are

dens of the lowest character. One of the inducements held forth by the founders was that, in the absence of all religious sects, and consequently of those quarrels which arise from differences of belief and from the opposition between Christianity and the world, social harmony and good feeling would prevail, and men would live together as brothers in peace and prosperity. But, instead of this, the town has known nothing but quarrels and dissensions since the day it was founded. And as to the virtues of society under the removal of all religious restraint, Liberal is a sad example. Liquor is sold without stint, and drunkenness is a prevailing crime. Swearing is the common form of speech; girls and boys swear in the street, in the playground, at home, and half the women are said to do so too. Lack of reverence for parents and obedience to them is the rule. Husbands and wives separate whenever they choose, and the most gross forms of sexual immorality prevail. Slander and vituperation are in everybody's mouths. This town of Liberals has important material advantages. It is situated in the midst of a fertile country, underlaid with rich deposits of coal. A large amount of capital was invested at the start in developing the resources of the region, and providing facilities for immigration. There is nothing whatever to account for the failure of the community except the Atheistic principles upon which it was founded. The significance of the experiment is heightened by the bravado with which it was announced to the world."

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pect Water works ... 10 5 3
From Sunday School do. ... 1 12 6

OFFERTORIES.
Advent Account 1885.
Windsor at Upper Colo ... 1 7 3
Lower Colo ... 0 14 6
Pyrmont, Open Air Service ... 1 3 0
Richmond ... 6 18 7
Cobbitty ... 2 10 0
Cabrarnatta ... 0 10 6

Account 1886.
Jambroo at Shellharbour—After
Confirmation ... 4 16 0

AUXILIARIES.
Account 1885.
Windsor ... 15 17 8
All Saints, Woolahra ... 30 4 4
Ashfield ... 2 2 0
Oamden, Mrs. Onslow's subscrip-
tion ... 26 0 0
Richmond ... 11 5 0
Paddington, Box Account ... 0 9 5
Randwick ... 5 0 0
Shoalhaven ... 7 12 3
St. James, Sydney ... 46 19 3
Kurrajong ... 0 18 0
St. Paul's, Burwood ... 1 12 6
St. Andrew's, Sydney ... 2 2 0
Cobbitty ... 40 4 7
St. John's, Parramatta ... 5 15 0

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Mrs. Shannon ... 1 0 0
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Mr. R. Thorne ... 5 0 0
Mr. W. B. Walford ... 5 5 0
Mr. Edward Bennett ... 2 2 0
Mr. Augustus Birney ... 1 0 0
Mr. A. C. Maxwell ... 1 1 0

Account 1886.
Ashfield ... 2 5 0
St. Paul's, Redfern ... 10 4 0
Randwick ... 1 11 6
Hunter's Hill ... 2 10 6
Granville, Collection at Annual
Meeting ... 1 1 0
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Innes, Lady ... 1 1 0
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Sydney, Dean of ... 1 0 0
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Churchwardens All Saints, Wool-
lahra ... 5 0 0
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 I, William Andrews, of Cumberland-street do hereby solemnly and sincerely declare as follows:—
 That for many years I have been suffering from Bladder and Kidney Diseases. My medical man told me it was brought on by taking too much Spirits. At the time I applied to you I was suffering great agony, and passing almost pure blood whenever I made water. I became much reduced in consequence, when you persuaded me to take BARON BERZELESE'S BICHU BITTERS.

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Declared at Sydney this 26th day of July, 1882 before me.

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THE

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THE

BRITISH AND FOREIGN BIBLE SOCIETY.

On the evening of our issue the N. S. Wales branch of this great society will hold its annual meeting. We trust that the lovers of God's Word will gather in crowds to the meeting. His Excellency the Governor gracefully takes the honor of presiding. The Primate and other able speakers will address the meeting and such a platform ought to have a suitable audience. If public institutions were correctly appraised the Bible Society would be acknowledged as having an influence on the affairs of the world scarcely second to any other on earth. The simplicity of its aim makes its character unique. Here it stands peerless and alone. Its sole desire is to give to man the Word of God. Without note or comment it hands the inspired scriptures to all men everywhere, and utilises the ripest fruits of scholarship and missionary enterprise to present the message of salvation in the mother tongue of the reader. Its allegiance to the Book is unalloyed. No meaner thought of church authority or denominational precedence can find entrance here. As God's agent it sends His word to the nations. The noblest preachers strive to be like John the Baptist merely a voice proclaiming Jesus only. But self-consciousness will intrude and the enticing words of man's wisdom may mar the message. But in the mission of this society this danger is reduced to the minimum if not practically annihilated. From the translator's study, where alone with God he does his work, the message of life goes forth to win its way to the hearts of men. The manifest blessing which has rested upon the labors of the society must give it a warm place in the sympathies of Christians. The extent of its operations must strike anyone who reads its annual reports. That for last year is a volume of five hundred pages. It might be studied with advantage by the rulers and statesmen of the world. But to those who believe the world is to be won for Christ no book can be more interesting than this State Paper of the Kingdom of God. From the small beginning when a few gentlemen resolved to meet the request of Mr. Charles of Bala, to print the scriptures in the Welsh tongue, the work has grown until this present time, when the agents of this society are girdling the world with the pages which carry salvation to all mankind, this success phenomena as it is in the annals of literature, demands the candid attention of those sceptical as to the divinity of the Book. But to the believer it is nothing strange. Their Book is the law of the Lord. He sends it forth and therefore it wins its way. He maketh it to run very swiftly. The circulation of the Holy Scriptures of which this Society's issue of 4,161,000 Bibles, Testaments, or portions in 267 languages is only a part, may be placed amongst the great facts of the religion of Christ which challenge explanation at the hands of those who deny its Divine origin. To the past

history and present condition of the Jews, the existence and vitality of the Christian church—the Bible itself living through the ages untouched by time, unharmed by criticism, we add this dissemination of the scriptures in absolutely countless numbers, to the facts which appeal to the reason and conscience of the world, testifying to the truth of the religion of Jesus the Christ. To the honest and true heart the appeal is irresistible. The Word lives because the Lord liveth, and the agents who send it forth are under His guidance and protection. But to unbelief it is another file to be nibbled to the dental injury of the rats, the steel remaining as sharp as ever. If infidelity were not as fierce and self-willed as it is, vicious and cruel, it would weep itself away in despair at the ever increasing difficulty which the Bible Society puts in its way of banishing God and revealed truth from the earth. Let the friends of revelation stand by the Bible as the Word of God, read it, love it, spread its glad tidings—the agency is ready to hand in this great Society.

THE DIVORCE EXTENSION BILL.

The subject is occupying so much attention at the present time, that it may be useful to look calmly at the teaching of Scripture.

I shall however confine myself to the one question which Sir A. Stephen's bill compels us to consider—is it lawful according to that teaching for persons divorced for any other reason than that of fornication to marry again before the death of the former partner?

Our Lord's words Matt. xix. 8, permit us to lay aside the Mosaic law on the subject altogether. "Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so." He thus refers us to first principles, and in verse 5, He points to Gen. ii. 24, as authoritative on the subject. The union of a man and his wife is therefore a *divine* ordinance, and our Lord's comment is "What God hath joined together let not man put asunder."

In answer to the disciples' question verse 7, He further declared that in the single case of adultery the marriage might be dissolved, the adulterous act being in itself the dissolution of the bond. Upon this it is not necessary now to dwell, farther than to remark that by specifying this one cause He appears to have excluded all other.

And this appears all the more certainly to have been his meaning, because in verse 9 He expressly declares that persons divorced for any other cause cannot be married again to any one else than their former partners without committing adultery—the original marriage not being dissolved in the sight of God.

His words are, "I say unto you, whosoever shall put away his wife except for fornication, and shall