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THE

**Church of England Record.**

VOL. VI.—No. 106.

SYDNEY, FRIDAY, MAY 21, 1886.

4s. PER COPY or  
7s. 6d. per annum in advanceTHE  
CHURCH'S CENTENARY IN AUSTRALIA.

The Centenary of the establishment of the Church of England in Australia is fast approaching. In the year after next our church will have witnessed to and proclaimed the truth in this continent for one hundred years. Her life is contemporaneous with that of colonization. The date on which our church was founded in England we cannot with certainty tell. Whether St. Paul was the first preacher, or whether that honor belonged to Joseph of Aramethea, or to missionaries sent at a later era by the Bishop of Rome, no one can absolutely decide. Our church here, however, can positively say that, with the first arrivals on the 26th January, 1788, she was officially represented by one of her clergymen. The Rev. Richard Johnson, a faithful servant of our Lord, accompanied the first expedition and held services in the infant settlement. Would that some artist could have placed on canvas one of the early services held under a tree in the place now known as Circular Quay. Truly the picture would have been highly historic.

It is no small honor for our church to have been the first to be here. Other denominations have been celebrating the anniversaries of their opening services in these southern lands. One has kept its jubilee, but our church will have soon been here twice fifty years. Had it not been for her, probably for a generation the early colonists would have been without any of the means of grace, and the lamp of truth would not then have been burning in Australia. While other denominations were absent, there never has been a time when our church did not witness for God in this land. This great historic fact should be duly emphasized.

It is not too soon to discuss how the Church's Centenary should be celebrated. Already some proposals have been made. We think however that the matter is of sufficient importance to be even considered by the General Synod. The introduction of Christianity to this continent is above local significance. There might be simultaneous services arranged for on the day itself all through Australia. In matters of finance dioceses would naturally have to follow in their own paths. The example of other denominations on this point may be some guide. The Congregationalists raised a jubilee fund in this colony of £38,000. The Presbyterians are raising a majority fund of £50,000. The Wesleyans in depressed South Australia are about raising a jubilee fund of over £60,000. In two of the three cases a chief object has been to place all church property out of debt. These amounts are or will be a substantial recognition of important events. If the denominations mentioned could raise such sums what should our church be able to do? with our numbers so vastly greater and with the chief of the wealthy within her pale, and with a much more important event to celebrate what should our beloved

and venerable church accomplish? We would suggest a Centennial Endowment Fund in every diocese, and that the amount aimed at in the Primate's See should not be less than £100,000.

The Church's Centenary should be made much of, and we hope earnest churchmen of all shades of thought will unite and consider how best to make the event edifying to souls, and of substantial benefit to her temporal affairs. We shall be willing to publish in our columns any reasonable suggestions from correspondents. No great matter can be carried through without some hard work and true prayer. We feel sure that in this case there is a splendid opportunity by which earnest work may secure some signal benefits, and thus enable our church to lengthen her cords and deepen her stakes in this great land with its magnificent future.

## DEBASED LINGUISTIC COINAGE.

The faith "once delivered" is as unchangeable as its Divine Author, of whom it is stated, that He is "the same yesterday, to-day, and forever." Of the Gospel it is written, "though we, or an angel from heaven, preached any other, let him be accursed." There is finality here; rest for the tired wings of the world's speculation. And yet it is remarkable that speculation and change are now being taken up by professed Christians and Christian communities.

The causes are not far to seek: imperfect grounding in Scriptural and doctrinal theology, and consequent inability to "rightly divide the Word of Truth"; want of creeds and formularies, and consequent want of cohesion; and the natural heart of man. And as a direct and inevitable result the "idols of the forum and market-place"—words and phrases giving general expression to these speculations, are obtaining a wider currency than their original narrow and limited spheres.

This change, as noticed in these new terms and phrases, is striking enough to attract attention.

To take a few instances: our Saviour, instead of being spoken of as the precious and Divine Redeemer, or Divine Lord and Master, is referred to merely as the "Master," or as the "Great Teacher." The Divinity of our Lord, His death and atonement, and His personal relationship to the believer, are here lost sight of, or set aside. The "allegiance" to the "Master," and the "teaching" of "the Great Teacher," are both left extremely, perhaps conveniently, undefined. Heathens could hardly say less of our Lord—indeed they have said much more; while we, without much stretch of language, might apply the same terms to some even heathen teachers.

As another instance; we hear much now-a-days of "the central truth" of Christianity, as if others can be viewed apart from it, or are less truths, or may be set aside altogether. At the same time whether the central truth means the atonement, or merely moral reformation, is not made clear.

Again: we have the "ethical system" of our Lord—the bare morality—thrust upon us dissociated from that which gives it life—the Divine Atonement.

This change, so insidiously creeping in, of phraseology evidently represents a change—conscious or even unconscious as in the case of many—in the apprehension of some Divine things, we would draw attention to. It is not one for the better. If one after another the Inspiration of the Word of God, the attributes of Justice and Mercy in God, the Atoning sacrifice of Christ, man's Responsibility, and other such truths, on which the very scheme of Redemption is based, have been questioned or explained away among a certain class, assuredly they have not yet been disproved. But in proclaiming to the world their novelties these unhappy beings have unfortunately permeated literature with their debased linguistic coinage.

The subjects of the change flatter themselves with being "advanced" thinkers; and assert that the world is generally coming over to Christ, evidenced specially in the wide acceptance of the new phraseology. They are unaware however, that the tendency of any age is to accommodate the Gospel to it; and forget the special rebuke "Thou thoughtest that I was altogether such an one as thyself." (Ps. L.) An "ethical" Christ is not much in advance of a Buddha. Let all the depth of fullness of meaning of Sin, Sacrifice, Judgment, Death, and Love itself, be taken away from them, and "the world" will undoubtedly all profess to be "Christians;" but will they be successors of those first so called at Antioch, ready to yield up their lives for Him who died to redeem them? Accordingly we protest against speculation and change in Christian truth and doctrine. The "old order" does not "change for the new" in Christianity: there is "one music as before." The canker as it is, need not be allowed by any false liberality in the use of dubious words to enter it to the Church of Christ, safe-guarded by apostolic doctrine, and "forms of sound words." The heedless use of terms and phrases that may be, and are, accepted just as well by heathens, should be steadfastly discountenanced by all who call themselves Christians, or who are Christians. We should not, by the mere use of words, permit ourselves to be lightly robbed of our sacred "deposit." Our Lord tells us to "hold fast that which we have, that no one take our crown." (Rev. iii. 11.)

### THE IRISH CHURCH.

While public attention is being drawn to the political aspects of the Irish question, we are inexpressibly grieved at the prospect the threatened legislation opens upon the unfortunate Church of Ireland. Gloomy forebodings of evil fill the minds of both clergy and people, The English *Reco d* has gathered testimonies from nearly five hundred of the former, and sadder reading than the columns of that journal containing extracts from their letters it would be hard to find. The following is the preface to the five and a-half pages filled with extracts from the communications to the Editor. The prayers of God's people may well be offered up on behalf of our sorrowful and faithful sister Church:—

#### IRELAND: SOCIAL AND RELIGIOUS WRECK.

There are about 740 beneficed clergymen in the three Provinces of Munster, Leinster, and Connaught. To each of these we addressed, on February 22, 1886, a letter asking replies to the following questions:—

1. Is boycotting more or less prevalent since Lord Salisbury's resignation? To what extent does it exist in your parish?

2. Do you consider the condition of the Church of Ireland to be worse or better than it was five years ago; and especially how has it been affected by the land agitation—(a) materially; (b) spiritually?

We omitted Ulster from our inquiry because it did not seem that the same need for information existed with regard to the Northern Province. We have received 460 replies, and, taking into account the number of town churches as to which our queries would be more or less inapplicable, this represents a body of information drawn from every part of Ireland (Ulster excepted), fairly and fully representative, and, we venture to think, of great importance at the present juncture.

It is not easy to compile statistics out of communications such as we have received, and we commend the letters themselves, printed below, as their own best commentary. We have, however, done our best to bring the mass of information we have collected to numerical conclusions, with the following result. **BOYCOTTING.**—814 separate instances of recent boycotting, most of them during the last few weeks, have been reported to us. In 210 parishes in the three Southern Provinces, boycotting is in active existence at the present moment to a greater or less degree, while in no less than 87 parishes boycotting is said to have increased since Mr. Gladstone became Prime Minister. **THE STATE OF THE CHURCH.**—The material condition of the Irish Church has deteriorated during the last five years in 874 parishes. What makes this the more ominous is that there has been no corresponding falling off either in its work or its opportunities for work, notwithstanding the rapidly accumulating obstacles to the progress of Protestant Churchmanship in Ireland. Those who have to lament a decay of spiritual life are equalled in number by those who can speak to growth and increased vigour in the work of evangelization.

But, as we have said, the actual testimony of the Irish clergy is of far greater importance than any tabulated statement of numerical results. We venture to predict that thousands of Englishmen, when they read these letters, penned, many of them, by men in imminent danger of violence, or, at least, of loss of property, will appreciate, for the first time, the actual condition of Ireland at the present moment. It is a condition so unprecedented, and so widely removed from our experience in England, that it is only to be understood by being presented to the mind in the concrete, and only to be grasped by reiterated repetition and varied illustration. We have arranged the extracts given below under five headings:—1. The present condition of the Church and its absolute dependence on the landlords for pecuniary support.—The "assessment" in each parish is borne, for the most part, by one or two, not unfrequently by only one, landed proprietor. 2. The ruin of the Church which the expropriation of the landlords must inevitably produce.—Withdraw the Protestant gentry from Ireland, and the churches in hundreds of parishes will have to be abandoned to the priests, if they care to use them, or, as just now seems the more popular view in Ireland, turned into stables for the horses of the triumphant peasants. 3. The attitude of the priests.—Never before has the Roman Catholic hierarchy thrown itself so undisguisedly into alliance with the disloyal party. Never before has the hatred of the priests for Protestants and their religion been expressed in so blatant and menacing a manner. It is clear that the Roman Catholic authorities expect to be the real depositaries of power when the Union is repealed, and they cannot conceal some indications of the use which they intend to make of it. 4. The insecurity of the Church investments, most of which appear to be mortgages and charges on Irish land, may easily be conjectured, though it is to be hoped that those who have had the management of the Church Funds since the Disestablishment have minimised the probability of loss by timely precautions. 5. Boycotting and Intimidation.—These accounts may well provoke the pity and the indignation of all right-minded people. It is in this part of the case that the accumulation of so many separate testimonies seems to us of peculiar importance. For obvious reasons we have given no names and have removed every reference which might lead to the identification of the writer. In conclusion we desire to thank the Irish clergy very heartily for the readiness and fullness with which they have responded to our appeal.—*The Rock*, March 10.

### COLLECTIONS FOR CHARITABLE OBJECTS.

Frequent applications are made to Cathedral and parish churches for special collections on behalf of charitable objects. The latest is that for the relief of the families of those left in poverty by the Lithgow colliery accident. The cause is undoubtedly good and deserves support.

We think, however, it is usually forgotten that the Church is doing all she well can on behalf of the poor, apart from what the clergy do personally. There are

scarcely any congregations in or around Sydney who do not set aside some portion of their offerings for benevolent purposes. The Cathedral, we believe, gives £100 a year in alms, and St. John's, Darlinghurst, devotes an equal sum from its offertory, besides liberal contributions from other sources. Several of the other churches give sums varying from £75 a year downwards. In one case—that of St. Paul's, Redfern—a number of deserving aged persons receive as a pension a half-a-crown a week each, which make in the aggregate a considerable annual sum. These facts should be considered by those who declaim at the selfishness of Churches, and who are so frequently urging collections for special objects.

The great aim of the Church is to do a spiritual work by maintaining religious ordinances, and generally in ministering to the souls of men. By the withdrawal of State Aid her energies have been taxed to the utmost. Much necessary work has even now to be left undone for the lack of funds. The voluntary system throws a burden upon her organizations not easily carried. As the State will not help the Church why should it not now do more for the poor? If partial assistance can be rendered by the State for some charities, why not give specially in a special need? Why solicit the churches before asking help from the State? All our churches have peculiar demands upon their resources, and often urgent claims. In view of what they are already doing we think they may well be excused from yielding to most of the outside calls now so often made.

## CHURCH NEWS.

### SYDNEY.

#### Diocesan.

**THE CHURCH SOCIETY.**—The usual Monthly Meeting of the Committee took place on the 8th instant, the Lord Bishop presiding. There was a large attendance of members. Mr. J. Plummer brought forward his motion having reference to the formation of a Pension Fund in connection with the Church Society. The proposal was discussed at some length, and finally it was agreed on an amendment by Mr. James Vickery, that the further discussion of the matter be postponed till after the next meeting of Synod. The following grants were made:—(1.) £3 6s. 8d., Parish of Strathfield for Stipend. (2.) £10, expenses visiting outlying districts, Manly. (3.) £50 per annum, towards salary of a Missionary to Merchant Seamen, Darling Harbor. It was reported that Messrs. D. M. Williamson and R. Minter had been elected on the Committee to represent respectively the Auxiliaries of Waverley and St. Luke's Burwood. The following Notice of Motion was given:—

(1) By the Rev. J. Barnier—To amend By-Law 15 so that it will read, "An annual sermon may be preached, &c.," instead of "An annual sermon shall be preached, &c."

(2) By the Rev. A. G. Stoddart.—"That a grant of £100 be made towards the new church, St. Saviour's, Redfern."

The following applications were referred to the Finance Committee for report:—

(1) From the Rev. H. W. Mort, for grant at the rate of £30 per annum towards Stipend of Curate at Watson's Bay.

(2) From Rev. E. H. Colvin, for £50, towards School Church, Auburn.

The Finance Committee intimated that in future, the monthly cash account would be made up to the last day of each month except for the last month in the year, when it would close as heretofore, on the first Monday of the following month.

**ANNUAL REPORT OF THE CHURCH SOCIETY.**—Your committee have pleasure in reporting that not only has the advance in every source of income which marked the year 1884 been more than maintained during the year now ended, but that the work of the year has been characterised by features indicative of increased interest in, and wider recognition of the society's principles and objects. Had not the year been one of some commercial anxiety and depression the committee have every reason to think that the hope of still further advance expressed by the president at the last annual meeting would yet have been fully realised. The gross income for 1885 was the largest yet received, and reached £24,077 13s., of which sum £15,887 16s. 11d. was on account of parochial payments for stipend (being an increase of £2837 5s. 7d. on the receipts for 1884), and £5967 13s. 6d. on account of free and unappropriated income. The latter sum exceeds that of any previous year by over £160. Sources of Income, Donations, Subscriptions, Auxiliaries: Whilst the

donations received remain almost the same, the subscriptions paid direct to the society and the receipts from branch associations show an increase when taken together of £555 17s. 8d. on the previous year. As these two sources of income are the least subject to accidents outside the society's control, and present the strongest indication of sympathy with its work, your committee feel that this result is encouraging and an earnest of God's blessing on the efforts of the devoted band of collectors to whom your society owes so much. [A contribution—not the first of its kind—from the pupils of the King's School, Parramatta, and which your committee record with pleasure, is included in this increase.] Only in 13 parishes is it to be noted that no organization exists by which subscriptions are solicited. In these parishes your committee desire to remind those willing to assist that they can remit their subscriptions direct to the secretaries. Collections:—On the other hand, it must be noted that the collections made in churches and at the annual meeting show a decline of (£410 6s.) over £400. As the offerings at the seasons of Trinity and Advent were almost the same as those of 1884, the falling off is explained in a measure, by the fact that the collection at the annual meeting in 1884 was exceptionally large, that during that year one offertory of £50 was received from England (on the occasion of the consecration of the Most Reverend the Primate in Westminster Abbey), and that confirmation service were more general throughout the diocese. It is, however, very gratifying to report that for the first time in the society's annals, no single parish has failed to give at least one offertory in the year to the society's objects. Your committee hope that this desirable position having been once attained, it will continue to mark the course of diocesan history. Legacies:—the following legacies are gratefully acknowledged:—From the executors of the late Miss Wardley, Parramatta, £161 10s. 8d.; from the executors of Miss Sarah E. Doran, £25; from the executors of Mrs. Mary Holbert, £200; total, £2186 10s. 8d. A condition attaches to the last named, whereby the legacy is to be invested and the interest only to be available for the object of the society. As soon as some available investment offers, your committee will see the terms of the bequest fulfilled. Stipend Grants:—At the beginning of the year, your committee felt justified in not applying to any great extent the by-law requiring reduction of 10 per cent. each year in the grant for stipends. The total expended in this direction has reached £4144 9s. 9d., on account of 53 parishes, representing 54 clergy and eight catechists, and included the stipends of two assistant clergy who have been available for general diocesan work, and to meet the cases of clergy who, from whatever cause, required temporary assistance. In making grants for stipends, it must be understood that while the free income remains as at present, your committee are unable, both having regard to the diocese as a whole, and to the exercise of a spirit of strict impartiality between parishes, to do more than endeavour to assist the poorer parishes in providing a minimum stipend. So long as this condition of things continues, it is impossible, even if it were desirable for your committee to allow other considerations than those of financial necessity to guide their decisions. Building Grants:—There has been paid under this head £825 15s., an amount very little short of that expended in the previous year, on which comment was made in the last report. It is hoped that an amendment to by-law 11, kind to a fixed period may assist to some extent in emphasising the secondary character of this object of your society. Amongst the grants made under this head may be mentioned grants to buildings at Naremburn, Macdonaldtown, Riverstone, Shell Harbour, Katoomba, Rooty Hill, and a grant towards the church for the Chinese recently opened at Botany. Passage Money:—The passage money of the Rev. A. R. Bartlett and E. C. Beck, from England, has been paid by your society. [As these gentlemen have now taken local parochial work this sum will be refunded to the society in the course of the year 1886.] Hospital and Mission Grants:—The grant for missionary work among the Aborigines has been placed at the disposal of the Lord Bishop of Riverina with the understanding that he will devote the same towards the salary of the superintendent of the Warrangenda mission as long as his Lordship may think fit. The usual grants in aid of the stipends of the chaplains to the hospitals have been made, together with those in aid of the chaplain and catechist labouring respectively on the works of the Great Northern Railway and the Sydney Water Supply. The increasing claims of the work amongst the masses on the sympathy and support of churchmen has been recognised during the year by grants in aid of catechists, one of whom is working under the incumbent of Pyrmont, in the populous district of Ultimo, and another under the incumbent of Bulli, at No. 2 section, Illawarra railway. Your committee have every reason to believe that their ministrations are appreciated, and result, under God's blessing, in much good. But too often, when facing claims and calls of this kind, your committee are conscious that "the harvest truly is great, but the laborers are few." The Endowment Fund.—As the loans expire and are received by the sub-committee, they are handed over to the trustees of the Sydney Church Endowment Fund. Hitherto, with one exception, little difficulty has been experienced in closing the fund. The amount remaining to be received on account of overdue and unexpired loans is £2136 4s. 8d. The total paid to the trustees during the year was £2664 9s. 10d. Special Parochial Endowments.—One small legacy towards the special endowment of the parish of Richmond has been received during the year, making the fifth of the kind now entrusted to your society. Your committee await legislation by the Synod defining the position of the society with regard to these moneys, and in the meantime would commend both this and the general plan of diocesan endowment to the thoughtful consideration of all well-wishers of the Church. Rule 13.—The working of branch associations under this rule having been the subject of some comment, on a report from the finance and auxiliaries committees certain regulations have been adopted to protect both the intention of subscribers and the financial interests of the society. It is hoped that by a loyal adherence to these regulations the rule will work

smoothly. Enlarged Scope.—During the year a proposal to enlarge the scope of the society's aims and objects, and to make certain alterations in its constitution, came before your committee, but, after much deliberation, it was decided to postpone the further consideration of the matter for the present. Payment of Stipend.—Feeling that the circumstances were in many respects now altered which induced the society, many years ago, to reluctantly abandon a system whereby the stipend of clergy was each year assured, your committee has agreed to a proposal having for its object to revert to the intention of the founders of the society, and ensure a more regular and systematic payment of stipend through your society. More especially in the country parishes, and where the stipend is made up from several sources, it is hoped the adoption of the plan will prove a boon. It is, however, experimental, and must depend largely for success on the cordial adherence by parishioners to one of the first principles your society seeks to inculcate, viz., that contributions towards stipend should be made by churchmen not as members of a particular congregation, but as members of the Church at large. Collectors' meeting.—The general meeting of collectors initiated the previous year, was repeated in the month of June last, and may now be regarded as an annual gathering. Your committee would recommend that, if possible, it should be held sooner in each year, and thus act as an incentive to an earlier canvass for subscriptions by auxiliaries. A Conference.—On the proposition of Mr. James Plummer, a member of your committee, a two days' conference was held in the month of August last, under the presidency of the Most Reverend the Primate. In addition to opening and closing addresses by the president the following papers were read:—"The History and Principles of the Church Society," by the Very Reverend the Dean of Sydney. "The Future of the Church Society," by the Rev. Canon King and Mr. Valentine Blomfield. "Sustentation and Endowment," by Mr. W. J. Foster. "Endowment by Insurance," by Mr. James Plummer. "Auxiliaries and how best to work them," by the Rev. Canon Gunther. The papers your committee thought it desirable to preserve in printed form, and copies may be obtained on application to the secretaries. Following each paper was a discussion, which in every case was well maintained. The whole proceedings were marked by great earnestness, and your committee venture to think that they can hardly have failed to excite increased interest in the society's work, and to tend to a clearer understanding of the difficulties and wants which confront all classes of Church-workers. As a practical outcome of the conference, a small sub-committee was appointed to consider what steps should be taken both to encourage a higher scale of giving and to enlist the support of that large section of the Church of England who still remain non-subscribers. Secretarial.—During the year your committee accepted, with much regret the resignation of the Rev. Canon King of the post of honorary clerical secretary, which he had occupied for the past ten years with so much advantage to the general well-being of your society. The sense of their loss, and the expression of their feeling towards their late secretary, were conveyed by the committee in an address presented to him at the monthly meeting in December last. Your committee rejoice to know that in the election by the Synod of the Rev. J. D. Langley as Canon King's successor, the interests of the society are not likely to suffer. The late Chancellor of the Diocese.—Owing to his leaving the colony to reside in England, the active and conspicuous ability shown over many years by the Hon. Alexander Gordon, Q.C., late Chancellor of the Diocese, in all that concerned the Society's welfare and that of the Church generally will your committee feel much missed. Mr. Gordon has left the diocese amid many expressions of regret and good wishes for his future welfare from all sections of the community, and in these your committee heartily joined. Conclusion.—And what shall your committee say in conclusion? What of the present? What of the future? Neither the age in which we live, nor the conditions by which we are surrounded permit us to be content with the work on which we are engaged. We must press towards the mark! Greater enthusiasm, a loftier ideal of work, a firmer grasp of the living truth that "a man's life consisteth not in the abundance of the things which he possesseth, these are called for. Upon the development of these, and of all that aids the life of righteousness, must depend, not merely the ability of your society to continue its work in anything like an adequate degree, but the future character of this young nation." The financial statement showed that amongst other items under the head of receipts during last year were the following:—Subscriptions, £330 7s.; donations, £107 12s. 6d.; collections, £1935 9s. 3d.; legacies, £2186 10s. 8d.; branch association for general purposes, £3595 4s. 9d.; branch association for stipends, £15,687 16s. 11d. The expenditure during the same period was as follows:—Passage money and travelling expenses, £153 3s. 10d.; church buildings, £690 16s.; parsonage buildings, £133; stipends of clergy and catechists' salaries, £20,030 6s.; Warengedra mission, £50; special grants, £80.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The New South Wales Auxiliary.—The annual meeting of the New South Wales Auxiliary of the British and Foreign Bible Society was held on the night of our last issue, at the Young Men's Christian Association Hall. Baron Carrington presided. Among the other gentlemen present on the platform were—The Primate, Rev. Dr. Kelynaek, Archbishop King, Revs. J. Barnier, Waters, Pritchard, R. S. Paterson, J. Spooner, S. Wilkinson, J. G. Southey, T. Owens-Mell, W. Wyatt, Gill, H. Mack, A. Gardiner, T. B. Tress, J. D. Langley, Messrs. G. F. Wise, E. Vickery, W. Russell, Joseph Thompson, Dr. Kyngdon, H. E. Allen, Newman, Comrie, Rennie, and Reeve. The body of the hall was quite crowded. Proceedings were commenced by the choir and audience singing the hymn "Lord of all might and power." The Rev. T. Owens-Mell read a portion of the Scripture:—1st chapter, 2nd Epistle of Peter, beginning at the 16th verse: "We have not followed cunningly-devised fables when we make known unto you the power and coming

of our Lord Jesus Christ, but were eye witnesses of His Majesty." Rev. Owens-Mell then offered up prayer.

His Excellency, among other things, said he was very grateful for the honor bestowed upon him in requesting him to preside on the occasion of the sixty-ninth anniversary of the foundation of your Auxiliary Society. One of the glories of the English people is to be found in the fact that they have done more towards spreading the Word of God throughout the nations of the world, by means of the dissemination of the sacred Scriptures, than any other modern nation. The Rev. T. B. Tress, hon. secretary, read the annual report, in which it was stated that the committee were much gratified in announcing that His Excellency Baron Carrington had consented to become the patron of the Auxiliary; also that the Most Rev. the Lord Bishop of Sydney had accepted the office of president. They were assured that the society will be greatly benefited by his influence, wisdom, and energy.

Mr. Joseph Thompson read the Treasurer's statement, and moved that it be adopted, printed and circulated, together with the annual report. The motion was carried. (The principal items appear in the annual report.)

The Primate, on rising to move the first resolution, said the resolution which had been placed in his hands, and which he believed was in the hands of many in the room was as follows:—"That in view of the growing usefulness of the British and Foreign Bible Society, and the success which has attended its efforts in circulating the word of God among the various nations of the world, this meeting is of opinion that the New South Wales auxiliary should continue to exert itself to the utmost to aid the society in carrying on its work of faith and labour of love." The Bishop drew attention to the old S.P.C.K. society connected with the Church of England, called The Society for the Promotion of Scriptural Knowledge. The society he referred to was something like 200 years old, and did the work of printing, translating and circulating the Bible, and it also produced Christian literature with the view of enforcing Bible truths. Their society had been formed with a magnificent simplicity of aim—to print and translate and circulate the Bible alone as the embodiment of the Christian idea, and one great means of advancing the kingdom of God. This aim was adopted because it was one in which all the sections of the Church could meet and work hand in hand. This was their work, and in performing it they had always declared that the Bible Society was in every sense conceivable the handmaid of the Churches of the Lord Jesus Christ. (Hear, hear.) But this concentrated their attention on one thing and one alone. Did they ask if this work had been a successful one? He would beg to remind them of a very few facts which had been brought before the meeting. For 82 years the parent society had been working, and in that time had circulated 128 million copies of the Word of God. The circulation had gone on increasing year after year, and last year more than four million copies were circulated, which they would observe, was nearly twice the average of former years. But he did not think that this was the chief work of the society. The great triumph of its labour appeared to him to be contained in this—that he held in his hand a small book issued by the society, which showed that the Bible, the Word of God, had been translated into no less than 267 of the languages of mankind. (Hear, hear.) It had gone far, if he might venture to say so, to realise that which was signified by the great gift of Pentecost when all nations and men should in their own tongues hear and be able to repeat the wonderful works of God. It was in this that the society stood pre-eminently. The old English society did as useful a work, but not to such an extent, in disseminating the Bible and Christian literature, for it had never been able to undertake the work of translation beyond 23 or 24 languages.

The Rev. A. Gardiner, M.A., seconded the resolution. Rev. Dr. Kelynaek then delivered an eloquent and impressive speech on the work of the Bible as exhibited in converted Fiji, and concluded with moving—"That the thanks of the meeting be presented to the officers and committee for the past year; also to the officers, committees, and collectors of the various branches and associations, and to all who have kindly aided the operations of the auxiliary; that the following be office bearers for the ensuing year:—President, Right Rev. Dr. Barry, Bishop of Sydney and Primate of Australia; vice-presidents, Messrs. J. Comrie, J. Douglas, R. G. Reading, E. A. Rennie, Joseph Thompson; treasurer, Mr. Joseph Thompson; secretaries, Rev. Thomas B. Tress and Mr. George F. Wise; committees, Messrs. H. E. Allen, W. S. Buscott, Samuel Dickinson, W. J. Foster, P. F. Fletcher, J. S. Harrison, Robert Hills, A. Kethel, G. A. Lloyd, J. Hubert Newman, T. P. Reeve, William Russell, S. Hague, Smith, Ebeneser Vickery, David Walker, Dr. B. Kyngdon, Judge Wilkinson, and all ministers of the Gospel (in accordance with Rule VI.) who are members of the society. The Rev. E. C. Pritchard seconded the resolution, which was unanimously carried.

A cordial vote of thanks having been tendered to His Excellency the Governor, the proceedings terminated with the benediction.

The Primate has licensed Mr. Thomas Wales, formerly of the Evangelisation Society in England, to the position of Evangelist, in connection with the parish of Pyrmont and Ultimo. Mr. Wales has been for many years connected with the society as mission preacher, and possesses many valuable testimonials from English vicars.

**THE REV. G. F. MACARTHUR.**—A meeting of the Old Macquarie Fields and the King School Boys, past and present, will be held at the Chamber of Commerce, Exchange, Sydney, on Wednesday, the 23rd June next, at 3.30 o'clock, to arrange a demonstration to their late preceptor, who in that month retires into private life. Contributions and expressions of opinion as to the form the movement should take will be received by any of the undersigned, who rely on a ready response to this notice. E. P. Ramsey, Museum, Sydney, J. Arthur

Dowling, Hunter-street, Sydney, Richard E. Kemp, M.A., St. Peters, Richmond, E. J. Jenkins, Medical Superintendent, Prince Alfred Hospital, Sydney, Jas. A. Brodie, Colonial Secretary's Office, Sydney, Joint Hon. Secretaries and Treasurers.

**OBITUARY.**—On Good Friday morning there passed away, a victim to the typhoid scourge, one whose death has caused the deepest sorrow to all who knew her and appreciated her worth. In the parish of Christ Church, Sydney, there was no more familiar figure than that of Miss Michelmore. At all hours of the day, and even of the night, she might have been seen going about on her various errands of mercy and charity; she was indeed a churchworker. For the Church she lived and, in a sense, for the Church she died. Her frame, worn out by the incessant strain of school-teaching, choir practices, sick visiting, mission work and attendance at Church, was not able to cope with the disease which attacked her with peculiar malignity, and typhoid, aggravated by congestion of the lungs, pleurisy, and finally congestion of the brain, soon put an end to a useful life. The funeral was the most impressive and touching of its kind. At the service in Christ Church, barded men, poor and even outcast women, organist, choir, vergers, clergy, children, all were in tears. A special train was placed at the disposal of the mourners, and this was crowded by those who took the journey to Waverley to see the last of their benefactor and friend. Arrived at the grave the funeral procession was met by the Primate, who begged to be allowed to take part in the service. And there, in full view of the blue sea, the burial service read over her by the Head of the Anglican Church in Australia; the sweet song of chorists blending with the tearful voices of the most devout of congregations—there, amid the sobs of a sorrowing multitude, her coffin and grave almost hidden by sweet flowers, at the age of 26, Amy Matilda Michelmore was laid in her last earthly resting place.—(Communiated.)

### Parochial.

**ST. BARNABAS.**—An excellent concert was given in the schoolroom on Monday evening, 18th, by the choir and friends. In the interval, between the parts, a eulogistic address handsomely got up was presented to Mr. G. Z. Dupain by the West Sydney Musical Society. Most of the members of the choir are, or have been, members of the Society, and Mr. Dupain was their leader and instructor there, as well as the organist of the Church in which they sing under the leadership of Mr. Barton.

**ST. PETER'S, CAMPBELLTOWN.**—At the Easter meeting held on Tuesday, April 27th, Messrs. M. D. Woodhouse and A. B. Chippendale were elected Parishioners' Wardens, and Mr. D. H. Barker was appointed Clergyman's Warden. After the meeting Mr. D. H. Barker, on behalf of the subscribers, presented a work-box, jewel box, handkerchief-box and glove-box to Miss Clark as some recognition of her services as honorary organist.

**PRESENTATION TO REV. T. J. HEFFERNAN.**—The parishioners of Bong Bong and Mount Ashby C.E. churches, have presented the Rev. T. J. Heffernan with a purse of sovereigns (as an Easter offering), in recognition of his valuable services in connection with these churches. During the short time the rev. gentleman has been located in the district he has displayed a great amount of earnestness and energy in forwarding the interests of the church in which he is connected, and is well deserving of this token of esteem.

### NEWCASTLE.

At the pro-Cathedral last night the Rev. Canon Selwyn dealt at some length with the question of divorce, in connection with Sir Alfred Stephen's bill to increase the facilities for the separation of married people.

**DIVORCE MADE EASY.**—A crowded congregation assembled in St. James' Church, Wickham, last night, to hear a discourse by the Rev. J. Dixon, on the Divorce Bill now before the Assembly. He took for his text verses 3 to 9 inclusive of the 19th chapter of St. Matthew's Gospel, and delivered a most impressive and eloquent discourse, which we regret we have not the space to reproduce.

### GOULBURN.

**BINALONG.**—A very successful public meeting and concert took place at Binalong on Saturday night in aid of the newly-erected Anglican church, which is an ornament to the town. Numbers of people of all denominations were present, and the Rev. Thomas Watson, the incumbent, occupied the chair. On Sunday afternoon the new church was opened to a large congregation, when the incumbent preached an appropriate sermon. The new organ, the gift of Mr. S. Carter, was much admired. There is only a debt of about £30 remaining on the building, which will soon be wiped off, and the £30 will be invited to consecrate it.

### RIVERINA.

**THE little township of Urana** was moved from its usual quietness on Monday, May 3, by the event of the corner-stone of a new church being laid. The Bishop had preached on Sunday morning at Jerilderie, and arrived at Urana in time for evensong, accompanied by the Rev. S. J. Lowdell, urana in charge at Narandera, who also ministers to these two places. The congregation was good, especially at Urana. The Holy Communion began the Monday. At 2.30 upwards of 100 people were gathered round the rising walls of the church, which is to be of brick, and to hold about 100 people. The scene was brightened by a display of banners and flags upon the scaffolding.

Previously a wooden building existed, erected before the creation of the See of Goulburn, but for many years past in a sad state of dilapidation. Proceedings commenced with the singing of the hymn, "The Church's One Foundation," followed by a suitable service. After this one of the building committee (Mr. G. W. Lamb) briefly summed up the circumstances which had led to the building of the church, and after presenting the Bishop with a handsome trowel, requested him to lay the stone, which he did in the usual manner. He then addressed the assembly, and in the course of his remarks pointed out that the substitution of a brick building for one of wood was, he trusted, a sign of advance and of increased stability in the work of the Church. He could have wished that the Rev. J. Clarke, by whose energy £311 had been collected three years ago, had been present, in order that he might have seen the result of his toil. It was no uncommon thing for a man to be denied seeing the fruit of his labor. This was, however, not so important as that he should have toiled for his Lord. The Bishop urged on his hearers in like manner to make progress, to grow in stability, and to be engaged in some work for God. A sum of £42 was given upon the occasion, leaving £150 still needed. After the hymn, "Christ is our Corner-Stone," the Bishop pronounced a benediction.

### TASMANIA.

We take the following from the Tasmanian Church paper:—"The Proceedings of the ensuing Session of the Diocesan Synod will include (the Rev. C. Vaughan to move)—"That this Synod recognising the position of the Diocese of Sydney as a Primate's See, respectfully recommends the General Synod of Australia and Tasmania to take such steps as may be necessary to constitute the same an Archbishopric." The question, it appears, is to be mooted at the coming Synod in Hobart.

In the December issue, notes of a visit to Sydney by Archbishop Hales, among other things, he says of the work of the next general Synod, one part is "to erect the bishopric (of Sydney) into an archbishopric." The question, it appears, is to be mooted at the coming Synod in Hobart.

**COUNCIL OF EDUCATION.**—We have much satisfaction in stating that at a meeting of the Council of Education, held on 28th ult., Rev. George Frederick Archer, B.A., Incumbent of All Saints, Hobart, was elected President for the ensuing year, in place of the Acting Chief Justice, Hon. W. R. Giblin. Mr. Archer is the first Tasmanian scholar who has been appointed to this important and honourable position.

### MELBOURNE.

AFTER Dr. Pearson, of Newcastle, who declined any effort on his behalf, we find the following names have been mentioned in connection with the vacant see:—Rev. Alexander Stuart, incumbent of Islington, as a successor to Bishop Moorhouse. Mr. Stuart is amongst the most popular of the younger clergy. He is a man of striking presence, a fine preacher, and thoroughly Evangelical. He is the son of the Bishop of Waiapu Dr. E. C. Stuart, and Sir Alexander Stuart, the late Premier of New South Wales, is his uncle. The latest name is that of the Rev. James Davenport Kelly, M.A., rector of St. Matthew's, Old Trafford, Manchester.

**THE VICTORIAN CHRISTIAN ALLIANCE.**—The Victorian Christian Alliance, whose aim is to unite the Christian public of Victoria for the accomplishment of common work affecting the social, moral, and religious interests of the community, was formally established to-day. The Dean of Melbourne is to be asked to be the first president of the Alliance. This is a most valuable movement, and worthy of being followed in this and other colonies. It will give an immense power to the Churches in matters like that now agitating here on the Divorce question. The Extension Bill, we need hardly add, is strongly condemned by the Church in Victoria.

**THE Right Reverend R. Kestel-Cornish, Bishop of Madagascar,** is now in Melbourne, advocating the claims of the Church of England Mission to Madagascar on the sympathy and liberality of our wealthy congregations. Bishop Cornish preached his first sermon in this colony on Easter Sunday, at St. Martin's, Hawkesburn, in the morning, and at Holy Trinity, Kew, in the evening. At both places the congregations were good, and the collections fairly large.—*Ch. Mess.*

**SOUTH YARRA.**—The Rev. H. F. Tucker is about to visit Europe, rest and change being needed to restore his health, which has broken down under the strain of severe and continued work. At a public meeting of the parishioners of Christ Church, held on Thursday evening, April 29, to consider the desirability of taking steps to mark their sense of the services Mr. Tucker has rendered to the parish, strong testimony was borne by Professor Morris, Mr. Raines Dickson, Mr. Fitzgibbon, and others to the energetic and faithful way in which he has discharged his arduous duties during his six years' incumbency, and the resolutions passed in his favor were unanimous and hearty.

**WILLIAMSTOWN.**—On April 1st, the Rev. R. Kelly, who has acted for the last year as *locum tenens* for the incumbent, Canon Serjeant, who is absent in England, was presented on the eve of his departure for Glen Innes, in the diocese of Grafton and Armidale, N.S.W., to the incumbency of which parish he has been presented by the Bishop, with the sum of £100 from the vestry of Trinity church and £60 an epurage from the confirmation-class, and a clock (to Mr. and Mrs. Kelly) from their Sunday scholars. The following address was presented to him at the same time:—"Rev. and dear Sir—On the eve of your departure from this parish, in which you have ministered as *locum tenens* for the last twelve months, we desire to convey to you

our feelings of deep regret that this town is losing the benefit of your energies and faithful teaching. During these few short months we have seen the church attendances greatly enlarged, more energy and zeal infused into the governing body of the church, and a largely increased revenue. The Sunday school was similarly benefitted by your care, and your evident talent for gaining the attention and confidence of young persons; and the Mutual Improvement Association in connection with the church has been revived, and has become a most useful institution. We feel that the parish is under a large debt of gratitude to you for being the means under God of bringing about this very satisfactory state of the church, and we beg to assure you of our lasting love and regard, and trust that in your new field of work you will meet with the same measure of success you have enjoyed here, and that you will be blessed with health and prosperity. Recognising your open-handed generosity, and fully aware of the very large demands that have been made upon you whilst here, we beg your acceptance of the accompanying purse. In the hope that its contents may in some measure compensate you for it, we beg to sign ourselves, rev. and dear sir, yours, most sincerely (signed), J. K. Freyer, W. Dempster, W. H. Roberts, and one hundred others."

**APPOINTMENTS.**—The Rev. H. C. Hancock to the curacy of Christ Church, South Yarra. The Rev. R. H. Potter to the curacy of All Saints, St. Kilda.

**RICHMOND.**—St. Stephen's, with St. Thomas and St. Bartholomew. The curacy will be vacant June 1st. Applications to be made to the Incumbent, 5 Docker-street, Richmond.

#### ADELAIDE.

**DEAN RUSSELL**, of Adelaide, has met with a sad accident, which resulted fatally.

We regret to announce the departure from the colony of the Rev. J. Simcox Lea, M.A., who has been for some months past officiating as a volunteer at Port Augusta. Mr. Lea is travelling for the good of his health, and is now visiting the other colonies on his way home.

The Rev. B. C. Stephenson is now residing at Bishop's Court, and has taken up the work of Bishop's Chaplain in the place of the Rev. A. G. Rawstone.

The Bishop has decided, after anxious consideration, and with the full consent of the Committee of the Bishop's Home Mission Society, to divide the enormous district comprised in the Areas Mission into four missionary districts.

The beautiful little church at Pewsey Vale, the woodwork of which had been almost entirely destroyed by white ants, has just been restored by Mr. Wm. Gilbert, in memory of his father.

A VERY beautiful east window, by Messrs. Clayton and Bell, has been placed in the chancel of St. Mary's Church, Penola, by Mr. Dixon, as a memorial of his father.

The Rev. C. S. Beaumont has been licensed to serve in the mission which was recently under the charge of the Rev. W. F. Marshall, who is appointed to the Quorn and Far North District.

On Sunday, 2nd instant, the day after the opening of the Railway to Bordertown, the Bishop held services at Murray Bridge and Callington. At both these places the Rev. W. J. Bussell is carrying on missions. Already a site for a church has been secured at the bridge, and from £50 to £60 have been promised. At Callington a mission room has been rented, at which regular Sunday services and a Sunday school will be carried on.

The Rev. D. Kerr has been licensed by the Bishop as assistant curate to the Rev. W. J. Bussell, at Strathalbyn.

At the recent confirmation in the Cathedral the Bishop confirmed Mr. W. Cooke, until recently a minister of the Primitive Methodist body, who is now working as a licensed catechist of the Church of England, and is preparing for Holy orders.

The Rev. F. Borrow, who is in Deacon's orders, and has left England in search of health in a warmer climate, has been licensed by the Bishop as assistant curate to the Rev. Canon French during the illness of the Rev. A. Sells.—*Adelaide Churchman.*

#### WAIAPU (N.Z.)

**VACANT CURA.**—There are nearly a dozen applicants for the vacant parish of St. Mary, Waipukurau, so that the Board of Nominators will have a wide field of choice when they meet for the purpose of making a decision.

**CLERICAL.**—The Rev. J. Townshend, nine years ago Incumbent of St. John's Church, Napier, has resigned his present cure of Holy Trinity, Lyttelton, and intends (so says the *Christchurch Press*) to take up his residence in Napier.

**THE REV. E. H. GRAINGER.**—The late Incumbent of Waipukurau left the diocese on Saturday, April 10th, on his way to England. No clergyman has yet been nominated to fill the vacant cura.

#### AUCKLAND, N.Z.

**LATE GENERAL SYNOD OF NEW ZEALAND.**—The Dean of Christchurch moved, "That the Draft Petition on Religious Instruction in Public Schools of the Colony be adopted." The following is the text of the Draft Petition, which it was proposed to send to the Legislature:—"The petition of the Bishops, Clergy, and Laity of the Church of the Province of New Zealand, commonly called the Church of England, in General Synod assembled, humbly sheweth,—1. Your petitioners are of opinion that the Education Act should be so amended that provision may be made for imparting Religious Instruction within school hours in the Public Schools of the colony by ministers of religion, or persons duly authorized by them, to the

children belonging to their respective communions. 2. Your petitioners are, moreover, convinced that any fully satisfactory measure for Education by the State should contain a provision for the grants in aid being made to schools set on foot by any religious denomination, provided the attendance and secular instruction in such schools shall come up to the required standards, and satisfy the Government Inspector. Your petitioners therefore pray that effect may be given to the foregoing representations."

The Synod went into Committee to consider the draft petition.

### THE MISSION FIELD.

#### A TRIP TO ABILENE.

The foal, dead-beat by its long run, throws itself on the ground, unmindful of the rush the boys make at us, to see who will be first to catch hold of our hands and kiss them as we descend from our animals.

The master is happy; he has been labouring hard to teach these wild children, and is glad his master should examine them, and see what progress they have made. Chairs are provided for us, and work soon begins. The men of the village, hearing of our arrival, come in one by one, salute Mr. Huber, and seat themselves on a mat at one side to listen.

The boys are seated on the bare floor, each as happy as a king; for have they not a school of their own now, in which they will learn the three R's? Their left hand on their knees form their desks, and a reed pen is the instrument they wield. The Bible is their text-book, and as the Missionary examines them in its blessed truths, the men listen with reverence and attention. These Mohammedans are but children in knowledge, and are learning the first rudiments of Holy Scripture with their sons.

Where are the Bedouin boys we wanted to see, who had been here for some months whilst their fathers had business in Acra? They have had to return with them to the Hauran, because there was no boarding-school in the land to receive them. But we are in a large house, probably an old castle of the Crusaders, and the good Mohammedan gentleman to whom it belongs offers to sell it to the C.M.S. for a school, for such a small sum, that if all the dear English children who read this only gave a few pence each, it could be bought for an industrial school for all Galilee, where there is not another. What a beautiful place it might be made, with its great tanks for rain to be stored and kept for the year! for without water we could do nothing in this dry and thirsty land. Then there are olive-trees on the terraces, only wanting to be walled in for security; nice work for the boys, among all their other industrial lessons. We are called to go upstairs to the master's room, for he has prepared a feast for us. So ascending a stone staircase, I find a court with rooms opening from it, into one of which we are taken. What a glorious view there is from the windows over the rich plain of Acra watered by the Belus and the Kishon—"that ancient river, the river Kishon." St. Jean d'Acra, with its battlemented walls, stretches before us into the sea, while at the other side of the bay lies Haifa, the rising little town with its German and Jewish colonies. What interest attaches to this historic plain of Acra! What battles have here been fought, both in ancient and modern times, on this plain!

We have to come back to present requirements, and seating ourselves on the cushions placed on the floor for us, we wait the arrival of the low round table, which is soon covered with such delicacies as the Arabs could provide—roast pigeon, fried eggs, Arab bread, seban, honey, &c. I partook of the seban and honey, thus feasting on the butter and honey we read of in Scripture.

After a little present to purchase what the boys would like best, I mounted my donkey on my return to Nazareth alone, with my man Becker, himself a Mohammedan. The Missionary had other village schools to visit, and could not return with me. Becker had to remind me more than once to leave the lovely flowers by the wayside and hasten homewards, or the night would overtake me.

I was glad to pass Sephoria in good day-light, as the village has not a good reputation. Darkness had closed in as I climbed the steep hills and reached home, for such the great orphanage was to me for a twelvemonth.

A very pleasant day I had spent. The little ones, were now going to bed; some were already in bed, others kneeling by their beds saying their evening prayer, an older child often beside with her arm round the little one helping her to pray aright. Those already lain down all wanted a kiss from me as usual, and by the time I had gone round the others had risen from their knees and were hanging round me till the order had to go forth—all to bed. How we hope and pray these dear children may grow up as lights in their dark homes, and be a great blessing in the sacred land!

Alas! the boys have no one to care for them in the same way, or train them by daily intercourse to be consistent Christian men. We hope soon the house at Abilene will be opened for that purpose, for Jew and Gentile alike. Support has been promised for the first Mohammedan boy.

P. C.

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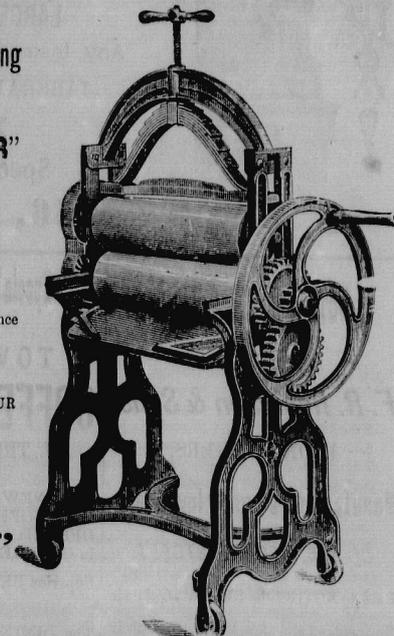
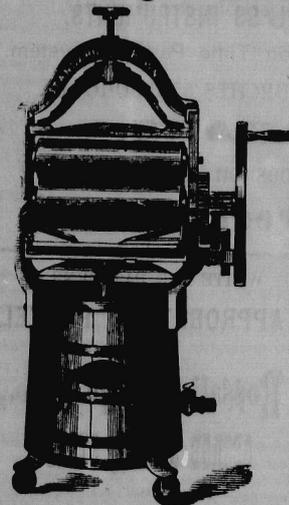
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### →NOTES ON PASSING EVENTS.←

THE friends of the Bible Society were greatly cheered by the enthusiastic meeting which was held on the 7th instant. The Hall of the Young Men's Christian Association was packed and the people were interested from beginning to end. It was quite cheering to see people sit the meeting out. Usually people are so fidgety and anxious to get away that at about half past nine there is a general exodus to the great discomfort of those who have to speak and of those who wish to listen. On this occasion the great majority remained until the Governor quitted the Hall. Nor was there any self-denial in this, for every one who attended was richly rewarded by the admirable addresses which were delivered. May this grand old Society prosper during the current year.

THE Lithgow Colliery disaster has stirred the hearts of the people of the colony. The relief fund has gone on well and promises to reach an extent which will enable the committee to make some provision for each of the families that have been deprived of the breadwinner by the recent accident. We are not surprised at this, for the people are never unwilling to help genuine distress. We sincerely hope that every one will contribute something to this good cause. If each one gives the merest trifle a very large sum will be realized. The committee intend to issue a shilling subscription list so that all may have the opportunity of contributing.

THE benefit derived from such an appeal as is being made on behalf of the widows and orphans of the Lithgow Miners, is not all on one side. Giving to such an object is twice blessed, to those who receive and to those who give. Nor could we say on which side there is the preponderance of blessing. We are inclined to think that it is on the side of the giver. "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."

WE are very anxious about the "Divorce Extension Bill." We are amazed at the blunders of the many who seem to regard it as the great relief for prevailing hardship. But once more we say that those cases are very few indeed and should never be made a ground for such legislation as that against which we protest. Moreover we reiterate our conviction that the proposed Bill instead of alleviating the cases of hardship that exist, will but increase them sevenfold. At any rate if it should pass we shall have the consolation of having opposed as determinedly as possible, a measure, which we are sure will act most disastrously upon the morality and social happiness of the people.

THE Australian Health Society (Melbourne) has been considering the question of "Tobacco Smoking." Dr. Binnie read an essay on the influence of tobacco smoking on health. We commend to our readers the following passages:—"No one ought to be allowed to smoke before arriving at the age of maturity and it would be better for the smoker did he not contract the habit till development was complete—about the age of 26 years." Again—"No child under the age of 16 should be employed in a tobacco factory and the sale of tobacco in any form to children under that age ought to be prohibited by law." Those passages will be all the more weighty because they occur in a paper which does not condemn smoking when moderately indulged in.

EVERYONE must have noticed the spread of the habit of smoking amongst the young in Sydney. Children scarcely out of their babyhood may be seen with cigarettes in their mouths. The effect of this upon the vigour of our race must be most injurious. We do think that the evil is so great that it should be dealt with by law.

THE committee of the Sunday School Institute are busy in the effort to make their Anniversary a success. On Saturday the 29th there will be a service for children in the Cathedral at half past 3 o'clock in the afternoon. The

Primate is to deliver the address. A large number of our Sunday scholars should be attracted to the service. On Monday the 31st, a teachers' tea is to be held in the Hall of the Young Men's Christian Association, after which the Annual meeting of the Institute will be held. We congratulate the committee upon this new departure believing that it will prove successful.

SOON after this the Church of England Temperance Society will hold its Anniversary. We trust that all friends of Temperance will rally round the flag and make the meeting a success. This noble Institution does not command the sympathy and support that it ought. Many of the branches are doing a good work, but we are not satisfied with the progress of the Society. We are afraid that the Temperance sentiment (if indeed there be such a thing at all) is exceedingly weak in the colony. May God crown this work and make our Society the blessing which it undoubtedly is in the old country.

THE Drink Bill for the colony has recently been made up. The quantities are from official returns, but as the prices charged for drinks vary in different parts of the country the total is only approximate. The amount is £4,586,167. This is £4 13s. 6d. per head of the population, but we regret to add 1s. 8d. per head more than in the previous year.

THE news from home about the New Hebrides question is encouraging. The turn is one which will greatly help the advocates of Federation. If those Islands are saved from the dominion of France, the deliverance will be largely due to the firm protest recorded by the colonies. The decided stand also taken by the Presbyterian Church has contributed largely to the changed feeling which now exists in England upon the subject.

WE learn from the Report of the Comptroller-General of Prisons that there has been no increase of crime during the past year. But for all that there were 2,562 persons in all under the control of Her Majesty. This is a large proportion of criminals for our population. It is well however, that being guilty of crime they are placed where they be no danger to the community, and where there is a possibility of reform.

THE same report refers to the overcrowding of Darlinghurst Gaol. This has been felt for a long time past, and efforts have been made to remedy it. The suggestion of the Comptroller of Prisons is, we think, an excellent one, viz., the construction of a Penitentiary for petty offenders, somewhere near Sydney.

THE value of work done by prisoners in gaol amounts annually to the large sum of £40,000. Many suppose that criminals are kept in idleness. Such an idea will be dissipated by the above fact.

THE Chamber of Commerce, at its quarterly meeting, has condemned the tariff proposals of the Government. The meeting was a large and influential one, and the disapproval of the financial policy at present before the country was stated in no measured terms. So far as we can judge the only persons favourable to the tariff are the Government and their thick and thin supporters, and a few with protectionist proclivities.

EVEN the complacency of an infallible journalist might have been ruffled by the answer which Dr. Corlette has given to the challenge of the *D. Telegraph*. The journalist made three pretty stiff statements, and asked, "Is anyone prepared to answer either of these statements?" The learned doctor has very successfully disposed of all these, and added a paragraph to which we would draw attention. Judging from the newspaper correspondence it will be news to many that there is "provision in the English divorce legislation relieving clergymen of the Established Church from obligation to celebrate a marriage in which either party had been concerned in a divorce suit during the lifetime of the other party to the suit." If the Church had been acquiescent

in the matter such provision would not have been made. Cardinal Moran at least ought to have been aware of this. If he was not his ignorance was culpable, and in either case he cannot be held blameless when he so wrongly described the attitude of the Anglican Church on the question.

**CARDINAL MORAN'S** boldness in claiming for his church the place of loving patron of science during past ages is astounding. No wonder that the claim should be indignantly denied, and the champion receive rude handling. But the worst of it is that the enemies of revealed religion make such controversies tell against Christianity itself. By adroitly confounding the Church of Rome with the Church of the Lord Jesus Christ, they confuse every question which arises between the faithful and the infidel. All that is alleged against Dr. Moran's church may or may not be true. Whether it is, or it is not, does not affect the question as between Christianity and science. That must be settled in some other way than by arrogant assertion on the one side, and on the other real or pretended inability to understand that the speaker is not authorised to speak in the name of the Catholic Church. The agents of the Roman See can speak only for it, and Freethinkers are not honest when they hold the Universal Church responsible for their foolish or proud speeches. They might as well charge on all the shareholders of a Bank the folly and guilt of an employee in getting into rows, and knocking down opponents, gravely declaring that he is doing it all for the good of the Bank, and by order of the Directors.

**THERE** seems to be a remarkable unity of sentiment on the Divorce question among most of the Churches as well as leaders of religious thought in this colony. Last Sunday night Dr. Jeffers said in his Church, "Divorce was desecration; marriage was for life to death—till death us do part." Notwithstanding the separation of Independent congregations, Dr. Jeffers may well be considered as leading the Independent body by a long way. The Wesleyans have joined suit with the Church of England, while the views of the Roman Church are well known. We have thus a vast majority in the colony pronouncing against laxity in divorce. We note also that the Presbytery of Sydney have fixed the 8th June next to debate the Extension Bill.

**THE** familiarity with which Professor Huxley in the April number of the *Nineteenth Century*, in his article on "Evolution of Religion," writes about "Jahveh" (the "Jehovah" of the Hebrew) is positively startling. What the exact scientific value of his contribution on the subject is, may be inferred from his consideration of human sacrifices in Tonga and other islands of Polynesia in the same connection. We may add, for his further enlightenment, that a human sacrifice was among the great secrets of the old British Druid faith, and that even yet it is practised by stealth among some hill tribes in India. The universal prevalence of the custom may have led him to sound induction on the subject, instead of the unscientific jumble he has perpetrated, and connected all with a name "Jahveh," which he seems incapable of understanding.

#### THE CHURCH ON THE MOUNTAINS.

The progress of the Church at Blackheath is equal to that of the Church at Katoomba. On Easter Sunday it was beautifully decorated with chrysanthemums; and a very handsome pair of brass candlesticks were presented for the occasion by Mrs. Broad, of Waverley. The Church was full to overflowing, and a large number, unfortunately, could not find room. The Rev. W. A. Leech, B.A., took as his text Rom. i. 4: "Declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of the dead." He drew a forcible picture of the contrast between the weakness and hopelessness of the Christian cause at the death of Christ and the enormous power and preponderance of Christianity now throughout the world, and showed that without the resurrection of Christ it was impossible to account for this progress. (See Archd. Farrar: *Life of Christ*, vol. II., p. 425.) Mr. Leech thanked Miss Phillips, of St. Catherine's College, for the gift of Prayer-book, Lectern, and Pulpit; also Mr. Albery, for various gifts; and, in thanking Mrs. Broad for the beautiful candlesticks, said that a candle-

stick was, in Revelations and other parts of Scripture, a symbol of a Church, and that our Church should hold up the light of truth to all the world; that they were required also for their light, and were not meant as a foolish imitation of other Churches or vain device of man.

The very large Easter offering of £98 2s. was presented by Blackheath and Katoomba to the Rev. W. A. Leech, B.A.

On Easter Monday a sale of work was held at the Parsonage and conducted by Mrs. Leech, Mrs. Bannister, and Miss Dobson. Everything was sold, and the whole proceeds were assigned to a general Church Fund, for which purpose the sale was held.

The annual Vestry Meeting for Blackheath was held on Tuesday, 11th inst., in the large parochial room of S. Aidan's Parsonage.

Mr. Wilson was chosen clergyman's churchwarden, and Mr. W. A. Allen and Mr. J. Neate people's wardens. The accounts were deemed satisfactory and passed, and it was considered well to petition the Government to close the Blackheath Cemetery and grant a site for one some distance from the township.

On Wednesday, 12th inst., a tea-treat was given by Miss Phillips, Principal of St. Catherine's, Waverley, to the children of S. Aidan's Sunday School. About 60 children assembled and had games in the Parsonage grounds. They then partook of a hearty meal with the usual concomitants dear to juveniles. The Rev. R. H. Phillips, Incumbent of Taree, addressed the children, and after vigorous singing of some of the prettiest of Sankey's hymns the children went home, having thoroughly enjoyed what was the first Sunday School treat given in Blackheath.

## TEMPERANCE.

### LOCAL OPTION.

Mr. Knapp, Hon. Secretary of the Local Option League, has written to say that Mr. Henson's motion in the Assembly is down for Tuesday next. He desires that all branches of the C.E.T.S. should urge the members of their electorates if favorable to be present and support the motion. It is possible, however, that the resolution will not be reached on Tuesday, as the Ministry, since notice was given, have secured that day for Government business. Considering that no question during the past three years has been the subject of so many petitions, nor was any other more prominent at the last general election, we think the Government should permit the debate to take place. Surely a great measure so intimately connected with the religious, moral, and social welfare of the people, should be no longer postponed. We hope all branches of the C.E.T.S. will keep the members of their electorates up to the mark.

The annual report on the Hospitals for the Insane affords melancholy proof of the assertion with which the *S. M. Herald* concludes its article upon the subject—"The great source of insanity in the colony is evidently the fatal habit of drinking to excess, which has manifested itself so strongly among the working classes of the population." We fear it is not limited to the working classes. But be this as it may, from the annals of crime, pauperism, and lunacy, there comes up continually the same dreary testimony; yet so strong is the grip of the fleshly appetite for the drink, and so powerful is the influence of those interested in supplying it, that the most crying evil of the day can scarce get a hearing from those whose duty it ought to be to lead in the path of social reform. Why the newspapers, whose pages chronicle the evil results with such painful frequency, do not strive to waken the public conscience to feel and act in repressing such a fruitful source of mischief is often a puzzle to the earnest reformers who are doing what they can in the cause of temperance.

We have heard of the librarian of one large public library in America, who has done much to wean the boys from reading books of the blood-and-thunder type. He carefully gathered into scrap books all the reports in the daily papers of those criminal cases which show that boys were led into crime by reading such literature. When he discovered that a lad is calling for this kind of reading, he asks him to spend a little time in looking over his scrap books. The boy reads for a while, and then turns from the blood curdling, dare devil, stand-and-deliver stories with disgust. This useful service need not be confined to the public libraries. Every teacher should know what his scholars are reading, and should be prepared to endeavor, at least, to divert vitiated tastes into purer channels.—*The Rock*.

"Papa, did you ever smoke when you were a boy?" asked a ten-year-old Brooklyn lad, who was vigorously chewing coffee to disguise the foul odour of a cigarette which clung to him still. "Yes, once," replied the father as he muffed the smell of tobacco in his air. "What did your papa say?" asked the boy with unusual interest. "He didn't say a word my son; but this is what he did when he found it out." The father then gave a practical illustration of his own earlier experiences!

The last words of a man are of comparatively little importance, but surely Mr. Gough could have uttered no sentence which would

have pleased him better, if he had known he would never speak again, than the last words which he ejaculated as he sank unconscious in the Presbyterian church in which he was lecturing, "Young man, make your record clean!"

From an excellent letter in the *Rock* by Frederick C. Coley we take the following extract. "The legislation is simple, and would be wonderfully effective in good results, but alas! we believe no colonial legislature would dare to pass such a law. There are ominous whispers in the air of shocking disclosures to be made in the report of the Liquor Commission now sitting. Possibly when it appears we shall have such a quickening of public opinion as our lawmakers require to stir them into action. In brief, the measure which I would suggest is this: That all places where intoxicating liquor is sold to the public be closed at nine p.m. in the towns, and half-past eight p.m. in the country. The refreshment rooms at railway stations should be allowed to be open during the night, for the use of passengers only as at present. And persons engaging beds at hotels, &c., should be allowed to be supplied with whatever they might require, at any time. The principle of this suggestion is not merely the notion that the liquor traffic is harmful, and that therefore the more it is limited the better. If that were all, only the support of the party of total abstinence could be expected. There is, however, a great deal more to be said for the scheme than that—enough, I hope, to show that it promises much good at little sacrifice.

I will state the arguments of the plan in order: 1. By far the largest amount of drunkenness takes place at late hours. It is still true for the most part, "They that be drunken are drunken in the night." Closing public-houses at nine p.m. would perhaps stop more than half of the drinking; but it would certainly stop nine-tenths of the drunkenness. 2. What is more, with exceptions disregarded, every man that disgraces himself by intoxication, does so for the first time late at night. It is only when a man has become a slave to drink that he gets drunk in the daytime. Therefore, take away the temptation to drinking late at night, and you stop the recruiting of the army of sot. Those who are already drunkards will remain so, in spite of all legal obstacles. But they would die off very soon, leaving few to take their places, if the sale of intoxicants after nine p.m. were prevented. 3. Crimes of violence due to intoxication are nearly always committed late at night. 4. Other forms of vice which are practised almost exclusively at night are in many cases only made possible with the help of intoxicants. 5. A public-house open late at night is a nuisance to the neighbourhood. 6. The number of public-houses in all our large towns is greatly in excess of the legitimate wants of the people. This measure would cause many of them to be closed, merely because they would cease to be profitable; and the worst would suffer most. 7. "Supper-beer" is usually fetched home from the public-house by children or servant-girls—a sufficient reason why the errand should be done as early as possible. 8. The legitimate use of alcoholic liquids is practically confined to what is sold before 9 p.m. This must be conceded by those who have the strongest preference for moderation as against abstinence. After 9 p.m. the inside of a public-house presents a scene which can have no attraction for a man who wishes to retain his self-respect. It may be argued, therefore, that by stopping the sale of intoxicants after 9 p.m., the greater part of the crime which their abuse has caused would be removed, while whatever legitimate pleasure they are able to afford would still be enormous. The sacrifice would be infinitesimal.

What objections would be urged? So far, I know but of three worth mentioning. 1. The interest of those concerned in the liquor traffic. This must be met in the only way possible, simply by out-voting it. 2. The clap-trap cry of class-legislation may be raised. In such a case it would be more class-legislation than the application of the phrase to such a measure being that the classes most affected by it would be most benefited. 3. The convenience of a few, especially the theatre-goers of London and a few other large towns. The opposition from this source would be strenuous, but it includes an argument of terrible force in favor of the measure, and one which should negative suggestions of local exceptions on such grounds.

### \* REVIEW. \*

Mr. Arthur deals with Agnosticism as it is represented by Mr. Herbert Spencer. He commences by showing how large a number of objects are, according to him, unknowable. Time, space, the earth, matter, mind, force, motion, and even self (our own personality), are all unknowable. Yet with strange inconsistency the philosopher who teaches that we can never learn the nature of anything, is, nevertheless, himself privately so well informed upon the very nature of thought that he can declare that it forbids us to the knowledge of our own personality, as well as of other objects. Moreover, while, as the philosopher, he declares them to be unknowable, as the man he fully believes in the actual existence of many things of which he affirms we cannot form a conception. Evidently he uses the terms "know," "knowable," "conceivable," in an unwonted and obscure sense; a sense different from what is understood by ordinary men. Thus the questions are raised, what suffices according to Mr. Spencer to place a thing beyond the line of the knowable? and in what consists knowing a thing and not knowing it? The answer given by Mr. Arthur is that "Mr. Spencer's prevalent

conception of what knowledge consists in is manifestly composed of the two elements—the power of picturing objects, and that of classifying them." And as to classification "First, all things are unknowable except when at least two exist which may be compared; and secondly, the lowest conceivable degree of knowledge is that resulting from a comparison made between two." "The classable is the knowable; the unclassable is the unknowable." "The principal use of this canon is to make a clear end of attempts to know One who is always and ever One, of Him who is alone, and beside Him, or like Him, there is not another." For, says Mr. Spencer (*First Prin.*, p. 81), "The First Cause, the Infinite, the Absolute, to be known at all must be classed." To be known at all! Therefore, also, the sun, the atmosphere, the sea, being unclassable, because sole and non-comparable with another, are unknowable. We have not space to follow our author in his answer to a further question "Is not all our knowledge partial, and yet real? Nor in his discussions of Mr. Spencer's doctrines of Illusion and Phenomena, of Necessity and Free Will, and of the Origin of the Universe. He has also a couple of chapters on Mr. Spencer's Replacement of God, and His Substitute for Christianity. But we warmly commend the manner in which, with logical force and fertile argument, he exposes the indefiniteness, inconsistency, inconclusiveness, and demoralising influence of the Agnostic philosophy. Thus he writes of its logical results:—"Rigorously applied, the principles of Agnosticism would paralyse scientific research by undermining confidence in the reality of knowledge. They would paralyse intellectual speculation, by the feeling that things objective being illusory, subjective states must be illusions, and consciousness only an organised series of such illusions. They would paralyse moral principle, and the by two processes—the one a belief that desires and actions are necessitated parts of a resistless process, and the other a disbelief in an all-observing God and an all-searching account. But, happily, it is impossible that its principles should be in practice rigorously applied; they are too repugnant to consciousness on the one hand and too much in conflict with observation on the other." The author of the Fernley Lecture of 1883, on "The Difference between Physical and Moral Law," in the work under review, shows himself to be a most able disputant, and triumphantly refutes the sceptical or infidel arguments of Herbert Spencer. Yet it is not merely in triumphant, verbal or logical refutations that success will lie in dealing with the growing scepticism of the age. The world must be made to see the practical proof of the doctrine of the Love of Christ. "They counted not their lives dear unto themselves"—"See how these Christians love one another;—Such arguments were irresistible once, and alone have the seeds of success in every age, and against every form of merely intellectual disbelief. No one doubts love.

## ENGLISH + MAIL.

MR. SPURGEON ON DISSENTING THEOLOGY.—We want a revival of old-fashioned doctrine. Our fear is that, if modern thought proceeds much further, the fashion of our religion will be as much Mahomedan as Christian; in fact, it will be more likely infidelity than either. The doctrines which are distinctive of the New Testament may not be actually denied in set terms, but they are spirited away; the phrases are used, but a new sense is attached to them. Certain moderns talk much of Christ, and yet reject Christianity. Under cover of extolling the Teacher, they reject His teachings for theories more in accord with the spirit of the age. At first, Calvinism was too harsh, then evangelic doctrines must bow to man's alteration and improvement. There is plenty of preaching in the present day in which no mention is made of the depravity of human nature, the work of the Holy Ghost, the Blood of atonement, or the punishment of sin. The Deity of Christ is not so often assailed, but the gospel which He gave us through His own teaching and that of the apostles is questioned, criticised, and set aside. One of the great missionary societies actually informs us, by one of its writers, that it does not send out missionaries to save the heathen from the wrath to come, but to prepare them "for the higher realm, which awaits them beyond the river of death." I confess have better hopes for the future of the heathen than for the state of those who write concerning them. The heathen will derive but small advantage from the gospel, which such triflers with the Scriptures are likely to carry them. I know not a single doctrine which is not at this hour studiously undermined by those who ought to be its defenders; there is not a truth that is precious to the soul which is not now denied by those whose profession it is to proclaim it. The times are out of joint, and many are hoping to make them more and more so. To me it is clear that we need a revival of old fashioned gospel preaching like that of Whitefield and Wesley; to me preferably that of Whitefield. We need to believe; the Scriptures must be made the infallible foundation to all teaching; the ruin, redemption, and regenera-



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**Church of England Record.**

VOL. VI.—No. 107.

SYDNEY, FRIDAY, JUNE 4, 1886.

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**NOTICE.**

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

The paper will be in an enlarged form, and special efforts are being made to render it both useful and attractive to readers not only in the colony, but also to those throughout Australia.

The terms of subscription will be small. It is confidently hoped that our numerous friends will, by their hearty support, make our new venture a great success.

Full particulars will appear in our next issue.

**BAD BOOKS.**

Life and death are in the power of the tongue; so said the wisest of men. In saying this he did not exaggerate the influence of spoken words. But how is that power increased by the printing press? The harmful or the life-giving words are multiplied a thousandfold, and the hearers are under the spell of the voice long after the writers are in the grave. Looked at in this aspect how important it is that the reading of a people should be of a healthful character. How much of our current literature is poisonous? Could the experience of the writer of this paper be taken as a test the quantity of the deleterious matter is appalling. A new book, a shilling volume, was bought last week and read, that is so much of it as moral nausea permitted the reader to get through. Artists and literary men and harlots flit through the pages of this picture of Parisian life. A little time since a compulsory idle hour at a hotel brought into the reader's hand one of Ouida's novels. A volume fell from a sleeper's hand in a railway carriage beside the same reader. Half-an-hour's skimming of its pages made it drop from his hands with a shudder of disgust. Piles of this literary nastiness are in every bookshop and railway stall, and we ask with dismay what can be expected as the results of such reading but imitations of the morals and manners so glowingly depicted. And a truly bad sign of the times it is that there seems no shame about the matter. There might be hope when the unclean thing is kept for secret hours, but when respectable people, and ladies even are not ashamed to be seen in railway carriages publicly reading the impure productions of Ouida, or those vile translations from the French now so fearfully common, one trembles for the virtue of the people. Books in which the very existence of personal purity is denied, or only acknowledged as the possession of the fools of the

story, must have a most pernicious effect upon the reader. The skill with which those writers whose souls must be bathed in seas of ink before their pens could distil such leprous poison—the skill and mastery of words with which they do their horrid work make them doubly dangerous. Better far if the dread alternative were placed before us to put the coarse foulness of Fielding or Smollet into the hands of our young people than these witcheries of Satanic imagination. Good taste, or a moderate share of natural refinement, might neutralise the evil effect even if the volume was not destroyed before a third was read, but these modern writers clothe with choice literary drapery the foul offspring of their depraved minds, and thus secure for it an entrance into the hearts of many readers. Books are so plentiful and cheap that it is next to impossible for parents and guardians to watch the reading of their young people as they might have done a generation ago. Yet we would urge them to attempt the duty, stamp with opprobrium the book that makes vice fair, or with subtle skill suggests the pleasantness of sin, or with spurious charity makes the foulest lapses from honor and virtue to be only pardonable frailties. Away too with those pictures of the righteous man who is always painted harsh, stern and puritanical, or worse still; a sneak or a hypocrite. We say the family reading must be watched if family purity or the sweet domestic home life which makes some English homes the fairest spots on earth are to be perpetuated here. And if much cannot be done by watchfulness and prohibition, at least there is room for successful effort in keeping up a good supply of bright and wholesome literature, and this we are thankful to say can always be had.

**DISHONEST WORK.**

The dishonest practices in vogue in the building trades were brought into painful light during a trial in the District Court last week. One often wonders at the rapidity with which "villa residences," "commodious shops," and "handsome terraces," spring up all over the suburbs. How quickly they sell the Auctioneers and the victims know, but the material of which they are built, and the method of their construction, are not so well known, and we fancy many buyers would feel unpleasant sensations when reading the information given at the trial. With neat plastering the structures look very nice and may keep up appearances very well for a year or two. But the wall between the two coats of plaster is the product of rascality and roguery. It seems from the disclosures alluded to that one third or more of it is often composed of "bats" instead of bricks—the interstices being filled up with "yellow mould" instead of binding mortar. All is neatly covered over—a little judicious ornamentation, with vases on corner and coping, is added, and then buyers may take possession, and