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THE

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## NOTICES TO CORRESPONDENTS, &c.

The CHURCH OF ENGLAND RECORD is published on the 1st of the  
month, but when that day falls on a Sunday the paper will be issued  
on the 2nd. As this paper has been commenced at a considerable  
risk by a few, to meet a want long felt by many members of the  
Church of England, it is hoped that all who take an interest in it  
will use their efforts to increase its circulation. The clergy and  
other friends of the RECORD who obtain subscribers are requested to  
send to the Manager the full NAMES AND ADDRESSES of subscribers.  
All clergymen sending the names of SIX subscribers to the RECORD  
will be placed on the FREE LIST.  
Subscriptions for the current year are now due.  
Any subscriber not receiving the paper when due is requested to  
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.  
All communications of a literary nature intended for insertion  
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
172, PITT-STREET. No correspondence will be published which does  
not furnish the Editor with the name and address of the writer,  
not necessarily for publication. The Editor cannot undertake to  
return manuscripts in any case.

Communications should be forwarded not later than the 21st  
of the month, to insure their insertion in the next issue.  
All business communications to be addressed—THE MANAGER  
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## NOTICE FROM THE PROPRIETORS OF THE LATE WATCHMAN TO THEIR SUBSCRIBERS.

When the *Watchman* ceased to be published, at the end of 1879, it  
was announced that the subscribers would receive copies of a new  
church paper from Sydney for the unexpired terms of their subscrip-  
tions. Much to the regret of the proprietors of the *Watchman*,  
unexpected difficulties arose, and their promise could not be fulfilled.  
But they have now the pleasure of stating that the proprietors of the  
*Church of England Record* have very generously consented to send  
their paper for three months to all the constituents of the *Watchman*.  
It is hoped that this act of liberality, which assists the proprietors of  
the *Watchman* to discharge a debt of honour, will be followed up by  
a hearty support of the *Record*.

## THE SESSION OF SYNOD.

By the time that these lines fall under the perusal of our  
readers, summonses will have gone out, convening the  
Second Session of the Fifth Synod of the Diocese, for, we  
believe, the 21st of this month. In consequence of the  
absence of the Bishop, the duty of presiding, and the  
exercise of other important functions, will devolve on the  
Vicar-General. It will not then, we think, be out of  
place if, with the view of interesting our readers in the  
work of the Synod, and without indulging in anything  
like suggestive curiosity, we take the present opportunity

to anticipate some of the topics which it is likely that the  
President will bring under the notice of the Representa-  
tives of our Church, and also briefly to draw attention to  
certain important matters with which the Synod may  
probably deem it proper to deal.

And first we may safely surmise that the lamented  
cause of the Bishop's absence will be noticed by the  
Vicar-General; and we hope that he may be able to  
express a reasonable expectation that the Bishop has  
maintained that improved state of health which he  
enjoyed when he arrived at Galle,—a state which would  
give a fair promise of such complete recovery as would  
insure his return to the Diocese at no distant period.  
The President will next probably allude to the various  
matters committed by the Synod at its last session to the  
charge of the Standing Committee; matters which, though  
not at present calling for any direct legislative action,  
may give rise to discussion, and the eliciting of the  
opinion of the Synod upon them. In this way, after  
noticing with regret the more than probable failure of the  
efforts made here and in England to prevent the Act for  
secularising the Church and School Lands from becoming  
law, the President may draw attention to the new regula-  
tions issued in reference to the celebration of marriages,  
the Bishop having, in pursuance of a resolution passed at  
the last session of Synod, conferred with and obtained  
the opinion of the Standing Committee on the subject.  
The President will doubtless congratulate the Synod on  
the passing of the Trust Property Incorporation Act, and  
invite it to discharge the important duty of appointing  
trustees for carrying out the objects of the Act. He will,  
we believe, be in a position to inform the Synod that  
nearly four hundred distinct portions of church property  
may be transferred and vested in the body of trustees to  
be so constituted, and be thus rendered secure from the  
risks to which they have hitherto been exposed. Among  
matters of lesser importance the President will probably  
notice the resumption by the Government of the site of  
St. James' School, thus practically closing the school.  
The mode of disposing of the compensation which in this  
case, and in others which are certain to arise, will be  
received, may naturally call for some consideration on  
the part of the Synod. A topic of great interest which  
will be doubtless dwelt upon by the President will be a  
return which, in obedience to a reference made at the  
last session, has been prepared by the Standing Com-  
mittee, showing the progress of the Church within this  
Diocese during the last twenty-five years. That this  
return will be generally considered as highly gratifying  
we can hardly doubt, though we are aware that there are  
among us those who refuse to acknowledge anything as  
well done which is done under other guidance than that  
which emanates from their own school of thought. We  
are thus quite prepared for an exhibition of a certain  
amount of amiable dissatisfaction, an exhibition which  
perhaps is not undesirable. We are anxious that the  
fullest discussion should be encouraged of all that the  
return may suggest, either of shortcoming in the past, or  
of improvement for the future. The only requisite, that  
those who take part in such discussion should remember  
in what character they are acting, and that the functions  
of censors and critics are not imperilled by preserving the  
demeanor and tone of Christian churchmen.

In close connection with the last topic will be a men-  
tion of the Church Society, its work, and present con-

dition. And here again the most unreserved expression of opinion should, and we believe will, be welcomed. It is, in our view, more churchmanlike to stand forward in Synod and boldly say one's say, even if it should not be palatable to all than, as is sometimes done, to assume a sort of purchased right to address a bit of grumbling to a select coterie of somewhat prejudiced readers. We expect that the President will urge strongly the claims which the Society has on churchmen, and will couple with this some explanation of the nature and objects of the Church Building Loan Fund, now amounting to nearly £8000, to the establishing of which the latest efforts of the Bishop were directed. The Synod will be asked to sanction rules for the management of this fund, and to appoint a committee to give effect to them. The President is not unlikely also to touch on the question of temperance, and on the working of the Church of England Temperance Association.

The subject, however, to which we suspect the most particular attention of the Synod will be called, will be the probable future of the Church in this colony; and this will necessarily introduce the very interesting question of the supply of clergy, and the duty which devolves upon the laity of the Church to come forward and take a personal interest in making provision for this supply. An opening will be thus presented for pointing out the work of clerical education now being more or less carried on at St. Paul's and Moore Colleges. Of both institutions encouraging reports are, we believe, to be given. The matter of Primary education, in view of the withdrawal of all aid from Denominational Schools can hardly be passed over unnoticed by the Synod; it indeed merits the calmest and most careful attention. The moral condition of the youth of this colony is admittedly in a very unsatisfactory state; and we feel sure that the system of education now so popular is doing, and can do little or nothing to correct it, even if it be not, as we believe it is, chargeable in a great measure for its existence. One other matter only have we space to notice, and that is the meeting of the General Synod, which must take place some time in this year. It would seem to be a fitting thing for the Synod of this Diocese to express an opinion whether under existing circumstances it is or is not desirable that, after formally meeting, the Synod should be prorogued, say until next year. And here we cannot help expressing our deep regret that the good Bishop of Adelaide should have made the mistake he did in addressing his Synod. So far from the Vicar-General or any one else in this Diocese having postponed the meeting of the General Synod, we are informed that the Bishop was in possession of a letter from the Vicar-General, enquiring whether he, as senior Bishop, proposed to summon the General Synod, in order that, if he did, the Vicar-General might render such assistance, as to matters of form or otherwise, as the Bishop might desire to obtain.

Such then is some of the special work which is before the Synod at its coming session; but there is also a general work which is of equal if not of greater importance. It is of no little moment that the clergy and laity of this Diocese should show that they are ready to unite heartily together in making our Church all she aims to be to the people of this land—that with reference to this they are not insensible to the advantage they enjoy of being removed from the disturbing elements of "the situation" or "the crisis" which is going on at our antipodes, and that they have no desire to be mixed up with any cry for toleration, which is so likely to mean with the majority of those who join in it, *liberty to be lawless*. It is impossible to forget that the bulk of those who now in England talk so loudly of toleration and forbearance are of the party which, until defeated at almost every point, made a boast of the intention, toleration and forbearance notwithstanding, to drive from the Church everyone, of whatever turn of thought, who was not of its own school.—"O, it is grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of immorality."—And again while we have no desire unduly to magnify the episcopal office, we trust that there are but few of our communion who indulge in the spirit of a complaint which fell under our eye the other day, to the effect that there is among

us too much yielding to the earnestly expressed wishes of a Bishop where he has no authority to command. Now, as between a Bishop and his people, we should have thought that this charge involves no reproach. But be that as it may, we, of the Diocese of Sydney, are content to be credited with an affectionate regard, both official and personal, for our Chief Pastor, as part of the manly and staunch loyalty which we profess to that grand historic Church to which, as a branch of the Church Catholic, is attached the loved name of "England."

#### LICENSING PUBLIC HOUSES.

THE marked change in public opinion in respect of the Temperance question, has been well illustrated by the passage through Parliament of the Act to continue the Liquor Licensing Suspensory Act during the past session. Not only was the former Suspensory Act continued, but a very important addition was made to it by preventing removals of licenses in the County of Cumberland, except where both houses are within the same Petty Sessions district, and both within or both without the city boundaries.

The opponents of this measure, though vehement in their opposition, felt themselves so weak that they did not venture to go to a single division upon it during its course through the Legislative Assembly.

Mr. Foster's amendment, forbidding the removal of licenses from houses in Sydney to places outside, gave practical effect to the new provisions of the Bill. Our readers are, of course, aware that in last July an Act was passed to prevent the granting of new licenses in Cumberland for a year. It was soon found that the provisions of the Act would be practically set at naught by a person desiring a license for a new house in the suburbs, if he could arrange with a city publican to remove his license to the new house; and so greatly had these houses in the city been multiplied by the recklessness (to use no stronger word) of the licensing Justices, that many who either found their present locality made too hot for them by police supervision, or who, from the great competition to which they were subject, could not make a living honestly or otherwise, were always to be found ready to remove to a new place where they might, with pecuniary advantage, spread ruin, misery, and crime among the rising population of an otherwise prosperous suburb. These removals could be granted much more readily than new licenses, for it was not necessary that the same notices should be given either to the public or to the justices, and some of the latter could often be found ready to pack the Bench and grant the removal, however improper for public interests that removal might be.

The grievous abuse of their trust by many of these gentlemen in respect of licensing, has brought about a feeling in Parliament, as well as among the public, that legislative interference is necessary to deprive them of the power to do mischief, and so general was this feeling, that scarcely a voice was heard in the discussion upon the present Act in favour of retaining the licensing power of the justices.

The present is but a temporary measure, and the Premier, whose speeches show that he is fully alive to the necessity of a radical change, has promised to lay before the Assembly, within the month of July next, a comprehensive and permanent measure dealing with the whole subject. The present is, therefore, a momentous time, and it behoves those who realize the ruinous consequences of intemperance to put their shoulders to the wheel. It may not be possible to make men sober by an Act of Parliament; but it will certainly be possible, by the proposed Act, greatly to diminish the causes of insobriety, which the present legalised system has brought about. Temperance organisations ought to leave no stone unturned to have the proposed measure rendered as complete as possible; philanthropists may assist in different ways according to their places in society; but all Christian people may at least unite in their prayers that our legislators may be providentially directed in a matter so vitally affecting the well-being of the community.

#### CATHOLIC, NOT ROMAN CATHOLIC.

IT seems to us that the use of the word "Catholic" in our Church of England Book of Common Prayer is a stumbling-block to many. There are many who cannot, or at any rate do not, at present understand the immeasurable gulf that separates a "Catholic" in the true sense of that word from a "Roman Catholic." And this difference is made the more unintelligible by two scandalous facts, viz., (1) that "Roman Catholics" are very fond of dropping the word "Roman" and keeping the title of "Catholic," to which title, until they become Protestants, they have no shadow of right; and (2) the difficulty in understanding the real meaning of the word "Catholic" is increased by the ignorant arrogance of a small Romanising section of the Church of England, who notoriously attempt to exclude everyone from a share in that grand title "Catholic" except themselves and the false Church of Rome, which they seem really to admire more than their own. What the so-called Church of Rome thinks of these Januses amongst Church of England clergy may be gathered from a remark by the learned Mr. Maskell, who followed Newman in going over to the army of Rome—or Antichrist (vide Grattan Guinness' *Approaching End of the Age*). Mr. Maskell, in his *Protestant Ritualists*, tells this self-styled "Catholic party" in the Church of England that they have not the courage of their convictions, as they can only boast of a "bastard Romanism," which he explains as "a modern caricature of (Roman) Catholic ritual and burlesque of (R.) Catholic practice;" adding with just severity (as an English contemporary says) "*Ritualists are known to every Englishman as acting not only contrary to the letter, but to the spirit of the great Protestant Reformation. What they do and what they say are felt to be shams, mere Brummagen imitation of the real thing*" (p. 21). Such is the opinion of a learned Romanist. We commend it to the attention of any members of the Church of England in this Diocese who may be developing a desire to inflict this "modern caricature and burlesque" of Roman ritual upon the inhabitants of Sydney. But what does the word "Catholic" really mean? It cannot possibly mean "Roman Catholic." If it did, we may be quite sure that Cramer and Parker would have allowed it no place in our Prayer-book. The men who, in our 31st Article, denounce the "sacrifices of Masses" as "blasphemous fables and dangerous deceits" would hardly have allowed the word "Catholic" to stand anywhere in the form of worship they themselves used if it really meant "Roman Catholic."

In our prayer for all conditions of men we "pray for the good estate of the Catholic Church; that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." And again, in the Athanasian Creed, we declare "the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity." It appears, therefore, from these two quotations that although the word "Catholic" is used in our prayer-book, it is used in a sense that is as far above mere Romanism as heaven is above earth. In fact this use of the word "Catholic" shuts out Romanism altogether which worships the Virgin Mary.

But are there any other instances in ancient writers which prove that a Romanist and a Catholic are two things, as different and distinct from one another as darkness is from light? Most certainly. We will quote one or two which no one, with the barest knowledge of history, can attempt to refute. In the epistle to the people of Smyrna, attributed to Ignatius of Antioch, who was martyred at Rome A.D. 107, we read, "Whosoever Jesus Christ is, there is the Catholic Church." (Ch. viii.) Another instance, a few years after, is found in an address from the same church of the Smyrneans, which is directed from "the Church of God at Smyrna . . . to all the congregations of the Holy and Catholic Church in every place." Moreover the first authoritative definition of what the term "Catholic" means was given by a civil, not an ecclesiastical, power. The Emperor Theodosius, towards the close of the fourth century, decreed that "that Church should alone be called Catholic which equally worshipped and glorified the Three Persons in the Blessed Trinity." (Sozomen-Hist., Eccles., vii. 4.) This definition exactly agrees

with the statement in our Athanasian Creed which we have already quoted. How is it then, that the Romish apostasy has dared, in the face of antiquity, to usurp to itself the title "Catholic," a title which, as we have seen, is to be used of every Church "whosoever Jesus Christ is?" It is the old, old story. Romanism has never been contented with equality. *Aut Caesar aut nullus* always has been, still is, and to the day of its final doom will continue to be the watchword of this proud but polluted mistress of the Vatican. Happily for the real "Catholic Church" of Jesus Christ throughout this His creation, there are many signs around us that the Babylon of Revelation will soon follow the fate indicated by such a name, and be consumed by the brightness of Christ's coming. As it is, the sharp sword of His Word is still dreaded, as though it were poison, by this mother of abominations. Meanwhile, it is a matter for surprise that such a man as the so-called Cardinal Manning can support the use of the word "Catholic" in a sense which his knowledge of antiquity must have shewn him is untrue. But our surprise ceases when we find that Pope Boniface VIII., in A.D. 1308, made a decree ("Hear, O heavens, and give ear O earth!")—"We declare, say, define, and pronounce it to be necessary for salvation for every human creature to be subject to the Roman pontiff." (Corp. Jur. Can. Lib. i, tit. viii., cap. 1.) It is the Juggernaut's car of this decree under which Dr. Manning has flung the best part of himself, his spiritual and intellectual being. All his learning has after all come short of the simple lesson set him by three Hebrew children. Well may the second commandment be expunged from Romish catechisms. Romanism with all its pageantry is but a thinly-veiled paganism, and Dr. Manning and his fellow-cardinals are only nineteenth-century idolaters.

The term "Catholic" is, in its true and Prayer-book sense, one that need cause no shame to the most conscientious Protestant. It is taken from two Greek words meaning "through" and "the whole;" and as the common opinion of primitive antiquity will show, indicates the *universal church* (this very expression is used in our Litany) or congregation of believers in the Lord Jesus Christ as their Superior Head over all things, the grand and noble assembly of the redeemed out of every nation and kindred under heaven, whose names are written in the Lamb's Book of Life.

#### THE BISHOP OF SYDNEY.

UP to the arrival of the Brindisi at Galle, the Bishop of Sydney's health continued to improve, as letters received by the Dean and others reported. His Lordship had borne the heat of the tropics well. The vessel had reached Galle on the 3rd April. A report, not so favourable, has since been received from Aden. After leaving Galle on the 6th of that month, the heat became more intense, and the Bishop began to feel its effects as he had not done previously. His pulse, when examined by the Doctor, was found to be quick and irregular. He had been on deck the greater part of the day, as the breeze was fresh and he seemed to enjoy it. But soon under the double awning the sun was infectious. So he was ordered downstairs, and other precautions were adopted to prevent any worse consequences.

By the kindness of Mr. Pearce, who had occupied it previously, he was placed in a bed beside the large port, where the temperature was lower, and on the 8th was so improved that he was able to be on deck after sunset. Writing on the 11th a correspondent says: "The Bishop continues to improve, and feels himself stronger every day, notwithstanding the heat." The stretch from Galle to Aden is known to be the most trying part of the voyage.

#### DEVOTIONAL READING.

##### THOUGHTS SUGGESTED BY NAMES GIVEN TO CHRISTIANS IN THE NEW TESTAMENT.

###### V.—CHRISTIANS.

The Disciples were called Christians first in Antioch.—Acts xi. 26.

This Antioch was the metropolis of Syria, and afterwards the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the Empire. We learn from the history of the Church in the Acts (chap. xi.) that the Gospel was first carried thither by certain disciples of Christ, who had been driven from Jerusalem by the persecution which arose about Stephen. They were men of Cyprus and Cyrene,

who, when they arrived at Antioch, spoke the Word unto the Grecians, of whom a great number believed and turned unto the Lord.

This was an important event, an epoch it might be called, in the infant Church's history. Hitherto the Gentiles had not been admitted to a share of Gospel blessings. But now and henceforward the Church loses its Judaic appearance, and enfolds in its bosom both Jews and Gentiles.

Here then, and under these circumstances, the disciples of Christ were called *Christians*.

"It is not likely," say Conybeare and Howson, "that they received this name from the Jews. The Children of Abraham employed a term much more expressive of hatred and contempt. They called them 'the sect of the Nazarenes.' These disciples of Jesus traced their origin to Nazareth in Galilee, and it was a proverb that nothing good could come from Nazareth. Besides this, there was a further reason why the Jews would not have called the disciples of Jesus by the name of 'Christians.' The word Christ has the same meaning with 'Messiah.' And the Jews, however blinded and prejudiced upon this subject, would never have used so sacred a word to point an expression of mockery and derision: and they could not have used it in grave and serious earnest to designate those whom they held to be the followers of a false Messiah, a fictitious Christ.

Nor is it likely that the Christians gave this name to themselves. In the Acts, and in their own letters, we find them designating themselves as 'brethren,' 'disciples,' 'believers,' 'saints.' Only in two places do we find the term 'Christians,' and in both places it is implied to be a term used by them who were without. There is little doubt that the name originated with the Gentiles, who began to see that this new sect was so far distinct from the Jews, that they might naturally receive a new designation. And the term implies that it came from the Romans, and not from the Greeks. \* \* \* Christ was the title of Him whom His followers avowed as their leader and their chief. They confessed that He had been crucified; but they asserted that He had risen again, and that He guided them by His invisible power. Thus 'Christian' became the name which naturally found its place in the reproachful language of their enemies."

If this be the true origin of the name, as we take it to be, what does it suggest?

1. That the Christian is a man who has taken Christ for his Master. He has submitted himself to His will, control, and guidance. What a practical aspect does this give to his character and position in the world. Living, as a citizen among men, he lives under the Mastership of an Unseen Lord; looks to Him for His instructions how to act, what to do, what objects he shall seek, and how he shall endeavour to secure them. He is thus, while in the world, not of it: while a man amongst men, governed by higher principles than those which are of earth, or time. He seeks not to please men, but Him who has chosen him to be His follower.

2. He is a man devoted to the interests of Christ, and pledged to forward them by all the means in his power; to uphold His honour, and to extend His kingdom.

Those who follow a leader make up their minds to this, and are prepared to lay themselves out for it. And "Christians" are pledged to it by obligations and motives far exceeding all others.

3. A Christian must be learner in Christ's school.

"A Christian," says Dr. Vaughan, "is Christ's scholar; and a scholar is one who is learning of Christ. He comes to Him to be taught, and continues with Him, and cleaves to Him, that he may learn." And in doing this, he accepts Christ's doctrines, not questioning them, but in the simplicity of childlike confidence; not modifying them to suit the temper or tastes of the age; nor mutilating them so as to make them square with his own limited reason. Enough for him that "the Master has said it."

And so with precepts and commands. He questions them not. He takes them as he finds them, and does his best to carry them into practice. By doing so, he may become singular; he may expose himself to the charge of being unsociable, proud, or self-righteous. But this does not trouble him. One is his Master, even Christ. And his grand object is to be acceptable and pleasing to Him.

## THE MONTH.

WE have news to hand of the operations of the Malaga Mission. Mr. Matthews, the superintendent, is in Sydney, and gives very favourable accounts of the work which is being carried on amongst the aborigines of the Murray district. As far as the blacks themselves are concerned, there is every encouragement. They are desirous of partaking of the benefits of the mission. They are amen-

able to discipline—they show an aptitude for learning, and entertain regard and affection for their teachers. During the past year from 50 to 70 of these people have been provided for. The most urgent appeals are being constantly made by those who suffer cold, starvation, and vice to be received at Malaga. The *discouragement* arises from the apathy and coldness of those who are living in the enjoyment of Australia's blessings. The mission languishes for want of funds and Christian sympathy. It is no uncommon thing for those who are in charge of this work to be at a loss to know where to provide food for the inmates of the establishment. It is strange—it is sad that these people who have such strong claims upon our support and sympathy, should be so disregarded. The mission which, above all others, should lie upon our hearts, is the one which is left to languish and struggle on amidst innumerable difficulties and discouragements. Let the Christian people of Sydney roll off this reproach, and rise to their duty. What has been said of the Malaga Mission, applies equally to the one at Wazangasia. This is under the charge of the Rev. J. Gribble, who has, we believe, joined the Church of England, and will bring his work under the jurisdiction of the Bishop of Goulburn.

ARCHDEACON MARRYATT has returned from England to Adelaide after a period of rest and change. He has signified his intention of making the services in his church "more ornate." This intention has been created by observing that changes have been made in the same direction in the churches of all schools in England. It is probable that the archdeacon's observation was very limited in the evangelical direction—but we are afraid that in some cases weak evangelicals have been betrayed into the folly of allowing a service in their churches which is not in accordance with our Liturgy, and which does not tend to promote spirituality of worship. From reading and observation, we are persuaded that these "ornate services" are injurious to spirituality of worship, and are calculated to repel rather than attract those who value vital godliness. We warn evangelical clergymen against those changes which seem to have been witnessed by Archdeacon Marryatt in churches where there should be a "more excellent way."

CHURCH WORK at Summer Hill will, we doubt not, go on vigorously. The school church was auspiciously opened for public worship on the 7th of May. The service was such as a service of the Church of England should be—simple, earnest, and hearty. The congregation which filled the building upon that occasion did not need a choir to respond and sing for them. They were true church people, who understood that they had a part in the service, and that part they took right well. The sermon, by the Vicar-General, was an earnest exposition of Gospel truth, which was listened to throughout with unflagging attention. The initiation, progress, completion and opening of the building, augurs well for the work which may now be said to have commenced there. We sincerely hope and pray that the erection of the material structure may be followed by the gathering out of the people of that parish, of precious souls to be the spiritual temple of the Holy Ghost. The offerings made were large. From the first there has been a disposition on the part of the church people of that district to supply the funds necessary for the work which has been commenced.

THE returns of the census show a wonderful increase of population in New South Wales during the past ten years. The mother colony seems to possess attractions which draw population from all parts of the world. The increase is uniform; in the country as well as in the city the additions to our population are very great. This should rouse us to our responsibility. We thank God for the progress which has marked our Church, and for the many signs of prosperity which attend Church work in this diocese. On all sides there is life and vitality. But with a population so rapidly increasing, and with such growing demands upon us, it is important that every member of the Church should recognise the necessity of aiding in every way the efforts of those who are endeavouring to meet the spiritual wants of the land. If the Church is to exercise the influence which she should do, every one should recognise the call made upon them to give liberally and to work earnestly for the promotion of the spiritual life of the people. Especially should the Church Society be cherished. The condition in which that society is at the present time is owing to the prosperity of the Church. The revenue of the Church Society was never more flourishing than it is now; in no period of its history was it more heartily supported nor more appreciated than at the present time; but so great have been the demands upon the funds, in consequence of new work taken up, that its resources have been exhausted, and it has been obliged to withhold aid which is much needed. Let all true churchmen test their loyalty to the Church, not by disparaging the work which has been done, or misleading the public as to the cause of the position of the Church Society, as is done in some quarters, but by earnestly endeavouring to meet the demands which are made upon us by the circumstances in which we are placed.

WE do not admire the *Bulletin*. We believe that its influence is pernicious, and its existence and circulation a sad indication of the low moral sense of the community. But we sympathise with it in the position in which it has been lately placed in consequence of its exposure of the villainy exhibited at Clontarf. To many the article, in which the deeds perpetrated last Boxing Day were commented upon, was a revelation—a revelation which must have filled the soul of every true man and woman in the country with indignation, shame, and sorrow. Few believed that such scenes could be enacted in open day, in the very presence of the police, and under the direction of persons claiming to be respectable. Few had such a conception of human degradation as to imagine it possible that decency could be so far abandoned as to admit of the scenes which are said to have taken place on the occasion referred to. But, painful

though this disclosure is, we do not regret it, for surely it must stir up both the statesman and philanthropist to exert themselves in behalf of morality and religion. It should have the effect of rousing the Christian people of the city to the work which lies before them. It should throw us upon the power and love of our God—for *He* alone can renew the heart, change the nature, and reform the life of those who have sunk beneath the level of the beast that perishes.

AFTER an episcopate of 34 years the Bishop of Adelaide has signified his intention of resigning. The Synod of the diocese has met, and in an address read for the Bishop by Dean Russell, a wish is expressed that steps should at once be taken to provide a successor. Prayer should be made without ceasing by the Church, that a "man after God's own heart" may be selected to fill a position so important as that of a Bishop of the Australian Church. The future of our Church depends largely upon the men who exercise the office of chief pastors. We need men who are faithful to Christ, true to the Church they serve, bold, loving, wise. May God send such a man to the Church of South Australia.

A WESLEYAN MINISTER from America has been holding services in the York-street Church for the promotion of Scriptural Holiness. We do not agree with all that was said or done at those meetings, but we rejoice in anything which tends to elevate the spiritual life of the Churches. The crying want in every church is *Holiness*. There is so much of worldliness and selfishness with most Christians that their life is blighted, their usefulness marred, and their influence neutralised. God's command is "*Be ye holy*." In the glorious Gospel of Christ provision has been made for our sanctification. Let all who "name the name of Christ depart from iniquity." Then shall our lives be peaceful and bright—our work for God owned and blessed—then shall the Church be a "*praise upon the earth*."

IN the matter of tramways the Government have sown the wind and are reaping the whirlwind. The opening of the Waverley tramway has developed such an enormous passenger traffic, that Mr. Goodchap, instead of congratulating himself on the success of the venture, should be eating his soul with remorse because the Railway Scheme was thrown overboard. Breakdowns are frequent—delays as regular as if provided for: and it often takes ten minutes longer now to travel than it used by the malignant omnibus. Moreover the chief traffic is on Sunday, formerly a quiet day in Waverley and Bowditch—now, however, floods of trippers with bag and basket flow down every street as though it were a public holiday. Also the pace at which they travel after a late start is appalling. A horse which used to take no notice of the cars is now terrified as they rush past like a whirlwind. The driver, one day lately, started without the whistle, while a lady had her foot upon the step, and narrowly missed dashing her to the ground. Pace is a good thing, but regularity is better, and we hardly bargained for express trains in our thoroughfares.

### BIRTH.

ULLMANN.—May 20th, at her residence, Lyke Villa, London-street, Enmore, the wife of Rev. W. H. Ullmann, B.A., of a son.

## CHURCH NEWS.

### Diocesan Intelligence.

CLERICAL.—The Rev. Symons Symson Torrey, B.A., of Cambridge, has been appointed to the curacy of St. John's, Darlinghurst, and the Rev. Wm. Anderson, late of Goulburn, to the curacy of St. Mark's, Darling Point. There will be an ordination at the Cathedral on Trinity Sunday, by the Bishop of Bathurst, acting for the Metropolitan, when two gentlemen will be admitted to the Diaconate, and four to the Order of Priests. One of the deacons is Mr. Alexander O'Reilly, B.A., of St. John's College, Cambridge, second son of Canon O'Reilly.

THE SYNOD.—The second session of the Fifth Synod of the Diocese of Sydney will be held on the 21st instant. The report of the standing committee and the business paper of the first day are prepared, and will be shortly in the hands of members.

CHURCH SOCIETY.—The monthly meeting was held on the 2nd May, the Vicar-General presiding, and twenty members present. Prayers were read by Canon Stephen. The following new applications were referred to the Finance Committee for their report:—(1.) From Mr. South, Kozarah, for grant of interest on £400 insurance on the parsonage. (2.) Rev. H. Britten's renewed application for £50, towards the erection of a new church at Ermington. (3.) From Rev. George Brown, Penrith, for £50, in aid of funds now being raised to maintain a curate in the united parishes of St. Stephen's, Penrith, and St. Mary's, South Creek. (4.) By the Dean, for £65, for the passage money of the Rev. J. Shearman and family from New Zealand. A letter was read from Dr. Duncan, Kuni Plains, respecting the reductions of the stipend grant from £100 to £60. An application from Rev. E. G. Hodgson, by desire of the University Union, for the use of the room during term time, to hold their weekly meetings, was, on being put to the vote, after discussion, agreed to. Mr. Gordon gave notice of the following motion:—That if he be referred to the Finance Committee to consider and report whether, having regard to the consideration at the end of the half-year of the existing grants, and to the applications for new grants, now standing over, it is, or is not, desirable to render available to the general objects of the Society the legacy moneys now invested in fixed deposits, under resolutions of committee, passed 9th April and 6th August, 1877; and if it is desir-

able, then to report what steps should be taken to render such moneys so available."

PRESENTATION.—On Thursday, 7th April, the Rev. Mr. Gray, late Wesleyan Minister in charge of the Macleay Circuit, was presented with a purse of sovereigns prior to his departure for Goulburn. Mr. Gray has resigned his connection with the Wesleyan body, and will shortly be admitted to deacon's orders by the Right Rev. the Bishop of Goulburn. The brethren of Lodge "Star of the Macleay," No. 600, S.C., also presented the Rev. gentleman with a jewel of office. Mr. Gray during his residence on the Macleay has acted as W.C. to the above Lodge.

THE CATHEDRAL.—SUNDAY OBSERVANCE.—Under the head of Sydney intelligence, the *Melbourne Messenger* has the following, which we are happy to reprint, with this one comment only, viz. that there was no "public opposition of preachers" such as the canon forbids:—"We learn from our exchanges that there has been some marked difference of teaching between the preachers at the Sunday afternoon services in St. Andrew's Cathedral, Dr. Ellis, the new preacher, having warmly advocated Sunday excursions up the harbour for shopmen and clerks on one Sunday; and the Dean having as warmly deprecated them on the next. The *Echo*, a Sydney paper, is charmed, of course, at the contention, and says there is really some interest in these afternoon services. The *Australian Churchman* quotes very pertinently the canon against 'public opposition of preachers.' We must say, however, that our sympathies lie with the Dean. It is not so much a question of different views on the subject of Lord's Day observance, as of the necessity or expediency in these days of preaching to our young people the duty of self-indulgence and holiday making. Our pleasure-loving generation stands in need of sterner doctrine. It is one thing not to preach against a lawful recreation and another to go out of the way to urge upon a congregation a form of amusement, which, to say the least, is open to question."

CLERICAL MEETINGS.—The usual monthly meeting was held at the Deanery on the 6th of May, when the 4th chapter of 1st Epistle to Timothy was discussed, and a paper of a very practical character was read by Canon Stephen, on parochial organization, entitled "Hints from Home, gathered from Papers read, and Speeches made, at two of the English Congresses." It was resolved that the paper be discussed at the meeting to be held on the 14th inst.

### Parochial Intelligence.

ST. PAUL'S, SYDNEY.—At the last Easter vestry meeting it was stated by the churchwardens that there was still a debt on the church tower of £292 1s. The people's warden, Mr. Alexander Richardson, took the matter up, and, encouraged by a promised subscription of twenty-one guineas from Mr. Buckland, if the rest of the liability was raised within a month, he had no difficulty within a few days in clearing off the debt. So great is the increase of population in this parish that, notwithstanding the recent opening of St. Saviour's, and the formation of the new district attached, the accommodation at St. Paul's Church and Sunday-school is quite inadequate to the needs of the people. The enlargement, both of the church and of the schools, is a pressing necessity which ought immediately to be met. At the half-yearly social meeting of the Sunday-schools teachers lately held, it was reported that the number of children on the rolls is rapidly approaching a thousand, with an average attendance of over 600; and also that the recently adopted plan of sending to parents a quarterly report of the children's attendance, behaviour, number of marks attained, money contributed for Missions and Church Society, &c., had proved most successful in stopping truancy, and in increasing the contributions.

ST. PHILIP'S, SYDNEY.—The members of the church choir have presented their late choir-master, Mr. T. Sharp, with a beautiful illuminated address, expressive of their appreciation of the manner in which he carried out the duties of that office, while organist of this church. The address is framed and glazed, and is in view at the Diocesan Book Depot, Pitt-street. Mr. Sharp has been appointed organist of All Saints', Woollahra.

ST. STEPHEN'S, NEWTOWN.—The half-yearly meeting of the Local Government in connection with the Young Men's Institute, was held on Tuesday, May 17th. Mr. J. S. Wilson presided, and a large number of members were present. The report for the past session was brought forward by the Ministry, and unanimously adopted. The following officers were elected:—Speaker, Mr. R. Taylor, jun.; deputy-speaker, Mr. W. Jameson; librarian, Mr. W. Bucknell. Votes of thanks were passed to the retiring speaker, and deputy-speaker, and the clerk of the house, and the ministry. A vote of thanks was also passed to the proprietors of the *Record* for their kindness in inserting the proceedings of the Institute. Great preparations are being made for the Industrial Exhibition, to be held at the end of June. Canon Stephen has kindly promised to deliver the second part of his lecture on the "Reformation in England" on Friday, June 17th, when we expect to see a large attendance.—*Communicated*.

HOLY TRINITY, MACDONALDTOWNS.—A tea and public meeting in connection with this church took place on Thursday, May 12th, in the Temperance Hall, Newtown. A large number sat down to tea, which was supplied by the ladies' committee. When the room had been cleared, the public meeting was commenced by the chairman (Rev. J. Dark) giving an account of the progress of the Church and school during the past year. Addresses were then given by the Revs. Canon Stephen, J. Barnier, and J. Vaughan. Between the speeches hymns from Sankey's collection were sung by the choir. A collection was made at the close, the proceeds of which will be devoted to the church funds. The usual complimentary votes of thanks were passed to those who had assisted to make the evening profitable.

WAVERLEY.—The recent sale of work realised £150, about £50 of material remaining to be disposed of. The Rev. S. Mitchell gives 10 per cent. of this sum in addition. The debt will, therefore, be reduced by about £200. One parishioner has offered £50 if the whole be cleared off at once.

**CHRIST CHURCH, ENMORE.**—The following is the June programme of the Marrickville Men's Improvement Association, established by the above church for the general benefit of Marrickville, and therefore on a simply Christian basis:—

**Night School,** every Monday and Wednesday evening, from 7.30 p.m. to 9 p.m. It is always opened with a hymn, a passage from Scripture, and prayer; and closed with a hymn and prayer. The names of the honorary instructors in the night school are as follows:—Messrs. Thompson, Angus, Maitland, Rotter, Walker, and Watson. All over 15 years of age are admitted. The fee is 6d. per week. This is to meet the expense of renting the Council Chambers, in the Illawarra-road, where the night school and the Friday lectures are held.

**Friday evenings** are reserved for entertainments. Payment of two shillings and sixpence quarterly in advance constitutes membership of the Association, and secures admission to all of these entertainments, some of which are not open to the public. All these entertainments are at present held in the Marrickville Council Chambers, Illawarra-road, and commence punctually at 8 p.m.

**Friday, June 3.**—Readings by Messrs. Walker and Watson. Recitation by Mr. Bullock. Members' night. **Friday, June 10.**—Lecture on Chemistry; by Mr. David Scott, with experiments. Open to the public. Admission free. Collection for the Association.

**Friday, June 17.**—Chess and draughts; members' night. **Friday, June 24.**—Spelling race; open to all comers, without any charge. Sub-committee managing the "Bee," Messrs. Watson, Bullock, and Farr. Prize given by Alderman Farr.

**Lectures** promised for July. "Hugh Miller, the Stonemason and Geologist," by Rev. R. Collier; and "Is not the first chapter of Genesis true?" by Mr. C. H. Barlee.

All applications for admission to be sent to the Hon. Secretary, Mr. J. H. Watson, 4 St. Helen's Terrace, Simmonds-street, Enmore; or to the President, the Rev. W. H. Ullmann, B.A., Lyke Villa, London-street, Enmore-road.

**SUMMER HILL.**—St. Andrew's Church School, the foundation stone of which was laid by Mrs. Barker just 12 weeks previously, was opened for Divine service on Saturday, May 7th. The church was filled with devout worshippers, amongst them being many of the clergy and leading laymen of the city and suburbs, and the service was of a hearty character. The Rev. John Vaughan, the incumbent, read the usual evening service; and the Rev. Charles Baber the first, and the Rev. Dr. Corlette, the second lesson. The Very Rev. the Dean of Sydney, preached an eloquent and impressive sermon from the text Mat. xviii, 20 verse. The offertory amounted to £27 15s. 10d. The school-church is in the early Gothic style of architecture, and the main characteristics of that style are observable in all the details of the work. The internal dimensions are 55 feet by 30 feet, the height of the walls 15 feet, and from floor to apex of roof 38 feet. The walls are constructed of machine-made bricks relieved by patterns and bands of white and dark bricks neatly painted. The building is roofed with slates in ornamental patterns, and lighted by ten lancet-shaped windows at the sides, a handsome three light window in the east, and a large wheel window in the west gable, the windows being filled in with stained and tinted cathedral glass. An external porch, with a neat iron gate, surmounted by a bell turret, is placed at the north, and a vestry on the south side. The roof is open, with the principals resting on stone corbels, and the decorations are of a simple and appropriate character. Special attention has been given to ventilation, and the seats are of modern construction, in pine and cedar, stained and varnished, with reclining backs, hollow seats, book-boards, and solid pew ends. The church will accommodate about 300 persons. The building has been erected in a workmanlike manner, and reflects great credit on the architects, Messrs. Blackman and Parkes, and the contractor, Mr. T. W. Lander. The "opening services" were continued on the following Sunday, and the Rev. Canon Stephen preached in the morning, and the incumbent in the evening. On both occasions the church was well filled, and liberal offerings were made. On the following Tuesday the opening was celebrated by a tea and public meeting. A spacious marquee was erected on the church ground, and between 400 and 500 persons sat down to a sumptuous tea provided by the liberality of the ladies of the parish. The marquee was decorated in a most tasteful manner, and elegant bouquets of flowers profusely adorned the tables. After tea, a public meeting was held in the school-church, presided over by A. Stuart, Esq., M.P.; the Revs. Dr. Corlette, Thomas Wilson, Luke Parr, and the incumbent, delivered short addresses. Several anthems were sung during the evening, Mr. Yarron acting as organist. The incumbent stated briefly the state of the finances, viz., expenditure, including £700 for land, £2200; total receipts, £1017. After a collection had been made it was announced that the tea and opening services had provided an additional £120. The following special donations have been made:—The bell and the turret, by the Hon. John Campbell; the font, by the Architects; cloths, carpet, and cushions for Communion Table, Mrs. Edwin Chisholm; Holy Communion service, Mr. James Bartlett, Prospect Hill; the Service Books, Mrs. Murrell; the pulpit, Mr. Lister; offertory plates, Mr. John Seaward; stained glass in east window, Messrs. Falconer and Ashwin. We must not forget to mention, that at night the church is illuminated by two sunlights, with 10-light burners supplied from an "Alpha" gas-making apparatus, and a very clear light is given in every part of the church.

**PARRAMATTA.**—St. John's.—An Easter offering has been presented to the Rev. Canon Gunther by his parishioners, to show the respect in which he is held by them. The sum of £92 2s. was collected by Mrs. H. V. Brown and Miss C. Harper, and a good buggy and harness bought for presentation to that gentleman. On Tuesday, May 10th, a note was sent by the ladies to Canon Gunther, informing him of what had been done, and enclosing a cheque for the balance of the money. The following is the reply:—"St. John's, Parramatta, May 10th, 1881.—My dear Mrs. Brown.—I received your note this evening, and beg through you to thank my parishioners for the kind expression of their feelings towards me, and for the very handsome Easter offer-

ing presented to me. The buggy, harness, and cheque (the balance of the money collected), I have no doubt will be found very useful. It is now over 13 years since, in the providence of God, I was appointed to this parish, and I am deeply sensible of the uniform kindness which has been shown to me personally, and of the hearty co-operation and liberal support extended to me in carrying out various works of piety and charity. Allow me to thank you and Miss C. Harper for kindly undertaking the work of collecting, and with best wishes for the highest interests of my kind parishioners, believe me, yours very sincerely, W. J. Gunther."

A most successful tea meeting and concert in aid of the proposed new church at Granville (Parramatta Junction) was held in a marquee erected for that purpose, on Wednesday, May 11th. After the excellent tea had been fully discussed, the room was prepared for the concert. The place was uncomfortably crowded. The Rev. Canon Gunther presided, and good addresses were given by the Revs. J. Vaughan and A. W. Phillips. According to the statement of the treasurer, the total receipts of the building fund up to date amounted to £252 11s. 1d. Payment to the amount of £209 7s. had been made for purchase of land, conveyance, &c., leaving a balance in hand of £43 4s. 1d. After the addresses a collection was made, and including promises, cheques, and cash, the sum of £113 17s. 2d. was realised. Several solos, duets, and glees were given by friends during the evening, and helped in a great measure to make the evening pass pleasantly away. The net proceeds of the tea and concert are estimated at £25, and the committee who had the matter in hand have great reason to be thankful for the result of their labours. Votes of thanks were passed the ladies who provided and presided at the tables, the choir, &c., and to the chairman, which closed the proceedings.

**ALL SAINTS.**—The annual festival of the Sunday-school in connection with this church took place on Thursday, May 12th, in the Parramatta Park. About 300 children and their teachers were present.

**ARNCLIFFE.**—The Rev. Richard Kelly, Incumbent of Kogarah, received on the 4th May, a public presentation from the Arncliffe portion of his flock, consisting of a purse of sovereigns, a gold watch, and a picture in water colours. Mr. Kelly was met by a number of his congregation, assembled in the new church at Arncliffe, who seemed deeply interested in the happy occasion, and showed by many tokens of their approval, their sympathy with the laudatory remarks made with reference to their pastor by Mr. T. Walton, the churchwarden, who presented the gifts.

**ST. THOMAS'S, ENFIELD.**—The annual vestry meeting was held in the schoolroom on Easter Tuesday evening, 19th April. The Rev. Septimus Hungerford presided, and gave a brief résumé of the progress in church matters made during the past year. The churchwardens' balance sheet was read, which disclosed a satisfactory surplus to the credit of the church, and showed a steady increase in the amount of revenue derived from the parish. It was ordered to be printed and circulated. Mr. William Price was again nominated as the clergyman's warden, and Messrs. T. Hodson and George Kilminster were elected churchwardens for the people. Votes of thanks were passed to the retiring churchwardens, the choir-master, lady organist, members of the choir, and to the Sunday-school superintendent and teachers. Some important matters were considered. After various other business had been dealt with, considerable discussion took place on the question of securing a site for a parsonage. The meeting was unanimous in the opinion that it was most desirable that the minister should be located in the parish, and as near the church as possible, and it was ultimately resolved that the churchwardens should be empowered to make inquiries as to a suitable site, and report thereon to a special meeting of the parishioners, in order that steps might be taken to raise the necessary funds. The church is shortly to be refitted with entirely new pews, pulpit, reading-desk, and choir stalls made of Kauri pine, the contract for which has been let to Mr. John Bartlett, of Burwood. A sincere expression of thanks was also accorded to the Incumbent, the Rev. S. Hungerford, who has worked so indefatigably in the parish for the last eighteen months, and to whom very much of the advance made is really owing; and the meeting then terminated. The choral service, postponed from Easter Day on account of the inclemency of the weather, was rendered on Sunday, 21st April, by the choir in a very creditable manner.

**PROSPECT, SEVEN HILLS, AND BLACKTOWN.**—The usual annual festival of the Sunday-schools in this district was held in the Parsonage grounds, Prospect, on Easter Monday. The Incumbent also gave a general invitation to all the members of the several congregations to a sort of family reunion, and had the weather been propitious, a very large gathering would have been the result. As it was, although heavy showers fell at intervals until after 1 o'clock, about 200 children and nearly as many adults, assembled, and seemed to enjoy themselves thoroughly. A large booth, covered in with tarpaulin, afforded shelter to those who wished to "take care of number one," but the majority seemed quite oblivious to the falling showers. The Revs. T. B. Tress and J. Hargrave very kindly attended, to assist in making the day profitable as well as pleasant, by giving short addresses. A number of hymns were sung to the accompaniment of an American organ, but, in consequence of the wet, the programme could not be fully carried out. The day's proceedings were brought to a close about 6 o'clock by the singing of the Doxology.

The usual vestry meetings were held in this district on Easter Tuesday, and the accounts presented by the retiring churchwardens were considered, as on the whole, satisfactory. At Prospect, the statement showed a credit balance of £25, besides a considerable amount due for last quarter. About £100, however, is required to put the church and fences in good repair.

At Seven Hills, the account showed a debit of about £4, besides a debt of about £260 on the church. A hopeful view, however, was taken of the matter, and it was considered that, with a united and vigorous effort, the debt would be cleared off before very long.

At Blacktown, the report showed a credit balance of about £7. The attendance at the Sunday services is increasing, and the

church is inconveniently small. A resolution was unanimously passed, affirming the desirability of at once taking steps to enlarge the church, and a building committee was chosen to effect that object. £40 was reported to be in hand to commence with, viz., £20 from W. Lamb, Esq., and a like sum from W. Fowler, Esq., of Blacktown. The Sunday-school has been conducted with much zeal and earnestness during the past year, having missed only one Sunday since last Easter.

**ST. MATTHEW'S, WINDSOR.**—On Tuesday evening, May 10th, a tea and public meeting was held to raise funds to pay off the debt on the school-house and organ. The meeting was very successful, as between 400 and 500 sat down to tea. The public meeting was presided over by the Incumbent, Rev. F. W. Streeton, who stated that the reason of their gathering together was to raise money to pay off their debt. Messrs. Moses and Gow had become answerable for the sum of £500, and he thought they should try and reduce that amount. The money had been spent to good advantage, and there were 250 children on the roll. Rev. Dr. Woolls, of Richmond, also addressed the meeting. Several anthems were sung by the choir during the evening. A collection was made, and a fair sum realized. Votes of thanks were passed to the ladies who provided and waited at the tables, and the meeting was closed with the benediction.

**ULLADULLA AND MILTON.**—The Rev. J. Spooner, on relinquishing the charge of St. Peter's and St. Paul's Church, Milton, received a purse of twenty-one guineas in token of the affection borne him by the congregation, and of their regret at his departure for Blacktown and Prospect. The gift was conveyed by Mr. W. T. Burt, and suitably acknowledged by Mr. Spooner.

## Inter-Diocesan News.

### ADELAIDE.

At the recent meeting of the Synod, the Bishop was unable, from serious illness, to attend. His lordship's address was read by the Vicar-General, Dean Russell. It will be seen from the portion of the address which we subjoin that it is the Bishop's intention to resign, that he invites the Synod to take steps to appoint his successor, and that he protests against the proposed postponement of the General Synod. On this point the Synod passed a resolution requesting his lordship, as the senior bishop, in the absence of the Primate, to summon the Synod to meet at Melbourne. A vote of sympathy with the Wesleyan Conference in the loss it had sustained in the drowning of several of its members in the wreck of the *Tatarus* was also passed. We are glad to see that the Ballarat Synod passed a similar resolution.

### PASTORAL ADDRESS, 1881.

State of My Health.—It has pleased Almighty God in His Wisdom and Goodness to visit me in my seventy-ninth year with sickness, and to render me incapable for the last six months of taking an active part in my Episcopal duties. After thirty-three years of labour mental and bodily, as well as of anxiety lest, by the adoption of false principles and faulty arrangements, or by mistakes in personal conduct, the great and responsible work of setting in order from its beginning a diocese of the Church of England might be marred, I may well be content to say, in the language of the prophet, "It is enough." For the difficulty of that work was enhanced in this colony by the fact that the majority of its inhabitants were either strangers to our ecclesiastical polity, or in principle opposed to it. I need not then repine if the Master should at length signify His pleasure that the labours of His servant should cease. A season of repose has thus been allowed me in which to gather up spiritual "strength" before I go hence, "to be no more seen." I desire, therefore, to acknowledge His wisdom, goodness, and mercy in this dispensation.

Continuity of Apostolic Episcopacy.—The unbroken continuity, however, of the episcopal office from the Apostolic times is solemnly asserted in the preface to the ordinal of our Church, and this was purposely included in the declaration and compact on which this Synod is founded. Looking forward, therefore, to the contingency of "sickness or infirmity of age," I suggested to Synod last year a regulation in order to prevent, on the vacancy of the See, any long interval before the appointment of a Bishop. Proposed by Bishop Hale of Brisbane, and accepted by his Synod, it failed, however, to commend itself to your acceptance. I am consequently compelled, in view of my infirmity, to consider the ancient canonical course of proceeding when old age or confirmed sickness required that help should be given to a Bishop for the performance of his duties.

Suffragan Bishops and Coadjutors.—In accordance with the Canon Law of the Church, and under a Statute of Henry VIII., the Archbishop of Canterbury and the Bishops of London, Lincoln, and Winchester are at the present time each aided by a Suffragan Bishop, and the Venerable Bishop of Frederickton (Dr. Medley) has lately, by the unanimous vote of his Synod, selected as his suffragan the Rev. H. T. Kinned, Vicar of Good Easter, Essex.

Were I able to hope that my health would be sufficiently restored as to admit of even a partial resumption of active Episcopal duties, or if the summer climate of Adelaide were less prejudicial to such restoration, I should have been well content under some such provision to end my days in this colony, where I have been so long domiciled and have so many family ties. But it was against the decided advice of my eminent medical adviser in Melbourne that I have ventured to risk the consequences of staying on in Adelaide even for a season. Nevertheless, in order to facilitate the visit of my beloved brother the Bishop of Ballarat that he might confirm in the South-East District churches, as well as in Adelaide, and also that he might ordain as my suffragan in the Cathedral, I felt called on, if possible, to remain for awhile; but after the experience of the last few months I can no longer hope at my age to become again equal to visitation-travelling and the Episcopal duty of confirming throughout the diocese. If in the good providence of God I am permitted to take part at the September Ember season in the ordination

of two theological students, I shall deem myself highly favoured. After that I propose (D.V.) to seek repose in England.

With the Synod rests the responsibility of taking steps to provide a successor. The status, however, of a suffragan to a resident or non-resident Bishop, incapacitated by age from duty, might prove an obstacle in the choice of a successor; but the Act passed in England in 1869 (August 11), enabling Bishops "to resign when incapacitated by age or permanent infirmity," suggests a mode of escaping from this difficulty, and advantage might be taken of this opportunity to provide out of the existing revenue of the See an income for a future Suffragan Bishop, an appointment which the vast area of the colony will ere long necessitate. On these matters, and the arrangements I desire to make, I shall be ready to confer with a committee of Synod, if appointed for the purpose. Incapacitated as I am at the age of seventy-nine, it is my intention to place my resignation in the hands of the Archbishop of Canterbury at the close of the present year, if life is granted me so long. Meanwhile preliminary enquiries may be made by Synod (as was done in the case of the Bishop of Melbourne), and I earnestly pray that under the guidance of the Spirit of God a like happy choice may be made of a successor in this See. There is unquestionably at the present time a great revival of spiritual life in the Established Church of England, and a very large number of eminent Christian ministers are working at home. The sacred fire, never quenched even in the era of the Georges, has burst forth with renewed vigour during the last thirty years. I apprehend there will be no difficulty in procuring a successor to the See of Adelaide not less fitted to do the work of God than my dear brethren, "whose praise is in the Churches," the Bishops of Melbourne and Ballarat.

There is a singular occurrence at this time of untoward events, arising from the imperfect organisation of the Australasian Province "of the Church of England in Australia and Tasmania," which renders my resignation to the Archbishop of Canterbury the proper canonical method of procedure; for there is legally no Metropolitan to whom my resignation should be made. The Primate by cession is invalid, and away from the Province. As the senior Bishop, his duties devolve upon myself, and, canonically, I should have to accept as well as declare my own resignation. But, as I received "consecration and mission" under letters patent of the Crown from the Archbishop of Canterbury, I think it due, under the circumstances, considering the quasi-patriarchal status of that See, to surrender to the Archbishop the trust committed to my charge. It would, I think, be injurious to the diocese, as well as faulty in principle, to leave the See for long without an occupant. With the prayer, therefore, that you, my brethren of the clergy and laity, may be guided by the Holy Spirit at once to take preliminary steps in this momentous matter, I commend it to your thoughtful consideration.

There are two other subjects to which I would specially call the attention of Synod. One is that of passing a formal yet earnest vote of thanks to the Bishop of Ballarat for his late visit and Episcopal ministrations. I should be thankful if a like-minded man of God should, through your choice, take the oversight of this diocese when I am removed. The other subject which I think calls for immediate consideration and action is the infraction of the Determination No. 5 of the General Synod, which states that "a period of not more than five years shall elapse between the ordinary meetings of the General Synod." By what right the Commissioners or Vicar-General of the Bishop of Sydney have taken upon themselves to postpone such meeting, due in October next, I am at a loss to conceive. As the senior Bishop, on whom devolves the duty of presiding in the absence of the Primate, I feel bound to protect the right of this and the other dioceses of the Province to meet within the period defined by Determination No. 5. An energetic protest and resolution on the part of this Synod communicated to the several Bishops of the Province will probably prevent this unauthorised proceeding, of which the different dioceses have reason to complain.

### MELBOURNE.

Canon Despard, Incumbent of St. John's, Malmabury, has died. He was at one period in his life a missionary to Terra del Fuego. He had laboured in Victoria for 13 years.

**CLERICAL STIPENDS.**—The *Melbourne Messenger*, in its May issue, has the following suitable remarks, which we commend to the special attention of our lay readers:—"In a late discussion in some of the public prints upon the inadequacy of the stipends given in this colony to ministers of the gospel, it has been strongly argued that this is in great measure the fault of ministers themselves—the men of culture and ability among them always meeting ample encouragement, while the mere nonentities and failures received, as was natural, only half-hearted support. We cannot admit that this explanation will bear the weight that has been laid upon it. It is not his culture and ability, in the best sense of the words, but his popularity, that affects the amount of a clergyman's income; and popularity in the pulpit and out of it rests upon qualifications that are not only not the highest, but may actually exclude the highest, so that to make the minister in fault for the lowness of his stipend will be, in some cases, to attribute it as blame to him that he has not the lower range of qualities instead of the higher. Besides, this argument assumes that parishioners, because they pay their ministers for work done, must be expected to proportion their payment to the value they put upon the work. This is to overlook the fact that ministers are paid, to a large extent, not by the parishioners, but out of the offertory, which is money not belonging to the parish, but given to God. The stipend is large when the offertory is large, and vice versa; and it is no doubt often the case that the offertory declines when the minister is not liked. But instead of charging the minister's mediocrity with this decline, it is the congregation who are to be reprimanded for having made their gift to the Lord's treasury contingent upon the estimate formed of His servant. The only guarantee for the sufficient support of the Christian ministry is in the ready offering of the people; and the only effectual motive for

their offering willingly of their substance in the sense that they are offering, not to parish or to minister, but to God.

**BALLARAT.**—The Church of England Assembly met on the 17th May. The Bishop gave a long and very interesting address, in which he referred to matters of interest to the Church at large, which had recently occurred in England, viz., the death of Lord Beaconsfield, the passing of the Burials Act, and the all but passing of the Marriage with a Deceased Wife's Sister Bill, which would soon become law. Whether or not a clergyman could officiate at such marriages was for the consideration of each individual to determine. The Burials Bill in some respects gave a relief to the clergy, which His Lordship would like to assume was legitimately available for the Church in Victoria. His Lordship spoke in favour of the necessity of Prayer-book modification, such as more often alteration of Church services, and fresh structural (not doctrinal) modification of the liturgy itself, in the direction indicated at the last Convocation of the American Church, which had appointed a committee to consider this question. The Bishop entered his respectful protest against the postponement of the General Synod. Of the Bishop of Adelaide he said "Adelaide must soon, it is feared, be deprived, by resignation, of one of the most scholarly, high-souled, and successful bishops that ever crapped with the problems besetting the colonial Church. Bishop Short will leave his diocese, not without its difficulties, probably, but in an admirable state of organisation. A splendid financier, a leader in whose energy and sagacity men could confide, he has raised a fine cathedral (always full), with its theological college, in a capital whose foundation was laid in English non-conformity, and covered South Australia with comely and well-supported churches, free of debt, and (so far as I could learn during a recent visit), filled, as a rule, with reverent worshippers. *Adieu sacerdotum.* His ripe age and long term of toilsome service richly entitle him to honourable retirement, into which the loving prayers and grateful respect of true churchmen will accompany him." The remainder of an unusually interesting and able charge is taken up with a lengthy discussion of diocesan matters and difficulties—financial and otherwise.

#### BRISBANE.

We have received accounts, all of a satisfactory character, of annual Vestry meetings held at Fortitude Valley, (Rev. J. Love); at Ipswich (Rev. H. Heath, Incumbent); at St. Thomas' Church, South Brisbane (Rev. Frederick Smith); at St. Mary's, Kangaroo Point (Rev. D. A. Court); and at St. Paul's, Maryborough (Rev. R. R. Eva). In this last named parish Mr. Eva, formerly of Prospect and Seven Hills in the Diocese of Sydney, is working in succession to Rev. Thomas Holme, the late highly-honoured incumbent, with much acceptance, and all church work seems flourishing. Before Mr. Holme resigned, 30 South Sea Islanders were baptized on the occasion of a visit of the Bishop's to confirm. They were members of Mr. Mosley's class. A Vestry of 12 members was appointed to assist the Churchwardens in their management of the affairs of the parish.

We have received a sketch of a very able sermon, preached by the Rev. James Love, of Trinity Church, Fortitude Valley, on Carlyle and Disraeli, on the text "Know ye not that there is a Prince and a great man fallen this day in Israel?" We have no room for its insertion.

#### GOULBURN.

**THE CHURCH SOCIETY.**—Sale of English goods. The sale of these useful and fancy articles which have for 14 years been sent out annually from England by kind friends of the Bishop and Mrs. Thomas, took place in the hall of the Mechanics' Institute, at Goulburn, on 16th and 17th May with the usual successful results. The two large tables were presided over by Mesdames Land, Ross, Phillips, Finlay, Hayes, and Alexander, and the toy and fancy articles table by the Misses Shepherd, Mayberry, and Alexander. We understand the gross proceeds were about £86, and that they will be devoted through the Church Society to the payment of the Society's colporteur in the south western districts. Any surplus it is proposed to grant to the Aboriginal Mission at Warragooda. It is probable there will be a supplementary sale of the remaining goods.

A social gathering of the choir of St. Saviour's Pro-cathedral took place on Wednesday evening, May 4th, at the residence of Mr. S. H. Belcher. The occasion of the meeting was to present the choir master, Mr. W. T. Wood, with a testimonial in recognition of his services. A number of ladies and gentlemen were present, and Mr. Belcher read an address expressive of their appreciation of Mr. Wood's ability as choir master, and also presented that gentleman with a souvenir in the shape of a handsome silver-plated epergne about two feet high. The recipient acknowledged the address and gift in suitable terms. Several glee and anthems were given by the choir during the evening.

Messrs. Davs, of Woodhouse-Loe, has given a piece of land on their estate for the erection of a church. The site is on a piece of rising ground near their own residence, and fronting the Luenara-road. A bazaar in aid of the funds for the erection of the church took place on Saturday, May 14th.

**YASS.**—On Tuesday, May 10th, a lecture was delivered in the Mechanics' Institute by the Rev. G. M. D'Arcy Irvine, of Goulburn, in aid of the funds of the Church Society of the diocese. The subject treated was "The Life and Times of Richard Baxter," and was presented in a very masterly manner by the lecturer, and gave great pleasure and instruction to the large audience assembled. Several pieces of vocal and instrumental music were given at the close.

**YASS.**—The Rev. A. D. Faime, of St. Clements, Yass, has started a scheme here with a view of reducing the debt on the General Fund of the Church Society of the Diocese. The idea is that there are 400 or 500 persons in the district who could for once in their life contribute on an average £1 Is. each, so that 500 vicunes might be raised by the end of the year and presented as a voluntary offering to the Society. The people of Yass are quite pleased with the plan,

and Mr. Faime is making a personal canvass of the parish with marked success. He has already £152 on his list, of which £65 is paid, and he hopes to send regular monthly instalments to the Society. A full report of the subscribers' names, &c., will be inserted in the local papers at the close. We trust that other parishes will follow this good example in the Diocese both of Goulburn and Sydney.—*Communicated.*

#### BATHURST.

**ST. JOHN'S, MUDGEEO.**—The annual picnic for the scholars of the Sunday-school connected with this church, took place on Thursday, May 5th. The children, to the number of 300, assembled in the church, where a short service was gone through, after which they were marched to Mr. C. W. Lawson's paddock, where the usual amusements indulged in were carried out. The children returned to town again at 5 o'clock, having thoroughly enjoyed themselves.

**ST. JOHN'S, MUDGEEO.**—Tenders for the completion of the tower, and other alterations and improvements to this church, have been accepted by the Parochial Council. The amount of the tender is £1250, and we understand the work is to be carried out at once.

**ST. LUKE'S, GULGOONG.**—A tea meeting and concert in aid of the funds of the above church was held on Monday, May 11th. The tables were provided, and presided over by Mesdames Dolson, Self, Russell, Langdon, Blanchard, Powell, and Shanman; and Mrs. Heard had charge of the bachelor's table. After the tea had been done justice to, the concert took place. Altogether the effort was a great success, and will materially assist the object for which it was arranged.

**ORANGE.**—At the adjourned Easter meeting of Trinity Church there was a good attendance, and the proceedings satisfactory. Mr. Fisher occupied the chair. Mr. MacLachlan was elected trustee's warden, and Mr. Withers people's warden. The matter of minister's warden was left in abeyance until the arrival of the Rev. C. C. Dunstan, of Dubbo, who has been appointed successor to Rev. F. B. Boyce. The following parochial committee was elected:—Drs. Codrington and Warren, and Messrs. Scarr, Waddell, Treweke, Waddy Hilton, Gain, and Godwin.

**ORANGE.**—We are glad to report that the Rev. F. B. Boyce, our late incumbent, who sailed for England at the beginning of February last, has arrived safely. He must have much needed this change after six years' laborious work in this large and populous parish. His incumbency here exceeded that of any other clergymen. During this time he was the principal instrument in causing the erection of no less than five very substantially built churches in the parish, the last one being Holy Trinity Church in the town of Orange, costing no less than £6,024. It is a very fine, handsome structure, beautifully furnished, and capable of seating fully 700 persons. The tower and porches have yet to be erected, which, when done, will add greatly to the appearance of the building. The present debt is £3922 16s 10d. Considering that the Church of England population of the town is over 1,000, the debt would only average, say £4 per head. The debt of the parish, including that on the country churches, is £4304 3s 10d. Since the Rev. F. B. Boyce left, the services have been carried on by the Revs. W. Allworth, A. R. Blackett, B.A., and R. J. Read. We hear that the Rev. C. C. Dunstan, of Dubbo, has been nominated to the vacancy, and is expected to arrive to take charge at the beginning of July. In the meantime, the Rev. R. J. Read has been appointed *locum tenens*. The church was very prettily decorated for Easter Sunday, and the choir rendered the musical portions of the services very effectively. The Rev. R. J. Read preached appropriate sermons both morning and evening to large congregations. In speaking of the church, the Sunday-school connected with it must not be overlooked. His Lordship the Bishop of Bathurst, when distributing the prizes last Easter twelvemonth, remarked in his address that he considered the school the best organized and conducted one in the whole of his diocese. The annual distribution of prizes took place on Easter Sunday last, at the school-house, in the afternoon, when a very large number of children and their friends met to witness the ceremony. After opening the school with a hymn and prayer, the annual report of the school was read by the secretary, Mr. T. F. Hollands, and showed the average attendance to be 105. The teachers number 25. The children were addressed by the Rev. R. J. Read, and Mr. W. T. Evans, C.P.S., after which Mr. Read distributed the prizes. Special prizes were given by Messrs. J. A. H. Poulton, J. A. Woodward, J. H. Gain, and Lessells and Son. Mr. Read again addressed the school after distributing the prizes, and the day's proceedings were closed with a hymn and prayer. The presence of the Rev. F. B. Boyce and Mrs. Boyce is much missed from the school. Their efforts were always very ably seconded by Messrs. J. A. H. Poulton and J. A. Woodward, the late superintendent; and Mr. T. F. Hollands, the secretary. Mr. Woodward shared neither pains, trouble, nor expense in endeavouring to make the school all that it ought to be. His resignation as superintendent is much regretted by all. In connection with the school there is a good library for the use of both teachers and children. On Easter Monday, the annual school picnic was given. The town band very kindly gave their presence, and headed the procession, playing some very pretty airs, to the Agricultural Show ground, where everything was in readiness for the children. There was a very large gathering of both children and parents and a pleasant day was spent by all. At the annual vestry meeting, Messrs. J. C. M. Lachlan and J. Withers were re-elected wardens for this ensuing year. The office of minister's warden was left open until the Rev. C. C. Dunstan arrives to take charge. The accounts for the year were read, which showed a debt on the parish of £4,304 3s 10d. After the settlement of various other matters, tenders for the repairs of the parsonage were accepted. The Bishop, on his tour to the Lower Lachlan, last week, paid us a visit, held a meeting with the parochial council, and promised to preach here, both morning and evening, on Whit Sunday.—*Communicated.*

**BLAYNEY.**—A service of song, entitled "Uncle Tom," was given at Greghamsdown on Friday, May 13th, in aid of the church fund. The

Rev. E. C. Cristof presided, and a very fair audience were present, who were much interested in the evening's entertainment. The Rev. T. R. C. Campbell read the various pieces, Mr. Woolley acted as leader of the choir, and Miss F. Whitaker presided at the harmonium, which was kindly lent for the occasion by Mr. Mutton. On Monday, May 16th, a lecture was delivered by the Rev. Mr. Campbell, at Lyndhurst. The subject of the lecture was "A Summer Tour through Scotland," which was treated by the rev. gentleman in a masterly manner. There was a very large attendance, and at the close a vote of thanks was carried by acclamation to the lecturer.

**COWRA.**—A confirmation service was held in St. John's Church on Monday afternoon, May 16th, by the Bishop of Bathurst. A very fair congregation assembled to witness the ceremony, and there were 15 candidates. After the administration of the rite, his Lordship preached from 2 Peter iii, 18, "Grow in Grace." In the course of his remarks he stated that in future there would be two full Sunday services in the month, and two half-day services, morning and evening alternately. His Lordship expressed himself as pleased at the healthy tone of church matters in this district. On Queen's Birthday, a concert took place in aid of the funds.

**CARGO.**—On Saturday evening, 14th May, the Rev. J. Young was presented by the church residents of this district with a handsome silver inkstand. Regret was expressed by those present at the withdrawal of Mr. Young from the district. Mr. Young suitably acknowledged the kindness of his friends. Rev. Mr. Neild, late of Cudal, will in future have the charge of this district. On the following Sunday (15th) the rite of Confirmation was administered to 12 young persons of both sexes by the Bishop of Bathurst.

**WILGANSTIA.**—At a meeting of the Church of England committee, the Rev. J. H. Price in the chair, a letter was read from Mr. Coe, enclosing list of monies collected by him towards Mr. Rutledge's stipend amounting to £75 19s. 6d. nett. The secretary stated he and Mr. White had gone through the books to endeavour to ascertain the amount due to Mr. Rutledge. The amount in full due to Mr. Rutledge was £793 9s. 9d., and the amount actually paid him was £711 18s., leaving a balance of £81 2s. 9d., and there was a balance of £10 6s. 7d. to the credit of Mr. Rutledge's stipend in the bank. It was resolved to draw a cheque for that amount for Mr. Rutledge. The hon. sec. was instructed to secure what account books he thought necessary to keep correct accounts. (Mr. Price here left the meeting). Mr. Brown handed in a letter which he had received from his Lordship the Bishop of Bathurst to the committee, stating that it had been represented to him that the people of Wilcanstia were not disposed to support Mr. Price on the grounds that he (the Bishop) had sent him to Wilcanstia without consulting the committee, which claimed the right to nominate their own incumbent. His Lordship stated that to claim that privilege they must have legally appointed wardens, a consecrated church, a parsonage free of debt, and a guaranteed stipend of at least £200 per annum. His letter also stated that Mr. Price was very popular in his last place, and his Lordship thought he was just the man to suit Wilcanstia. His Lordship expressed a fear that Mr. Price would resign his incumbency, in which case he would allow the people to nominate their own clergyman subject to his approval. It was proposed by Mr. Armstrong, seconded by Mr. Brown, and carried, "That the committee have every confidence in Mr. Price, and approve of the choice made by the Bishop." (Mr. Price here returned to the meeting.) Mr. Price stated that when he arrived in Wilcanstia he was told by several that he had not been sent for by them, and he felt as though he was unwelcome, and he was disheartened. He then wrote to the Bishop tendering his resignation. He thought the committee had better adopt the Bishop's suggestion, and nominate their own clergyman. Mr. Brown stated that he thought if the committee did nominate their own clergyman, they would nominate Mr. Price. Mr. Price said he would give the matter his consideration and inform the committee at a meeting to be held on Tuesday next what steps he decided to take. Some discussion then took place as to the unfinished state of the church building, and Mr. Armstrong stated that he would make one to give £50 to enable the committee to claim the £50 offered by Mr. Kirkpatrick if three others would each give an equal amount. The meeting then adjourned till the next Tuesday, when Mr. Price stated that he had withdrawn his resignation.

**WILGANSTIA.**—From the *Western Grazier* we learn that a lecture was delivered in the court-house, Wilcanstia, by the Rev. E. H. Wright, of Bourke, on the 5th ultimo. "Havlock" was the lecturer's theme, and a very able and instructive account of that great and good man was given. At the close of the proceedings the sum of £60 was collected in aid of the church funds, Mr. Kirkpatrick heading the list with £25.

**O'CONNELL.**—At a meeting of churchwardens and the Parochial Council held on Monday, May 16th, several small improvements to the interior of the church, and a tank for the parsonage, were ordered. **COONABRABRAN.**—The Lord Bishop of Bathurst arrived here on an official visit on the 21st of April, in company with the Incumbent of the parish, the Rev. Ambrose Pollard, by whom he was driven to the residence of F. W. Edwards, Esq., P.M. A tea meeting which was advertised to come off on the following evening proved a great success. About 150 sat down to the tables, which had been liberally supplied by the good ladies of the town. After tea hymns were sung, and an account of church work in the diocese given by the Bishop, in the course of which his Lordship stated that 60 churches had been erected since his arrival in the diocese, 17 parsonages built, and the number of the clergy doubled. Dr. Souter, F. W. Edwards, Esq., C. Beaford, Esq., and the Incumbent gave addresses. On the Saturday his Lordship accepted an invitation to be the guest of Mrs. Cadell for the remainder of his visit. On Sunday morning the Bishop preached to a crowded congregation. In the afternoon he held Confirmation, and afterwards addressed the children, giving them an interesting account of his travels in Egypt. In the evening his Lordship again preached to a large number. Prayers, both morning and evening, were read by the Incumbent. On the Monday he left Cooran, escorted by the Rev. A. Pollard, and on the Tuesday he there con-

firmed five candidates, and was afterwards driven to Cobberah, en route for Bathurst. His Lordship's visit gave universal pleasure, and doubtless by many will be long remembered.

#### GRAFTON AND ARMIDALE.

The Synod met on the 3rd May. The following is but an imperfect outline of the Bishop's address. After explaining the cause of his protracted absence from his diocese, and the benefits to bishops, clergy and laity for a personal view of the state of religious matters in the mother country, his lordship gave some striking impressions of the Church at home; speaking of the great increase of zeal and activity in every kind of holy work visible on all sides, and yet side by side with the growth of faith and devotion a very serious growth of unbelief; of the reverential care of the Churches, and the devout celebration of worship, with excess of ritual the rather rare exception; of the new Burial Act and the reasons why distasteful to the English clergy, even whilst conferring a boon by relieving them from the necessity of being compelled to bury the unbelieving and the impotent; of the fact that the Act undermines the tenure of all Church lands, and of the Churches themselves—a view of the question not without its interest to churchmen in New South Wales, inasmuch as it points to the conclusion that the security of the tenure of any land in the colony for religious purposes is very doubtful. Connected with these conclusions, his lordship reminded the Synod that by resolution of the colonial Parliament no more grants of land are to be made by the Executive for religious purposes, and informed it that the Act to divert the proceeds of the Church and School lands to secular purposes—a deed of sacrilege, in his opinion—had received the Queen's sanction. Passing from English Church matters the Bishop went on to treat of the affairs of his diocese. He acknowledged the services of his Commissaries and Vicar-General; paid a tribute of respect to the late Vicar-General, Mr. Winfield, who had died during his absence; dilated at considerable length on the Public Education Act, and its fallacies as to unsectarian instruction, exhorted his clergy to avail themselves of the opportunities afforded by it for the instruction of the children of the Church, and recommended that they should also be gathered together for the same purpose whenever practicable on weekday afternoons or evenings, and their parents likewise, for direct dogmatic, though simple, teaching in the principles of our communion. The Bishop next took up the subject of Church finance, and in doing so directed the Synod's attention to 1st, the question of the payment of clerical stipends; 2nd, the payment to the general fund; 3rd, the Synod's expenses. The subject of intemperance was next dealt with, and the Church of England Temperance Society commended. Then the recently passed Act of the Legislature for the creation of Synod trustees for Church property was explained, and the following epitome given of work hoped to be done by the Synod:—The election of a body of trustees, and also of representatives to General Synod; the establishment of a Widows' and Orphan Fund; the passing of a canon for providing more effectively for the administration of the temporal affairs of the diocese, the substance of which is to divide the diocese into two Archdeaconries, each having its own committee of Synod; the Bishop being president of both. The Bishop concluded his very long and exhaustive address with advocating the claims of the two great English Church Societies, the S.P.C. and the S.P.G., and impressing upon the Synod the necessity of being in connection with the former well managed book depot, at any rate in the three or four principal towns in the diocese.

The following were elected Diocesan Trustees: Messrs. E. C. Blomfield, C. R. Blaxland, A. H. Belfield, A. W. Simpson, and T. H. Smith; the Revs. James Ross and C. Greenaway, with Messrs. A. B. Greaves and T. H. Smith, were elected representatives to the General Synod. A Clergy Widows' Fund was created. The proposed canon for forming two Archdeaconries was withdrawn, with a view to fuller enquiry. The following subjects were more or less discussed:—a church building fund, the payment of clerical stipends, and parochial missions.

#### Rough Notes of a Visit to Eng'land.

No. II.

#### VISIT TO CEYLON AND BOMBAY.

Saturday, March 5th, we reached Point de Galle, the south port of Ceylon, at 10 o'clock in the morning. The island came in sight at sunrise, and not long after its rich tropical vegetation was plainly visible from the deck on the Rohilla. It forms no part of my plan to write more than a few rough notes on objects and events in this visit to England. Full descriptions must be left to others. The Rohilla had scarcely reached her anchorage when, almost immediately, her decks were crowded with the Cingalese, all intent on selling their wares, viz., combs, jewellery, toys, and ornaments. "Sell your ring!"—"You buy elephant?" "How much you give?" "You say—I very cheap." "Here, take—say what you give," and then the article is forced into your hand, or laid on your knees if you are sitting. Others would press you to let them wash your clothes. "I wash very quick—all clothes back to-morrow." Others again were money changers. "You want rupees?" "I give ten and a half for a gold sovereign." "Here, take the rupees," and unless you are careful they would be forced into your hand. Ten and a half was the number at first offered, while twelve was the proper rate of exchange, so trying to impose on our ignorance and rob us of a rupee and a half in a sovereign. Perhaps it was as well that we should get a slight insight into the Cingalese character on board, in order that we might be better prepared for what awaited us on shore. As we landed on the Quay hundreds of these bold beggars pressed around us, some pressing to do something for us, and others importuning for money. "You want a carriage?" "You want a

guide?" "I show everything." "You want rupees?" "I very hungry." We threaded our way through this ever-increasing mass of human beings, took a cab and drove to a lovely view about six miles from Galle, called Waack Walla. The way led through palm groves, where we saw coconuts, plantains, rice fields, and other articles of tropical growth. The road was narrow, but in good condition. We saw many of the small houses of the natives—where huts, filled with men, women, and children, the former almost, and some of the latter, quite nude. The country over which we passed was at intervals studded by the comfortable bungalows of the English residents and the wealthy Cingalese. All the way along we were beset with beggars, some running for a quarter of a mile after us. The view from Waack Walla was lovely. After we left this place we went to the Cinnamon Gardens, where again we were in a most unmerciful manner beset with beggars, offering the merest trifle, a flower, a leaf. "This my present to you—you give, now give me one—you rich, I poor." The Cingalese are of a dark colour, their teeth black from chewing the betel-nut. The men have a comb on the front of their head not unlike that worn by little girls in England. The dress consists of a long skirt, which is made to draw up over the shoulders. The women have a short jacket over the skirt, and this and the comb appear to make the only difference between the costume of the men and the women. The Cingalese are chiefly Buddhists, among them are Tamils from southern India, Arabs, and Hindu Brahmins. On Sunday morning we attended the English Church, the congregation was a mixture of race, English, Dutch, and Eurasians. The service was high, the sermon weak and not altogether sound. In the afternoon at 4.30 the Rohilla put to sea; the greater part of our fellow passengers having left us for the P. and O. Nepal, bound direct to the Red Sea, while we in the Rohilla go to Bombay. During the next three days we steamed along the west coast of India; sometimes so near as to see the churches of the Syrian Christians, and the temples of the heathen. The former brought to remembrance the "Christian Researches" of Dr. Claudius Buchanan, the friend of Rev. John Newton, and the more recent evangelistic work of Rev. Sholto Douglas, while a sight of the old Portuguese settlement of Goa led to different reflections on the mission to India of Xavier and other Jesuits. On Thursday, 10th, we came to an anchor at Bombay, just one month after we had left Sydney. Here we had to stay a week on shore. The P. and O. Company have a regulation that all passengers must live on shore during the stay of their ships in this port. This involves an expense which we did not anticipate when we left Sydney. As soon as you land in Bombay all you see, hear, and smell tell you that you are in a city devoted to heathenism. The company's steam boat Bull Dog came alongside of the Rohilla and took us to the part of the city called the Massagong, where we landed in the midst of din and confusion. A cab was engaged, and we drove through about three miles of the native city to an hotel kept by a Parsee. The same day we removed to another in the European part of Bombay. During our stay of a week I made myself acquainted with the people as much as the heat and my health would admit. Bombay contains a population, European and Asiatic, of 600,000. Of the latter there are people from all parts of Asia, Chinese, Persian, Arabs, Jews, Afghans, Parsees, &c. The streets are crowded, and one hears a babel of tongues. The forms of religion are more various than the nationalities. There are fire-worshippers, Brahmins, Mahomedans, and many shades of Hinduism, as may be seen by the colours marked on the foreheads of the people. The languages chiefly spoken in Bombay are Hindostani, Farsic, Maharatti, and English. I visited some of the temples—two may be noticed here, a Hindu and a Mahomedan. At the entrance of the latter my grudge was requested to go to a pool close by and wash his feet, and I to take off my shoes. We both obeyed. He offered to take charge of my shoes, but as he was a total stranger I declined. I had not tested his honesty, and he might have made off with them, and left me in an unfortunate predicament two miles from my lodgings. The temple consists of two large empty halls, so far as idols or furniture are concerned. In one of them, "the faithful" were lying about at their ease, some asleep, and in the other a few were repeating their prayers. The Hindu temple is large, has several courts or chapels, and in these many idols. We were allowed to look in, but not to enter. The Brahmins were polite in showing us all their religion, permitted any but themselves to see. In one of the court-yards we saw a Brahmin seated on what appeared to be the stump of a tree. Here, we were told, he had sat, without getting off, for between three or four years. "The faithful" perform for him the few necessary offices he requires, and sometimes stand by him to support him while he sleeps; he, in return, prays for them. During the week we were in Bombay occurred one of the great and annual Hindoo festivals. They call it "the holi holiday." Whether the word holi is a corruption of our word holy I did not think to ask. But I hope not, for nothing can be more unholily than this festival. The people indulge in shocking practices, and they encourage the children to utter the vile and filthy language as a means of *cleansing their hearts*. They sprinkle themselves and each other with red and yellow paint in honour of some ancient Hindu martyr. What is being done by the Church of Christ to convey the Word of Life to this mass of heathenism in Bombay? What other branches of the Church are doing I did not learn. Our Church has one C.M.S. missionary lately returned from England. His work is evangelistic. Another has charge of "the Robert Money" School, named after its founder, Mr. Robert Money. Here there are about 300 Asiatic children under instruction, and a third missionary has charge of a small church for English residents and Eurasians (European fathers and Asiatic mothers). "The Cowley fathers," a very advanced high church community, have their mission both to Europeans and Asiatics. The Bishop of Bombay told me that the most successful missionary stations are in the country parts of his diocese. He spoke specially of Poonah.

We left Bombay on the afternoon of the 17th, with about 100 passengers from different parts of India.

#### ADEN (ARABIA) TO MALTA.

March 23rd.—This morning we came in sight of the south coast of Arabia, and by noon anchored in the Aden Roads. Nothing could exceed in barrenness this part of Asia. It is well named "Arabia Petra." Aden is a small garrison town on the Arabian coast, at the south end of the Red Sea. Its nominal use is a coaling station for steamers, but its real value consists in its being a key to India; and for this the British Government holds it. We had scarcely cast anchor when traders from the shore visited us. These were Africans, with a few small useless wares, Bombay men, and Jews. The latter had for sale ostrich feathers. I was greatly interested in these poor children of Abraham. Their features were strongly marked, as much so as any Jews I have ever seen. Their dress was simple in the extreme. On a close cropped head, except a ringlet over each ear, they wore a small red and yellow skull cap. Their body was covered with a long light coloured cotton dress, in shape not unlike a clergyman's surplice, with a red border round the bottom. Their feet were shoeless. It might make some of our Sydney Jews thankful for their privileges if they could see the slavish fear in which their Arabian brethren live. They hold a license, at a cost of two rupees a month (3s. 6d.), to allow them to go on board ships to trade, and yet they had scarcely commenced when a black policeman, with a piece of rope, drove the whole of them, about thirty in number, off to their boats. They made several attempts, in the most cringing manner, to return; when they had gained a few steps towards the Rohilla a negro, apparently without any authority, with his rope drove them back, evidently enjoying his power over them. I watched this for some time, reflecting on Deu. xxviii., when I bid the African leave them alone, and beckoned them to return to the Rohilla. Both the Africans and the Jews looked at me with astonishment, wondering whether I was in earnest. When they had assured themselves that I was the former retired, and the latter ventured towards the ship's ladder, but in that halting, trembling manner, which showed how great the despotism is under which they live, although to some extent protected by British law. I tried to hold conversation with them after they had returned to the quarter deck, and, though intent on selling their feathers, they were disposed to come round me, especially as I had stood between them and their enemies, whom they called "Philistines"—"all the same as Goliath." Our chief difficulty lay in understanding each other. They knew enough English to do their trade in feathers. This and my Hebrew teacher proved the medium of intercourse. "How," said one of them, "could Christ be the Son of God? The prophets said nothing about this." I turned to Psalm ii. where He is said to be Messiah and Jehovah's son; I also turned to Psalms cx., comparing the two Psalms. I referred them to their scattered condition over the globe, without a home, a temple, or any laws of their own, and then asked them why the God of their fathers had so dealt with them. They said it was for their sins. Yes, I said, the sin of rejecting the Messiah whom He sent as foretold by the prophets. A few Nubians were standing near who understood, in general, what I said. I pointed to them, to the Jews, and to myself, then remarked that Messiah came to save us all, and that if all loved Him all would be brethren. Soon after this the traders were all sent from the Rohilla in order to prepare for sea, when I again saw how much of *brotherhood* existed between the African and the Jew. A horrible looking old black man, with rope in hand, approached the Jews as they left the Rohilla and drove them to their boats, making use of his rope, while they pleaded with him to be allowed to trade over the side of our ship. He allowed them, but as they sold a few feathers he pounced upon them, like a spider on a fly, and levied some tax without any authority for doing so. The African men and boys are the best divers and swimmers I ever saw. They came round the Rohilla in their slender canoes asking the passengers to throw money into the water that they might dive for it. A piece of money was thrown into the sea, and instantly a dozen black forms plunged in, remaining down till one felt alarmed; they returned showing their ivory teeth, and one with the money in his mouth and triumph on his face. Two youths dived under the Rohilla, going down one side and up the other. These amphibious creatures appeared to sit as easily in the water as in their canoes. The head and upper part of the body were erect out of the water, the other part below, the legs apart and slowly paddling, the hands gently afloat.

At 5 o'clock we started on our voyage up the Red Sea! The mind becomes solemnised and deeply impressed with a sense of God's presence as we enter on the part of the world which He chose as the theatre of human redemption.

#### STEAMING UP THE RED SEA.

We started from Aden with a gentle wind from the south, rendering the heat great. On the second day the wind died away, and after a few hours' calm a strong north wind set in—the sea was rough, the air cold—and the Rohilla pitching. On Sunday, 27th, at 6 p.m., the coast of Egypt came in sight on the west, and the Peninsula of Sinai on the east. Here were the memorials of bondage and deliverance, the Red Sea lay between, and, though we could not be certain as to the exact place where the Lord led His people over, we knew, on the following morning, that we crossed this part of the Red Sea. I thought, as I sat on the deck of the Rohilla and looked on the Egyptian coast, that many a pious Israelite may have looked from those desolate rocks and asked, "Has God cast off His people?" And as I looked to the side of Sinai it was not difficult to realise the passage over, the song of triumph on those shores, and the march along that coast to Sinai. With this land in view all seems to have been the transactions of yesterday. So fresh, so new is God's precious Word. I sat on the quarter deck and read Ex. xiv.

#### SUEZ.

I went ashore in the afternoon, Monday, 28th, in the Egyptian's boat. The distance is about three miles against wind and tide. Suez is the most miserable, trodden-down, poverty-stricken, dirty,

and, I am afraid, immoral place I ever saw. The houses look in a state of decay, the streets unmade, the shops small and dirty, with nothing in them worth buying, and the people correspond with their surroundings. There is a great mixture. Besides the Egyptians, who look half Arab, half African, and speak a corruption of the Arabic language, I saw Arabs of the desert, Greeks, Italians, French, Syrians, Abyssinians, &c. I engaged a dragoman for one hour to show me what there was to see in Suez. If we had not gone through some of the streets twice we should have completed our wanderings before the hour was up. I was now going to return to the boat to be conveyed to the Rohilla.

#### SUEZ CANAL.

March 30th, 6 p.m. We have now just come out of this wonderful cutting, which connects the Gulf of Suez with the Mediterranean. My dear friend, Rev. H. B. McCartney, gives the following figures as the dimensions of it—Length, 87 miles; surface width, 320 feet; depth, 26 feet; floor, 72 feet. It is partly cut through the Bitter Lakes and partly through the sandy desert. We entered it on Tuesday morning at daybreak, at the regulation rate of 5 miles an hour. Soon the fog stopped us, and the pilot would not allow us to proceed until it had all cleared away. In the course of the day we had to go into a "siding," to allow outward-bound steamers to pass us. These sidings are all along the canal, at distances of about 2 miles, with a telegraph station at each, and as soon as a steamer passes one of the stations the station-master telegraphs to the next station, when the black ball and flag shows an approaching steamer that it must wait until the canal is clear. Words must fail to describe the utter desolation of the land through which the canal passes—here and there is a little stunted bush, on a boundless sea of sand. This afternoon we saw one of those wonders of desert life, a *mirage*. Almost close to us, and stretching out as far as the eye could reach, appeared to be an inland sea—the waves rolling on the beach, islands with trees, and even a small steamer. All this was a delusion. There was nothing in reality but a sea of sand. We be to the famished traveller who is deceived into following one of these mirages for water. In the course of this afternoon we came to that part of the canal where it crosses the high road from Egypt to Syria. Here it is crossed by a punt. On one side there were some Arabs of the desert, waiting with their loaded camels, and on the other Egyptians with horses. In the course of the two days in the canal we have met 14 outward-bound steamers, some of them so low in the water that the wonder is they ride out a rough sea. There is yet much for many Samuel Plimsolls to do before grasping ship owners are restrained and brought to their senses.

#### PORT SAID.

This town is on the Mediterranean end of the canal. We reached it at 6 p.m. and went ashore soon after. The population, brought here by the canal, is said to be "the sweepings of Western Asia." There is also a strong French element. We were beset by beggars and found it a difficult matter to shake them off. Before 8 o'clock we went on board, and at 9 o'clock the Rohilla entered "the great and wide sea"—the Mediterranean. At about 4 on the following morning I saw the lighthouse on the delta between the Damietta and Rosetta mouths of the Nile.

Saturday, April 2nd. Yesterday "we sailed under Crete," and to-day we are crossing over the Sea of Adria (Acts xxvii., 27), but not like the great Apostle, "exceedingly tossed," for all is calm and lovely, and the Rohilla is almost as quiet as a house. Jonah i. and Acts xxvii. have been much in my mind since I entered the Mediterranean Sea.

#### MALTA.

Sunday morning, April 3rd, 7 o'clock. The Rohilla has just come to an anchor. We remain here only a few hours, and then leave for Gibraltar and Southampton.

The sea was rather rough last night. I lay in my berth and thought of St. Paul and St. Luke on this same sea of Adria, "their wishing for the day."

It seems a long time since I left Sydney, and a long time, it also appears, before I can return. Yet all time is short.

"Can through each perplexing path of glory,

may the Lord ever guide us to His own eternal glory.

G. H. M.

Malta, April 3rd, 1881.

## The Church in the Colony—Its Position and Hope of the Future.

[COMMUNICATED.]

To anyone who will look coolly at it, and not turn giddy as the whirlpool of opinion spins around him, the situation of the church in the colony is full of interest. That there should be diverse opinions as to the character of the work carried on, together with the administration of the system which has developed so much life, is not to be wondered at. It is not the intention of the writer of this article to quarrel with the expressed opinions of others, excepting so far as their general tone lays them open to criticism, and of this it may be said in the words of the late Bishop Wilberforce when the Yorkshiresmen of Bradford sought to hiss him down, "nasty hisses from nasty throats." The position in which the Church finds itself, is simply one of the results of her expansive power. There has been for a long time past steady progress in every department of practical church work; in the extension of the means of grace, and the furtherance of all matters of real philanthropy, but in estimating the work of the church in the colony, some persons make egregious blunders by facting it with English ideas and by English standards, forgetting the fact that there is as vast a difference between that complex institution, the "Established Church of England," and her Colonial daughter, as there is between the quantity and the quality of the material which each is called upon to operate upon in their respective spheres. Clear

away the party cries, which recently have been raised, and the ephemeral excitement, which as a consequence has been produced, and the fact remains that there has been a vast development of energy; new forms of work have been struck out, new agencies brought into play, services have been indefinitely multiplied, and therefore inevitably varied. This has not been done sporadically, or *pro re nata*. It has not been done in the several dioceses as if each parish had developed its own strategy and tactics in the face of the enemy as best it could, or depended for unity of design upon the general knowledge each parish had of the art of war. Had it been so, the Church would have been simply a congeries of atoms and not an organized body. The "varied" character of the services however, has been, and is the Church's danger. It is a distinguishing characteristic of the Church of England that, in her, all minds may find satisfaction, all temperaments find scope, all hearts rest. Within her pale there is that which is linked to the refinements of Darling Point, the slums of Sussex-street, the men of business of Summer Hill, the workmen of Waterloo, or the miners of Woolongong. Each section or party admits this, but the mode of application is the point at issue. One would appeal through the feelings, the other through the understanding. Analyse the mental and moral stages of the developments to High Churchism which are to be found in and about Sydney (for it is a matter of notoriety that those who are now the chief exponents of Ritual, graduated in what is now sneeringly spoken of as Evangelicalism)—analyse we repeat the mental and moral stages of their ascent from Low to High, and at the same time their descent from internal to external worship, and it may be traced in its earliest approaches, as coming through the feelings and not through the understanding; it may be traced that argument came to the support of feelings already perverted; and that the feelings did not follow the slow convictions of intellect but just the reverse. We have been told very frequently of late to study the Fathers and the Councils and to obey the Rubrics to the very letter. With reference to the former, if we begin to set our faith aright by gleanings from them, why there is no amount of error we may not logically develop; and respecting the latter, it is forgotten that our rubrics are at least two centuries old, many of them far older. When people thus easily forget what ought to be as readily remembered, it is no wonder that they also fail correctly to understand that our rubrical system initiated nothing, but simply modified what went before. Hence its fragmentary character. The wise interpreter of the rubrics, will allow his study to compass the customs and observances of the minds of those who were first called upon to obey them in the days when Wolsey was Archbishop. The Church of the eighteenth century was all but stifled for want of means of parochial expansion, the Church of the nineteenth century is in danger of being shattered by Ritual disturbance. But as the one brought that, which needed facilities demanded, so the other will as certainly lead to a simple, intelligible, and workable exposition of the rubrics. That ambiguity exists, no one doubts. Let the door of winked-at diversity as to ritual accuracy be once opened, and when and where can it be closed? Allow sacerdotalism to be taught by one, and what is to hinder another, whose character and ability may be otherwise unquestionable, from advancing yet further in his teaching? One of the reasons why the Church in the colonies has been so happily successful, is that its bishops, almost without exception, have, with cautious moderation, not allowed fantastic and unauthorized ceremonial. Notwithstanding these things, the position of the Church in the dioceses—let croakers write as they please—is such that there are more elements of hope than of fear. It may not be such, perhaps as to excite enthusiasm, but it is nevertheless intensely interesting and, we believe, will be found hereafter to have been the beginning of a fresh career of Church expansion and Church usefulness. How it may be so is a subject for a future article.

## Gottings from the Bush.

(We are not responsible for our contributor's opinions.)

A "rock ahead" for the Church of England Temperance Society: let me warn the members of it. It is a rock which threatened a few years ago to wreck the parent society. The association is a mixed one: it is so to speak, a "mechanical mixture" of two liquids of different densities, and there is a tendency to separation which must be guarded against. Whenever a combination of moderates and extremists is formed there is need for toleration on the part of both sections, if they are to gain their object. If they begin to look at their own differences of opinion there will soon be a end to union, and the cause that they both have at heart will suffer. History is brimful of illustrations. If the Radicals and Liberals in England are to carry the Irish Land Act, they must, for a time, "put their differences into their pockets." "United we stand, divided we fall"—and union for a common end is perfectly compatible with great difference of opinion. In the C.E.T.S. there are total abstainers and moderate drinkers. Their object is the same—to put down intemperance; but they differ as to whether abstinence or temperance is the better substitute. They agree to let that question rest while they unitedly fight the enemy. To say, as some correspondent of the  *Herald* lately said, that the society includes everybody—those who drink and those who don't drink—is absurd. He might as well have classified the members of an association for the putting down of forgery as "those who write and those who don't write." The C.E.T.S. has an evil to oppose, and all its members are agreed in opposing it. No one need join in it who objects to its constitution. There are plenty of total abstinence societies, and one on the principle of "temperance" could easily be formed. But if persons become members of the C.E.T.S., they must not object to being associated with those who do not agree with their opinions. Here, then, is my warning: let no member, at meetings of the society, try to persuade his fellow members to embrace his particular views; let him not despise or condemn the position of the other section. If he does, disunion will in some: reverts will

be made, and the army leagued to fight the demon intemperance will present the modified spectacle of a band divided against itself. *If the society is to succeed it must be as wide as its basis.* It must, for example, be taken for granted that the members of the "temperance" section who refrain from being total abstainers do so as the result of honest conviction. Some of them have tried both plans—both John the Baptist's and our blessed Lord's. They have chosen the latter—sobriety, not abstinence—as the preferable; they have not decided in a hurry, nor have they merely consulted their inclinations. It wounds them, therefore, sorely to be branded as "half-and-half men," just as it must have bitterly grieved our Master to be called a "winebibber" (have you ever thought of what he must have felt when he was so called?), or as it wounds the other section to be called "needlessly and foolishly ascetic," as John the Baptist was styled. Let the members, then, reserve their blows for the common foe and not inflict them on each other. St. Paul teaches us in Romans xiv. the true principle on which we should act. One believeth that he may drink in moderation, another (and since his object is a noble one, no one has a right to stigmatize him as weak) drinketh not. Let not him that drinketh despise him that drinketh not, and let not him which drinketh not judge him that drinketh, for God hath received him. Let every man be fully persuaded in his own mind. Why dost thou judge thy brother?

"How can we put down larrikinism?" seems to be one of the chief problems of the present day. The evil is rather hard to define: larrikinism includes vulgarity, foulness, violence, blasphemy, contempt for authority, recklessness and many other bad qualities—but, unfortunately, every one knows too well what a "larrikin" is. The remedies proposed may be classed under three heads—1. The lash. 2. Education. 3. Moral influence. Few who know much about human nature advocate only No. 1. Fear may put down the outward manifestation of larrikinism, but the spirit must be removed before permanent good can be done. No. 2 is the panacea of the *Sydney Morning Herald*. I believe in No. 3, with the other two as helpers in the field for discussion, for it embraces such questions as "How can the schools keep their senior scholars?" "How can Sunday schools be induced to join religious associations?" "How can parents be induced to exert moral influence on their children?" "How can young men in towns be kept at home away from bad companions?" The two last seem to me to be the points that decide the question. The sins of the parents—even when those sins take the form of neglect and carelessness—are visited fearfully upon the children. And even if children are brought up well there is still the danger of their being led away by bad companions.

"How can young men be kept at home in the evenings?" Why, by making home attractive. If parents sacrificed their own comfort a little more, if they welcomed their children's friends, and made the evenings pleasant, even at the cost of a little noise and a little upsetting of household arrangements, their sons would not be so glad to leave the home fireside. But if home is uncomfortable, if their amusements are scorned or only just tolerated, if their laughter is checked, if their companions get a cold reception, what wonder is it that they go out into the streets and soon lounge into the company of others far worse than themselves. Even if those they meet are not more tempted to "larrikinism" than themselves, the temptation is now greatly increased. For recklessness and "rowdiness" increase as the square of the number. A pair of young fellows together are four times as reckless as one of them alone; four are together as wild as two; while if sixteen or twenty get together there are few pieces of mischief—which soon degenerates into worse evil—that they will shrink from. In order to keep them at home away from such temptations it is necessary to have home amusement. Amusement they will have somewhere and somehow: if it is not to be found at home they will seek it abroad. Parents who check the tendency towards moderate and proper amusement are fastening down the safety valve of a steam-engine—there will soon be an explosion. Now, how can home amusement be provided? I think straight! If they taught them some home games. Chess and back-gammon, draughts, "go-bang," and nine-men's morris (the three last can be played with ruled cardboard and a few buttons), dominoes, quartettes, squalls, and plenty more indoor games, cannot lead to harm and may do much good. And there are occupations easily learnt which not only afford amusement but have other advantages—drawing, ornamental printing, fretwork, carving, and many others. The "Boys' Own Paper" will suggest plenty. The mind must have rest as well as exercise; it demands pastry as well as solid meat; add therefore it behoves us to step forward and supply the article, unadulterated and warranted not to be deleterious. As the late Canon Miller said, "We have provided for the working classes work, churches, schools, but have left it to the devil to find them recreation."

COLIN CLOUT.

## THE ENGLISH MAIL.

## SUMMARY.

LATEST DATES, VIA BRINDISI, APRIL 8.

DURING the illness of the late Earl of Beaconsfield callers came at the rate of 800 a day.

THE MEETINGS OF THE SALVATION ARMY have been attended with riots in Reading, Basingstoke, Marylebone, and Paris. In Basingstoke the mayor read the Riot Act and called in a battery of the Royal Horse Artillery to disperse the crowds. In Paris the work-

men seem to have had an idea that the "Army" intended to re-establish the Jesuits in France.

THE KANSAS LIQUOR LAW came into operation on the 1st of May. It declares that all places where liquor is disposed of are common nuisances to be abated by the constable, who is liable to a penalty if he neglects his duty. The sale, gift or manufacture of all kinds of intoxicating liquor, communion wine not excepted, is forbidden, except for medicinal, scientific, or mechanical purposes. Doctors prescribing alcoholic liquor must make an affidavit before a probate Judge that they will only use it in cases of actual sickness, while druggists must give a bond for £500 that they will only dispense on prescription. Kansas is half as large again as England and Wales, but has fewer inhabitants than Manchester and Liverpool.

It is reported that the new CZAR OF RUSSIA "daily finds menacing letters in his coat pockets."

AN EARTHQUAKE has taken place at Chio, the chief town of the island Scio, in the Aegean Sea, which is said to have killed or injured 3000 inhabitants. The panic-stricken inhabitants took refuge in large numbers on steamers and boats to avoid the peril of further shocks. This year is remarkable for earthquakes.

THE GREEKS are in a ferment. They do not like the revised and final settlement of frontier, &c., as arranged between the other Powers and Turkey.

THE REV. A. H. MACKONOCHE's appeal to the House of Lords from the decision of the Court of Arches has been declared against him. His suspension therefore is now fixed by law.

THE REV. S. F. GREEN, Vicar of Miles Platting, Manchester, has been arrested, for persisting in Ritualistic practices, after prohibition by the Court of Arches.

The following is the LAY MEMORIAL against *Romish Ritual*:—"To the Most Reverend the Lord Archbishop of Canterbury,—We the undersigned, lay members of the Church of England, beg leave hereby most respectfully to express to your Grace our firm attachment to the doctrines and ceremonial, established in the Church of England at the Reformation, and set forth in the Book of Common Prayer; we desire to represent to your Grace that whilst we are most anxious to maintain such reasonable latitude of opinion and practice as is not inconsistent with the teaching of the Formularies, Articles, and Homilies of the Church of England, taken in their plain grammatical sense, or with a faithful adherence to the Rubrics of the Book of Common Prayer, as interpreted by the custom of 300 years, we, nevertheless, feel ourselves constrained to enter our solemn and emphatic protest against the toleration, within the Church of England, of any doctrines or practices which favour the restoration of the Romish Mass, or any colourable imitation thereof—any reintroduction of the confessional—or any assumption of sacerdotal pretensions on the part of the clergy, in the administration of the Word and Sacraments." It was presented to the Archbishop of Canterbury, on the 2nd of April. It has been signed by 4 Dukes, 20 Peers, 10 Lords, 26 M.P.s, 22 Baronets, 6 late M.P.s, 52 Generals, 18 Admirals, 102 Officers (Army and Navy), 191 J.P.s, and 133 professional men.

THE WITHDRAWAL OF THE ENGLISH TROOPS from Candahar has been vehemently opposed at a crowded meeting held in London, at the Cannon-street Hotel. Sir R. Carden, M.P., was in the chair.

SOME ADVANCED RADICALS have held a meeting at the Westminster Palace Hotel. After much discussion they resolved to form a "Democratic Confederation." Its first objects are manhood suffrage, payment of members, equal electoral districts, nationalisation of the land, abolition of the House of Lords, and legislative independence for Ireland.

THE GERMAN EMPEROR has attained his 84th birthday.

THE FOLLOWING INCIDENT will give our readers a notion of the state that Ireland is in.—A Mr. McCarthy, chairman of the Local Land League at Middleton, county Cork, had not paid his rent. Some cattle of his were accordingly seized by the bailiffs. But the latter were driven off by a mob, and the cattle brought back. Meanwhile Mr. McCarthy, thinking he would lose his cattle, had paid his rent. The mob no sooner heard this than they made an attack upon McCarthy's house, and completely wrecked it.

THE EARTHQUAKE AT SCIO seems to have been really more dreadful than was at first reported. The latest telegrams from Smyrna, where the shock was also felt across the ocean, describe the horrors of the catastrophe as being beyond anything that can be imagined. Three thousand persons are reported to have been killed, and 40,000 rendered homeless. Earl Granville received the following in a telegram from Consul Dennis, dated Smyrna, April 5:—"Midhat Pasha states that in all the towns of Scio only 50 houses are left standing. Whole villages have disappeared. The victims are estimated at several thousands. On all sides are heard from the ruins cries of distress, voices supplicating assistance, yet nobody dares approach the ruins to extricate the living victims. The Controller of Scio, with his family, is still under the ruins crying for succour. Prompt and efficacious measures are urgently required to meet this fearful catastrophe."

ST. PETERSBURG is now surrounded by a chain of Cossack patrols. Posts of guard officers and police are stationed along all the high roads. On the morning of April 3rd, no one, whether Nihilist or not, was allowed to pass into the city. The Cossack patrols received orders to send anyone trying to enter the city to one of the officers stationed at the guard posts on the high roads. By him they were to be subjected to a very sharp investigation. This was the first enactment of the newly-elected council of 25 members presented to the Emperor Alexander III. on the 3rd of April.

THE ASSASSINATION OF THE LATE CZAR is thus described by the *Times* correspondent, in a letter dated St. Petersburg, April 6:—"The late Emperor Alexander II., guarded by his usual escort, was returning from the parade in the Michael Manège. When the first explosion occurred on the Catherine Canal, Colonel Dvorjitsky, who was sledging about half-a-dozen yards behind the Imperial carriage, and

Captains Koch and Kulebiakan, who together were following a few yards further in the rear, all came up to the rescue and assisted the Emperor out of the broken carriage. The Emperor ejaculated: "Thank God," and pointed to a dead Cossack and a wounded boy. Risakoff, safe in the hands of the crowd, overheard this and said, "It is too soon yet to thank God." Then followed the second explosion while the Emperor was viewing the spot where the first took place. When the smoke cleared away there lay among others the lacerated body of the martyr Czar. At this moment various persons, including the Grand Duke Michael, came up and lifted the wounded monarch into Colonel Dvorjitsky's sledge, Count Hendrikoff placing his own furage cap on His Majesty's bare head. Before losing consciousness the Emperor only whispered that he was cold and wished to be taken to the Winter Palace to die. Nine of the Emperor's suite and eleven bystanders were injured, three of the whole number dying shortly after the event. The bombs employed were tin globes, each containing about five pounds of explosive material, apparently nitro-glycerine. Two witnesses had noticed Risakoff walking along the canal before the deed with something wrapped in a handkerchief and then saw him hurl this something under the horses of the escort. When he had been seized and relieved of his pistol and dagger the assassin even smiled, and at the police station thanked the constables for saving him from the rage of the crowd. The thrower of the second shell was seen to raise his hands high above his head and dash down something at the Emperor's feet. This wreath expired soon afterwards from the effects of his own petard." It seems that when *Asakoff's* parents visited him in his cell, he refused to receive them. They were removed from his presence sobbing, without having produced any impression on the young assassin. The Russian police have discovered one of the Nihilist head-quarters. Amongst glass balls, chemical retorts, and a mass of explosive ingredients in this house, plans of St. Petersburg were also found, in which the drives of the late Emperor were plainly marked. The day after its discovery, a conspirator named Michailoff entered the house unawfully, and was arrested after having shot and wounded two policemen. Michailoff had on him the Imperial proclamation of the ascent of the throne by the new Czar. On the back of it, three places in the city were marked in pencil, with a certain hour and day against each. One place thus indicated was found to be a confectioner's shop, at the corner of Garden-street, which street at that point was discovered to be undermined and ready for a dynamite explosion.

MR. GLADSTONE, as Chancellor of the Exchequer, estimates the expenditure for the ensuing year at £84,705,000, and the revenue at £85,990,000. The surplus will be made a deficiency, as he proposes to reduce the income tax to 5d. This deficiency will however be met by a surtax of 4d. per gallon on foreign spirits. When England needs money, it seems it can always be raised by premiums on dram-drinking. The House has given a general assent to the Budget.

A SPIRITUALIST MEDIUM has been tried at the Central Criminal Court for fraudulently obtaining money and jewellery from Mrs. Hart-Davies. The trial was not completed when the mail left.

THE NEW IRISH LAND BILL was introduced into Parliament by Mr. Gladstone on Thursday night, April 7th. If the three F's, Fixity of Tenure, Fair Rents as determined by the Land Court, and Free Right for the Tenant to sell his interest become law, it will be nothing short of a revolution.

THE ORNAMENTS RUBRIC is becoming a bone of contention. The Bishop of Manchester will propose in the next convocation of York that it be revised, on the ground that it is not at present intelligible

## NOTICES OF BOOKS.

EVERLASTING PUNISHMENT. Lectures delivered at St James' Church, Piccadilly, 1880, with three dissertations on kindred topics. By E. M. Goulburn, D.D., Dean of Norwich. Second edition. Rivington's, 1881. Pp. 275.

This is an important addition to the literature, already extensive enough, upon a subject which has especially of late occupied the minds of thoughtful men. The subject is a painful one, but not the less so because many are only too ready to decide for themselves upon very insufficient data. The opinions which were adopted by some of the followers of Origen in the early days of Christianity were by no means stamped out, except for a period, by the anathemas of Councils. They have been revived in our own days by Cox, Farrar, and others, and, as they appear at first sight to be in accordance both with human conceptions of some of the attributes of God, and with the wishes and feelings of many men, they are readily accepted.

Dean Goulburn's sermons on the subject are characterized, like all his works, by close reasoning and chastened thought, as well as by sincere submission to the plain teaching of Holy Scripture. There is no room for questioning which side of the controversy he takes. His quotation on the title page, from Ezekiel xiii. 22, is sufficiently explicit. "Ye have . . . strengthened the hands of the wicked, that he should not return from his evil way, by promising him life." For it is plain by the prominence given to that quotation that he believes,

that the authors of "Salvator Mundi" and of "Eternal Hope" (though he does not name them) have fallen into this grievous error.

The Dean defines the exact point of the argument which he is endeavouring to defend in the following terms:—"There is nothing in God's attributes or purpose (as far as it is given us to know them) which is irreconcilable with the everlasting punishment of the wicked and ungodly; and . . . the true relief from difficulties on the subject is to be found, not in calling in question either the eternity of the punishment, or the immortality of the subjects of it, but in other notices of Holy Scripture respecting its different degrees, its exact pursuance of a moral law, and so forth." (Preface, pp. vii. and viii.)

In defending this position he shows that everlasting punishment is not inconsistent with God's justice (Sermons I. and II.), nor with God's love (III.), nor with God's purpose in creation (IV.). He then shows that there is a *fundamental* difference of character between man and man, and that un sanctified suffering has by no means, of necessity, a softening effect upon the mind (V.). The sixth sermon is devoted to the discussion of scriptural modifications of the difficulty, arising out of (1) the principle on which judgment will be administered, (2) the measure to be observed in future punishments, and (3) the fact that such punishments will be awarded in pursuance of a moral law. To these sermons he adds three important dissertations upon (I.) the irremediable ruin of the fallen angels, (II.) the fewness of the saved, and (III.) the limitations of the human understanding in apprehending God and His ways.

Among the numerous arguments which the Dean discusses with singular simplicity and power, there is one on which much stress is laid, and deservedly so. He shows that the doctrine of everlasting punishment is exactly of a piece with other doctrines of God's Word, such, for example, as the infinite nature of the atonement—"an atonement which possesses all the value, all the costliness, which the Godhead of our Lord Jesus can throw into it." It is of a piece again with the known and fearful and almost infinite consequences which have resulted from the first sin, a sin of no very heinous character in comparison with others which have been committed since, but still a sin which has resulted in all the misery, sorrow, suffering, and shame, and rebellion against God which has defiled the world for nearly six thousand years. In view of all this, "the inference is clear that in sin there must be something more than I at present see or understand. There is some malignity in transgression which I cannot fully explain. . . . Tell me not of sin having anything less than a monstrous malignity, so long as I know that the Son of God suffered for it" (pp. 15, 16). If sin be a matter of merely finite and temporary consequence, then the doctrines of Scripture on many subjects are utterly unintelligible.

We observe, in his sermon (V.) on the effects of un sanctified suffering, that the Dean believes that the subjects of everlasting punishment must become more and more hardened in guilt, as the necessary result of continual intercourse with each other, particularly since the hindrances which now restrain them from utterly unbridled vice will then be removed. But is this view quite certain? No doubt "he that is unjust will be unjust still; and he that is filthy will be filthy still." For since "there remaineth no more sacrifice for sin," there appears to be no way revealed whereby the character of such may be altered. And yet such will be eternally under the eye of God. He will not permit that contaminating association with each other, but will reduce each individual to final submission; and such submission under the restraints of hell may be really the highest kind of happiness of which the lost shall be capable.

We heartily commend Dean Goulburn's sermons to our readers—not for their originality, for it is hard to be original on a subject which has been before the Church for 1600 years, but—as a simple, clear, and, at the same time, a reverent discussion of an important, even if a painful, doctrine. The author has a great respect for the Fathers, the Councils, and the Church. But his standard is the Bible. Had this been the standard of some other writers, they would not "have strengthened the hands of the wicked, that he should not return from his wicked way,

by promising him life," but would rather have re-echoed the Baptist's cry—"Flee from the wrath to come."

## TEMPERANCE.

THE quarterly report of the Licensed Victuallers' Association and the president's speech at the meeting, are worthy of note. A strangely inconsistent position is taken up. A great desire for reform in the licensing law is expressed, and yet all interference with the trade in strong drink is fiercely resented.

Such steps as have been already taken have given no satisfaction. The Renewed Suspensory Act meets no praise. As it is only a temporary measure, the association "did not feel justified in offering it any opposition." Confession is made of "the evil which unfortunately our trade gives rise to," of public-houses "that are a disgrace to our boasted civilization and a curse to the people." The president says he knows of such houses as at present existing, and that the police know of them too. He further says that he and his friends "are willing to throw in their lot with those who strive to mitigate the evil." Now, in view of these utterances, one might suppose that lessening the total number of public-houses by weeding out disreputable ones, and hindering the issue of licenses to inferior premises, would meet Mr. Olliffe's approbation. Quite the contrary. The police, and that section of the magistracies who work in this direction, are scolded for their pains. The reports of the business of the last licensing session show plainly that in every case where efforts were made by the police to stop the issue of licenses for the coming year there existed good cause for their interference, but the L.V.A. and its president are angry with them for all that.

With reference to impending legislation the members of the L.V.A. are instructed to keep themselves prepared lest the Government should not again "recoil before the desperate final leap" of an Amended Licensing Act. But, whatever they think, public opinion is pretty clear against any such "recoil," and if the State horse wants a fillip to start him towards his leap upwards we hope the temperance men will have their whips and goads handy—the C.E.T.S. well to the front amongst them.

We are glad to notice Mr. Watson's outspoken and decided opinion in favour of closing the houses entirely on Sundays. We heartily wish all the publicans were in enjoyment of the precious boon, an entire day of rest.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

A meeting of the committee of the C.E.T.S. was held in the Church Society House, Phillip-street, on Friday, 20th ult., the Very Rev. the Vicar-General in the chair. Besides the usual business the following resolution was passed unanimously and the secretary instructed to forward it to the gentlemen whom it concerns:—"That in the opinion of this committee it seems highly undesirable that the Church should stand in the relation of landlord to public-houses, deriving revenue therefrom, and therefore respectfully begs the trustees of St. Philip's Glebe to introduce into all fresh leases to be issued a covenant binding their tenants not to use, nor to allow others to use, their houses as places for the sale of strong drink."

C.E.T.S.—In response to the annual appeal of the secretaries, sermons were preached in advocacy of temperance principles in the following churches, on Sunday, 22nd May:—  
St. Andrew's Cathedral, 7 p.m., Very Rev. Dean of Sydney  
St. James', Sydney, 7 p.m., Rev. W. Hough  
Holy Trinity, Sydney, 7 p.m., Rev. R. L. King  
St. Paul's, Sydney, 7 p.m., Rev. Canon Stephen  
St. Barnabas', Sydney, 7 p.m., Rev. J. Barnier  
St. Mary's, Balmain, 7 p.m., Rev. T. B. Tress  
All Saints', Woollahra, 7 p.m., Rev. H. W. Taylor  
St. Mary's, Waverley, 11 a.m., Rev. H. A. Barker  
Holy Trinity, Macdonaldtown, 7 p.m., Rev. H. A. Barker  
St. Andrew's, Summer Hill, 7 p.m., Rev. John Vaughan  
St. John's, Parramatta, 7 and 11, Rev. W. A. Phillips  
St. Anne's, Ryde, 11 a.m.  
St. John's, N. Ryde, 3 p.m.  
St. Paul's, Pennant Hills, 3 p.m.  
St. Marks, Ermington, 11 a.m.  
St. Stephen's, Parrish, 11 a.m., Rev. G. Brown  
St. Mary's, South Creek, 3 p.m., Rev. G. Brown  
St. Paul's, Cobby, 11 a.m., Rev. A. W. Pain  
St. Thomas', Narrellan, 3 p.m., Rev. A. W. Pain  
St. Stephen's, Mittagong, 3 p.m., Rev. S. Howard  
St. Simon and St. Jude's, Bormal, 11 a.m., Rev. S. Howard  
St. John's, Hartley, 11 a.m., Rev. R. H. Mayne  
Burrawang, 11 a.m.  
East Kangaroo, 3 p.m.

### DIOCESE OF GOULBURN.

Christchurch, Costamundra, 11 a.m., Rev. S. B. Holt  
St. John's, Wagga Wagga, 7 p.m., Ven. Archdeacon Pownall  
St. Clement's, Yass, 11 a.m., Rev. A. D. Fausse  
St. Matthias', Bombala, 7 p.m., Rev. J. Clondesty Betts  
St. Andrew's, Braidwood, 11 a.m., Rev. Edgar Hutchings, M.A.  
Ditto ditto, 7 p.m., Rev. Edgar Hutchings  
St. Stephen's, Major's Creek, Mr. James Clarke  
St. John's, Gundagai, 11 a.m., Rev. J. H. Williams  
St. Jude's, Colea, 3 p.m., Rev. J. H. Williams  
St. Luke's, Taralga, 11 a.m., Rev. W. M. Martin  
Lecture Hall, Leizghwood, 3 p.m., Rev. W. M. Martin  
St. John's, Young, 11 a.m., Rev. J. Maitland Ware  
St. Mark's, Bulla Creek, 3 p.m., Rev. J. Maitland Ware  
Christchurch, Bungonia, 11 a.m., Rev. E. B. Proctor.

### DIOCESE OF GRAFTON AND ARMIDALE.

St. John's, Tamworth, 7 p.m., Rev. W. J. K. Piddington  
St. Andrew's, Walcha, 11 a.m., Rev. Edmund G. Moberly  
Ditto ditto, 7 p.m., Rev. E. G. Moberly.

There were also sermons preached in the diocese of Bathurst and Newcastle, of which we have not yet received returns.

The hon. secretaries beg to thank those clergymen who have undertaken to plead the cause and are sorry they could make no better arrangement for deputations owing to the death of clergy.

H. A. BARKER } Secs.  
E. R. DEAS-THOMSON }

### MEETINGS OF THE C.E.T.S.

ST. JOHN'S, DARLINGHURST.—The annual meeting of the St. John's (Darlinghurst) C.E.T.S. was held in the schoolroom, on the evening of the 25th ultimo. The Rev. T. Hayden was in the chair. The meeting was opened with the usual hymn and service. The secretary then read the report for the year, also the balance-sheet on behalf of the treasurer, the adoption of which was moved by the Rev. H. A. Barker, and seconded by Mr. W. L. Docker. The Rev. H. A. Barker, in moving the adoption of the report, referred to the healthy state of the society, which closes its first year with a balance of 18s. 11d. in hand. The motion was carried. The second resolution was moved by Mr. Knapp, and seconded by Mr. A. A. Monypenny and carried. It was as follows:—"That the following gentlemen be office-bearers for the ensuing year: President, Rev. T. Hayden, incumbent; vice-presidents, Mr. M. H. Stephen, Hon. J. Docker, Rev. H. A. Barker, B.A., and Rev. S. S. Tovey, B.A.; committee, Messrs. E. M. Stephen, W. L. Docker, S. Merriek, P. E. Endershaw, H. Ross, J. Ward, and A. A. Monypenny; secretary, Mr. C. Jennings; and treasurer pro tem, Mr. C. Jennings. The Rev. S. S. Tovey moved, and Mr. S. Merriek seconded, a vote of thanks to the retiring officers for their services in the past year; carried. The secretary then read the revised rules, which were adopted. Mr. W. L. Docker proposed, and the Rev. S. Merriek seconded, the following resolution:—"That the meeting learns with regret that the exigencies of business have compelled Mr. Monypenny to resign the position of honorary secretary to the society, which he has held since its inauguration, and desires to accord to him a special vote of thanks for the zeal with which he has performed his arduous duties." The proposition was carried by acclamation. Mr. Monypenny replied in suitable terms.

ST. JOHN'S, DARLINGHURST.—The anniversary of the juvenile branch of the C.E.T.S. in this parish was observed on the 2nd May. There was Divine service in St. John's Church at 5 p.m., which was attended by the members of the branch, and by some of their seniors, at which the prayers were read by the Rev. S. S. Tovey, the curate, and the lessons by the incumbent, the Rev. Thomas Hayden. The sermon was preached by Canon Stephen. At half-past 6 the young people were entertained in the schoolroom at a sumptuous tea, liberally provided and served by some of the ladies of the parish, after which the annual meeting of the branch was held, the Rev. T. Hayden in the chair. An encouraging report of the progress of the association was read by the secretary, and the members were addressed in appropriate speeches by the chairman, and by the Revs. Canon Stephen and S. S. Tovey.

ST. PAUL'S, REDFERN.—The annual meeting of St. Paul's branch of the C.E.T.S. was held on Tuesday evening, 3rd May. In accordance with the rules, there was a service in the church preceding the business of the annual meeting, transacted in the schoolroom. It was a bright and cheerful commencement of the proceedings of the evening. The Rev. Canon Stephen, M.A., took the chair about 7.30 p.m. There was a very large attendance, numbering about 300, in the schoolroom, which was tastefully decorated with flowers and texts. The meeting was opened with singing and prayer. The hon. secretary then read the report of the society's work for the past year: it was very hopeful and encouraging in regard to the juveniles, but rather cheerless with respect to the adults. This, however, may be accounted for by the number of long-standing and respected temperance societies, established in this neighbourhood, having long ago seized upon most of those active and zealous men of the Church of England in this district who are interested in the temperance reform. The report, as read, was adopted, on the motion of the Rev. Joseph Barnier, seconded by Mr. R. Coombes, jun. Mr. Richardson then, in an appropriate speech, moved, and Mr. Lavers seconded, the election of the following gentlemen to be office-bearers for the ensuing year:—President, Rev. Canon Stephen; committee, Messrs. Allpress, Flower, Wilkinson, Chamberlain, Coombes, Zucker, and Eves, Miss Hansard, Mrs. Wells, Miss A. Wells, and Miss Hogg; treasurer, Dr. Hansard; and secretary, Mr. J. Jones. A pleasing entertainment of songs and recitations followed, and address by Rev. H. W. Taylor. A hearty vote of thanks was then accorded to the retiring office-bearers, special mention being made of Miss A. Wells, to whose untiring efforts as hon. organist the society's success may, in a great measure, be attributed. The meeting was brought to a close by singing portion of hymn, "On our way rejoicing," from the society's hymn and song book. The enrolment of new members, in consequence of the lateness of the hour, was postponed till the next meeting, of which due notice will be given.

MACDONALDTOWN.—A meeting was held on Monday, May 23rd. It was well attended. Rev. J. Dark presided. Rev. J. Barnier attended as a deputation from the parent society. A parochial branch was formed and members enrolled.

C.E.T.S. BLAYNEY.—The monthly meeting of the Blayney branch of the C.E.T.S. was held in Christ Church, on Monday evening, the 2nd May. The president, Rev. Curwen Campbell, occupied the chair, and before opening the meeting addressed those present upon the subject of the sad wreck of the Tarraun, the news of which appeared in the *Herald* of that day. After a hymn had been sung

## CORRESPONDENCE.

(We do not hold ourselves responsible for our correspondents' opinions.)

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Is it the case that the Newcastle Book Depot gets books from the S.P.C.K. at half price, and sells them to the public at a greatly reduced rate? and if so, is this in accordance with the principles upon which that society acts? This is currently reported, and ought to be made clear.—Truly yours,  
ENQUIRER.

[We have ascertained that the S.P.C.K. charges the Newcastle Depot for books chosen from catalogue *A members' prices*; and for books from the other catalogues B, C, &c., the prices set against each book, and then makes an allowance of 40 per cent. The Depot remits bills at 60 days' sight with every order, and it is charged by the society with cases, freight, and other expenses. The Depot sells at the prices in the Society's catalogues to non-members, with this exception, that in the case of Bibles, and Testaments, and Prayer books of a common kind, for which there is a large demand, they are sold, either at cost price, or at a very small increase thereon. In the case of clergymen, or schools, paying cash, a liberal reduction is made. It cannot be said that our Newcastle friends get books at half price from the S.P.C.K., for charges from London to Morpeth come to 15 per cent, which, taken off the 40 allowed by the Society, makes 25 per cent. We have reason to know that the Newcastle Depot is admirably and very economically managed. There is no rent to pay, and there is also a great deal of valuable gratuitous supervision.—EDITOR.]

THE BIBLE IN ITALY.—Father Curci, the Jesuit, who some years ago published lectures on the Four Gospels, which were subjected to censure, especially for the preface, has now brought out a new version of the New Testament. In the preface to it he gives the following testimony to the ignorance that prevails among the Romanists in

regard to that volume:—"For the New Testament is the book of all others the least studied and least read among us—so much so that the bulk of the laity, even of those who believe they have been instructed and profess religion, are not aware that such a book exists in the world, and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and Missal." That would be regarded as strong testimony had it been given by a Protestant. Without doubt Father Curci has had ample opportunities to know whereof he speaks.—*Church Bells.*

THE HUMAN HEART OF GOD.—The mind of God is similar to the mind of man. Love does not mean one thing in man and another thing in God. Holiness, Justice, Piety, Tenderness—these are in the Eternal the same in kind which they are in the Finite Being. The present manhood of Christ conveys this deeply important truth, that *the Divine Heart is human in its sympathies*.—ROBERTSON, Vol. I., Sermon viii., p. 125.

IT IS NOW AN ESTABLISHED FACT  
that the  
BEST TEAS & COFFEES  
in SYDNEY  
are to be obtained  
at THE  
**RAILWAY TEA MART.**  
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together with the  
GUARANTEE that they are  
FREE FROM ADULTERATION,  
will certainly place them in a foremost  
position among Connoisseurs.  
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BY USING  
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Cleanliness and Brilliancy. Economy and Safety.

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"Examined photometrically I find that in a small lamp burning 0.00480 gallons per hour it gives a light equal to five standard candles burning 120 grains of sperm per hour; or, to put the same in another form—one gallon of the Oil will give in burning as much light as seventeen pounds of candles.—I remain yours truly,  
"WILK. A. DIXON, F.T.C., F.C.S."  
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Extensive Additions, now nearly completed, enable the Head Master to receive TWENTY more Boarders than heretofore.

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School work will be resumed after Mid-winter vacation, on MONDAY, JULY 18.

GEO. F. MACARTHUR, Head Master.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

TREASURERS: The Commercial Banking Company of Sydney.

SECRETARIES: The Rev. Canon H. S. King and J. G. Ewer, Esq.

OFFICE: Phillip-street, Sydney.

RECEIPTS FROM 24TH APRIL.

Table with columns: SUBSCRIPTIONS, COLLECTIONS, AUXILIARY FOR GENERAL FUND. Lists names and amounts.

AUXILIARY FOR STIPEND.

Table with columns: Name, Amount. Lists names like Robertson, Kangooloon.

Table with columns: Name, Amount. Lists names like St. Saviour's, Enfield.

Table with columns: Name, Amount. Lists names like St. Luke's, Kangaroo Valley.

Table with columns: Name, Amount. Lists names like Mulgoa, Windsor.

Table with columns: Name, Amount. Lists names like Darlinghurst, Newtown.

Table with columns: Name, Amount. Lists names like Bowral, Campbelltown.

Table with columns: Name, Amount. Lists names like Sackville Reach, Enmore.

Table with columns: Name, Amount. Lists names like Mulgoa, Waverley.

Table with columns: Name, Amount. Lists names like Gladesville, Ashfield.

Table with columns: Name, Amount. Lists names like St. Simon and St. Jude's, St. Michael's.

Table with columns: Name, Amount. Lists names like Willoughby, Hunter's Hill.

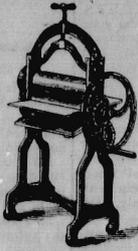
Table with columns: Name, Amount. Lists names like Upper Mittagong, Blackheath.

Table with columns: Name, Amount. Lists names like Katoomba, Lithgow.

Table with columns: Name, Amount. Lists names like St. David's, Mulgoa.

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DEPOT For Mangle Washing Machines, Atmospheric Churns, CornShellers, Tobacco Cutters, Office Gas Stoves, Egg Beaters, Scroll Saw and Lathes, &c., &c., &c.

Combined Mangle & Wringer. £4 10s.

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SWALLOW & ARIELL'S Superior and Refined STARCH and GOLDEN SYRUP in Bottles, also in Tins, 2, 7, 14 and 28 lbs., and in Casks, 13, 2, 3, and 61 cwt. each.—Sole Agent, W. H. ARIELL, 343 and 345, Kent Street.

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CURES FOR ALL, 2s. 6d.

HAYTER & CO'S PREPARATIONS for Fat People, The Anti-Corruptive, 2s 6d Indigestion, Hayter and Co.'s Remedy, 2s 6d Thin People, Anti-Thin, 2s 6d Drunkenness, Hayter and Co.'s Remedy, 2s 6d Rheumatism, The Rheumatic Miracle, 2s 6d Gout, The Only Gout Specific, 2s 6d Debauch, Pick-me-Up, 2s 6d Neuralgia, Headaches, Scarcia's, Germicide, 2s 6d Special Diseases, Hayter and Co.'s Remedy, 2s 6d Nervous Debility, Premature Decay, Invigorator, the Parisian Bisc Remedy, 10s, 20s, 27s 6d, £5 Sole Agents for New South Wales.

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PIANOS by all the best makers will be sold at heavy discounts—ranging to 35 per cent. for CASH, OR ON UNUSUALLY EASY TERMS, to suit the purchaser.

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One ton—224 lb net, delivered in town as follows:—Best double screened, 18s; half-ton, 10s. Single ditto, 17s; half-ton, 9s 6d. To engines, ditto, 17s; and small coal, 12s, or by special agreement according to quantity. Double screened Newcastle, 23s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.

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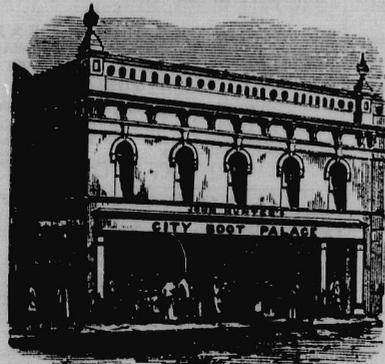
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One Door South of  
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*I beg to avail myself of this opportunity to return you my sincere thanks for the very liberal patronage so kindly bestowed upon me since the opening of the above Establishment, nearly three years ago.*

*As you are aware, the CITY BOOT PALACE was opened upon a system hitherto unknown, and entirely new to the Boot Trade of Sydney, that of having EVERY ARTICLE MARKED IN PLAIN FIGURES at the lowest remunerative profit for Cash only. And I am happy to state the success which has attended this system has surpassed my most sanguine expectations, and is certainly one of the chief causes of the Great Success of my Establishment.*

*I would especially desire to draw your attention to the LADIES' SHOW ROOM, upstairs, which contains the largest and best selected stock of LADIES' and CHILDREN'S BOOTS and SHOES in Australia, all of the VERY LATEST FASHION and UNRIVALLED WORKMANSHIP, which are marked in PLAIN FIGURES at such prices as must necessarily ensure a SPEEDY CLEARANCE.*

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*The favour of your recommendation is respectfully solicited. Again thanking you for past favours, and trusting to a continuance of the same.*

*I beg to remain,*

*Ladies and Gentlemen,*

*Yours very obediently,*

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Galvanized Iron and Zinc Worker,  
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Hot and Cold Water Baths and Cisterns  
fitted up. All kinds of Pumps and Patent  
Water Closets connected.

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Sterling, New, Fashionable, Reliable Drapery is  
in King-street.

Ladies would do well, before purchasing elsewhere,  
to look in at the BON MARCHE, and see the beauti-  
ful MILLINERY BONNETS, from 12s. 6d., MIL-  
LINERY HATS from 4s. 11d., CHILDREN'S  
COSTUMES from 3s. 11d., Pure Silk Umbrellas from  
4s. 6d., Ladies' Corsets from 1s. 11d., Ladies' White  
Cotton Hose from 4½d. per pair, Ladies' Scarves,  
Collars, Gloves, Fichus, Baby-linen, Underclothing,  
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DRESSMAKING.  
Owing to the increasing popularity of this already  
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DERMATOLOGIST.  
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Treats successfully all  
Diseases of the Skin and Scalp  
Loss of Hair and  
Pneumatic Blanching

Synopsis of Mr. ADGER'S Theory and Treatment of  
Cutaneous Disorders which affect the Hair.

Particular attention is called to my theory of treat-  
ing diseased scalp, or restoring hair; it, no doubt,  
will commend itself to every intelligent and redemptive  
mind as being the only method based on physiological  
principles which has ever been presented to the public  
for the restoration of the hair.

Because persons have tried various preparations for  
the hair and have been deceived by them, and in some  
cases their difficulties made worse by their use, they  
should not be discouraged. The one-preparation  
system for all classes of diseases must necessarily  
prove a failure; no one compound can be available for  
all diseases; it may remove some, when in other cases  
it is useless, and in many positively injurious.

My method is in accordance with the law of cause  
and effect. I make a personal examination, ascertain  
what particular disease of the scalp has produced, or  
is producing, a loss of hair or premature whitening,  
and prescribe remedies according to its nature and re-  
quirements that will remove it. Hence my great  
success in treating capillary diseases.

My experience has been gained by study with the  
most eminent Dermatologists in the United States and  
in England, and by the devotion of the greater portion  
of my life (more than 20 years) to the investigation,  
theoretically and practically, of this speciality—the  
treatment of all diseases of the scalp, loss of hair, pre-  
mature blanching, and general cultivation and growth  
of the hair; and as the result of this experience I may  
point to my dazzling success during several years'   
practice in this city, without reference to the many  
special cures I have effected, as the best proof of the  
general efficiency of my system of treatment.

JAMES H. ADGER.

Mr. Adger can be consulted at his office, 131,  
Elizabeth-street, where letters and testimonials are  
open to inspection which must satisfy the most  
sceptical, signed as they are by persons of the highest  
position in society.

It will be obvious that no person could have  
obtained such names as an endorsement of his pro-  
fessional ability, without constant proof of merit.

VISIT RENWICK'S CLOVES  
80 KING STREET SYDNEY  
MILLINERY  
FOR FIRST CLASS GOODS  
DRESSES  
BLANKETS, FLANNELS,  
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A sound and profitable investment.

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Low rate of interest charged only on amount actually owing at end of each year.

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## FIRST AND ONLY SPECIAL PRIZE SEWING MACHINES.

At the Sydney International Exhibition of 1879 and '80, after a contest extending over six months, and the severest tests yet applied to Sewing Machines in Australia.

The Judges have endorsed THE VERDICT OF THE PEOPLE,

and awarded the ONLY FIRST AND SPECIAL PRIZE

for SEWING MACHINES

to the NEW DAVIS VERTICAL FEED MACHINE

on every point.

## READ THE AWARD.

THE NEW DAVIS Sewing Machine, being a complete departure from the ordinary style of Sewing Machines, POSSESSING ALL THE ADVANTAGES OF SUCH ORDINARY SEWING MACHINES and in addition an INCREASED RANGE OF WORK, with the GREATEST SIMPLICITY OF CONSTRUCTION, and REDUCTION IN NUMBER OF WORKING PARTS, we consider it entitled to the FIRST PLACE IN AWARDS.

Volumes could express no more than this award, won by SHEER MERIT in competition OPEN TO THE WORLD, the opportunity being fully availed of.

Samples of work, and illustrated Catalogues forwarded post free to any part of the colonies.

## FULL INSTRUCTIONS GRATIS

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Every Machine Guaranteed.

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The Best Possible Instrument at the lowest Possible Price.

Equal to any.

Excelled by none.

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Sole Agent for New South Wales,

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Wholesale and Retail

GROCERS,

Are acknowledged to keep

THE BEST TEA IN SYDNEY.

THE CHEAPEST HOUSE

FOR

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COUNTRY ORDERS PROMPTLY

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SEND FOR PRICE LIST AND SAVE MONEY.

WASHINGTON H. SOUL'S Patent Medicine,

Druggists Sundries, and Perfumery Depot, Pitt-street,

next Punch's Hotel,—Trusses and Belts of all kinds,

Elastic Stockings, Knee-caps, Socks, and Leggings;

Syringes of all kinds and sizes, glass and indiarubber;

Goggles, indiarubber and brass, of all kinds and sizes;

Sprays and Olorators, Sponge Bags and Baskets,

Sponges, Toilet Racks, Invalid Feeding Cups, Bowls,

Spoons and Glasses; Nipple Shields and Breast

Drawers of all kinds, also Nipple Improvers, Teats,

Rings, Rattles, and Feeding Bottles; Chest Protectors,

Bath Gloves and Bands; Puffs and Boxes of all kinds

and Patterns; Smelling Bottles, from 9d to 8s each,

filled; Hat, Cloth, Hair, Tooth, Shaving, and Nail

Brushes; Medicated Paper and all other goods for the

Nursery, Toilet, or Sick Room, at the very lowest

rates.

SEND FOR PRICE LIST FREE.—N.B.—All goods

purchased by the dozen are charged at the lowest

import prices.—CLARKE'S BLOOD MIXTURE,

2s 6d and 12s; Alcock's Porous Plasters, 6d, 3 for 2s;

Eno's Fruit Salt, 2s 6d; and all other Medicines,

Outfits, Lotions, Lozenges, also Sponges, Sponge

Bags, Brushes of all kinds, Combs, tortoise-shell and

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carefully packed, and forwarded by railway, steam-

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Three pounds' worth, carriage free; one pound's

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WASHINGTON H. SOUL,

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Close at 8 o'clock; Saturdays, at 10 o'clock.

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SYDNEY DYE WORKS.

Established 1858.

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Dyer, Scourer & Hot Presser,

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Gentlemen's Clothes Cleaned or Dyed.—Pressed equal

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See the Bon Marché Pompadour Prints at 3½d. per

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See all the Beautiful goods we are showing this season

at London Prices.

See samples of all the newest, most fashionable, and

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LEADER AND STARK,

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HAS the largest circulation of any Journal in the

Western District. It will be found in every

home between the Lachlan and Darling Rivers, and

thus affords the best possible means for advertise-

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Established 14 Years.

HAVING a large and increasing circulation in the

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valuable as an Advertising Medium.

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PRINTED BY STEAM.

ESTABLISHED 1868.

PUBLISHED EVERY TUESDAY and FRIDAY.

The "Independent" has the largest circula-

tion, and is, without doubt, the best advertising medium

on the South Coast.

JOSEPH WESTON, Proprietor.

The Lismore Chronicle, and

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PUBLISHED EVERY THURSDAY MORNING.

Has a large and increasing circulation, and is there-

fore a first-class medium for advertisers.

It is the only journal in the North which has openly

declared its principles to be THOROUGHLY PROTESTANT,

and is therefore worthy of support.

Subscription—Five Shillings per quarter.

Publishing Office: MAGELLAN STREET,

(Next Protestant Hall),

LISMORE.

GENERAL PRINTING OFFICE,

172 Pitt Street, Sydney,

Over Diocesan Book Depot.

HENRY C. FFROST

wishes to inform his friends and the public

that he has commenced Business on his own

account, at the above address, where he hopes

to receive some share of patronage.

172 PITT ST., SYDNEY,

Over Church of England Book Depot.

A MILLSON,

STEAM WOODWORK FACTORY,

PLAIN and Spiral Turning, Newells, Bal-

usters, What-nots, Cornice Poles and

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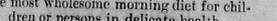
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REDGATE'S

PATENT MEAL

And FOOD OF HEALTH.

TRADE MARK.



The most wholesome morning diet for chil-

dren or persons in delicate health.

THE ONLY KIND MADE TO SUIT THE SEASON.

Sold by all Grocers and Storekeepers.

## THE CHURCH OF ENGLAND BOOK &amp; TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,

NO. 172 PITT STREET, NEXT HORDERN'S DRAPERY ESTABLISHMENT.

A Large and Varied stock of Books is constantly kept on Sale, and retailed in nearly every case at English Published Prices, comprising—bound Volumes of the principal Periodicals and Magazines for children and family reading, the various Publications of the Society for Promoting Christian Knowledge, the Religious Tract Society, the Church of England Sunday School Institute, the Church of England Temperance Society, and other well-known English Publishers.

Bibles of all Sizes and descriptions, from the Smallest in the World, to Large Illustrated Family Bibles, and ranging in Prices from a few pence to several pounds—including Bagster's Celebrated Bibles, the Oxford Teacher's Bibles, Collins Brothers and Co.'s, those issued by the S.P.C.K., and others. Church Services and Prayer Books, at all Prices, Sizes, and Bindings. Hymn Books, consisting of Bickersteth's Hymnal Companion; Hymns, Ancient and Modern; Mercer's Church Psalter and Hymn Book, Church Hymns; the S.P.C.K. Psalms and Hymns, Sankey & Bliss', and various Editions of Sunday School, and Temperance Hymn Books, &c., &c.

English Periodicals ordered and supplied to Subscribers in Weekly Numbers, Monthly Parts, or Bound Volumes.

A LIBERAL DISCOUNT ALLOWED TO SCHOOLS, upon Cash Purchases for Prizes, Libraries, &c., &c.

## RELIGIOUS BOOK AND TRACT DEPOT.

C. E. FULLER, 385-7 GEORGE STREET.

A Large and well-assorted Stock of RELIGIOUS BOOKS is kept at this Depot, including Publications of the RELIGIOUS TRACT SOCIETY, SUNDAY SCHOOL UNION, REQUISITES, including Prize and Library Books, in very great variety; Sunday School Hymn Books, Picture Cards and Tickets, Floral Texts, Packets of Books, Class POPULAR PERIODICAL AND PRIZE WORKS. ALB. THE DIFFERENT CHURCHES OF ENGLAND HYMN BOOKS used in the Colony are kept in Stock. CHURCH SERVICES and TEACHERS are published in advance for the Colonies, and supplied at least a month before the date for which they are required.

A Liberal Discount to Schools.

RELIGIOUS BOOK & TRACT DEPOT, 385-7 George Street.

At Stationers' Hall is kept every variety of Plain and Fancy Stationery. All the Standard School Books. A Choice Assortment of Desks, Work-boxes, and Pretty Fancy Articles, suitable for presents.

C. E. FULLER, Proprietor, Stationers' Hall, 385-7 George Street.

## THE CITY TAILORING AND OUTFITTING WAREHOUSE.

JOSEPH BULLARD.

WOOLLEN DEPARTMENT—Now replete with an Extensive Stock of Choice Goods, from which I am prepared to take ORDERS on the most reasonable terms. Best Hand Workmanship, Trimmings, &c. Clergymen respectfully invited to MAKE TRIAL of my ability to give satisfaction.

GENTLEMEN'S CLOTHING—In Stock, every description of Ready-made Clothing for the Season; prices very reasonable for REALLY RELIABLE GARMENTS.

BOYS' and YOUTHS' CLOTHING—This Department is so well and favourably known and patronised by the Public that Comment is superfluous; suffice it to say that I have the very LARGEST and CHEAPEST STOCK in Sydney.

MERCERY and UNDERCLOTHING—Both for Gentlemen's and Boys' wear I have all the NEWEST and most FASHIONABLE STYLES and RELIABLE MAKES.

HATS—Light Makes in Drab Shell and Paris Hats, Fine Soft French Felt, Hard and Soft Crown Felt Hats, Rustic Straw and Children's Fancy Straw Hats, &c.

PORTMANTEAUS and PERFUMERY, STUDS, SUITES, LINKS, &c., &c.

JOSEPH BULLARD,

360 GEORGE STREET, SYDNEY.

(Open on Saturday Evenings.)

## PURE INDIAN TEAS.

PALAMPORE, KANGRA VALLEY.

Extracts from a few of the many letters received by the Proprietor on past year's Teas.

1st. The Indian Tea Gazette in its issue of 3rd June says—"The Tea (unassorted) is a superior little over-twisted black leaf, with moderate percentage of Orange and good aroma."

2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd., Calcutta, dated 18th August—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us

4th. From J. R. Sanford, Esq., Mongolai, Assam—"The Tea (Pekoe) I got from you reached this nearly three weeks ago, and I have deferred writing, intending to let you know what people think of it. It is very much appreciated, in fact several people—among them our Gamalial in tea matters, says it's the nicest tea he has ever tasted."

5th. Col. G. J. Dalrymple Hay writes—"Began the tea (unassorted) on 1st August. After the first cup, the following remarks fell from one who may be quoted as an authority—"I have always failed to find a certain desired flavour in Tea until I tasted this. It's the only good Tea I have had in India for years."

We are in receipt of regular shipments of the above Teas, direct from the estate, consisting of Orange Pekoe, Pekoe, unassorted, Pekoe Souchong, Souchong, and Congou.

S. BENNETT & Co.,  
GROCERS, TEA DEALERS, WINE AND SPIRIT MERCHANTS,  
476 GEORGE STREET, SYDNEY.

M. GOULSTON al ways has on hand a Large and Varied Stock of Fashionable Woollens.



WASTE COMBINGS of LADIES' HAIR worked as required. The roots and points properly put together by a new process brought with me recently from London. Any description of ornamental hairwork made to order, dressed, cleaned, or repaired. Awarded two Special Prizes Sydney Exhibition, 1878, for superior workmanship. Country orders (with remittances) attended to with despatch.

CHARLES E. WIGZELL,  
OXFORD HOUSE, 139 & 141 OXFORD STREET, SYDNEY.

**D. PETERS,**

Hat Manufacturer &amp; Importer,

486 GEORGE STREET,

Opposite the Markets,

SYDNEY, N. S. WALES.

Excellence with Economy.

**EDMUND WEBB,**  
NAVAL, MILITARY, AND CLERICAL  
**TAILOR,**  
171 PITT STREET, SYDNEY.  
Finest Saxony Cloth always in Stock.  
Boy cloth in true Etonian style.

**E. WEBB,**  
Many years foreman to H. Creed, Con-  
duit-street, Bond-street, London.

"TERMS CASH."

ESTABLISHED 1861.

**D. JAMES,**  
TAILOR & OUTFITTER,  
41, OXFORD STREET.

My Woollen Department is replete with  
an Extensive Stock of Choice Goods,  
for which I am prepared to take orders  
on the Most Reasonable Terms.

Best Workmanship, and all Orders  
executed on the Shortest Notice.

Special attention given to Clerical  
Outfits.

THE true value of a Garment is in the amount of  
Comfort it gives to the Wearer.

WEAR ONLY

**SMITH & MANNELL'S**  
Justly CELEBRATED SHIRTS.

They have stood the test of Public Opinion for  
OVER 30 YEARS,  
AND ARE STILL ACKNOWLEDGED TO BE UNEQUALLED.

Do not MISTAKE the ADDRESS—

298 George Street,  
SYDNEY  
(ONE DOOR SOUTH OF HUNTER ST.)

**GRANTHAM & SON,**  
(Late Cutter and Manager of Stewart & McQuinn,  
London and Edinburgh Houses),  
Tailors and Robe Makers.

WITH pleasure announce that they have taken  
over the business recently conducted by Mr.  
Quinn, 44 HUNTER STREET, where they hope by  
giving patron the benefit of their large experience in  
the trade, combined with Punctuality, Quality, and  
Reasonable Charges, to secure a further increase in  
their already well established business.

**J. C. LUDOWICI,**  
TANNER & CURRIER.

Manufacturer of every description of Leather Belting  
and Leather Goods used for Machine and Engineering  
Purposes.  
BEST AND CHEAPEST MADE ANYWHERE.  
FACTORY: Swan-street, off George-street South,  
between Liverpool and Goulburn streets, Sydney,  
N. S. W.  
TANNERY: Burns' Bay, Lane Cove River.

**M. GOULSTON** guarantees all ordered Garments warranted shrunk;  
any misfits customers need not take.

By appointment Purveyors

To H.R.H. the Duke  
of Edinburgh and His Excellency  
the Governor

**PEATE & HARCOURT,**GROCERS AND WINE MERCHANTS,  
252, late 258, 260, & 262

GEORGE STREET, SYDNEY.

Sole Agents for the celebrated  
Anglo-Bavarian Ale,

Which was awarded

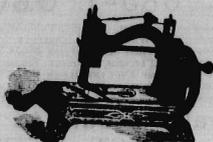
First Prize Vienna Exhibition, 1873.  
Gold Medal at the Paris International Exhibition,  
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First Prize at the Sydney International Exhibition,  
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Also for

Feltoe & Son's Pure Specialite Sherry,  
Free from Acidity and Heat.

IMPORTERS OF

Finest Ales, Wines, Spirits, and Liqueurs  
Teas, Coffees, Oils, &c.  
And all Supplies suitable for Family and Station  
Trade.



IMPROVED  
**HOME SHUTTLE**  
LOCK-STITCH SEWING MACHINE.

To PREVENT FRAUD and DECEPTION  
the makers' stamp the following words on the steel  
slide of every machine they ship their  
sole agents in Australia:—

All Genuine Machines  
stamped  
**M. MOSS and CO.,**  
Sole Agents,  
Sydney, N. S. W.

Look for these words before making your purchase,  
or a WORTHLESS IMITATION may be forced  
upon you by vendors of counterfeits.  
THE ONLY HAND MACHINE that received any  
award at the Philadelphia Exhibition.

**THE HOME SHUTTLE**

has the Largest Sale of any Machine in Australia  
and as a proof of its durability, is  
GUARANTEED FOR FIVE YEARS.

Reduced Price List:  
No. 1.—For Hand Use, complete, £4.  
No. 2.—For Tread Use, with table complete, £6.  
No. 3.—Ditto, with cover and lock and key, com-  
plete, £7.

We have appointed Mr. C. E. FULLER, Stationers'  
Hall, 387, George-street, (opposite Royal Hotel), Sole  
Retail Agent, where the machines are procurable on a  
LIBERAL TIME PAYMENT SYSTEM.  
Open 8 a.m. to 8 p.m. daily

Sole Agents for Australia and New Zealand,

**M. MOSS & CO.,**  
WYNWARD LANE, SYDNEY.

**BOON MARCHE, 66 KING STREET.**

The LARGE and Weekly increasing Business of the  
Boon Marché is due to the following statements—  
First.—All our Goods are of the very best procur-  
able manufactures, being imported direct from the  
leading manufacturers.  
Secondly.—The Prices are only a very slight advance  
on London prices for the qualities of Goods offered.  
Thirdly.—Every Steamer brings fresh supplies, con-  
sequently the Stock is always well assorted with new  
Beautiful Fresh Goods.

LEADER AND STARK

are determined to keep up the deservedly good reputa-  
tion of the Boon Marché of the Southern Hemisphere.

THE AUSTRALIAN JOINT STOCK BANK,

Incorporated by Act of Council, 1833.

Paid-up Capital, £500,000, with power to increase 10  
£1,000,000.  
Reserve Fund, £170,000.

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Chartiers Towers	Ipwich	Toowoomba
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Agents throughout the Australian Colonies, Great  
Britain, America, India, and China.

The Bank discounts bills, makes advances upon ap-  
proved security, negotiates produce bills and docu-  
ments, grants drafts and credits upon all its Branches  
and Agents at current rates, allows interest upon fixed  
deposits, negotiates or collects bills payable at any of  
the abovementioned places or elsewhere; collects  
dividends on local stocks for its customers free of  
commission, also interests on debentures, and under-  
takes the custody of them, are open to transact every  
kind of banking business, and to undertake the agency  
of other banks upon terms such as may be agreed upon.



Patronised by the Royal Navy.

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26 O'Connell Street,  
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**ALFRED C. BEGBIE,**  
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(two doors from Hunter-street.)

HAS RECEIVED A SUPPLY OF  
SERMON PAPER, SERMON CASES,  
CHURCH SERVICES, PRAYER BOOKS,  
MERCER'S HYMNS,  
AND THE  
NEW HYMNAL COMPANION.

**J. SKINNER & Co.,**

BRASSFOUNDERS, FINISHERS,  
Plumbers, and Gasfitters.

18 King-st., near Sussex-st.

Railway Contractors supplied with Brass-  
work.  
Pumps, Cisterns, Lamps, Electric Bells, etc.

**C. J. JACKSON,**  
ORGAN BUILDER,  
NEWTOWN.

SMALL CHURCH ORGANS, FROM £45.

**MR. J. LUGG,****DENTIST,**

43 BLIGH STREET

(One door from Hunter Street).

**Platrier's Seed & Plant Depot,**9 & 10 MARKET BUILDINGS, George-street,  
near Market-street, Sydney.

NOW OPEN, with a well-selected Stock of the  
most reliable AGRICULTURAL and GARDEN  
SEEDS to be obtained in the city. Catalogues ready.  
Also every description of well-grown NURSERY  
STOCK, comprising Ornamental Trees and Shrubs,  
Fruit Trees, &c., for present planting. Inspection in-  
vited.

**F. L. BARKER,**

Stock, Station, and General  
Commission Agent,

FAT SHEEP AND CATTLE SALESMAN,

Wool and Produce Auctioneer,

METAL BROKER.

Offices—Terry's Chambers, 86  
Pitt Street.

Stores—CIRCUAR QUAY, SYDNEY.

Advances made on Wool, Tallow, Hides, Leather, &c.,  
&c., for sale or shipment.  
Sales of Store and Fat Stock negotiated in this and  
adjoining colonies.

**JOSEPH PALMER,**

STOCK AND SHARE BROKER,

133 PITT STREET, SYDNEY.

Has always orders to buy and sell Government and  
other Debentures, and Shares in our various Banking,  
Steam Navigation, Insurance, Gas, Coal, Copper,  
Gold Mining, and other Companies.  
Monthly Share List forwarded on application.

**WILLIAM VIAL & SON,**

CARRIAGE &amp; BUGGY MANUFACTURERS,

181 CASTLEREAGH ST., SYDNEY,

Special Prize—1880, International Exhibition.

**S. NICHOLSON,**  
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88 ELIZABETH STREET,  
Sydney.

MR. W. J. HILL,

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VICKERY'S CHAMBERS,

PITT STREET, SYDNEY.

Designs and Plans for Churches, &amp;c.,

FURNISHED BY

**Messrs. Bolster & Justelius,**

Late William Boles,

ARCHITECTS,

TERRY'S CHAMBERS, 86 PITT STREET, SYDNEY.

Branch Office: BATHURST.

**BLACKMANN & PARKES,**

ARCHITECTS,

267 GEORGE STREET,

SYDNEY.

**MRS. SPIER,**

Dress, Mantle, and Costume Maker,

RAILWAY BRIDGE,

GEORGE STREET.

Ladies visiting Sydney are respectfully informed

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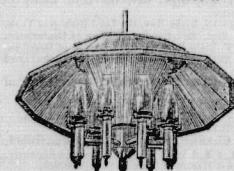
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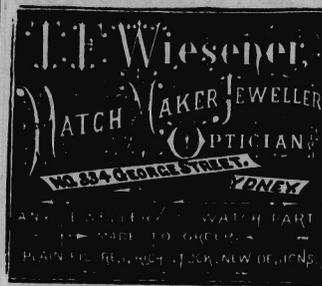
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THE

# Church of England Record.

PUBLISHED MONTHLY.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.  
Any subscriber not receiving the paper when due is requested to  
communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.  
All communications of a literary nature intended for insertion  
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
172, PITT-STREET. No correspondence will be published which does  
not furnish the Editor with the name and address of the writer, not  
necessarily for publication. The Editor cannot undertake to return  
manuscript in any case.

Communications should be forwarded not later than the 21st  
of the month, to insure their insertion in the next issue.

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

INQUIRER ASKS—(1) Can you give the real signification of the  
Eastward Position? (2) In the event of the Chancel being in the  
western portion of the Church, would a Clergyman adopting that  
position turn his back to the "Lord's Table"?

The above inquiries have often suggested themselves to us. As a  
matter of fact, it will be found that it is the position of the chancel  
and not the point of the compass that regulates the direction towards  
which our eastward-turning friends face.

SCRUTATOR—Anonymous contributions unnotified.

## PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express*  
has been appointed Business Manager of this paper.

## THE PROGRESS OF THE DIOCESE.

THE Report of the Standing Committee upon the  
progress of the Diocese during the last twenty-five  
years has been laid before the Synod. We regret  
that we have not room for it in our present issue.  
It was asked for by a motion in the last Session, in  
consequence, we believe, of disparaging remarks  
which were made in some quarters relating to that  
progress.

The report enters into a variety of particulars  
which shew the extent, as well as the directions, in  
which that progress has been made. And there is  
undoubtedly much cause for congratulation. A  
much more complete report might have been pro-  
duced, if the Committee had had access to further  
records. But in many cases the work done was not  
capable of documentary proof; in others, those who  
might have supplied it have passed away; and the  
illness and absence of the Bishop are a third cause  
why the evidence is not fuller, as his Lordship  
would have been able to supply much information.  
But notwithstanding these drawbacks, the Report  
as it is, must be regarded as highly satisfactory.

Our readers will bear in mind that when the pre-  
sent Bishop arrived in the Colony, in May, 1855, the  
Diocese of Sydney embraced all the territory which  
is now comprised in the Diocese of Goulburn and  
Bathurst, as well as that which now forms the  
Diocese of Sydney. Seven years after he took  
measures for the division of the Diocese, by  
separating all the Southern portion within certain  
limits into a new See. For the growing wants of  
that portion required it. Seven years later a similar  
course was pursued with reference to the Western  
and South Western parts. And the Diocese of  
Bathurst was the result. These are two important  
factors in the Church's progress.

But turning to the facts stated in the Report, in  
evidence of the progress made, we find an increase  
in Churches and Church Buildings in which Divine  
Service is held to the extent of 185, accommodation  
being provided in them for over 30,000 persons.  
Fifty-one of these are substantial, and some of them  
fine ecclesiastical edifices. The Cathedral was in  
1855 roofless, nor were the walls ready to receive  
the roof. Upon that alone upwards of £42,000 have  
been expended, within the period referred to; and  
upon the other Churches probably not less than  
£100,000. There have been 30 new Parsonages  
built, making the total of 52: of School-houses 30,  
at a cost of about £24,000. The number of the  
Clergy has risen from 54 to 105, while 30 were  
transferred under the Diocesan arrangements  
attending the formation of the new Sees to Goul-  
burn and Bathurst. In this church extension the  
Church Society has been an important agent. It  
has been the means of raising £70,000 (in round  
numbers) for its General Fund, while it has dis-  
tributed £132,000, contributed by the Parishes and  
Districts for Stipends to the Clergy and Catechists  
employed in the Diocese. Both St. Paul's and  
Moore College have been founded, and no less than  
138 Clergymen have been supplied to the Dioceses  
of Australia by means of the latter. St. Catherine's  
Clergy Daughters' School, which was founded by  
the Bishop and Mrs. Barker, in 1856, has furnished  
130 daughters of Clergymen with such an education  
as they could not otherwise have secured for them,  
at a small cost. And the Institution has been en-  
dowed to the extent of £5617. Synodical action has