

MISSION TO THE ABORIGINES, WARANGSDA,
DIOCESE OF GOULBURN.—AN APPEAL.

This Mission owes its origin, in March, 1880, to the Rev. J. B. Gribble, whose compassion for the natives in the Murrumbidgee District had for long led him to do what he could to ameliorate their condition. For six years before, the Mission at Malaga under the management of Mr. D. Matthews had received those whom Mr. Gribble sent, but it became evident that no permanent or extensive impress could be made, except by a well appointed Mission in their midst. With determined energy and entire self-devotion, Mr. Gribble, with black assistance only, soon erected school-house, dwelling, store, huts, fenced in ground for cultivation, and gathered round him as many as could possibly be maintained. To quote from the report of the Aborigines Protection Association: "Immediately the news spread that he was forming a home for the neglected girls, they gathered in from all parts, and a heavier strain was at once thrown on his very slender resources than they were equal to. He was obliged to stop, and still retard his progress. The question was how to feed and clothe the eager applicants, and that question not being entertained by those whose liberality was necessary, the only course open to the superintendent was to inform the poor creatures that he could no longer support them, and only a few of the young girls were retained. The histories of some of the young women are full of interest, and it is truly surprising how soon the wild untutored wanderers of the bush accommodated themselves to the discipline of school routine, and settled down to a quiet domesticated mode of life." The school was accepted by the State as a Provisional school, and it has steadily kept up both numbers and progress, so that these aboriginal children, so lately as wild as the animals of the bush, have proved themselves capable of receiving education exactly similar to that given to our own. But it is characteristic of such work that it grows just in proportion to the reality with which it is carried on, and with its growth comes a greater claim upon its resources, until its work has arrived at such maturity as to be self-supporting. In June, 1881, the Bishop brought its needs under the notice of the Executive Council of the Board of Missions, but it was not until January, 1882, that a grant could be made. In the interval, the necessity of having a building for a Church, since decent and orderly services were almost impossible when 70 or 80 persons had to be squeezed into a room twenty feet by eleven, put another strain upon its funds already overburdened, so that pecuniary aid is more than ever needed. From a rough analysis made by Archdeacon Pownall, the following amounts appear to have been contributed to it in the year past. £350 from Collections and subscriptions, £142 10s. from Church Society grants, £93 from the Aborigines Protection Association, £29 5s. 2d. proceeds of Aboriginal labour, and £56 12s. contributed by the Rev. J. B. Gribble, a total of £671 1s. 2d. The following appeal in its behalf was made by the Bishop of Goulburn at the late meeting of the Church Society, and it is earnestly hoped that either through direct contributions to the Mission or by such aid to the General Fund of the Board of Missions as will enable it to greatly augment its grant, the appeal through these columns will meet with a hearty response.

Warangda Mission.—The mission to the blacks at Warangda, on the Murrumbidgee, about one hundred miles west of Wagga Wagga, deserves the support of every Christian and of every philanthropist in the land. We have taken possession of the territory of this people: we have driven them to the interior; have taught them the white man's vices: and then have left them to perish in their misery and their shame. It is time for us to arise, and to do what we may to ameliorate their temporal condition; to point them to the Lamb of God as the Saviour of the world; to give them the Holy Scriptures; to teach them those high and heavenly principles which have lifted Britain to its high pinnacle among the nations; and to impart to them a knowledge of that better hope by which they may die in peace when they leave this world of sin. The Rev. J. B. Gribble, who started the mission, and who has devoted to it all his energies and all his resources, deserves our earnest sympathy and our steady support. He has been overtasked by his efforts, and by his anxiety to procure the means of sustaining the mission. More than eighty black people of various ages were found on the books of the mission when recently visited by Alexander Gordon, Esq., the distinguished Sydney barrister. He was greatly interested by all that he saw and heard, and became the more anxious to devote himself to the task of procuring substantial support from the government for this, the only mission connected with the Church of England in the whole colony. He had earnestly hoped that, as in the case of similar missions in Victoria, the government of this colony would likewise render pecuniary aid for the temporal support of the blacks. But hitherto we have not succeeded in obtaining the direct help which had been anticipated. We are therefore the more driven to plead with the friends of humanity in general, nay, with the friends of Christ in particular, to come over and help us at this time of our need, in this work of faith and labour of love.

The sum of £200 is required to relieve the mission from its present embarrassments—embarrassments which, in some measure, existed when it came under the sheltering wing of the Church of England; and also a constant monthly supply of funds to enable those who conduct the mission to carry on their self-denying labours. The clerical superintendent with wife and family, the overseer and the matron have all likewise to be supported. Assistance at the rate of £50 a year has been voted by our Church Society, and a similar annual sum from the English special fund; as well as £50 a year by the Executive Council of the Church of England board of missions of Australia and Tasmania. Like Mr. A. Gordon, I also visited the station in September last, and was deeply impressed with the importance of the work, and was intensely interested in all that I saw. The baptism of several of the adults and their children was one of the most affecting missionary services in which I ever took part, and it left an impression never to be effaced. Last week, for the third or fourth time, Archdeacon Pownall visited the

station. He reports that it is absolutely necessary for Mr. Gribble to take a lengthened rest, to enable him to recover from the great strain to mind and body which he has endured for nearly two years. Meanwhile we must endeavour to find help for Mr. George Bridle and his sister, that the work may be continued, if God will, in unimpaired vigour. Last week it was my privilege to send them to plough and harrow and all the accompaniments to enable them to till the ground for the support of the mission, for we are anxious to lead them to turn a profitable account of the six hundred acres already obtained from the Government as well as the four hundred acres which have been promised.

MORE LABOURERS FOR THE MISSION FIELD.

In the appeal made by the Bishop of Perth for aid in establishing Missions among the Aborigines in his Diocese, an urgent application is made for a Clergyman to undertake the Mission. From the Diocese of Goulburn also comes a complaint that the work among the Chinese, for which there is a strong call in that Diocese, cannot be undertaken, because no fitting agent for it can be found. Doubtless in many other instances openings would present themselves, and Missions would be established were there men to be found with the zeal, self-devotedness, and qualifications to fit them to carry them on. Attention is thus pointedly called to the need of arousing such a Missionary spirit among both Clergy and laity, as will cause them to devote personally themselves or their Children to the work. For the Chinese Missions a Missionary of their own race must almost of necessity be employed, so few Europeans have mastered the Chinese language, or customs, or habits of religious thought. As they have a language and literature of their own, it would be manifestly unwise, even if it were possible, to identify their knowledge of the English language, with the power of acquiring the Chinese religion. As a migratory people among us they give little hope of children and youths from among them being educated from their childhood upwards for the Ministry, so that the prospect of a Chinese Ministry raised up here is remote. Still it must not be lost sight of, and those who conduct Missions among them will do well to use every effort to get converts to become themselves Missionaries. In China itself the greatest difficulty is found in getting native agents for the work there, so that no supply for the Australian Missions can be looked for from thence. Something may be done perhaps by cultivating more kindly and friendly relations with Chinese Converts, so that the social barrier between us and them may be broken down. If especially from among the more wealthy Chinese fellow labourers are to be found, the Christian principle that knows neither Jew nor Greek, bond nor free, must be fully carried out. With regard to the Aborigines, the work at present, and for a long time to come, must be dependent on our own Countrymen. In days gone by the C.M.S. could find such men as the late Archdeacon Gunther who were willing to be pioneers of the Church of England's work in New South Wales, and others in other colonies, and from other Denominations the Revs. L. Threlkeld, and W. Ridley have laboured earnestly especially in trying to form the blacks tongue into a written language,—a department of Missionary work all important to its future success,—but until there are men who in the Spirit of Bishop Patteson, and his noble band of fellows and followers, will devote themselves entirely to the Aborigines, Evangelization will go on with but at the best halting footsteps. In the work carried on by the Rev. J. B. Gribble at Warangda, there is evidence that this Missionary spirit is not yet extinct, but what can one man by himself do? It is hopeless to expect that the children, some of those who have risen to affluence by the lands once held by the native races, should have compassion on those who remain, and repay them with the imperishable riches of Christ's gospel? There must too be many who have explored or travelled in the interior, and seen for themselves both the condition of the blacks, and the pressing, crying need for missionaries among them, who might devote themselves to the work. There is a striking contrast between the spirit which has been evoked by the exploring travels of Livingstone, and that which has followed in the tracks of Leichard and Burke, and other Australian explorers. Towards the great dark continent the hearts of many and many a one has turned and many a life has been dedicated there to the conversion of souls; but in this land of ours the sole effect of fresh discovery has been to whet the appetite for gain, and every new tract of country occupied has been a step farther in the extermination of its former occupants. All moral considerations of what is due to them have been lost sight of. Yet what a splendid opportunity presents itself of making a fresh start in the plan of Missions. Why should not some of those who are now going out to take up country for their own benefit, who are denying themselves so much of the comforts of civilized life for the sake of the fortune they hope in a short time to amass thereby, devote their enterprise to a higher and nobler purpose? Why should not the station formed be a Mission Station, and the blacks around be gathered in for Christian teaching, and trained in Christian living, rather than be treated as is too often the case now as of less account than a bullock or a sheep, and either "quieted" with powder and shot, or made the victim of the white man's greed? Are there no men who are both able and willing to work out the problem of Christianizing the Aborigines in such a way as to make them sharers in the benefit of the profitable uses to which the country is turned? What is wanted is individual self-dedication, and the work which begins with the offering of self and substance to the enlargement of Christ's kingdom cannot fail to reap a rich harvest. We earnestly hope that without loss of time a Missionary Clergyman of zeal and devotion, ready to rough it, and to accommodate himself to the circumstances of a bush life, will be found to undertake the work in the Diocese of Perth, which only waits for such a one to come forward.

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CONTENTS.

1. LEADING ARTICLES—	PAGE.
Our Great Diocesan Loss	249
The Election of a Bishop	250
2. Notes of the Month	251
3. Church News	251
4. Notices of Books	255
6. The Late Bishop of Sydney	257
7. Our London Correspondent's Letter	258
8. A Few Anecdotes of our Late Diocesan as an English Presbyter and a Colonial Bishop	260
9. Some Reminiscences of St. Philip's Church	260
10. The Press on the Late Bishop	261
11. Temperance	264
12. English Mail	265

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, nor necessarily for publication. The Editor cannot undertake to return manuscripts in any case.

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

Notice to Subscribers.—All subscriptions are acknowledged at the commencement of the advertisement columns.

SPECIAL NOTICES.

Any contributions for Miss Foster's Church of England Mission School, at Foo-Chow, China, may be sent to Mrs. A. L. Williams, Moore College, Liverpool. They will be acknowledged in the next issue. We may remind our readers that **Ten Shillings** will provide for the Christian education of a little Chinese girl for one whole year in the Mission School under Miss Foster's charge. Those who had an opportunity of seeing this gifted lady while she was in Sydney, will need no word of ours as to the wonderful manner in which our God and Saviour Christ has recognised her work.—ED.

We beg to remind our readers that our second year closes with the June issue. Some of our subscribers are far behind in their payments. Although we are looking for no pecuniary profit in our undertaking but only the good of the Church, still we cannot undertake to supply a paper without charge. We therefore urge upon our friends to send the amounts due to the Manager otherwise we must act on the supposition that they wish us to cease sending their papers.

TO CORRESPONDENTS.

"THOMAS O'DELL."—We agree with your letter, but have not space for its insertion.

OUR GREAT DIOCESAN LOSS.

Since our last issue, heavy tidings have been flashed across the ocean—we should rather perhaps say, beneath it—to these shores. On the morning of the 8th April, the announcement appeared in the daily papers that the Bishop of Sydney had entered into his rest at San Remo on the 6th instant. And this was on the same day confirmed by a cablegram received by the Dean of Sydney. Accounts received from himself and others but a few days before, of the improving state of his health, and of his hope to be permitted to return to his Diocese in July, rendered this announcement so much the more sad; although a little reflection sufficed to show that the event ought not to take anyone by surprise, considering the nature of his previous illness.

But the loss to the Diocese of Sydney and to the whole Church of England in Australia is very serious and severe. It is deeply and widely felt, and many are those who mourn. It is no false adulation of the departed Bishop when we say that he was not only universally respected, but also most extensively regarded with affectionate esteem. An Episcopate which had extended over 27 years had brought him into contact with large numbers of the people of all ranks and conditions, and had proved to them that he was a true philanthropist, as well as a true Christian; a man who laboured for the real good of the country in which he lived, and whose charity was not narrowed within the limits of his own Church, nor to those who thought with him, but was wide, expansive, and Catholic. And if he contended, as he did, for what he regarded as the rights of his own Church, in any matter of public concern, it was not for her aggrandizement or acquisition of power, but because he believed that in securing those rights the public good would be most surely advanced. Men knew that he was honest in the views he maintained; and a consistent course of life for upwards of 27 years gained for him a very large share of their esteem.

But writing, as we do, more especially for the members of our own Church, we desire to express our deep sympathy with them in the afflictive loss which they have sustained. It has pleased God to remove from this earthly scene a Bishop of no common order, and no ordinary powers of usefulness. The work accomplished by him during his Episcopate proves this. It was large, difficult, extensive, and continuous. In a rapidly growing colony, the wants of the members of the Church of England grow in equal ratio; and when he entered upon his charge, speaking without any disparagement of the labours of his predecessor, whose zeal and ability he fully recognized and honoured, he found that there was a great work to be done in providing the members of our Church with the means of grace and the spiritual help they needed.

How that work was carried out, and what its results have been, is shown in the Report on the

progress of the Diocese, which was presented to the Synod at its last session; and for the details we would refer our readers to that Report. It shows, however, that in all the branches of Church work, and in all that is essential to the growth and stability of a Church, there was a large and steady advance: in church building, in the establishment of clergymen among the people, in the erection of parsonages and schools, in the provision made for the clergy in their parishes, in the theological training of young men for the ministry, in Synodical action, and in various other ways.

None of these works, it is true, could have been accomplished without the zeal of the laity and the clergy. But much was due to the leadership of a Bishop possessed of the qualities which he displayed: clear-sighted, energetic, watchful, enterprising, prudent, discriminating; a man of tact, courtesy, and dignity; and whose evident purpose was to do the best he could for the great cause of Christ and the Gospel.

There is one point in which his success seems to us to have been great. He succeeded in putting the Church in such a condition that it will be comparatively easy for another to carry forward what remains to be done. The machinery has been created; what is wanted is that which shall make it work well—the motive power, the guiding hand, the watchful eye to see that it does not get out of order, or if it does, that it is immediately set right.

There are many other qualities besides those we have mentioned which our lamented Bishop possessed, and which will make his loss to be felt. Amongst them we may refer to his large and liberal aid to religion and benevolent purposes. His hand was ever open to give when there was a worthy object presented to him for assistance; and he gave gladly and right nobly. Many of his private acts of charity, considerable though they were, will never be known here; but his public subscriptions to the Church Society, the Cathedral, Moore College, and other institutions, are examples which those who have larger means than he had may be invited to follow.

It ought to be known, and we take this opportunity of stating it, that whenever he made a visit to England, he left one-half of his official income behind him for the benefit of his Diocese; and on his last visit, we have it on the best authority that he left even more.

The sense of our great loss should direct our thoughts most earnestly and prayerfully to the choice of a fit successor. If we want such a man, let us look to Him who alone can supply him, and pray that he may be sent to us. We understand that the Vicar-General has, at the request of a number of the clergy and laity, prepared a form of prayer which he recommends for use publicly and privately. We shall be glad to hear of its extensive use, and that the Lord is daily invoked to supply the want which the whole Diocese now so deeply feels.

THE ELECTION OF A BISHOP.

[COMMUNICATED.]

What do we intend to do with the Determination of the last General Synod? This question is now, alas, calling for a very practical answer.

The General Synod has recommended to us, in the opinion of most people, two methods of choosing our Bishop. Our Synod may either by the votes of its two orders choose three names, and pass them on to the Provincial Bishops, who select two of them, and in their turn pass on the two for final choice to all the Bishops

of Australia; or it may appoint a Committee with full power to confer with the Provincial and with all the Bishops, and in conjunction with them to elect whom they like.

The disadvantages of the first plan are obvious. All the bad blood that has been formed by party sores will be roused, and we shall have a repetition of the unseemly contest that we have seen elsewhere, as each side strains its utmost to get its own representatives chosen.

The second plan is at first sight less objectionable, but it also has grave difficulties. The choice must be made "by concurrent majorities." What does this mean? Presumably that a majority of our Committee, a majority of the Provincial Bishops, and a majority of all the Bishops must agree. But this presents a serious difficulty. The requirements of the Bishops are not the same as those of the Diocese. The qualities we should lay most stress on are piety—and the right kind of piety, that of a sympathetic evangelical—energy, zeal, judgment, love. The qualities the Bishops would lay most stress on are judgment and caution. Church views would matter very little to them, while to our Diocese, we repeat, they would be of the utmost importance. Thus there is the danger—and a very real one—that our Committee and the Bishops may disagree; one will be obliged to yield, and it is quite clear which will be most inclined to yield first. The absence of a Primate for a few months, or even years, would be felt very little by the Bishops, but to us it would be ruinous, and for the sake of our Diocese, the Committee would be tempted to yield to the wishes of the Bishops. But surely, some one says, the Bishops will not be unreasonable. Who knows that? They are but men of like passions with ourselves, and might with the best of motives do us an irreparable injury. Besides, we must think of the principle. We might all trust the present Bishops, but their successors may be a different kind of men, and, which is more important, may stand in a different relation to our own Diocese. It must not be forgotten that our proceedings now will form a weighty precedent for hereafter. No, we dare not, and cannot leave the absolute choice of our Diocesan to the tender mercies of a body of such different interests as that composed of Bishops and our own Committee.

What then is to be done? By the first way we breed party strife, by the second we run a risk of getting a Bishop other than we want. Is the whole thing to be given up, and are we to fall back on our own Ordinance, and the Primacy perhaps go to the senior Bishop?

By no means. The Primacy belongs to the Diocese, and we who live now are only its trustees, and cannot part with it, save under the pressure of absolute necessity.

There is a third way. The Determination runs—"The Synod of the Diocese shall nominate, in such manner as may to it seem expedient, three duly qualified persons," etc. This amendment of the Dean of Melbourne's saves us. For by it we can be certain of not getting as our Bishop any other person than one of three whom we have ourselves, and only ourselves, chosen, and at the same time we can avoid breeding party strife. For we are not compelled to elect the three in full Synod. We can nominate them in such a manner as may to the Synod seem expedient. That is to say, the Synod can appoint a Committee to act for it in the nomination of these three. If such a Committee is appointed, it will be able to choose only three, and the Bishops must elect one of these three. It represents the Synod, and has only the powers given to it by the Synod. The Bishops cannot say to it, "we will have none of these three, choose another instead."

Of course the choice by the Synod of those to serve on the Committee will be important. As a rule, we should appoint them every Synod to act if they should be required. Now, we must do the best we can. Probably the fairest way for us to do now would be to give the power to some Committee already formed, say the Standing Committee of the Synod, or the Panel of Triers.

But how the Committee is elected, matters comparatively little, so long as it is elected with this power only—to nominate the three persons of whom one must certainly become our Bishop.

THE BEST VICTORY.—On his 30th birthday Philip Henry wrote: "So old, and no older, Alexander was, when he had conquered the great world; but I have not yet subdued the little world, myself."

THE MONTH.

CHRISTIAN people in colonies where secularism pure and simple controls the educational arrangements, sigh for the privileges which the "Public Instruction Act" of New South Wales confers upon the churches in the matter of religious instruction. They would indeed rejoice if they had the opportunities of instructing the young which we possess. They must be astonished to know that in Sydney there are a few laymen and clerics who would leave the thousands of children belonging to the Church of England attending the public schools without religious instruction, because, forsooth, to attend the school and teach the truths of the Gospel does not appear to accord with their predilections. We trust that the Committee appointed by the Synod to take the question of religious instruction in our "public schools" in hand will persevere, notwithstanding the many discouragements they meet with. They may rest assured that they have the sympathy of a very large majority of the people, and that the steady pursuit of the object which they have in view will evoke the help which they need, and call forth the gratitude of hundreds of parents who value the religious instruction which is given by the clergy or others to their children.

FEW things have been more productive of evil than the dancing saloons which have so long been tolerated in connection with public-houses. They have afforded a rendezvous for bad characters, and have been the scene of unlawful and abominable practices. Many of our young men have graduated in these schools of vice, and in them have suffered moral and spiritual shipwreck. To them innocent young girls have been drawn, who have become the victims of the sensualist. It was time that something was done to stay this terrible plague. Applications for musical and theatrical entertainments in connection with public-houses were made recently to the Licensing Court. The police firmly opposed these licenses, on the ground that these places were productive of drunkenness and disorderly conduct. We are glad to note that the Licensing Bench refused the application in every case.

IN these days of reading Free Public Libraries are considered indispensable; all large towns and most small ones are supplied with this valuable adjunct. The Free Public Library of Sydney is now an old-established institution. We notice that the number of borrowers from the Lending Branch last quarter amounted to 11,824. This is not a large number for a community as populous as ours, and boasting of such intelligence. It is gratifying, however, to find from the statistics issued that the books selected for reading have been mostly of a solid and useful character. The largest demand has been upon books of geography, topography, voyages and travels; natural philosophy, science, and the arts have received a large share of attention. There have been many readers of history, chronology, antiquities, and mythologies. Biographies have been largely patronized. Books of jurisprudence, of mental and moral philosophy, and of poetry have found many readers. If our Free Public Library helps to displace the trashy, sensational literature which is so pernicious, so abundant, and so popular, and creates a taste for reading books which are calculated to improve the mind, it will confer a lasting benefit upon the community.

HOW much the new Licensing Act has to answer for! It has robbed the publican of his Sunday profits; it has deprived the working man of his Sunday beer; it has interfered with the recreation of the public in raising its voice against music and dancing saloons; it has curtailed the enjoyment of the toper, inasmuch as his potations must be accomplished by eleven o'clock instead of twelve as heretofore; it has disturbed those interesting individuals—the gamblers—who enrich themselves at others expense, by permitting the inspector to pop in to the licensed house at any time. In many places it has operated to prevent the would-be publican from opening his house to a thirsty public. It has laid its condemning hand upon many houses which have hitherto been considered good enough for the entertainment of the people; but the last and most serious charge against it is that it has killed a policeman! So said a Carcarr jury. A policeman committed suicide; at the inquest a large number of witnesses were examined, and the jury, after a short consideration, decided "that the deceased met his death by a bullet wound, inflicted by himself while labouring under temporary insanity, caused by over anxiety in the performance of his duties with regard to the new Licensing Act." Was the jury composed of licensed victuallers? or was "our correspondent" at Carcarr facetious even under such solemn circumstances?

A GENTLEMAN of our acquaintance was lately waited upon by a lady who was interested in "Ye Fayre of ye Olden Tyme" for a subscription. Our friend, who had no sympathy with the movement, said, "Did our blessed Lord ever go to a fair in a church?" "Yes," quickly replied the fair author, "You are right," was the answer, but "He went to turn the traffickers out." The lady retired, a sadder and, we hope, a wiser woman.

THE domestic servant difficulty is one which seems to prevail everywhere, and appears to be on the increase. Lamentations are heard on every hand. Now by those who have them—now by those who have them not. Persons who have them are worried by the inefficiency and independence of those who are engaged to serve—their domestics want a minimum of work with a maximum of pay and liberty. Those who have them not sigh because they have to struggle through household duties unaided. We dislike "unions" exceedingly, but we think that a "union" of mistresses would be productive of good. The object of the union should be the protection of our householders from the tyranny of servant girls, and the reduction of wages. The

high rate of wages demanded and given is, we think, good neither for the employer nor the employee.

WE have often thought that in the effort to supply "labourers for the vineyard" the direction of our Lord has been too much overlooked. He says, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." We are in the habit of turning our eyes too much to human sources, forgetful that the Lord calls the true minister, qualifies him, and sends him forth. We hope that at this critical time, believers may be much in prayer that God would raise up a chief pastor of the diocese, *after His own heart, who shall fulfil all His will.* Would it not be well if special gatherings for prayer were held, in obedience to the Lord's command?

THE following criticism, which appeared lately in the columns of an influential secular paper, gives us an idea of the way in which the man of the world regards the "old Englyshe fayre" and the Church:—"The financial results of both 'fayres' promise to be satisfactory. And yet, while counting over the gold, there will be some misgivings. Many who have gone for amusement and got it, and paid fairly for it, have been unable in the midst of their enjoyment to shake off a feeling that this is not quite the way in which religion is to be supported. If all the congregations had duly profited by the ministrations to which they listen, the money necessary to build and maintain churches would be forthcoming. That the money is in the country is sufficiently shown by the fact that the 'fayres' draw it forth without difficulty. As much has been gathered in a week as would have been secured by the ordinary process of clerical exhortation in a twelvemonth. This shows that there is something wrong either with the ordinary process or with the persons who are subjected to it. The appeal to Christian liberality from the pulpit falls flat; the 'fayre' draws the money at once. What is this but a confession of failure? A church whose corner-stone is a bazaar is surely on a sandy foundation."

CHURCH NEWS.

Diocesan Intelligence.

MOORE COLLEGE.—The Bishop of Sydney's English Essay Prize has been adjudged to S. G. Fielding. The subject for this year was "The Christian Grounds of Temperance."

THE STANDING COMMITTEE.—During the last month the Standing Committee has had two special meetings in addition to its ordinary sitting on the 24th. At the first meeting it was resolved that a telegraphic message of expression of the Diocese's sympathy with Mrs. Barker, and of its deep sense of the loss the Church has sustained in the death of the Bishop, be immediately conveyed to that lady. At the next special meeting a sub-committee was appointed to draw up a more formal resolution of sympathy on the part of the standing committee, and a fuller expression of its appreciation of the late Bishop's many and great services. The Vicar General was advised to summon the Synod in order that Determination No. 1 of the recent General Synod should be submitted to it for acceptance; and the sub-committee, appointed some weeks ago, to prepare an ordinance in harmony with the Determination, and to be brought before the Synod in the event of said acceptance, was requested to hasten its labours so that the draft might be considered at the ordinary monthly meeting. At the ordinary meeting the draft was considered and approved, and the necessary arrangements for its distribution amongst the members of the Synod, and other usual preliminaries to the holding of this body, were ordered to be made. The Vicar General announced that he had prepared a Form of Prayer to be used in Church and by Families during the vacancy in the See.

THE CHURCH SOCIETY.—The monthly meeting was held on Monday, 3rd April, the Rev. the Dean presiding, 26 other members being present.

Prayers were read by the clerical secretary. The minutes of last meeting were confirmed and signed.

The Finance Committee reported £1137 18s. 3d. having been received. The warrant recommended for payment was for £1808 16s. 3d. There was a supplementary one for £145 3s.

The Rev. W. H. Ullmann's application for a grant towards the new Church at Enmore was withdrawn. The application of Rev. J. N. Manning for £100 for stipend of Curate for Waterloo and Botany, was, by desire of the Dean (who would communicate with Mr. Manning), deferred. The committee were unable to entertain the Rev. R. Noake's application, on account of the new parsonage for St. Saviour's, Redfern.

Mr. Knox having referred to his motion at the last meeting, moved,—*"That in the opinion of this committee it is desirable that so much of rule 4 of the objects and rules of Parochial and District Associations as requires the society to return to any district two-thirds of the money collected in any one year to be expended upon objects contemplated by the society, be rescinded."* After discussion Captain Deane moved the following amendment, which was put to the vote and lost, viz.,—"That all parishes at present receiving a return of two-thirds of their subscriptions be allowed to continue to do so as long as their necessities require."

Mr. Knox said the matter would have to be brought before the Synod before anything could be done.

The new applications were referred for report. 1. From Rev. J. B. Gribble, for a similar grant as last year to the Warangasda Aboriginals' Mission. 2. From the Dean, for £38 12s. to meet the expenses of the Rev. John Spear and his family from Napier; and for

£16 13s. 4d., a month's stipend, to the Rev. J. Starles, lately arrived from England. 3. From Rev. John Elkin, for £75 for salary of Catechist to officiate at Lithgow and Wallerawang. 4. From Rev. J. F. Moran, Camden, for £50 towards the erection of a new Church at Theresa Park.

CHURCHWARDENS.—The space at our command this month would not allow of our inserting a complete list of the Churchwardens elected at the recent Easter Meetings, even if our friends and subscribers had put it into our power to supply it to our readers. We intend to furnish a complete list in our next issue.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—A meeting, called by the Committee appointed by the Synod to arrange for the giving of religious instruction in public schools, was held in St. James' schoolroom, on the 8th of March, Mr. Alexander Stuart in the chair. There was, we regret to say, but a thin attendance, owing, we believe, very largely, to the fact that the intention to hold the meeting was not sufficiently notified. An admirable address was given by the Bishop of Newcastle in support of the following Resolution:—"That this meeting recognises the duty of making use of the facilities afforded to the denominations by the Public Instruction Act of giving religious instruction to the children attending the public schools." In speaking to this Resolution, his Lordship spoke of the wisdom of the Resolution in accepting the Public School system as a fact of national life—of the superiority of the English system, notwithstanding the boast of some in the colony that it was inferior to that in New South Wales, inasmuch as it (the English plan) utilized all available denominational agencies, and also admitted of local management,—of the opening afforded by the Act here for the imparting of religious instruction, and of the sin of the members of the Church if they did not avail themselves of it—of the proper persons to give this instruction,—of his hope that all the Denominational Schools would not be closed, and of his belief that in the larger towns they might be retained;—of the fact that allowing that some of these schools were maintained, there was still the first work to be done of introducing Church teaching into the public schools, a work which, to be of use, must be done regularly;—of the inability of the clergy to do this work, and of the consequent necessity of there being an order of catechists;—of the necessity of their being funds to support of these catechists; of the apathy shown hitherto in contributing these funds, and of the very little which the Committee had consequently been able to effect;—and of the imperative necessity of altering and improving the present condition of things. In concluding his speech the Bishop said:—"By all means keep some Denominational schools if it could be done, but do not fall into the miserable state of saying that 'because the work cannot be done that way I do not care to see it done at all.' Do it your own way if you can; but, if not, do it in some other way. They recognised something besides the importance of making use of the facilities offered by the Public Instruction Act, as the resolution stated; they recognised the duty of making use of those facilities. Instead of the word 'importance' in the resolution, let the word 'duty' be inserted; and having recognised the duty by passing this resolution, he hoped that they and their neighbours would go and perform the duty." The resolution was seconded by Mr. Thomas Robertson, and after a discussion (raised by Mr. Shepherd Smith and the Rev. Thomas Kemmis in which they spoke adversely to the action proposed to be followed, in which they were answered by the Bishop, the Chairman, and Mr. Robertson) it was carried. The Dean moved, and Mr. F. Uther seconded, the second resolution,—"That this meeting pledges itself to support the operations of the committee appointed by the Synod of the Diocese of Sydney to assist the Bishop in providing regular and systematic religious instruction for the Church of England children in this diocese attending the Public Schools. Carried. In his reply to Mr. Shepherd Smith the Bishop of Newcastle drew attention to the fact that there was no mention whatever in the resolution of the Denominational schools, and the field was quite open to the eloquent gentlemen who had just addressed them to call a meeting on the subject; and for his own part, he wished them all success, for he should like to see the previous condition of things, with some modification, restored. He told the meeting that he preferred the English system, but he had not the least intention to discourage any effort that might be made in Sydney or elsewhere to keep up the Denominational schools. Mr. Shepherd Smith and the Rev. T. Kemmis had asked the committee to go back to the principles of the Church Defence Association. They had nothing to do with that; and he said again that there was an opportunity offered to them here of which they ought to avail themselves. (Hear, hear.) All he adhered to was this, that whenever they had a chance of doing good they should take advantage of it. (Hear, hear.) Here they had a chance of doing good, and he would be very sorry if the people of Sydney did not avail themselves of it. They were told that they were trying to do the right thing in the wrong way, and that it was impossible that they would succeed. How did they know it was impossible? He believed this committee would grow up to be a very considerable power in the Public Schools of this colony, and he felt sure it would be a very great mistake by which many young lives might be very much injured, if they held aloof from this movement.

CAMBRIDGE UNIVERSITY PRAYER UNION.

As it was known that this Union was to hold a special general meeting of its members at Cambridge on the 17th of April, and two following days, it occurred to some of the members, resident in New South Wales, that it would be a pleasant and an appropriate thing for them to meet also on one of these days, and to unite as far as possible with their Brethren in England in spirit. Accordingly, those who were able to be present partook together of the Holy Communion at Trinity Church, Sydney, at 10 a.m. on the 17th. They then assembled under the presidency of the Bishop of Bathurst, at Trinity Parsonage, for prayer and consultation, in which the Bishop and Archdeacon King, and the Revs. Canon Stephen, A. W. Pain, and A.

Lukyn Williams took part. The members also dined together, and a very pleasant day was spent.

THE SUNDAY SCHOOL INSTITUTE.

The second Annual Meeting was held in St. James' School-room on Monday evening, the 24th April, the Vicar-General in the chair. The report was of a satisfactory character, and stated that at the commencement of the year this institute consisted of 18 affiliated schools and 81 members; it now numbers 34 affiliated schools, and 36 clerical and 78 lay, or a total of 114 members in its ranks. Thus, the increase in the number of schools has been at the rate of nearly 89 per cent, while the increase in members has been at the rate of about 40 per cent.; that arrangements had been made to secure a supply of the parent society's lesson courses and notes sufficiently early for use next year; that model lessons had been given at five centres, affording opportunities for the teachers of 35 schools to attend them; that the Bishop of North Queensland had delivered a most instructive and useful address to a crowded audience of teachers and friends; that the Rural Deans had been asked to form local associations; that with a view to interest the teachers more deeply in the work of Sunday schools, and to acquaint them with the work of the parent society and its current literature, the committee have purchased and distributed to the Sunday schools in the diocese, 100 copies each of the "Sunday School Magazine" and the "Sunday Scholar's Companion." It is further arranged to provide, in future, every member of this institute, monthly, with a copy of the new society's new publication "The Church Worker." The report concluded with an appropriate reference to the death of the Bishop, the institute's promoter, friend, and patron, and with an urgent appeal to members of the Church to manifest greater interest and activity in the work of Sunday schools generally, and in the aims and operations of the Society particularly. Canon Moreton moved the adoption of the report, which was seconded by Rev. T. Holme, and carried. A committee was appointed for the ensuing year, and a vote of thanks accorded to Rev. Dr. Marriott, for his valuable services as Secretary, accompanied by an expression of regret that he was compelled, in consequence of his removal to Bathurst, to resign that office.

KINDLY SYMPATHY.

The Vicar-General has received, through the Very Rev. Dean Russell, Vicar-General and Commissary of the Diocese of Adelaide, a very kind and brotherly expression of the sympathy of the Standing Committee, over which he at present presides during the vacancy of that See, with the Diocese of Sydney, in the loss it has sustained in the death of its Bishop.

COUNTRY AND SUBURBAN CLERICAL SOCIETY.

On Monday last, April 24th, the meeting for the month was held at Moore College, Liverpool, at the invitation of the Principal, the Rev. Arthur Lukyn Williams, M.A. The attendance was large, in consequence of the clergy of the contiguous parishes and the students of the College having been invited to be present. After the opening Prayers, said by the presiding clergymen, the Rev. Arthur Lukyn Williams, the first twenty verses of Acts xviii. were read and carefully examined. At the termination of the discussion, the morning session was closed by prayer, said by the Rev. George Napoleon Wood, M.A. The meeting then adjourned to the College dining-hall, for lunch, and reassembled at 2 p.m. The records of the last meeting were confirmed; communications from absent members laid upon the table, and arrangements made for the next meeting, which is to be held at the *Clergy Retreat*, Blackheath, provided that at least eight or ten members agree to attend. The Rev. C. F. D. Fiddle, took the chair, and the Rev. Arthur Lukyn Williams read a paper on the *Christian Grounds of the Observance of Sunday*. A vote of thanks was given for the paper, which was acknowledged to have been ably written and exceedingly instructive. A valuable discussion ensued, principally relating to the bearing of the fourth commandment, the law of expediency, and the law of Christian love upon the question of the Observance of Sunday. After an expression of gratitude to Mr. Williams, for having contributed so much to make the meeting pleasing and edifying; the benediction was given by the Chairman *pro tem*.

Parochial Intelligence.

ST. BARNABAS.—Mr. Alderman Fowler has signified his intention of paying the whole expense of painting and renewing the interior of this church, as an Easter offering.

PLYMOUTH.—A meeting of the parishioners and congregation of St. Bartholomew's was held on the evening of the 13th of April to welcome the Rev. F. B. Boyce, formerly of Orange in the Diocese of Bathurst, to the charge of the parish. Mr. Boyce was very cordially received, and a very kindly feeling was manifested by the church workers and others, who had assembled to be introduced to their new pastor.

ST. PETER'S.—A memorial window is about to be erected by the Melbourne branch of the Hordern family, to the memory of its deceased members, at a cost of one hundred and fifty pounds.

GLADESVILLE.—A numerous attended meeting was held in the Protestant Hall on last Monday evening, to consider what steps should be taken to enlarge Christ Church. The incumbent occupied the chair, and after giving an address, called on the Ven. Archdeacon King to address the meeting. The Archdeacon forcibly urged on the parishioners to take united action in providing additional accommodation in the church, in which for some two years he ministered. A resolution was passed, affirming, "That this meeting is of opinion that the church should be at once enlarged, in order to meet present and prospective requirements." The financial condition of the parish was shown to be in a satisfactory state; and the result of an appeal to the meeting by the incumbent, to liquidate the existing debt on

the church, was liberally responded to by the whole amount being paid. Subscriptions were acknowledged from several friends outside the parish. The meeting was closed with the benediction by the Archdeacon.

ST. STEPHEN'S, NORTH WILLOUGHBY.—At the Easter Tuesday vestry meeting, the following gentlemen were elected church wardens for the ensuing year, Mr. Thomas Scott, people's Mr. Frederick Stack, clergyman's, and Mr. Richard Seldon, trustees; Messrs. Dale, Hutton, E. Stack, Polard and Dale were also appointed to act as a church building committee. The church accounts for the past year are very satisfactory. The offertories have exceeded those of any previous year, and the subscriptions to the parochial fund have been considerably larger. The remaining land debt from last year has been entirely liquidated, and there is a bank-balance of some £60—the first deposit towards our new church fund.

CENTRAL TOWNSHIP.—This village is situated midway between St. Thomas's, Willoughby, and St. Stephen's, North Willoughby, and has gradually come into existence during the past twelve or eighteen months. The population consists chiefly of working men and artisans who have purchased small blocks of land, and erected upon them, by industry and perseverance, dwellings of their own. The village at the present time comprises about forty families, the majority of whom belong to the Church of England. The first service in connection with our Church was held on the 12th March by Rev. E. A. Colvin, in a building which has been rented for the purpose, for a nominal sum weekly. A short time after the commencement of the work, a tea and public meeting took place, the tables being generously provided by the following ladies:—Messdames Dodds, Williams, Cosgrove, Tunks, Wear, Ward, and Murray. At the public meeting, addresses appropriate to the occasion were delivered by Revs. G. McIntosh, E. A. Colvin, Messrs. Treutt, E. Stack, John Clarke, and Dodds. A successful public meeting was also held on March 25th, for the transaction of business in Church matters. A church committee was formed, consisting of the following gentlemen:—Messrs. Williams, Smith, Ward, Nicholson, Carden, Bindon, and Allan. Several committee meetings have since been held, with a view to secure a site for a new brick church, and it has been finally decided to purchase a block of land, 100 feet x 132 feet, for the sum of £200. One gentleman has contributed £25, and another £10, towards the same, with numerous other subscriptions from £5 downwards. An harmonium and seats for our present place of worship have already been purchased and paid for. A Sunday-school, with an attendance of about thirty children, and a staff of five teachers, is also in operation.

ST. THOMAS'S, ENFIELD.—The annual meeting of the parishioners was held as usual on Easter Tuesday evening, the 11th April, 1882, in the schoolroom. The Rev. Septimus Hungerford presided. The churchwardens' statements of accounts for the past year were read, and were ordered to be printed and circulated, after which the retiring wardens, Messrs. W. Price, T. Hodson, and G. Kilminster, were severally re-elected for the current year. The principal item of business related to the proposed erection of a parsonage. It was announced that nearly two-thirds of the purchase money of an eligible piece of land, which had been secured as a site, had been subscribed during the year and paid over; and five gentlemen were then appointed as trustees of the land, with power to raise money on loan for building purposes. There is thus a reasonable prospect of this long-felt want being shortly supplied, to the manifest advantage of the parish and comfort of the clergyman. The thanks of the meeting were accorded and are due to the churchwardens, Sunday-school teachers, members of the choir, and, in a special manner, to the lady collectors for the parish. The incumbent also, by his indefatigable labours for the good of his parishioners, has earned their warmest gratitude and respect. During the year, the interior of the church has been refitted with entirely new furniture, made of Kauri Pine, which greatly adds to the comfort and appearance of the edifice. The annual school festival was held on the 19th April in Mr. John Dawson's grounds, Burwood, kindly lent for the occasion, and was very successful—adults as well as juveniles appearing to have enjoyed the outing.

ST. JOHN'S, PARRAMATTA.—The annual meeting of parishioners of St. John's Church, Parramatta, was held on Easter Tuesday, in the schoolroom, the Rev. Canon Günther in the chair. There were between twenty and thirty persons present. The meeting having been opened in the usual manner, the rev. chairman alluded to the bereavement sustained by the Australian Church in the death of the Bishop of Sydney. It was thirty years since a similar loss was experienced in the removal of the first Bishop of Sydney. The rev. gentleman highly eulogised the lately deceased prelate, and thought that some record expressive of their estimation of the Bishop's character should be placed on the minute book. He alluded to his own personal acquaintance with Dr. Barker, both in England and in Australia, and trusted that God would raise up as a worthy successor, as truly a man of God and an able and devoted servant of Christ as he was, whose loss they now mourned.

Mr. Pearson moved,—"That this meeting having heard of the death of the Right Reverend the Bishop of Sydney with deepest regret, hereby places on record its appreciation of his character as an earnest devoted servant of Christ, and as a Bishop who faithfully and diligently executed his office to the edification of the Church and the glory of God." Mr. Harper seconded the motion, referring to his acquaintance with the Bishop ever since the latter's arrival in Australia. He considered the Church had lost one whom it would be hard to replace. The motion was carried unanimously. The Chairman alluded to the inscription on a tomb in Westminster Abbey, that "God buries His workmen but carries on His work." The usual business was then proceeded with.

PROSPECT OF SEVEN HILLS OVER BLACKTOWN.—On the 6th of November last, a united meeting of the Churchwardens in connection with the above places was held in Christ Church, at Blacktown, to

consider in what way aid could best be given by the parish to the Church Society, when it was unanimously resolved to endeavour, from the end of December, 1881, to dispend with the aid so generously afforded by the society for some years past. It was felt that a vigorous effort would have to be made, and that, probably, the liberality of some would be somewhat severely taxed, in order to meet all demands without any extraneous assistance; and consequently the annual vestry meetings, which were held on Easter Tuesday, were looked forward to with some anxiety. It was exceedingly encouraging, therefore, to find that, in connection with each church, the Churchwardens' statement showed a balance on the right side, amounting in the aggregate to £39. The debt on the Seven Hills Church has been reduced by £50 during the past year; so that, on the whole, the past year may be regarded as a successful one financially and spiritually. The following gentlemen were elected Parochial nominators, in accordance with the provisions of the Presentation Ordinance—viz.—Mr. R. Crawford, Hill End, Rooty Hill; Mr. G. W. Pearce, Seven Hills; Mr. J. J. Graham, Blacktown.

BLACKTOWN.—The small church at Blacktown has recently been undergoing enlargement, and arrangements were made to celebrate the reopening on the 4th of April, by a special service and a tea-meeting. Unfortunately for the occasion, although fortunately for the country around, the day proved a very wet one. However, the Rev. J. D. Langley, of St. Philip's, attended, and preached a very excellent sermon to about 28 persons; but as the rain was very heavy just at the time, the tea-meeting had to be postponed until Easter Monday, when it came off successfully. The original building was a neat little structure, built of brick, 30 x 20 ft. It is now 45 x 20 ft.; has been well ventilated, a porch has been added, the floor has been raised at the eastern end, and a corner is to be partitioned off at the southern entrance, by a wooden screen, for the purpose of a vestry. The plan and specification were very kindly given by A. Bond, Esq., of Sydney. It is hoped that the cost of the whole, including additional seats, lamps, &c., will not exceed £130. Towards this, about £90 have been received or promised, and the Church Society has granted from the Loan Fund £50 for two years. The community is but a poor one, and it speaks well for their liberality, that so much has already been raised.

RICHMOND.—The annual meeting for the election of churchwardens took place in the parochial schoolroom on Tuesday evening last. The Rev. Dr. Woolls in the chair. The proceedings commenced with prayers, and then Mr. T. H. F. Griffin read an abstract of the accounts, from which it appeared that from pew rents and other sources, the income was £145 9s. 2d., of which £68 11s. 10d. had been expended in salaries and church expenses, leaving a balance of £76 17s. 4d.; and further, that the offertory collections were £150 10s. 4d., of which £134 18s. 1d. had been expended in supplementing the clergyman's stipend and in paying for registry expenses, &c., leaving a balance of £15 12s. 3d. Mr. Griffin explained that a considerable portion of the first balance would be required to pay for renewing the fences of the parsonage. The accounts were considered highly satisfactory, and on the motion of Mr. Onus seconded by Mr. Hughes, a resolution to that effect was carried. The chairman explained that as only one trustee was present, the appointments of the churchwarden for the trustees must be referred to the Vicar General. It was then proposed by Mr. T. H. F. Griffin, and seconded by Mr. Lackey, that Mr. Tomkinson be elected churchwarden for the pew-holders and renters of sittings. This was carried unanimously, and several speakers bore testimony to the energy Mr. Tomkinson had displayed in collecting the amount for stipend. Dr. Woolls appointed Mr. T. H. F. Griffin as churchwarden for the clergyman, and it was then proposed by Mr. Onus and seconded by Mr. Arkinstall that the salaries of organist and sexton be the same as those of last year. Before the meeting separated, the chairman read a letter which he had received from the Bishop's secretary in reference to the Church of England Trust Property Incorporation, 1881, and requested that due attention might be given to the same. There were advantages and disadvantages in giving up the trusts, and it was for the trustees to decide what was best for the interests of the parish.

P.S.—The Vicar General has appointed Mr. A. Towns, J.P., to be trustees' churchwarden.

ST. AUGUSTINE'S, BULLI.—The 26th of April will be a day ever to be remembered by the people of Bulli. Scores upon scores poured into the village during the day from all parts of the district, to witness the laying of the foundation-stone of the new church by the Vicar-General, and to attend the tea-meeting. At the ceremony more than have been over 300 people in attendance, though many of the miners were prevented from coming, through great pressure of work. The Vicar-General and the Rev. T. C. Ewing, R.D., as well as the incumbent, delivered addresses, after which, £70 was laid on the foundation-stone, and many promises of increased help were given. The Revs. J. Stack, J. Done, H. Dicker, T. V. Alkin, and W. H. Ullmann, were present, and acted as "deacons" in collecting the alms. At 6 p.m. the tea-meeting was held. Hardly ever in the experience of the oldest inhabitant of Illawarra has there been such a great gathering. The room, in which about 180 could sit down at a time to tea, was three and a half times filled. The audience was most attentive and orderly. The Vicar-General, Mr. Ewing, Mr. Ullmann, Mr. Dicker, and Mr. Alkin, delivered addresses. They were all very well received. We must withhold further particulars till next number; sufficient now to say that about £100 was netted by the efforts to-day.

RICHMOND.—On Sunday, the 16th instant, the pulpit, reading desk, &c., was covered with black cloth, as a mark of respect to the memory of the late Bishop, and the services were arranged in harmony with the occasion. The Rev. Dr. Woolls preached a sermon from Hebrews XI. iv. on the life and character of the beloved Bishop, in which he gave a rapid sketch of the progress of the Church of England from

1855 to the present time, referring to the great work which had been accomplished during that period, and expressing his conviction that Bishop Barker had not only been the right man in the right place, but that he had been raised up by divine providence to govern the church in critical times. After alluding to the establishment of the Church Society, the withdrawal of State aid, the inauguration of the Synod, the opening of Moore College, the completion of the Cathedral, and the founding of the Clergy Daughters' School, Dr. Woolls remarked, that though the late Bishop had his failings as other men have, it would be difficult to find a prelate, who, for more than a quarter of a century, had laboured more unceasingly and more lovingly than he had done to promote the interests of his church. Though dead, he yet spoke in the institutions which he had either founded or completed, as well as by the simplicity of his faith, and the blamelessness of his life.

PENRITH AND ST. MARY'S.—The annual vestries of these parishes were held on Easter Tuesday, the 11th inst. It is gratifying to state that matters connected with our beloved Church are in a very healthy condition in these parishes. About three months ago, the services of the Rev. F. T. Trivet were secured. This gentleman gives general satisfaction throughout the district, and very much additional work has been undertaken through his cordial co-operation with the incumbent. It is the intention to repair St. Mary's Church at once. A new church is to be built at Rooky Hill next year, and St. Stephen's Church must very shortly be enlarged. Few places along the line are improving more rapidly than the townships here, and it is confidently hoped that friends and well-wishers of the Church will extend a helping hand to assist the parishioners to meet the increasing demands made upon them.

ST. STEPHEN'S, SOUTH KURRAJONG.—At the Easter meeting, the churchwardens received well-merited thanks for the energy they had displayed in re-organizing the Stipend Fund, and so successfully disposing of the portion of the farm purchased by Mr. Griffin, of Richmond; forty-five acres realizing the sum of £900, leaving fifteen acres as a globe adjoining St. Stephen's Church, the original cost of the farm having been £700. The net proceeds of a bazaar recently held in Richmond amounted to £126. Before the meeting closed, the incumbent was presented with an Easter offering of £40.

SHELL HARBOUR.—An Easter offering was presented to the incumbent, the Rev. P. R. S. Bailey, at the early Communion service on Easter day.

WOLLONGONG.—The annual examination of the Church of England Sunday school in town took place on Sunday afternoon, 9th April, in the presence of a very considerable number of parents and friends of the pupils, who also mustered largely on the occasion. The examination was conducted by the Rev. T. C. Ewing, who, as usual, subjected the scholars to severe tests in the subjects in which they were examined, namely—the Church Catechism and the Creed. In every instance the answers readily given indicated that teachers and scholars alike had done their respective duties well and faithfully during the past year. The Superintendent (Mr. James Anstey) was indefatigable in the exercise of his duty in keeping the pupils in due order, and in this respect he and his efficient staff of teachers thoroughly succeeded. Toward the close of the proceedings, the reverend gentleman addressed the children briefly on the subjects in which they had been examined, pointing out how clearly and concisely our duty to God and man were set forth in the Church Catechism. He stated that the Duke of Wellington—one of the greatest generals the world ever saw—had said that from the Church Catechism, when he was a boy, he had learned his duty to God and man, and was then so impressed with the way it was there set down, that he never forgot it all the rest of his life. Such had been the testimony of that great man in regard to the Church Catechism. Another eminent man—the Rev. Dr. Adam Clarke—who was the greatest scholar the Wesleyan Church ever had, said concerning the Church of England Prayer Book that, other than giving the Bible to the people, it was the greatest work of the Reformation. Therefore, with the Bible, the Prayer-Book, and the Church Catechism, the scholars whom he was addressing that day could clearly understand their duty to God and man, which was and should be the great object of their lives, and that of the lives of all children connected with every branch of the Christian Church wherever found.

Aboriginal Missions.—Before the proceedings of the examination closed, the Rev. Mr. Ewing and the Superintendent addressed the children on the subject of the aboriginal missions being conducted in this colony for some years past. It was pointed out that, while the white man had taken his land from the aboriginal (and very properly, as the latter was making no use of it), literally nothing had been done in return to compensate those fellow-creatures, who deserved the practical sympathy and support of the people and Government of this colony. Mission stations in connection with those aboriginals had been established on the Murray and Murrumbidgee of late years, but they were supported very poorly, which was discreditable to the community, and especially to professing Christians. In view of this being the case, it had been decided to send contributions from that school to those missions from time to time. For that purpose a collection would be made that day, and as the object was so good, it was hoped that the contributions that would be given would be worth sending to one of the missions. A collection was then made, resulting in £2 10s. 6d. being obtained.

MILTON.—On Thursday 6th April the Annual Church of England Harvest Festival was celebrated at Milton. The tables were provided and presided over by the lady members of the Church. At the appointed hour, half-past six, the attendance was, considering the rain, very fair. At eight p.m. special thanksgiving service was held at St. Peter's and St. Paul's Church, and it was gratifying to notice that the church was comfortably filled with an attentive audience.

The pretty little church was very tastefully decorated for the occasion. Immediately over the eastern windows were the words "Praise God from whom all blessings flow," and over the western end of the church the words "The Lord is my Shepherd, I shall not want." Beautiful wreaths of evergreens and flowers adorned the northern and southern sides of the building. Inside the communion rails, wheat sheaves were placed; besides these, there were several very pretty and appropriate designs in evergreens and flowers over each window and surrounding the lamps. The service was conducted by the Rev. A. A. Stoddart and Rev. G. Muzy, Incumbent of Kangaroo Valley. The beautiful anthem from St. Luke xii, 27 and 28 verses, "Consider the lilies how they grow; they toil not, they spin not;" was beautifully rendered as a solo by a young lady member of the choir, whose rich contralto voice has so often charmed the people of Milton. The Rev. G. Muzy preached an impressive and eloquent sermon from Genesis viii. 22. "While the earth remaineth, seed time and harvest and cold and heat and summer and winter and day and night, shall not cease."—*Uludaulla and Milton Times.*

Inter-Diocesan News.

GOULBURN.

TEMORA.—Although the Temora parish is scarcely known beyond its own limits, I venture to send you a word as to its progress. The town of Temora is but two years old, and this parish is younger still. His Lordship the Bishop of Goulburn visited us early last year, and made all the arrangements which could be made then for a clergyman to be sent. The Rev. Mr. West was the first sent to labour amongst us, but as he remained here but a few weeks nothing much was accomplished. In last May the Rev. M. Gray arrived, who is still with us, but there was then no church property of any kind, no funds, and no organization. Very soon two allotments of land were bought at a cost of £90, and a small cottage built for a temporary parsonage, the services being conducted in the local theatre, and during last winter a considerable sum of money was raised by voluntary contributions, and by concerts given by local amateurs and lectures by the Rev. M. Gray. We have now just completed and opened our new church free from debt. This we have been enabled to do by means of a bazaar, which we held during Easter week, and which has given us £225 clear profit. This amount discharges all debt from our church and parsonage property, and leaves us sufficient to fence our church land, indulging in an ornate palisade for the front. Our next effort, and one which we hope soon to initiate, will be to build a more suitable parsonage. But we are grateful to the Master for being able to accomplish so much as we have, and earnestly hope that our church which we have just opened, and which we have so long felt the need of, will be made a blessing to those who worship in it, and a blessing to our community in Temora.

BATHURST.

GRENFELL.—The Easter meeting was held in Holy Trinity Church on the 11th inst. There was a fair attendance. The Incumbent, the Rev. R. J. Read occupied the chair. The outgoing wardens presented their Easter Annual Report and statement which showed very satisfactory results for the past year. The total amount raised for Church purposes was £555 12s. 2d. After paying all expenses a balance of £6 19s. 2d. remained in hand. Upon the motion of Mr. C. Larcombe, seconded by Mr. A. Hilder a vote of thanks was passed to the outgoing wardens for their efforts in church work during the year just closed. Considering the great depression of business, and of agricultural and pastoral matters consequent upon the long continued drought, the result must be considered as very satisfactory. The following gentlemen are the wardens for the ensuing year: Mr. D. Campbell declining to be again nominated Mr. D. Pyne, J.P. was elected in his place as trustees' warden, Mr. R. Hinchcliffe was re-elected people's warden, and Mr. J. B. Wood, J.P. re-elected by the Incumbent as clergyman's warden. The Annual Report of the Parochial Council was not read, as the secretary was absent. The following gentlemen were elected members of the Council for the ensuing year: Messrs. Olson, Norris, A. Hilder, Campbell, Napier, Nash, Stiff and Gullen; the churchwardens being members *ex-officio*. Mr. J. P. Olson was re-elected hon. secretary and Mr. Stiff, senr., hon. treasurer. The new Church Building Committee remains as last year, Mr. Olson, hon. secretary and Mr. H. Nash, hon. treasurer. The debt on the church is now £800 and that on the parsonage building £310. The Rev. R. J. Read read his report of parish work for the past year referring more particularly to the last six months, the time of his incumbency. The beautiful stained glass chancel window, given by Messrs. Watson Bros, of Young, in memory of a deceased brother, was placed in position at the close of September last. This with the eight memorial windows fixed in position at the beginning of the year on the north side of the church adds much to the appearance of the building. Seven other memorial windows are promised for the south side of the building. The Sunday School children are subscribing for one of the large western gable windows. Five more will be needed to fill all the window openings. Prayers for rain were advertised for the 30th ult., but rain falling in the meantime, the service was turned into one of thanksgiving. The Rev. R. J. Read taking for his text the words from Isaiah lxiv. 24. "Before they call, I will answer; and while they are yet speaking I will hear." The attendance was very good indeed considering the service was held on a Thursday afternoon. The Lenten services were also well attended all through.

CARGO.—On Easter Monday last the children of the Sunday School were entertained at their yearly picnic. There were probably between 70 and 80 children present upon the occasion. Towards sunset the children dispersed after giving the customary cheers for the Queen, their clergyman and teachers, all apparently well satisfied with their day's pleasuring. At night a concert was held in aid of the funds of

the church, the Rev. T. G. Neild was chairman, about £12 were realised by it. The affair was a real success and the singing very good, ladies and gentlemen kindly came considerable distances to assist and were accorded a hearty vote of thanks for their most kind services. The concert was carried out principally through the exertions of Mrs. J. G. Church, who is ever ready to further every effort to support the Church in this town, as is also her husband, J. G. Church, Esq., J.P.

NEWCASTLE.

MAITLAND.—At St. Paul's, West Maitland, an Easter Offering of £23 has been presented to the Rev. John Shaw the incumbent. A most satisfactory report of work done during the preceding year by Mr. Shaw and the lay reader, Mr. Hughes, was held before the vestry meeting.—At St. Mary's vestry a similar report was submitted. It was stated that a number of the congregation had offered to place a reredos in the church; the cost of the new organ £783, has been paid; Mrs. Massey, the late organist, received a purse of £37. A memorial window, to the memory of the late Rev. Robt. Chapman, has been ordered and is now expected from England; the total cost of the new parsonage was £2,050, on which there is only a small debt remaining.—An Easter offering of a handsome gold watch and mosaic altar was presented to the Incumbent, the Rev. W. H. Yarrington.

COOLAH.—On Wednesday, 19th April, a very handsome little stone church was opened for divine service in the township. At 11 a.m. morning prayer was said by T. D. Warner, of whose district, Coolah forms a part; the lessons were read by the Rev. W. S. Wilson, under whose auspices the building was originally commenced, and the sermon was preached by the Rev. Canon White, of Muswellbrook. Rural dean. The sacred edifice was crowded, several persons being obliged to stand outside. There was service again in the evening, when Canon White read prayers, and the Rev. W. S. Wilson preached. At this service there was again a large attendance. During the day £21 were collected for the building fund. Several handsome offerings have been made to the church, of Communion cloth, and linen for the holy table, of pulpit, prayer desks, and of other furniture.

BRISBANE.

ST. PAUL'S, MARYBOROUGH.—The annual meeting of the church was held on the 12th of April, when there was a very full attendance. The Churchwardens' report and balance-sheet were very satisfactory, both as to church work done, and as to money raised. The wardens for the ensuing year are—Clergyman's warden, Mr. J. E. Noakes; People's warden, Mr. H. J. J. Gray. No Vestry was appointed for the ensuing year. The Chairman stated that in the district under his charge, the income for the year was £963 15s. 11d., and expenditure, £973 15s. 11d. This includes St. Paul's Church, the Sunday School, and Tiaro.

TIARO.—The Annual Meeting was held in the Protestant Hall on Tuesday evening, 11th April, when about 50 persons were present. The Rev. R. R. Eva occupied the chair, and opened the meeting with prayer. Mr. A. S. Austin, hon. secretary to the outgoing Committee, read the financial report for the past year, showing that subscriptions to the amount of £124 10s. had been collected during the year, which, after paying £100 to the stipend, and other sundry expenses, left a credit balance of £18. After the adoption of this report, and other business, Mr. Dowzer, in a short speech, proposed a vote of thanks to the Revs. R. R. Eva and G. Hall, the Curate in charge of Tiaro, for their services during the past year, and complimented the latter gentlemen upon the energetic manner in which he had worked since his arrival in the district, leaving no stone unturned to carry through the work for which he had laid himself out, and trusted that the residents of Tiaro and the district would this year subscribe liberally towards the stipend fund, and show by so doing their appreciation of the services rendered by that gentleman. Carried with acclamation. It was unanimously resolved that the amount of cash in hand, viz., £11 19s., be presented to Mr. Hall, and was duly acknowledged by that gentleman. Mr. Gilbert proposed, and Mr. F. Biddle seconded, that a vote of thanks be accorded to the incumbent and churchwardens of Maryborough for their donation of £50 towards the stipend of last year, which was carried.

GRAFTON AND ARMIDALE.

TAMWORTH.—The Annual Vestry Meeting was held in the hall of the Mechanics' Institute. The attendance was small. The Vicar presided, and having opened the meeting with prayers, gave a brief summary of Church work during the past year. From this it appears that confirmations were held by the Bishop of St. John's and St. Paul's, and quarterly at Goonoo Goonoo and Nundle. Regret was expressed that the total average of communicants is only 109. Two adults and 169 infants and children had been admitted to the Church by Holy Baptism. Two new out stations had been taken up, making the number of places at which Divine service is held monthly ten, in addition to the two churches in town, in which there are five full services weekly. At Moore Creek a bi-weekly service is now given, altogether 35 services weekly, or 420 in the year, exclusive of the gael, at which a weekly service is held. The district visitors continue their unostentatious but valuable work. In one district the lady visitor conducts a Bible class for mothers on Sunday afternoons, and also a night school on two nights a week. The Sunday-schools continue in fairly efficient operation. The new school for St. John's is *pro tem.* located in the Mechanics' Institute. The attendance is 120; Mr. Kent, the superintendent, is assisted by seven teachers. At St. Paul's the average attendance is 180. The want of proper school building at St. John's is deplored. Several offerings to St. John's were acknowledged, specially the gift of very handsome pulpit lights

by D. H. Piney, Esq., and a similar gift for the prayer desk by the late Mayor, E. Hunt, Esq. St. Paul's Church has been renovated and several improvements made, and inclosed with a new sawn timber fence, painted, at a total cost of £91, of which sum Hon. P. G. King furnished £30 towards the fencing. At Nundle the burial ground has been cleared, provided with a new gate, &c., at a cost of £18, the amount being contributed by the residents. It was consecrated in January last by His Lordship the Bishop. The newly-opened church at Moore Creek is well attended. The debt is now about £35, towards which a promise of £20 has been made by S.P.C.K. on the usual conditions. The church at Somerton would cost £165, present debt £60, but with a promise of £20 from S.P.C.K. as in the previous case. The Sunday-schools at Goonoo Goonoo, Nundle, Dumgown, Bowling Alley Point, and Moore Creek are well sustained; that at Attunga had lapsed. The public school at Tamworth has been visited weekly by Mr. Auld, the catechist, and special religious instruction given to the Church of England pupils. The Chairman's address concluded with an appeal for more prayerful, united, and sustained effort to set forward the salvation of souls and the glory of Christ. The accounts were then submitted and passed. The totals were:—St. John's, income, £557; expenditure, £337. St. Paul's, income, £169 7s. 3d.; expenditure, £142 7s. 5d. General fund, income, £888; expenditure, £942. Sunday Schools, for missions, £19 10s.; for School Organ Fund, £10. It was stated that the ordinary income had met the ordinary expenditure, and that the deficiency was caused by the large amount of special expenditure, and the payment of some long standing accounts, &c. The debt on St. John's church, including the balance due on organ, was said to be about £2,700. The Rev. Chairman then nominated Mr. Newman as Clergyman's Warden at St. Paul's. On motions submitted by Messrs. Wikner and Hunt, Messrs. Kent and R. Bourne were elected Churchwardens of St. Paul's. The Chairman nominated Mr. O. R. Upjohn as Clergyman's Warden of St. John's. In the absence of the trustees, their Warden could not be elected; so he will be subsequently appointed by the Bishop. On the motion of Mr. Hunt, Mr. Seymour C. Stuart was elected People's Warden of St. John's. Messrs. Hunt and A. Lewis were elected Sidesmen of St. John's, on the motion of Mr. Stuart. After the Balance Sheet of the Parochial Council had been presented and passed, the Chairman proceeded to comment on the financial position of the Church. It was quite manifest that a considerable improvement in its affairs had been experienced during the past few years, but there was the fact that it was in debt £2,555, against which it had St. John's Church. He thought they would agree with him that this debt was a very serious matter; one which should be grappled with in a firm fashion, so that it might be cleared off without delay. He had a scheme to pay off £1000 before next Easter, and provided that were done one gentleman, Mr. Henry Lewis, would give £100. He was further authorized to say that Mr. Macdonald would give £50, Mr. Upjohn £50, he (Mr. Piddington) would be responsible for £50, two friends would give £50 each, and another friend £100. The total of these sums would be £50 short of half the amount it was proposed to raise within the twelve months, and which he trusted would be obtained. There were lots of things to be done in the parish which could not be accomplished without money, but it was useless to undertake them with this debt in view. For instance, a schoolroom in connection with St. John's was badly needed, and also a second parsonage. At present, the Sunday school could not be satisfactorily carried on, because there was not sufficient room in the hall of the Mechanics' Institute, which was the only building available for the purpose. He thought that when the Goonoo Goonoo and Somerton churches were opened, the Company's side, with them, would furnish sufficient work for one clergyman; while the Tamworth side, with its outlying churches, ought to find sufficient work for, and be able to support, an incumbent and a curate. It was no use contemplating these advances, however, until the present debt was considerably reduced, and he hoped it would be by next Easter. The meeting was closed with doxology and benediction.

Ecclesiastical Intelligence.

PREFERMENTS AND APPOINTMENTS.

The Rev. Canon Moreton, on nomination by the Board of Patronage, has been appointed to St. Luke's, Burwood, in the room of Dr. Marriott, appointed to the Cathedral at Bathurst.
The Rev. F. B. Boyce, late of Orange, has been nominated to Pyrmont, in the room of Rev. Alfred Yarnold, transferred to Christ Church, North Shore.
The Rev. H. Walker Taylor has been appointed by the Vicar-General to the Incumbency of Bulli.

NOTICES OF BOOKS.

CÆLESTIA: A RELIGIOUS AND PHILOSOPHICAL POEM. By the Reverend Henry Yarrington, M.A., pp. 83. Sydney: Gibbs, Shallard, and Co., 1882.

The gifted writer of this little book—the Incumbent of St. Mary's, West Maitland—has told us his purpose in the closing lines of it—

Thus have we sought—imperfect—to rehearse
His perfect glory, if in trembling verse
Thus have we sought some portion to display

Of that bright glory at whose feet we lay
The lowly homage loving hearts would pay !
Here, through a glass, imperfectly we see ;
There, face to face, forever we shall be,
And through the countless cycles shall behold,
In rapture, all the works of God unfold,
The glories of that city paved with gold ;—
Our souls upborne on pinions, bright with praise,
Shall soar amid the splendour of those days.

We like both the spirit and the object of the work. The former is reverent and Christian—the spirit of one who feels that he dares take no liberties with God. The latter is important—for it attempts to set before the reader some replies to the rationalistic speculations of modern times. For this cause, the reasonings are likely to meet with opposition, and the vehicle in which they are conveyed with detraction. Both alike will be despised by those who profess to have out-grown old-fashioned belief in the Bible. We write—profess—deliberately, for we are convinced that the beliefs which these people declare to be narrow and antiquated, are all too pure—too high—too wide—too deep for them to understand. We are sure that such persons are very far from having attained unto even the intellectual conception of the measure of the stature of the Christian faith.

Cœlestia is as it professes to be—a religious and philosophical poem. The author has evidently not read some articles which lately appeared in the *Contemporary Review* on “Old and New Canons of Poetical Criticism.” We think that a consideration of those writings would have caused certain passages in the work before us to appear in a form much less literal. The questions dealt with are considered in a spirit of patient truth-seeking, and the reasonings are often clothed in the fervent, glowing language of imagination. And as there are always some who will read arguments for truth and righteousness when exhibited in such a dress, who would otherwise treat them with silent neglect, we are glad that *Cœlestia* has been published, because we think that it will do good.

THE PERSON AND OFFICES OF THE HOLY SPIRIT. By the late Very Reverend Achilles Daunt, D.D., Dean of Cork. Six Donnellar Lectures preached in the chapel of Trinity College, Dublin, pp. x. 142. London: Hodder and Stoughton, 1879.

The Bishop of Cashel writes about these lectures:—“The subject of these sermons, and the enlightened and devout spirit in which that subject is handled, will commend them as deeply profitable to all who are willing to peruse them.” As we believe this testimony to be true, we are unwilling to weaken it by any words of our own. The lectures treat of the promise, the person, and the coming of the Holy Ghost. They go on to the consideration of His work at the beginning and at the present time. We have read them ourselves with real interest and advantage.

CREDENCE OR TASTING TABLES. With illustrations. By Maurant Brock, M.A. London: Seeley, Jackson, & Halliday, 1881.

In the judgment Liddell v. Westerton, 1857, the Privy Council held that “credence tables” might be considered as adjuncts to the communion table! Since that time they have been regarded as lawful. In this pamphlet, Mr. Brock undertakes to show that these credence tables have much to do with the usages of the Roman Church. The name “credence” he derives from the Italian “credenza,” a word signifying proving or fortasting food to secure the eater against poison, and hence the

name “credenzione” given to the taster. It has been not uncommon in the Church of Rome, when it was desired to get rid of an obnoxious person, to poison him by means of the sacrament, and accordingly the credence table was used as a means to prevent this crime. To this very day, whenever the Pope communicates this practice of tasting beforehand is followed in order to avoid danger. No one, says Mr. Brock ever heard of any one being poisoned at a Protestant communion, and the idea of having tasting tables (credence tables) is quite out of place in a Protestant church; or, if they are allowed by parity of reasoning, there should be with it that delicately-placed functionary, the “credenza” or taster. Those who wish to understand the history and bearing of this piece of ecclesiastical furniture will find much to help them in this little tract.

1. **WILLIAM EWART GLADSTONE: HIS LIFE AND TIMES.** By Lewis Apjohn. Price 2s. 6d.

2. **LIFE AND WORK OF LORD BEACONSFIELD.** By Lewis Apjohn. Price 2s. 6d.

These two volumes form the first two issues of a new series of books published by the Tyne Company under the title “Memorable Men of the Nineteenth Century.” Each book has a photograph of the subject of the biography, which will prove of interest to those who read the life. The matter is full and well arranged; the style is clear and vivacious. Mr. Apjohn can see no fault in Gladstone, and justifies all his many changes of front, and for those who think with him, that volume will prove attractive. But the sympathy with Gladstone’s more advanced and still advancing political views, which enables the author to make the best of his materials in the first volume, is, in our opinion, an absolute disqualification for the same work in the second. We think it impossible for Mr. Apjohn to do justice to the political character of Lord Beaconsfield. The fact that the greater portion of the latter work is occupied with a descriptive account of the novels of Disraeli rather than his life, seems to indicate on the part of the writer a latent suspicion to the same effect. These lives will be welcome to all who believe that Gladstone can do no wrong, and that Disraeli could do nothing right.

HOURS WITH GIRLS. By Mrs. Margaret E. Sangster, Author of “Mary Stanhope and Her Friends,” &c., &c., pp. 152. London: Partridge & Co. Price 1s. 6d.

This is a capital book for girls, and one of which many parents who have daughters just blooming into womanhood will be glad to know. It is brimful of helpful counsel upon life—its duties and its dangers. It says in a kind and cheery way what many parents would like to say, but fear to attempt lest they should do more harm than good. The writer is an earnest Christian woman, whose religion is bright and unforced; hence her references to it in the various circumstances of life are simple and natural. The book treats of the right use of time; self-control; Bible reading; courtship and marriage; dress; paying your way; pen, ink, and paper; letter writing; hospitality; speech; days of sorrow, grievances, courage, conversion and consecration, joining the Church, the temperance reform, home, study, courtesy, naturalness, the care of the sick, &c., &c. As may be expected from the fact that Mrs. Sangster hails from New York, the illustrations are mostly derived from scenes of American life—but it would be a great blessing for Australia if her daughters could be

induced to try to act out in their lives the useful instruction and advice which Mrs. Sangster has given in this book.

QUESTIONS OF THE DAY. Sydney: Gibbs, Shalard & Co.

“Questions of the Day” is a series of papers on the Revised New Testament, Modern Objections to Christianity, Everlasting Punishment, Parochial Missions, Sympathy as a Power in Church Work, read at a clerical conference held at Bishophorpe, Goulburn, on the 5th, 6th, and 7th of October, 1881, and they are inscribed by the clergy of the Diocese to the Bishop of Goulburn in grateful acknowledgement of the kindness and affection he has always shown to them. These papers were written for the opening out of subjects of discussion, but the meetings were found to be so interesting that the wish was expressed that they should be printed. Hence they have been presented for the wider criticism of the general public. The contributions on Modern Objections to Christianity will commend themselves to most readers as both timely and useful. The former by reason of its quiet thoughtfulness, and the latter by its array of facts. They both yield good and sufficient reasons for calm confidence in the Bible, and patient waiting for the further discoveries of science. With reference to the latter, it is well to remember, as Mr. Cocks puts it in his paper on Sympathy &c., that “young sciences like young people are apt to be dogmatic and pugnacious.” Canon Soares paper is a little handbook on Parochial Missions, and must prove useful to any clergyman who wishes by this means to raise the tone of spiritual life in his parish—or is called upon to discharge the onerous duties of a mission preacher. We read with much satisfaction the papers of Mr. Irvine on the Revised Version of the New Testament, and of Mr. Faunce on Everlasting Punishment. But how the fifth paper, which is on the latter subject, could have been, as the preface states, “sent forth with the hope that it would tend to the elucidation and defence of Divine truth,” is a problem we are unable to solve, for the writer in the last paragraph commits himself in the case “of those who have neither sinned against the Holy Ghost nor received the mark of the beast,” to the annihilation theory. This is the dead fly which spoils what would have been otherwise a valuable set of essays.

RECEIVED.—Report of the Proceedings of the Sixth Synod of the Diocese of Newcastle; Sydney: Joseph Cook & Co. “Prayer for Rain,” with references to recent discussions, by Rev. R. Taylor; Sydney: Bible Hall. “Gold, as a Cure for Dipso-mania.” “Anglo-Israelism versus the Australian Churchman;” Sydney: Turner & Henderson. Parish of Scone—Report of Church Work and Accounts for the year 1881. West Maitland: J. Dimmock.

THE LATE BISHOP OF SYDNEY.

A special service in connection with the funeral of the late Bishop of Sydney was held in St. Andrew’s Cathedral at half-past 4 o’clock on Tuesday afternoon (April 18), and it added another to the many proofs already given of the love, esteem, and respect felt for the late Dr. Barker by all who were brought into contact with him. Every seat in the building was occupied; seats placed along the aisles were filled, and after that the passages, the porches, and even the organ loft were thronged. It was originally intended to hold the service on Friday last, but on the arrival of a cablegram, stating the interment would not take place until Tuesday, April 18, a corresponding postponement was at once resolved upon. All church services are impressive and solemn, but this was unusually so, for of the people gathered together to take part in it, there were few but felt that he

whose funeral had taken place that day had been a good and true man, a sincere Christian, and to many a staunch friend. The wall behind the altar was draped with black, and the cushions of the pulpit and reading desks were of the same sombre hue. The seats in the choir stalls were reserved for the clergy, who attended in comparatively speaking—as large numbers as the laity did. In the chancel sat the Bishop of Bathurst, Dean Cowper (Vicar-General), Archdeacon King, Canon Allwood (Chancellor), Canon Stephen, Canon King, Canon Morston, Canon Gunther, and the Rev. C. H. Rich. Others of the clergy present were:—A. L. Williams, Principal of Moore College; E. G. Hodgson, Vice-warden of St. Paul’s College; Dr. Barry, Thomas Wilson, J. B. Bloomfield, S. Fox, Septimus Hungerford, W. Allworth, T. W. Unwin, W. Lumsdaine, S. Mitchell, T. Kemmis, R. Taylor, Dr. Corlette, A. Corlette, R. W. Young, E. M. Saliniere, J. Barnier, C. F. Garney, J. Vaughan, R. S. Willis, A. W. Pain, S. H. Childe, T. B. Tress, T. V. Alkin, W. Hough, J. Manning, H. W. Mort, A. Yarnold, Dr. Ellis, G. Brown, Dr. Marriott, H. R. D. Kelly, R. Noake, E. A. Colvin, E. D. Madgwick, L. Parr, S. S. Tovey, J. Campbell, A. J. O’Reilly, R. King, F. B. Boyce, T. Holme, J. Spear, E. Smith, T. Horton, Dr. Woods, J. S. Wood, W. H. Sharp, J. Hargrave, R. McKeown, H. Martin, W. A. Phillips, T. Symonds and from the Diocese of Newcastle, Revs. F. D. Bode and W. H. H. Yarrington, and Ross Edwards, from Goulburn. There were many clergymen of other denominations also present.

The following order of service was observed:—The Dean, Archdeacon, Chancellor, and Canons proceeded from the Bishop’s vestry—the Canons to their stalls within the chancel, the Archdeacon and the Chancellor to seats in the choir stalls—the Dean repeating the sentences at the beginning of the burial office. Psalms xxxix. and xc. were then chanted by the choir, and the lesson, I Corinthians, xv. 20, was read by the Archdeacon.

The choir then sang the anthem, “Blessed are the Departed,” from Spohr’s “Last Judgment;” and the Dean delivered an address, which was in effect a loving sketch of the late Bishop’s life and character.

Dean Cowper said:—“Beloved Brethren,—At the request of the Chapter of the Cathedral, and not of my own choice, I have undertaken to say a few words to you upon this solemn occasion. I feel that it is a task not free from difficulty; because on the one hand lies the danger of saying what might seem to savour too much of eulogy, and on the other of refraining from saying what ought to be said in grateful recognition of the goodness of God in having given to us for so many years him whom he has now seen fit to call unto Himself. Moreover, my personal feelings of affection and esteem for him whose removal we mourn, and the intimate relations into which I was brought towards him, render it more trying to me than to others it might have been to speak of him in our present circumstances. But where duty calls all other considerations must give place. First, then, let me ask you to consider the design of this assemblage and of this service. It is that we may unite in spirit, as we cannot in bodily presence with those who are engaged to-day in committing the mortal remains of our beloved Bishop to the tomb, and thus evince our veneration and love for his memory, whom we shall see no more in the flesh. And what can be more befitting than that here, in his own cathedral, where he loved to worship, and where he said he felt more at home than in any other church; here, where so many Episcopal acts have been performed by him, and on one of whose pillars his name is carved as the second Metropolitan of Australia, here where synods have also been wont to worship and invoke the Divine blessing upon their deliberations under his superintending and fatherly care, that here, some portion at least of his clergy and laity should gather for such a purpose as I have indicated? The Church in this land has suffered a great loss, and mourned. And since the tidings of that loss were transmitted to our shores thousands have been calling to remembrance the blessings conferred upon the land through his vigilant, energetic, and devoted episcopate. It has been an episcopate which would do honour to any Church, and the more it is looked into with a candid and impartial mind, the more evident will it be that this is its true character. God fits his servants in various ways and by previous discipline for the work which He afterwards designs them for. And the mental qualities and spiritual graces which he bestowed upon the Rev. Frederic Barker, combined with the circumstances of his ministry at Edgecliff and the religious activities of such a town as Liverpool, all tended to fit him for the position he was to occupy as our Bishop and Metropolitan. He possessed a mind which was not satisfied with mastering great principles but sought to discover how they were to be practically applied, and he had a remarkable power of grasping the details of any measure which was brought before him, of grouping them in order, and testing their worth. These qualities were developed and strengthened by the active part which he took in the religious and philanthropic societies of Liverpool, and gave him a reputation amongst his brethren, and won the regard of his Diocesan. But in addition to these qualities, he possessed those which were of a higher order, and are essential to the success of the Christian minister: love to the souls of men, deep sympathy with their spiritual wants, an experimental acquaintance with the grand remedy for human misery, and a lively faith in the power of the Gospel when applied by the Spirit of God. And when he began his episcopate in this colony it was seen by those who watched his character and work that those qualities which distinguished him at home were applied here in a larger and very different sphere. His first endeavour upon his arrival was to comprehend the work to which he was appointed—to understand it in its magnitude and true proportions, and to grasp it in its details. And this he soon did. An immense territory lay before him, extending south to the borders of Victoria, and west to the Darling, with human souls scattered over it,—large numbers without any means of grace; others very scantily supplied. The problem was how to meet their varied necessities. Means and instruments were both wanting. Information was sought and obtained, as well by personal visitation in long and toilsome journeys, as through

others. He ascertained what was wanted, and what might be done; and then, by his earnest, stirring, and persevering efforts awakened in others an interest and efforts to provide the means of doing it. The Church Society was then called into existence as the great agency for this purpose, as it has ever since continued; but after a few years it became evident that the territory included in the bishopric was too large for one bishop to superintend and govern; and that the time given to distant journeying was required for the strengthening and consolidation of the work nearer the metropolis; while the growing wants of more distant parts demanded increasing care and attention. These reasons weighed with him in seeking a division of his diocese, and the creation of the diocese of Goulburn, in which, at the end of eight years, he succeeded. Similar reasons induced him, seven years later, to devise and carry out the formation of the western bishopric of Bathurst, and at a still later period that of North Queensland, which, although no part of the diocese of Sydney, he regarded as having claims upon his care as Metropolitan of Australia. Thus ably and successfully did he, by the grace of God, grapple with the difficulties before him, and when we look back and compare the past with the present, we find four bishoprics instead of one, and nearly 200 clergymen instead of 54. In the diocese of Sydney alone the clergy now number 110; the churches and buildings used as churches, 120; parsonages, 53; schoolhouses, 50. It was owing in no small degree to his energy and wisdom that an endowment was secured for the bishopric, and a residence provided for the bishop, towards the cost of which he was personally a very large contributor; a theological college for the training of the clergy successfully set on foot and maintained, which has supplied the Australian Church with no less than 140 of her ministers; a school established for the liberal education of the daughters of the clergy upon terms commensurate with the limited incomes of their parents; and this cathedral, finished and consecrated, towards which £43,000 was contributed under his episcopate. Our synodical action owes much to his wise and prudent management, and to the dignified ability and courtesy with which he presided over the assemblies, while he, on his part, invariably spoke of it as having been most beneficial to the Church in the measures which it had originated and had brought into active operation. He attached very much importance to the General Synod of the Dioceses of Australia and Tasmania as a means of binding together the whole Australian Church, and preserving it as nearly as possible in unity with the mother Church in England. He feared less there should grow up in future times such divergencies in doctrine and ritual as should tend to sever that connection; so that there might grow up in the Australian continent churches independent of each other, instead of continuing united by holding the same standard of doctrine, the same liturgy, and the same ecclesiastical polity. Devotedly attached to the Church of England as a church of apostolic organization, and to her principles as settled in the Reformation, he was anxious to see her reproduced in the Southern Hemisphere in all essential points; only adapted to the new circumstances in which she is placed, and dependent for her maintenance and extension upon the pious and dutiful support of her faithful laity. You know, my beloved brethren, how zealous and earnest and indefatigable he was in his endeavours to bring all this about. But few, I believe, are aware that to that zeal we must attribute humanly speaking, the shortening of his valuable life. He was deeply conscious of the growing wants of the Church; of the demand for new churches and additional clergymen to minister in them. And when he ought to have taken rest, he was too often engaged in soliciting the means of establishing a fund, which we call the Church Building Loan Fund. These efforts taxed his strength unduly, and were, I believe, the proximate cause of that illness, which it has pleased God should eventually remove him from us. But his work was done. And a great and noble work it was. One which Australia, and more especially we in this diocese, will have good cause to remember, with deep gratitude to God who sent him hither, and for that grace and those noble qualities with which he endowed him, and which rendered him so great a blessing to this land. He was a man who lived amongst the people as their friend. They looked up to him as one who meant their good; who was ever ready to help forward any Christian or philanthropic effort which he believed to be for the well-being of the community, and who, while firm in his own principles, cherished a Catholic spirit towards those from whom he differed. He was a man possessed of many of the graces and virtues—a man of much private prayer; a man of simple and childlike faith in his Saviour, a lover of all good men, forgiving towards those who might have injured him, and whose great delight it was to make those about him happy. He was always deeply moved by the sorrows which befall others. And his first thought was how to show them practical sympathy. His heart was large, his spirit gentle, his love genuine, his mind humble. Often did he lament his own shortcomings and deficiencies, and he was ready to receive advice and counsel from those who had it to give. But whatever his deficiencies and shortcomings might be, and however numberless his sins, he found perfect peace in the atonement and righteousness of Christ. And there we leave him now in that precious Saviour whom he loved—at rest. At rest, and in the full enjoyment of that bliss which the Apostle Paul longed for when he wrote, "I have a desire to depart and be with Christ." Great responsibilities now rest upon those to whom it may be entrusted to find a successor. Let me entreat of all who now hear me, and of the whole Church, to ask Him who has all hearts at His command so to influence and guide all who shall be any way concerned in this matter by His Holy Spirit, that they may seek only that which shall be right in His sight, and that He will show whom He has chosen. And when the choice shall have been made, may the chosen one be filled with the spirit of love, and of power, and a sound mind, and endowed with such gifts as were bestowed upon the revered and loved Frederic Barker.

Then the versicles, the Lord's Prayer, and two collects from the burial service were read by the Chancellor, and the Dean pronounced

the benediction. As the congregation dispersed, the organist (Mr. Montague Younger) played, in masterly style, "The Dead March in Saul" and Beethoven's "Funeral March" in a flat minor. During the time the service in the cathedral was proceeding, a muffled peal was rung from the bells of St. Philip's Church. By the special request of Archbishop Vaughan, the Fancy Fair at St. Mary's was closed during the same period, in respect to the memory of the late Bishop.

LONDON, March 10th, 1882.

A month of the present session has already passed away, and legislation is practically *in statu quo*. Mr. Bradlaugh has added another chapter or two to his unenviable history. On the 21st ult. a division was taken in the House to determine whether a writ should be issued for the election of another gentleman to represent Northampton in his stead. Sir Stafford Northcote's resolution to prohibit Mr. Bradlaugh taking the oath as prescribed by the statute, had been carried on the first day of the session, so that the Conservative party fought against the present move. The result of the division was—for issuing the writ, 18; against it, 307; a satisfactory majority of 289. Immediately on this result being announced, Mr. Bradlaugh quickly advanced to the table, and, taking from his pocket what proved to be a copy of the Revised Version of the New Testament, administered the oath to himself. Having signed a paper (some say with a pencil), which was a copy of the oath, he handed it to the clerk, Sir Erskine May, saying, "I tender that as the oath which I have taken according to law." The Speaker directed him to withdraw. He at once withdrew below the bar, but turned again, and took a seat on the Government side of the House. As he had now taken his seat, Lord Randolph Churchill moved, "That Mr. Speaker do issue his warrant to the Clerk of the Crown, to make out a new writ for the election of a member to serve in this present Parliament for the borough of Northampton, in the room of Charles Bradlaugh, Esq., who, since his election, has taken his seat in the House without having taken the oath prescribed by law." It is hardly necessary to say there was mingled indignation and disgust at the outrage this man Bradlaugh had perpetrated. One of the Irish members (Mr. Callan), in the course of some observations, said, "To-morrow being Ash Wednesday, is a day, according to the Christian religion, for putting on sackcloth and ashes, and the House could not be more fittingly engaged than in discussing, in such humiliating garb, the insult offered to it by a blasphemous infidel." I am sorry to say, no member of the Government expressed himself in like manner. Finally, the writ was issued, and, to the disgrace of Northampton be it said, Mr. Bradlaugh was, for the third time, elected to represent this borough in Parliament. Mr. Henry Varley, the well-known evangelist, made it his business to go to Northampton and work against him, but, unfortunately, he had not as many helpers as were necessary for the occasion. On the other hand, a letter was read at one of the mass meetings held prior to the election, from a gentleman who deserves to have his name dignified with small cap's or leaded type at least—the Rev. C. A. Greaves—a clergyman of the diocese of Durham. This excellent gentleman says, "he feels strongly for Mr. Bradlaugh, in his heroic contest against bigotry, malice, and all uncharitableness, and spiritual wickedness (!) in high places. That good men, constitutionalists, should try, by tricks, to deprive the constituencies' rights (*sic*), filled every lover of fair play with disgust." Thus the Rev. C. A. Greaves, of the diocese of Durham. I trust his bishop will "make a note of," as Cap'n Cuttle would say. On the result of the election being ascertained, Mr. Bradlaugh left Northampton in hot haste, for the House of Commons. He did not, however, march up to the table of the House with a copy of the Revised Version in his pocket. Sir Stafford Northcote, who, I am glad to say, has shown a very determined front in this matter, watched affairs closely, and was in readiness for the elect of Northampton again presenting himself. On Monday evening, 6th inst., he asked Mr. Speaker whether the resolution of February 7, respecting Mr. Bradlaugh not being permitted to go through the form of taking the oath, was still binding on Mr. Bradlaugh in the event of his now coming forward to do so? The reply was, that the resolution was now inoperative, Sir Stafford thereupon submitted a motion which would revive and re-affirm the resolution that was voted February 7th.

A member moved an amendment that the statute should be so modified that every member could take the oath, or make the affirmation, at his option. This was lost, and Sir Stafford's resolution of February 7th was accordingly revived. The effect of this is, of course, that Mr. Bradlaugh will not be permitted to take his seat as member for Northampton. It seems to me that every true man must heartily rejoice at this righteous issue of an unholy conflict.

Mr. Gladstone has not yet had an opportunity of introducing his "New Rules of Procedure;" it is probable he may bring them forward before the close of next week.

Irish affairs are unchanged. Mr. Forster has just made a bold venture into the disaffected districts, preferring, as he says, to see for himself how things really are, rather than rely solely on the reports as they are presented to him at Dublin Castle. He is obliged to admit that, although there have been sundry unimportant exaggerations, the hard facts, as he had heard them to be, remain in all their hideousness.

We have an active Postmaster-General in Mr. Fawcett. He is quite alive to the importance of introducing reforms and conveniences into his department. Amongst the latter are the reply post-card and the contemplated parcel-post. Many specimens of the former have been submitted to him for adoption, and when he makes his selection, and has the full sanction of Parliament (the bill is down for a third reading in the Lords, I believe), a friend can send a card, with a second attached to it for a reply. A sixpenny telegram would be a great boon; we might then "rest and be thankful."

The Channel Tunnel scheme still provokes considerable difference of opinion amongst those qualified to form a competent judgment, whether viewed from a political, military, or scientific aspect. A committee has been appointed by Government, to investigate the practicability of effectually closing the projected tunnel—whether it can be done; if so, by what means, and so forth; and not with reference to the more vital question, viz.—that of its national expediency. In the meantime, the work is progressing to the satisfaction of those interested in the enterprise, notwithstanding that the hard grey chalk encountered in boring is no longer met with, but, in its stead, a softer and less desirable substance for the operation. A question will be asked in the House of Commons next week, as to whether the Government will stop further progress with the undertaking.

The telegraph has already informed you of the diabolical attempt made on the life of the Queen on the 2nd instant. Happy, the shot sped wide of its mark. Princess Beatrice, who was with Her Majesty in the carriage, saw the miscreant aim his revolver, and was of course greatly alarmed; but the Queen was not aware of what was being done until informed. She was not in the least disconcerted, but was anxious to know if anyone had been injured. A merciful Providence has thus again frustrated a Satanic design, and has spared to this nation a life whose value it would be impossible to determine. Neither Monarch nor Republican President is, now-a-days, safe from the hand of the assassin. Messages of sympathy with Her Majesty, and abhorrence of the outrage, have been sent to Windsor from all parts of the Empire, from the President of the United States, and from every sovereign in the world. One of the earliest from distant parts was from Melbourne. Out of evil good will come, for the Queen will, if possible, be enshrined in the heart of this people more effectually than before. Thanksgiving was offered in all the places of worship in the kingdom on Sunday last, for the preservation of Her Majesty's life, and—perhaps most interesting of all—in the principal synagogue in Jerusalem. The would-be assassin declares he did not intend to injure the Queen—only to frighten her. This reminds one of the love-sick swain who murders his sweetheart "because he loves her." These emotional beings are always martyrs; the vulgar and unsympathetic multitude never can appreciate these tokens of tender affection.

The Dunecht mystery remains a mystery still. Two men have recently been arrested, but, after being detained in custody for a week, have been discharged. *Parturiunt montes nascitur mus*; and the police again assume a dignified, and now rigid "reticence."

Aeronautical science appears to be still in its infancy, notwithstanding the occasional bold attempts of some of its adherents to do great things. The fatal voyage a few weeks ago, when Mr. Powell, M.P., lost his life off Bridport, has not acted as a deterrent. Mr. Simmons, a gentleman well known amongst aeronauts, and Colonel Brine, R.E., started on an aerial trip, on 4th inst., from Canterbury to the French coast. They succeeded in traversing a few miles of the Straits of Dover, when, the wind backing from N. to S.W., with a prospect of their being carried up the Baltic Sea, they deemed it wise to descend. They called to the few vessels they saw beneath them, but their signals being mistaken for a salute or some friendly token of recognition, instead of signs of distress, were replied to by a cheer. They put on their cork jackets, and descended to the water; the car struck the waves with such force as almost to pitch Colonel Brine into the sea. They were up to their knees in water, but were soon afterwards rescued from their perilous position by the mail packet plying between Calais and Dover. The weather forecasts were not favourable for the intended voyage, and why, in consequence, the attempt was made, has not yet been explained. It cannot be claimed that any great advance has been made in the science of aerial navigation, or that there is any novelty in a trip over the Channel. It has been attempted several times, and successfully accomplished more than once. It is on record that, so far back as January 7, 1785—the Balloon Society will soon have the chance of celebrating the event—M. Jean Pierre Blanchard and Dr. Jeffries, an American physician, crossed from Dover to Calais in a balloon. Still, as "all's well that ends well," we may congratulate Colonel Brine that there is something in a name after all, and that the solid Brine and the aqueous have not "mixed."

Jumbo and his affairs have been in Chancery. Hark in thine ear! Jumbo is an African patrician, who was captured in his native wilds when about four years old, was brought to this country, and—like his dusky compatriot, Othello—"sold to slavery." It is true that he has been well fed and carefully nurtured while in bondage, and has not been subjected to the performance of very ignominious duties. He has borne an excellent character until of late, and now, sated with docility, and weary of the restraints of youth, has emerged from adolescence into the full dignity of maturity. He is twenty-one, but I cannot say he has arrived at years of discretion, any more than white folks who throw off the trammels of legal infancy. His task-masters have sold him. The purchaser of this creature is the irrepressible P. T. Barnum, who has paid the sum of £2000 for him "as he stands"—a sum not less noble than the subject of the contract. Jumbo is the pet elephant at the Zoological Gardens. He is said to be the largest of his species in captivity, being, in stature, 11 feet 4 inches, and in weight six and a-half tons. A great outcry was made when it became known that Jumbo was sold to go to America, and columns of sorrowful letters from tearful children appeared in one of our dailies. Barnum then telegraphed that fifty millions (!) of American citizens anxiously awaited Jumbo's arrival. Some of the Fellows of the Zoological Society, thinking the Council had no right given them by the Society's charter to sell the animal, applied in Chancery for an injunction to restrain them from disposing of the elephant. The case was before the Court three days. Mr. Justice Chitty decided against plaintiffs, so that Jumbo will incontinently travel. To remove six and a-half tons of unwilling elephant, however, appears at present to be rather a difficulty. Jumbo has put his foot down, and refuses to budge. Mr. Barnum has had an capital advertisement by the recent proceedings, and deserves it, for he paid a big price (about three shillings a pound, I think) for a big article, and has behaved well, notwithstanding the desire of some to cancel a fair bargain. Everything now is *à la Jumbo*, even to a "Jumbo Quadrille," just advertised. Evidently the thoughtful author of this music is a believer in maintaining the fitness of things.

The "Polytechnic," in Regent Street, after a lengthened, most interesting, and useful career, is a thing of the past. The automata, Blondin and Leotard, the diving-bell, the scientific appliances, and all the varied paraphernalia, were sold by auction a week or two ago, and realized £2500. I am not in a position to say to what extent Professor

Pepper's withdrawal from the Institution a few years ago may have contributed to this result, but there is no doubt his lectures were exceedingly popular and attractive.

A movement has been started for promoting what is to be called the "Church of England Central Home for Waifs and Strays." There are already many valuable institutions of the kind, each achieving great results. The two principal ones, probably, are those organized and directed by Dr. Barnardo, at Stepney, and the Rev. T. B. Stephenson (Wesleyan), in Bow Road. No movement of the kind, on an important scale, has yet been directly associated with the Church of England. It is alleged that, notwithstanding the great good done by existing institutions, there are still more than 20,000 homeless boys and girls in London alone. These figures suggest an aggregate of misery and of incipient crime truly appalling.

The Church Association have made a compromise with Mr. Mackonochie in *re* the costs in the Court of Appeal, having accepted £300 for an untaxed bill of costs of £1000. Let us hope this is the only kind of compromise that will be made with him.

Pentalpha.

P. S. A.

ST. PHILIP'S CHURCH, SYDNEY.

The following particulars in reference to the history of St. Philip's church may be interesting to the readers of the *Record*. Much of the early history of the church in Sydney is taken from information collected by the writer of the present article at the time of the commencement of the new church, and from friends who had personal knowledge of the facts narrated.

In the earliest days of the colony divine service was performed in the open air, wherever a shady tree could be found. In consequence of the great heat of the summer, the time of divine service at that season was 6 a.m. Great irregularity was the result; and notwithstanding the punishments by which the attendance of the convicts was enforced, the congregations appear to have been but small. Those who persisted in their refusal to attend were deprived of a portion of their rations. When the Spanish ships visited the colony, "the priest," says Collins, "belonging to the Commodore's ship, observing that we had not any church, lifted up his eyes with astonishment, and declared that had that place been settled by his nation, a house for God would have been erected before any house for man."

This state of affairs continued until 1793, when a temporary church was erected "at the back of the huts on the east side of the cove," near what is now the corner of Hunter and Bligh-streets. It was built at the expense of the Chaplain, Rev. Mr. Johnson, at a cost of £67 12s 11½d. It consisted of two parts at right angles to each other, of which the one was 73 feet long by 15 feet wide, the other 40 feet by 15. It was built of "strong posts, wattles and plaster, and was to be thatched." It was finished August 25, 1793. This was the first Christian church in this portion of the southern hemisphere.

It did not, however, last long. Perhaps the fact that it was paid for principally in gallons of rum made it too inflammable. It was burnt down Oct. 1, 1798; and it was supposed to have been set on fire by some one who had been compelled to attend divine service, and who hoped thus to escape such an infliction in future. If so he was disappointed: for a store which had just been completed was immediately fitted up as a church, and so "not a single Sunday was lost." This store stood between the obelisk and the Custom House and close to what was then the Government Gardens. Service was held afterwards in "an upper chamber" in a building in George-street, near the present Bank of Australasia and then in the dining room of the Female Orphan School, George-street, between Queen's Place and Bridge-street.

During the troubles consequent upon the removal of Captain Bligh the only clergyman then in the colony, Rev. John Fulton, was not allowed to officiate. Services, however, were conducted during a part of the time, January, 1808 to August 1809, by Major Abbott and afterwards by Mr. Cook, a "dissenting minister."

The first part of St. Philip's church, which was built was the tower, required to carry the clock. It was built of brick, and was sometimes used as a look-up. It fell down June 4, 1806, and was replaced by the round stone tower which many of us remember. The foundation stone of the nave was laid Oct. 1, 1800, by the Governor, Capt. P. G. King, immediately after his arrival in the colony; and although not quite finished the building was opened for divine service by the Rev. W. Cowper, August 1809. It was consecrated in 1810 by the Rev. S. Marsden, according to a form provided by the Diocesan—the Bishop of Calcutta.

Many memories linger among "the old hands" in connection with that not very ecclesiastical looking building—old St. Philip's. The spacious porch erected by Major Druiit, then superintendent of convicts according to the approved style of the period—the soldiers in the wide gallery immediately opposite the pulpit, for the barracks then stood in what is now Wynyard Square—the occasionally uplifted finger of the preacher to check some disorderly conduct in the gallery, or to enforce a request that some sleeper should be awakened—the fearless and successful rebuke administered from the pulpit to those in authority, milder remonstrances having proved ineffectual, when the military band had been ordered to play in the Domain on Sunday afternoons, for the Governor and suite in those days used to attend at St. Philip's—the sudden usurpation of the pulpit by Rev. Mr. Vale when Mr. Cowper had gone to the vestry to exchange the surplice for the gown, returning only to find his place occupied—the remarkable illustrations employed by the preacher, when blind; one such illustration well remembered, being drawn from the inequalities in the stone wall surrounding the site of the present Exchange, but then occupied by heaps of rubbish—the parting service, not unmarked by tears, when the aged minister now blind from cataract, was about to embark for England to undergo an operation, happily so successful—and later on, the short but heartfelt litany when the missionary bishop was on his way to his little vessel—the occasional appearance of Bishop Broughton, and afterwards of Bishop Barker in the pulpit—the joyful service May 1, 1848, when the foundation stone of the new church was to be laid, and that, at the Bishop's request, by the venerable Incumbent—the well remembered Mr. McRoberts, Mrs. Earl, Able, and Winters—in these and many other reminiscences, the "old church" still exists to those whom the Incumbent used occasionally to call his "beloved Philipians," and many look at the spot where it stood, the garden just opposite the southern door of St. Patrick's (R.C.) Church, on Church Hill, as the place where in the love of God through the preaching of his servant they were "born again."

The old church had but one incumbent during the 47 years of its maturity. The new church has already had several, the present Dean of Sydney who succeeded his father, the late lamented Canon O'Reilly, the present incumbent, the Rev. J. D. Langley. The foundation stone was laid May 1, 1848 on the site formerly occupied by the house of Captain Rossi, P.M. In 1851 the works were wholly stopped for a few months in consequence of the discovery of gold on the Turon. But after a time, though the wages of the labourers were still exorbitant, the subscriptions were large and the work was resumed (a mason had 26s. per diem, an ordinary labourer 21s.) and the church was consecrated for divine service March 27, 1856. It was a great pleasure to many that the aged minister of the old church was permitted to officiate in the new. But his work was accomplished and he was called to rest from his labours July 6, 1858. A very handsome but chaste monument in the church records his connection with the parish. And a humbler tablet, which was originally placed in the old church, records the efforts and death of the wife, who for 23 years laboured with him for the benefit of the poor—especially those who lived on "the rocks," as that part of Sydney which is now the parish of Trinity was then called. A large monument has been erected in the northern aisle to the memory of members of the Campbell family, and a noble peal of bells will long sound forth in remembrance of their donor, the Hon. John Campbell, to whom this church and parish, like many others, is largely indebted.

R. L. K.

A FEW ANECDOTES OF OUR LATE DIOCESAN AS AN ENGLISH PRESBYTER AND A COLONIAL BISHOP.

[Communicated.]

Our beloved Bishop had just completed twenty-five years of labour as Bishop of Sydney and Metropolitan of Australia and Tasmania when he was seized with the stroke of paralysis which, after fifteen months of patient suffering, has terminated his valued life.

I avail myself of the present opportunity to lay before the readers of the *Church Record* a few anecdotes illustrative of his career as Presbyter and Bishop:—

THE LATE BISHOP AS AN ENGLISH PRESBYTER.

I did not know the Bishop at the time he occupied this position in England. Some facts, however, have come before my notice of him, and I consider them worth recording.

In an English village with which I was at one time well acquainted, lived an elderly woman and her daughter, who was the mistress of the village school. In former years they were parishioners of St. Mary's, Edgchill, when the Bishop was Incumbent. The father of the family, after a lingering illness, had died, leaving his wife paralysed, and, with their daughter, unprovided for. Through the timely aid of our beloved Bishop their wants were supplied. As a means of permanent help the daughter was placed under a course of training

to qualify her to become a schoolmistress. At the time when I made her acquaintance in the village of X she, as before stated, occupied this position where she had provided a comfortable home for her mother and herself. They were valued by the rector and his family and were respected by the villagers. They frequently spoke to me of their kind friend who corresponded with them so long as he remained in England. Tears would flow from the eyes of the aged woman as she recounted his many acts of kindness to her in those former days of trial.

While I was detained at Liverpool, waiting for the ship in which I had taken my passage for Sydney I was introduced to some members of the Bishop's Edgchill congregation. These were wealthy merchants and their families. For his sake they showed me much kindness. I laid the money on his office table. He looked at the money and then at me, and then asked me to accept it as a token of the interest he felt in the work in which I was about to engage. He might have said for the affection he felt for the Bishop of Sydney, and the work of the Church in Australia chiefly on the Bishop's account. In the family of another merchant I met with much kind attention. It was almost affecting to hear the young people speak of "Mr. Barker," for as yet they had not lost their beloved pastor in the newly consecrated Bishop of Sydney. "He gave me this book—there is my name which he wrote in it." "He and Mrs. Barker sat there," (pointing to a part of the room) "when they paid us their last visit." "We used to attend his Bible classes, and very profitable we found them to be," &c. &c.

A few years ago when a public question, in which the Bishop was somewhat interested, was occupying attention in Sydney, a large meeting of men took place and the character of the Bishop came under consideration. One said, "I have watched his course for the last thirty years—first as an English clergyman, and since then as a Bishop here. I have found him always the same—he is no trimmer—you may always know where to find him." "Yes," said another, "My father led me to his church when I was a child, and since I came to this country I have never lost an opportunity of hearing him preach. We want many more such men in these days." Here is a threefold testimony to the worth of our departed Bishop—an aged woman and her daughter, in comparatively humble circumstances, some of the merchant princes of Liverpool and some thoughtful men in Sydney. All unite in this—that the Bishop was a wise and good man—all felt that he was one on whom reliance could be placed—all valued his friendship, and all were allowed to possess it.

OUR LATE DIOCESAN AS A COLONIAL BISHOP.

It pleased the Great Head of the Church to raise him from the rank of an English Presbyter to that of the Colonial Episcopate. My remaining anecdote or two will show how faithful, how considerate, how charitable he was in this higher sphere of usefulness.

The Bishop could not endure unfaithful clergymen. At one part of his episcopate one of his clergy showed himself to be totally unfit for the ministry—in short there was every cause for fear that he was an unconverted man. Reports of an unfavourable character were freely circulated; at length he so far committed himself that his resignation of his parish was the only alternative to proceedings being commenced against him by those whom he had injured. He chose the former course. Some years after he applied to the Bishop, through a brother clergyman, for another cure. The following is a fair outline of the conversation which passed between the Bishop and the clergyman: "My Lord, I have been requested, by the Rev. X. Y. Z., to come and see you on his behalf." "What does he want me to do?" "To relicense him to some cure in your diocese." "Do you see any signs in him of real repentance and change of heart?" "I can scarcely say that I do." "If you were in my place would you license him to a cure of souls?" The clergyman after a moment's consideration said, "No, I would not." "Nor will I; I have but very little patronage now left me to bestow, but if I had ever so much, I would not confer it on a man whom I believe to be unfit for it. I have no right to avail myself of my office to force upon the laity unwise clergymen to their injury and the scandal of the Church. Certainly no board of patronage would ever manner in which the Bishop spoke, while it showed his pity for the fallen clergyman, showed no less his faithfulness for the Church and the sense he felt of responsibility to his Lord and the desire for His honour.

As a set off against the above, the following anecdote may be mentioned. A clergyman had served in a sphere of duty in which his income was scarcely equal to his increasing demands. The Bishop, at this time, was speaking with another of his clergy on some of the changes which were taking place in the Diocese. The Bishop having spoken as to the manner in which several vacant cures were to be filled, the clergyman observed that one cure in the gift of the Bishop as it seemed still remained not filled, when he remarked—"It appears from your Lordship's statement that Z is not filled." "No," said the Bishop, "it is not as yet—why do you allude to it?" "It occurred to me that if you had not otherwise disposed of it D. G. F. would be a suitable man for it." Of his deep personal piety neither the Bishop nor think of his abilities had any doubt. But the Bishop asked, "What do you think of his abilities as a preacher, an organizer, and a worker among the people?" These questions were answered to the Bishop's satisfaction, and he added, "I will appoint him to it." The offer was made and accepted, and the most happy results for the parish followed.

At one part of his Episcopate the Bishop was passing through very deep waters. One of his clergy called upon him, at Bishop-cum, to express his sympathy with him. He expected to find the Bishop almost overwhelmed with sorrow and perplexity. But, no; he was in a quiet and peaceful state of mind. The clergyman expressed his grief that the Bishop had then so many trials to pass

through. "I can bear them," he meekly said,—"it is well to remember that the trials of the past or of to-day will never return; others like them may be permitted to come to-morrow, and with them there will be the necessary strength." Such was the manner in which this holy man could bear the cross which his Lord allowed to be laid upon him. We are not surprised that when the fatal attack came upon him which ended the work he loved so well, and in time was to end his life, he was kept in perfect peace.

THE BISHOP'S UNOBTRUSIVE ACTS OF CHARITY.

Those who know Sydney need not to be informed how much poverty there is of that nature which does not strictly come within the operations of any of our charitable institutions. Genteel poverty—people unsuccessful at home have come out hoping to improve their condition, and have found themselves penniless, friendless, and even homeless in the land of their adoption. How many of such made their misery known to the late Bishop probably none but himself knew. If he required more information of their circumstances, before he relieved them than their own statements had furnished him with, he would ascertain their address—if an address they had—and then write to the clergyman of the parish asking him, at his convenience, to visit and relieve them to the extent of £1 or £2 on his account, and if additional aid should be rendered to communicate with him.

These few facts may help to show what a loss this part of the world has sustained in the removal to his rest of the beloved Bishop of Sydney. May the Eternal Head give to His Church a worthy successor.

A CHURCHMAN.

THE PRESS ON THE LATE BISHOP.

Throughout his long tenure of office in this colony, Bishop Barker's career was marked by a most active and energetic performance of every essential duty in the Church committed to his charge, and by his valuable and hearty co-operation with other denominations of evangelical Christianity in whatever might reasonably be expected to conduce to the religious and social improvement of the people at large. Belonging to what has been commonly known as the Evangelical School, and a very staunch upholder of orthodox Protestantism, he was at the same time firmly attached to the ecclesiastical polity of the Church of England. Ritualism in any shape he was strongly opposed to and his idea of the manner of conducting public worship in the churches of the diocese was in accordance with the directions of the Book of Common Prayer and the sanction of long established custom. "No change," he once said, "will receive my sanction unless it be proposed with the concurrence of the congregation, as represented by the churchwardens, and in accordance with the Book of Common Prayer." His spotless integrity of life, unswerving devotion to duty, distinguished abilities, and uniform courtesy of manners always commanded respect, not only from members of his own communion, but also from those belonging to other denominations who might not personally or collectively concur in opinions which in the life and labours of the late bishop were so admirably illustrated and upheld. The singleness of purpose, judgement, temper, and self-abnegation with which he initiated and carried into practice "synodical action" in his diocese, commanded the approval and admiration of even his opponents. All who knew Dr. Barker, whether belonging to his own denomination or not, will feel that in his death the colony has lost one who, in his exalted position, from his ability, earnestness, and true Christian charity, together with courtesy and consideration towards all with whom he came in contact, had made himself universally beloved, and who will be long remembered as one of the most prominent men of his day, and one who has contributed in no small degree to the moral and social welfare of this community.—*Herald*.

A good Christian, a staunch churchman, and a kind and courtly gentleman has passed away in the Right Rev. Dr. Barker. His death, though following a long period of illness, is somewhat unexpected, as recent reports had spoken of a progress towards recovery and resumption of the duties of his office. His life was long, and as full of labour as of honour. Given wholly to the service of the church, it was by the church rewarded with sufficient preferment and emolument, at which none need cavil, seeing that both were honestly earned. No man has done more in Australia to maintain the tone of the church. He would have all things done orderly and decorously. He never suffered one quail of modern doubt to affect his beliefs. He held the doctrines handed down to him by all the generations of his fathers to be absolutely perfect and true, and the church in which he had been nourished, and a section of which he subsequently controlled, to be the noblest outcome of Christianity that the world had seen. It required no amendment; it could endure no change. It was enough to satisfy the spiritual wants of every man or woman who sought the shelter of its fold; but before it could give it must receive. Obedience must precede benediction. He did not move with the times; he was large enough for the work to which he was sent, but at that time he had attained fulness of mental growth while the work was in its infancy. We all know the immensity of its subsequent growth, and none felt it more perhaps than the good bishop who went home inviolated, worn out by its constant pressure. It is certain that the sympathies of the church he governed so long, were with him in his illness, and universal regret will be felt that so true a man has passed away from the world.—*Echo*.

The news of Bishop Barker's death has caused more regret than surprise among those who knew how little improvement there had been in his health for some time. The lamented prelate, who for more than a quarter of a century was head of the Church of England in the colony, was respected and beloved for his earnestness and great personal worth, even by many who disagreed with him in his opinions;

he was ever zealous in the performance of his duty, and resolute in maintaining his views. He regarded religious education in the schools as of vital importance to the children and to the State. He could not accept secular teaching as sufficient, but maintained that "education, to deserve the name, should be of the whole man, body, soul, and spirit," and he ever persisted that, as he believed in the Church of England in this colony was in a position to train up "good citizens, intelligent Christians, and attached members of our own communion by means of our own schools, he felt bound by every tie of patriotism, Christianity and churchmanship to maintain those schools in existence and to increase their efficiency." That he worked in singleness of purpose, that he thought little of self, was admirably shown in the initiation and establishment of "synodical action" in his diocese. The Church Society, the establishment of the school for the daughters of the clergy, and the completion of the Cathedral are identified with him. He familiarized himself by frequent journeys, with all parts of his diocese and the wants thereof, and his active public career was in true harmony with his spotless private life. Throughout the day the minute bell has tolled, reminding the colonists that one who for so long has tolled among them is gone to his rest, and, although seas may separate his grave from that of the revered lady who not many years ago was buried here, yet to our children and our children's children will their names be dear and familiar by their many virtues.—*Melbourne Federal Australian*.

Dr. Barker, late Anglican Bishop of Sydney, who had been for some time absent from his charge, for rest and recuperation of strength, has reached the end of his long and useful ministry. Full of years and of labours, he has been called to the heavenly rest. All denominations and all classes in the community can honestly testify to the purity of his public life, and that his calm and efficient administration of the functions entrusted to him, have tended to promote the general good-will. Necessarily his failing strength during the last few years prevented the vigorous administration required in this colony; and naturally the Church of England will be anxiously desiring the speedy appointment of a vigorous successor. For sake of the brotherhood in the faith of Christ which exists, whether adequately recognised or not, and for sake of the power for good resting in the office, we hope the new Bishop may combine Dr. Barker's spirituality with Dr. Moorhouse's mental breadth and vigour.—*N. S. W. Independent*.

The final removal of one who has been a conspicuous figure in the religious and social life of this community for a quarter of a century, is an event which must excite a general feeling of regret. Men of more commanding intellectual gifts than the late Dr. Barker it would not indeed be difficult to find, but few could be selected as affording a better example of faithfulness and diligence in his sacred office, of integrity of purpose, and of zeal, which (though it sometimes ran in a rather narrow groove) was, on the whole, regulated by strong common sense. Those who without the pale of his own Church will lament the death of Dr. Barker as that of one who, whatever differences of opinion may exist as to his other claims to distinction among the celebrities of his time, deserves to be held in lasting remembrance as, at least, an admirable hope of a courteous and kindly Christian gentleman.—*Evening News*.

The news of his death reached the colony on Saturday last, and was received with general regret. Far beyond the circle of his own communion, the sterling qualities of the Right Reverend Dr. Barker, as a cultivated, a kind-hearted, a true Christian gentleman, had long been recognised. A wide-spread feeling of sympathy was felt for the deep sorrow of those who mourned his death, as that of one who had watched over their spiritual interests with the jealous care and the tender solicitude of a father. It was an event which, occurring as it did close on the anniversary of that great sacrifice offered up 1900 years ago, was well calculated to suggest solemn reflections to the most careless. A life, from early manhood to the almost patriarchal age of 74, spent in the service of Christ, could not have more appropriately closed than on the eve of that day when the Divine Master Himself died for the redemption of humanity. The abilities of Dr. Barker were not, perhaps, of the first order; but his sincere piety, his unwearied industry, his perseverance in the path of duty, were virtues which amply compensated for the absence of more shining qualities. In 1854, he succeeded Dr. Broughton (the first Bishop in this country) as Bishop of Sydney, and Metropolitan of the Province of Australia, having been chosen for that responsible position by the Archbishop of Canterbury. Dr. Barker was not long in Sydney when he applied himself with characteristic energy to the furtherance of various schemes for improving the status and extending the influence of the Church. Following the abolition of the State and Church system by the passing of the grants for Public Worship Prohibition Act, the Church of England Synod was inaugurated in 1866. Dr. Barker, by the constitution of the Church, assuming the office of President. The formation of the Church Society, "to sustain the operations of the clergy in various parts of the colony," was effected by Dr. Barker. His exertions to promote the welfare of his flock were unflagging. He frequently took long journeys in the bush, being ever most anxious to supply the spiritual wants of outlying districts. His naturally robust constitution carried him bravely through, but some few years since he began to show unmistakable symptoms of the combined effects of advancing age and overwork. Nearly twelve months ago he started for Europe, on the advice of his medical attendant. The rest, however, came too late. Letters to his friends in Sydney spoke hopefully of improving health, and he had intimated his intention of returning to the colony as early as next July. These hopes were unfortunately never to be realised. On the 7th of the present month his Lordship expired suddenly, from heat paralysis, at San Remo, a little village in the northern part of Italy.

IN MEMORIAM.

FREDERIC BARKER, D.D., BISHOP OF SYDNEY.
BORN 1808. DIED APRIL, 1882.

FOR ever with the Lord above,
Relieved from earthly care and strife,
Enjoying rest. From works of love
Deriving bliss, and new-born life,
Eternal God! Thy will be done.
Remember now Thy servant's worth,
In every Christian work begun,
Continued, ended, here on earth.
Be Thou the widow's dearest friend,
And lighten, Lord, her weight of woe.
Refreshing comfort do Thou send,
Kind Father, now, to her below.
Extend Thy mercies freely given,
Receive Thy servant's soul in heaven.

—Town and Country.

R.

It may be safely said that Dr. Barker was in many respects a model Bishop. In education, fidelity, energy, earnestness, and piety, he stood conspicuous in morals, as he was in physical stature. He was an earnest Protestant, mild and unassuming, yet dignified in his bearing to all branches of the Protestant Church. Ritualism found no sympathy in him. His genuine piety rested on the solid foundations of an experimental Christianity. He was ready to co-operate in every good work that would promote pure and undefiled religion in the land. His noble address in the presence of some 20,000 souls at the laying of the foundation stone of the Protestant Hall will never be forgotten by those who heard it. He had no disposition to those who heard it. He had no disposition to fraternise with the Papacy, but stood aloof from the apostasy, and drew near to his brethren of the Protestant faith as men who stood on the same platform with himself. The voice of the Spiritist, "Write blessed are the dead which die in the Lord, for they rest from their labours and their works do follow them." We hope that the Church of England will obtain a man equally sound in the faith, pious, earnest, faithful, and unassuming as the excellent and lamented Dr. Frederic Barker.—*Presbyterian Witness*.

The Church of England in this colony has suffered a great loss in the death of Dr. Barker. The address of the Dean of Sydney, given at the funeral service at St. Andrew's, contained many expressions of loving regret, and was a worthy tribute to the memory of the departed. Dr. Barker was one of those men whose works live after they have passed from the active labours of life. His influence in the development of the Church of England in this colony has been very great. It was especially valuable at the critical period of formation when a man of sound judgment and evangelical principles was especially needed to fill the office which Dr. Barker so worthily held. We have always rejoiced that Dr. Barker belonged to the Evangelical party in the Church of England, and that the weight of his influence was unhesitatingly thrown on the side of evangelical truth. He was a staunch Protestant, and some of us remember his outspoken utterances against the errors of the Romish Church. Dean Cowper's words were words of praise indeed when he said of him—"He was a man who lived amongst the people as their friend. They looked up to him as one who meant their good; who was ever ready to help forward any Christian or philanthropic effort which he believed to be for the well-being of the community, and who, while firm in his own principles, cherished a Catholic spirit towards those from whom he differed. He was a man possessed of many of the graces and virtues—a man of much private prayer, a man of simple and child-like faith in his Saviour, a lover of all good men, forgiving towards those who might have injured him, and whose great delight it was to make those about him happy." We heartily sympathise with our friends of the Church of England in the loss which their Church has sustained.—*Wesleyan Weekly Advocate*.

In St. Stephen's Church on Sabbath morning last, the Rev. Dr. Steel after a sermon on "the disciple whom Jesus loved" made a few remarks in reference to the death of Dr. Barker. He said that the "late Bishop of Sydney, whose death we are called to mourn in sympathy with the members of the Church of England, had the respect of all Protestant Christians in the colony. The amiability of his disposition, the urbanity of his manners, the graces which adorned his character, the evangelical doctrines which he preached and the general philanthropy which he was always ready to promote secured for him the cordial esteem of the members of the Evangelical Churches. Pronounced in his own ecclesiastical views, he nevertheless regarded other Churches as members of the body of Christ, and treated their ministers as brethren with an unfeigned courtesy and catholicity of spirit. Cherishing as he did the distinctive theology embodied in the Confessions and Articles of all the Reformed churches he took part twenty years ago in London in a meeting held for the purpose of erecting some monument in Geneva to the memory of Calvin.

Bishop Barker was a disciple of the Rev. Charles Simeon, of Cambridge, who was so eminent a leader of the Evangelical Revival in the Church of England. The Bishop always preached with the fulness and fervour of his leader. Like Simeon, he cherished a warm regard for the Church of Scotland, and frequently on his visits to Scotland worshipped in Presbyterian Churches. On a public occasion when laying the foundation of the Protestant Hall, in Sydney, he quoted with evident sympathy and approbation the words uttered in the House of Lords by Tenison, Archbishop of Canterbury in reply to some Peers who complained of the complete recognition of the Presbyterian Church in the Act of Union: "The narrow notions of all Churches have been their ruin. I believe that the Church of

Scotland though not quite so perfect as ours, is as true a Protestant Church as the Church of England."

Bishop Barker was deeply interested in a diffusion of the Gospel of Christ, and displayed much activity in extending the ordinances of religion throughout Australia. He was a fervent preacher himself—there was no mist around his utterances, and he did not occupy himself with magnifying symbols. His preaching was full of Christ and His work, and set clearly forth the way of salvation and the rule of obedience. He was a zealous patron and approver of those subsidiary movements which have been occasionally held for the revival of religion, and countenanced by his presence the meetings held during an eight days' mission in various parts of his diocese. Missionary enterprise had his earnest advocacy. He joined heartily with others in the British and Foreign Bible, Tract, and the various Societies for the reclamation of the fallen, and for the promotion of morality and temperance. He approved of the Young Men's Christian Association, and frequently appeared on its platform. Generally he could always be relied upon for any object which sought to promote the public good, or to restrain and diminish public sin.

"He will be much missed in his own church, which he did so much to develop by synodical actions, and united financial arrangements. He will be missed in the community after his distinguished career of public service for over twenty-five years. May it please God to raise up one for the Church of England on whom the late Bishop's mantle may worthily fall."—*The Presbyterian*.

The work of no English bishop during the last quarter of a century is comparable with that undertaken by Dr. Barker. The only aspect in which the duties of a prelate in the old country are more important than those of a prelate in these new colonies is in regard to the conflict between faith and doubt. Faith is subtle and doubt is subtle in these days of searching investigation and marvellously fine reasoning. And it must be conceded that amongst the English bishops there are men who have interpreted Christianity in a fashion at once reverent and rational, and defended it with extraordinary learning, massive argument, and splendid eloquence. But the ordinary diocesan work of a home bishop is unimportant beside the foundation-laying which tasks the brain and heart of a colonial bishop. In this very difficult work Dr. Barker achieved considerable success. Evidently he was not blind to the possibilities of the future while he lived amidst the activities of the present. It is not likely that when he received his appointment either he or those who appointed him had a clear vision of how vast would be the responsibilities of that particular bishopric. "The great future before Australia," of which so much is said in the mother country now, was but dimly perceived then. All the higher honour is, therefore, due to the man who devoted intellect and energy without stint, to the end that the Church of England should grow with the growth and strengthen with the strength of this vigorous and prosperous community. It is probable, it is indeed desirable, that the primordial seed of Australia should be held in the future by bishops of larger natural measure than the late occupant; but, whatever kindly men may yet sit upon the throne in St. Andrew's Cathedral, it may be confidently predicted that the ministry of Frederic Barker will be an enduring and gracious memory in this city and colony.—*Sydney Mail*.

Few men, in his rank, have left so many sincere mourners in private life, and very few bishops indeed leave the office so difficult to fill with an equal. The charms of his manner, the persuasiveness of his tongue, the grace and dignity of his bearing won and retained admirers; and those who came into intimacy with him became most affectionate and devoted friends.—*Protestant Standard*.

The death of Bishop Barker has created a feeling of universal regret and sympathy, not only among members of the Church over which he presided, but among other religious bodies, and indeed throughout the colonies. "He will be missed by all," says a leading Presbyterian divine, "as when a standard-bearer falleth after a distinguished career of over six and twenty years. A prince and a great man has fallen in Israel." The Bishop of Goulburn, who claims to have had ample opportunity of judging, writes, "His loss to the Metropolitan diocese and to the Church in Australia will be universally felt. . . . He will long be remembered for his genuine piety, his firmness of character, his urbanity of manners, his undeviating devotedness to the duties of his high office, and the dignity with which he maintained his position." Such is the substance of the testimony universally accorded to the worth and goodness of Frederic Barker. His manners, gentle and refined. His faculties were all under control and ready for use, as occasion demanded. Whether his appearance was in the Cathedral, in Synod, or in any general assembly of the Church, it is not too much to say that he inspired the old Homeric feeling that he was *anax andron*. Men of varied powers, such as Tyrrell of Newcastle, Selwyn of New Zealand, Short of Adelaide, have met under the presidency of the late Bishop of Sydney, and though each had his own specialities of character, and their names are among the heroes of the Church, our Bishop filled his place with dignity and power. The same quality of manliness was the character of his speeches. He possessed a fine rich voice, and a complete command of language. If he was not an orator in the full sense of the word, he was a powerful, ready, straightforward speaker, and possessed a singular aptitude for happy expressions. His last speech in the Cathedral, before its consecration, which was reported in the *Herald* almost verbatim next morning, may be instanced as a specimen of all the excellencies of his style, delivery, and matter. This element of his character rendered him naturally a man of wide sympathies, and those were constantly flowing out till checked by the narrowness of the particular school of thought in religion which he had adopted. He was not only manly in reference to his work, but he evidenced manliness in his personal performance. . . . He was an excellent rider. As Metro-

politan of Australia, the late Bishop was most popular and beloved. On the formation of the General Synod in 1872, he was unanimously elected Primate, and possessed the confidence of the Bench of Bishops. He has been called to his rest, just before the settlement of the great question whether Sydney shall retain its position as the Metropolitan See. Let us hope that his successor may possess the same power and ability, the same unblemished life, and that he may have the happiness of completing in even a more perfect way the work which our deceased Bishop has inaugurated.—*Australian Churchman*.

On Sunday morning, in St. Saviour's, Goulburn, the Bishop alluded in feeling terms to the death of the Bishop of Sydney, Dr. Barker. In the course of his sermon, appropriate to the special Easter subject, the Bishop said:—"I have to make a most sad announcement this morning. We deeply and truly mourn the death of Frederic Barker, Bishop of Sydney and Metropolitan of Australia. The sudden publication of it by telegram has filled us with profound sorrow. Though at the ripe age of 74, and after such a serious attack of illness, his complete recovery could scarcely have been anticipated, yet he had for some time been making rapid progress towards convalescence, as I know from a recent letter which I received from himself. His loss to the Metropolitan Diocese and to the Church in Australia will be very grievous, and will be universally felt. He leaves behind a large circle of true friends, who were sincerely attached to him. He was Bishop of Sydney and Metropolitan for more than 27 years, and was very successful in the management of his diocese. The advance of the city of Sydney and of the colony has been prodigious during his episcopate. But he strove to organise the Church that it might in some measure keep pace with the rapid growth of the population of Sydney and suburbs. As he lived, so we cannot doubt he died, in the peace of God, and in the fulness of the faith and hope of Christ. He will long be remembered for his genuine piety, his firmness of character, his urbanity of manners, his undeviating devotedness to the duties of his high office, and the dignity with which he ever maintained his position. He had been well known, in former years, as a faithful preacher at Edgehill, Liverpool, a diligent parish priest, and an able parochial organizer. Having through life advocated and maintained the Scriptural principles of the Reformation, he was distinguished as a consistent Protestant, and a firm upholder of the doctrines of the Gospel at the Grace of God. In November, 1854, it was my privilege to be present at his consecration in the parish church of Lambeth, London, and I have had full opportunity of observing his career from that time to the close of his episcopate. It will be very difficult to find a worthy successor. Let our prayers be unitedly offered to God that he would choose the right man for this important post; a man of piety, learning, and experience, who will be able to extend and consolidate the work so admirably carried on by the lamented Frederic Barker." The Bishop of Goulburn had only returned from a distance by the special mid-night train on Saturday night.

RURI-DECANAL MEETING AT DAPTO.

Meeting of Ruri-Decanal Chapter held at Dapto on the 25th April, 1882. Present—Revs. T. C. Ewing, J. Done, H. W. Taylor, J. Stack, and W. H. Ullmann (as visitor).

The minutes of the last meeting of the Chapter were read and signed. The Rural Dean having referred to the great loss the Church in this diocese and the Church in Australia has sustained from the death of the late revered Metropolitan,—

Rev. J. Done proposed, in touching and appropriate words, and Rev. H. W. Taylor seconded, and Rev. J. Stack supported, the following resolution, which was carried unanimously. The resolution was—"That the members of the Chapter profoundly regret the death of their late revered Bishop, and thank God for the great success which has crowned his Episcopate; and they tender to his widow their deepest sympathy."

A letter of apology was read from Rev. J. Best, for non-attendance. The Rural Dean informed the meeting that their recent discussions re St. Philip's Glebe Fund had had some effect, and that he would not be surprised if the matter were brought before the approaching Synod.

With regard to the Act creating a corporate body of Trustees, Revs. J. Done and J. Stack both spoke to the effect that their Trustees preferred retaining their trust, and that they themselves were in favour of this course.

Rev. J. Done wished to bring before the meeting that Rev. T. Wilson had written a letter saying that he intended withdrawing the sum of £100 per annum which he had hitherto paid into the Kiama Church Fund. He was willing to pay a moderate sum as a final conclusion to the arrangement. Rev. J. Done expressed his feeling that he would not have brought this matter before the Chapter, had not the Rural Dean spoken about it. Rev. H. W. Taylor said that perhaps Rev. T. Wilson had been induced to make this payment from his regard for the late Bishop. Rev. J. Stack's opinion was that in case of illness the £100 per annum would have been reverted to Rev. T. Wilson, as in the case of the late Rev. Canon Vidal. Rev. J. Done was of opinion that the plea of Rev. T. Wilson retaining the £100 per annum to provide for illness was hardly sufficient to do away with an agreement made with the Bishop when Rev. T. Wilson left Kiama Church and was promoted to Randwick Church—to the effect that he would leave £100 per annum to the Kiama Church Fund. Rev. T. C. Ewing said the Act of 1862 made the State grants to clergymen independent of any interference from Bishop or Governor; but that, if Rev. T. Wilson, on leaving Kiama, made an agreement that he would give £100 per annum to the Kiama Church, then Rev. T. Wilson could not withdraw that grant. A similar proposal had

once been made by the Bishop to himself, and he had then declined to concur with it, unless the parish which the Bishop proposed to present him to guaranteed him £100 per annum for the rest of his life. This was not done, and the proposal lapsed. Rev. J. Done felt that Klamia would have to apply to the Church Society, if this £100 per annum were withdrawn, as they could not yet do without it. He saw no course before him except bringing the matter before the Vicar-General. The Chapter concurred with this opinion. Rev. H. W. Taylor said that if Rev. T. Wilson committed himself to an agreement he was bound to go on with it. Receiving any sum of money in settlement would be very undesirable and unseemly, inasmuch as it would be given unwillingly. Rev. T. C. Ewing gave his opinion as twofold. (1) That the Bishop acted *ultra vires* in the first instance. (2) If Rev. T. Wilson entered into the agreement, he was bound by it.

The discussion then reverted to the Trusts question. Rev. H. W. Taylor considered that this should not be treated as a light matter. The Corporate Body of Trustees would obviate localism. If it was to go forth to the Church at large, even though they were unwilling to hand over their property to the Corporate Trustees, they should at any rate not speak evil of so carefully considered an Act. Rev. T. C. Ewing said that he availed himself gladly of the provisions of this bill. The trusts were irregular otherwise. His own trustees (he had visited all but own) had expressed their satisfaction in handing over the trusts to this competent body, who were amenable to the Synod, and would have to give an account of their stewardship every year. The Churchwardens still kept in their hands all the arrangements, improvements, &c., connected with the lands. And also, in the event of any parties claiming any portion of Church lands, the whole difficulty and expense and responsibility in connection with the lands devolved upon the Synodical body, which gave great security. The Wollongong Glebe would probably shortly be sold to build a parsonage. A Bill would have to be passed through Parliament for this purpose; and he was very thankful to place all the matter in the hands of wise men working on the foundation of an Act of Parliament in connection with our own Synod. Rev. H. W. Taylor and Rev. J. Stack pointed out that the Wesleyans had one set of Trustees for all their lands.

Rev. T. C. Ewing then invited the opinion of the Chapter as to whether their opinion with regard to the election of the new Bishop was in favour of the *modus operandi* of the former ordinance or the determinations of the General Synod.

Rev. H. W. Taylor felt that there would be great difficulty in nominating three men. He thought it had better be left in the power of the authorities in England.

Rev. T. C. Ewing said that the whole thing presented a different aspect if the determinations of the General Synod were adopted. He hoped that a proposition would be dovetailed with the determinations, and brought before the Diocesan Synod, to the effect that appeal might be made to England. Could they do anything without the concurrent desire of all the dioceses?

Rev. J. Stack thought that when this matter got before the lawyers in the Synod, they would knock it about like a shuttlecock.

Rev. T. C. Ewing said that no ordinance of the General Synod was in force till confirmed by the Diocesan Synod.

Rev. H. W. Taylor said that the Synods of Adelaide and Bathurst had confirmed, and that the Bishop of Melbourne's important influence was in its favour. The Bishops of Riverina, Tasmania, and Adelaide would probably have to be selected in England.

Rev. T. C. Ewing said that if a Presbyter, unless a man of the first standing, were placed over the heads of men like Dr. Moorhouse or Dr. Pearson, it would be abusing our privilege. If the determinations were accepted, the men would have to be nominated.

Rev. J. Done would like to see the Bishop of Sydney Primate, but would not like to see a man of extreme opinion in that position.

Rev. T. C. Ewing considered that no episcopate in the world (it was a large word, he knew, the word "world") showed work like that of the late Bishop of Sydney.

Rev. H. W. Taylor said that the Bishop of Bathurst was willing to confirm any young persons that the members of the Chapter might have ready for confirmation. The three years would soon expire since the last confirmation.

Revs. J. Stack and J. Done would like to know some three months before the Bishop was coming.

Rev. T. C. Ewing thought that all the members of the Rural Deanery had better be communicated with on the subject.

Rev. H. W. Taylor proposed, and Rev. J. Done seconded that in the opinion of this chapter, a confirmation should be held in this Rural Deanery, and that the Vicar General be communicated with on the subject. Rev. H. W. Taylor said that the Woonona Denominational School was not considered fit for the purpose for which it was used. The *Government Gazette* had announced that a Public School would be opened in Woonona. The School of Arts had been leased for that purpose. The infants were at present taught in that building, the grown-up children in the old Denominational School. The present master of that school thought that he would prefer to go to the Public School if he thought it would be needed.

Rev. T. Ewing wished to know whether Rev. H. W. Taylor should be regarded as justified in giving up the certificate of his Denominational School. Rev. J. Stack had a good school and master at Macquarie River. The people there got up a petition for a Public School and that the present master of the Church School (whom all the children would follow) should be transferred to it.

Rev. T. C. Ewing said that he would relinquish the certificate. He had been told that his (Rev. T. C. Ewing's) school would be closed. The teacher left, and down went the school. Another man came. The school still holds, and there are 86 children on the rolls, and an average attendance of 66. He did not think that the certificate should be surrendered except under extreme pressure. The Dean of Sydney had tendered that same advice, and it was sound.

Rev. H. W. Taylor considered it would be inexpedient to continue in the present building, on sanitary grounds.

Rev. J. Done said he had surrendered his certificate, as the teacher could not get enough children to make a living, after the Public School was opened. He could not get enough children. The Minister of Instruction had refused to pay rent for the use of a Denominational School at Foxground. The Government would open a school there, but would not pay rent.

Rev. H. W. Taylor suggested that the Chapter should meet at Bull in July.

TEMPERANCE.

EVA'S REQUEST.

By F. M. HOLMES, Author of "Faiths, Father," &c.

In front of a small but neat dwelling in one of the north-eastern suburbs of London, flourishes a little garden, square, and railed in from the other houses around it. This miniature piece of ground is divided into little beds of earth, not much larger than the samplers school-girls used to work, and these are bordered by tiny hedges of box, and separated by tiny paths of gravel.

At the moment when our story commences, a woman, youthful in appearance, but with the signs of great sorrow deeply furrowing her face, has just swung back the low gate leading from the miniature garden into the road, and walked up to the front door of the little house. In her arms, and carefully shielded by her thick shawl from the thin drizzling rain which is falling, she carried a young child, almost an infant.

She knocked quickly and impatiently, and after waiting a long while, the door was slowly opened by a little servant girl, untidy as to hair and dress, and black about the hands and face.

Her mistress entered with the child in her arms, and made no remark as to the length of time she had been kept waiting. It seemed as though her mind was too much occupied with other things.

She hastily turned into the small sitting room at the back, still wearily carrying her heavy but precious burden. She sank into the first seat near the door and sighed deeply, and then, after one anxious glance at the little face in the shawl, she raised her voice and called to the little servant girl, who had quickly hastened into the kitchen.

"Now," thought the girl to herself, as she slowly came to her mistress, "now for my scolding for keeping her waiting so long; she must be precious worried about something not to have thought of it before. I expected it directly she came in; but there, I don't care, I am tired of running after the bells, and of doing all the work of this house."

"Oh, yes, Jane," exclaimed her mistress wearily, as though she had forgotten her call to her servant, and only now remembered it by reason of the girl's appearance—*is Mr. Savernake out?*

"Yes, 'm; he went out about an hour ago, and said he mightn't be in till late."

Again that weary, heavy sigh as she heard the answer, and drew still closer to her bosom that precious burden.

"That will do, Jane," she said, and as her little servant went away she muttered, "He could not even wait to hear what the doctor said of his child. Poor darling! Poor darling! never mind, mother will care for her." And she pressed the sleeping child still closer to her heart.

"It was not always thus," she murmured to herself again. "I remember when he used to say he could not stay with me long enough," and her thoughts went back to that day only a few years since, when he passed his arm lovingly around her waist and took her hand, and in low thrilling accents, that even yet she had not forgotten, asked her to marry him and be the queen of his humble home! And she had consented oh, so happily! they had been happy until lately, when her husband had fallen into the habit of going out o' nights to his "club"—as a certain number of young men in the neighbourhood designated a certain tavern parlour, where they met and sang songs, and played games, and drank and smoked much more than was good for them.

"If only he would keep away from that 'club,' she sighed; I suppose he is going there now, and won't be home till midnight; he might have stayed to hear what the doctor said of his little girl." And again she sighed heavily, as she rose and ascended the narrow stair to her bed-room, still carrying that precious burden.

As Mrs. Savernake had anticipated, her husband did not return until midnight, and then so overcome was he with the liquor he had taken that it was of no use to speak to him about his child.

The next morning he rose late, and so wearied with his last night's dissipation that he was both tired and cross. Happily for the peace of their little household his wife was quiet and even-tempered, and did not make matters worse by saying irritating and vexing things to him.

But just as he was hurrying on his coat before hastening forth to catch his train to the city she said to him quietly, "Don't you want to know what the doctor said about little Eva?"

A sudden change swept over his face, and then to conceal his emotion, he asked abruptly, "Well, what did he say?"

"He said there was no hope; she will be blind for life!" and the sad and sorrowful mother turned hastily away and wept bitterly.

Her husband glanced at her for a moment with surprise, sorrow struggling for expression in his face. The suddenness of the blow startled him. He had not expected this. Then feeling that if he remained he should break down and cry like a child, he opened the door abruptly and strode away.

"Does he not care?" thought the poor wife; "has he no feeling—no heart?"

She did not know that as he walked to the station and entered the railway carriage he dashed tears from his eyes and choked back his emotion in his throat so that men should not see, and she did not know that his fellows in business that day wondered what had made Savernake so subdued.

Five years have passed since that dolorous day when the poor mother's fears were realized, and she knew that her child was blind for life—five years—with all their sins and sorrows, hopes and fears, dulness and depression.

Again, as we look at the little garden, the front gate is swung back, and the mother enters with her child. This time little Eva has grown too big to be carried, but, alas! her blindness is the same. Five years have not left the mother's face unmarked, and she looks at least ten years older.

As the gate is closed Eva quits her mother's hand and walks with firm, unfaltering step round the little garden, following the turns of the tiny path with unerring tread, meantime caressing and gently fingering every flower, almost every leaf within her reach.

The mother watched her little blind girl lovingly, and yet with tear-dewed eyes. "If she could see me but for one minute," she thought, but, alas! it could never be.

"Mamma dear!"

"Yes, my darling."

"I am glad our garden is small."

"Why, dear?"

"Because I can easily go all over it, and touch every flower. I think I should soon be lost in a large garden."

"Bless you, my darling, what should I do without you. You are so happy and contented that you make me happy in spite of all my trouble." And the poor mother caught up her child in an ecstasy of joy, and kissed her sweet little contented face again and again.

"Then I am of use, mamma dear, although I am blind," said little Eva pathetically.

"Of use, my dear child, of course you are. You are your poor mother's very life, I think. But what made you ask that?"

"I—I heard someone pity me to-day when we were out, and say what a useless life mine would be. What did she mean, mamma?"

Her mother did not reply at first, but, with fast falling tears, kissed her again and again as they entered the house.

"What did she mean, mamma?" asked Eva again.

"I suppose she meant," replied her mother, "that, not being able to see, you would not be able to do things as other people do. But to love and be loved are the chief ends of life, dear Eva; to love God and man, and seek their love in return."

"Yes, and plants and flowers don't see, and yet they grow and seem happy and are of use so I don't see why people can't," exclaimed Eva sentimentally. "I think people who can see think too much of themselves," she added, smiling.

But the mother did not smile; she sighed, and a tear rolled down her cheeks at what her child had lost, and yet knew not. But she thanked God that the child did not know and was so content and happy, and she prayed Him always to keep her so.

"I can tell you you are like by feeling your face, mamma dear, and papa's, and little brother Eddy's; and my flowers in the garden, I touch them so that I think I can tell what they are like, and you read to me, Oh—"

"What is it, dear?"

The child's face grew very grave as she answered, "I hear papa—and—he is tidy again."

"Run upstairs, darling—upstairs!" and the mother grew almost beside herself with anxiety and alarm. Although she could not hear her husband's approach, yet she knew how extraordinarily sensitive was her Eva's sense of hearing, and that she could trust her. In this quiet yard where they lived the child could hear her father's step almost as soon as he turned into it; wherefore the mother said, "Run upstairs."

But she refused. "No, mamma dear, I will stay here. To love and be loved," she said. "If that is all I can do, I will do it."

With grave, anxious faces the mother and daughter waited until the unsteady steps of the drunken husband and father came nearer and nearer, through the little garden, and into the room where they were sitting.

He fell, rather than sat, into the nearest chair, and as his wife gazed in dismay and disgust at a sight which now, alas! was becoming painfully familiar but none the less horrible—the battered hat, the swollen lips, bloated face, and bleared eyes of the drunkard—she almost felt thankful that the child was blind and could not see her father's degradation.

Perhaps if she had seen, Eva would not have come to him as she now did with love in her little face, she would have shrunk from him in disgust.

But she came, and the next minute the mother's agonised shriek rang through the room, for the child stumbled over his outstretched feet and fell heavily against the sharp corner of the table. She dropped to the ground like a stone, while a red stream dyed her pale face.

It is late, and the lamp burns low in the darkened room. The mother and father are both there, watching with anxious faces their dying child. The blow proved to be a severe one, near the temple, and it brought on a serious illness. Erysipelas supervened, and the child's life is despaired of.

Her father is leaning over her with the intensest agony depicted in his face.

"Father," she whispered faintly.

"Yes, darling."

"To love and to be loved," mother said. Have I loved you and been a good girl that you could love me?"

For answer her father pressed her to his heart while her mother wept silently.

"I have tried, father, but—but—don't be angry, father, never drink again, you didn't love mother nor me then."

Then all was hushed. The dim lamp shone into the twilight room and there was no sound but the agonised sobs of the stricken parents.

Her father never drank again. The memory of that scene never faded from his memory, and always in times of temptation and often in the silent midnight hour when his sleepless eyes gazed vacantly into darkness space he would feel his child's arms round his neck and hear her dying words, "never drink again—you didn't love mother nor me then." And tears would gush from his eyes in an agony of weeping, and he yearned, with a passionate longing, for a touch of her vanished hand and the sound of her voice that was still.—*Church of England Chronicle.*

→* ENGLISH * MAIL. *←

BRADLAUGH RETURNED AGAIN FOR NORTH-AMPTON.

Mr. Bradlaugh has been returned a third time to the British House of Commons sitting at Westminster. He took up his position again under the gallery on Friday, March 3rd. He made no attempt to take the oath; and was therefore, of course, only present as a visitor. The writ concerning his election had not been returned to the Crown-office. Sir Stafford Northcote wrote to him the following day, saying that he intended to call for the writ, and to ground a motion upon it. On Monday, March 6th, the resolution was received forbidding Mr. Bradlaugh to take the oath. Mr. Marjoribanks thereupon rose, and moved an amendment to the effect that every elected member should be allowed to choose between taking the oath and making the affirmation. At the same time, he professed to disclaim all sympathy with Bradlaugh, and even used some very decided expressions against him. Mr. Marjoribanks obtained 242 votes against 257, twenty-six Home Rulers voting against him and five in his favour. He thereupon announced his intention of bringing in a Bill to amend Parliamentary oaths. This Bill will however be thrown out by the Lords, even if it pass the Commons. What will be the end of this business?

MR. PAUL BERTS' CIVIC CATECHISM.

The late French Ministry under M. Gambetta had a Freethinker as its Minister of Instruction and Public Worship. Among other things that have come to light since his expulsion is a "Manual of Civic Instruction." He composed it for the use of Primary Schools, and he left it behind him for their especial benefit. The *Guardian* of March 5th describes it thus:—

Some of the "instruction" contained in this treatise is certainly remarkable, considering the parties for whom it was intended. Thus, for instance, M. Paul Bert "instructs" the children of parochial schools on the subjects of the "Senate and the Senatorial elections," telling them that "life Senators are very open to criticism;" that "it is better not to nominate any one for his whole life;" that "men are apt to change as they grow old;" and finally, that "many very learned and wise people think it would be better to have no Senate at all, and only one Chamber!" Having said thus much on existing institutions, the "civic catechism" then goes on to "instruct" modern French children as to the *ancien régime*. This is typified by "big fat monks and abbés, who ate, drank, and amused themselves, while pale, naked-footed peasants received, at the gates of the monasteries, just enough not to die of hunger;" or again, by "barons and noble ladies who rode down the crops and protected the game, while they massacred the people." The excesses of '93 are spoken of and excused on the ground that, "who sows the wind must reap the whirlwind;" and the children are informed that "if the château of the baron was burnt, it was only by the son of some poor devil whom the baron had sent to the galleys for killing a stag which had eaten his corn." Such are a few specimens of M. Paul Bert's new historic catechism for children, which he intended to take the place of such old-fashioned *recoee* Gospel precepts, as inculcate forgiveness of enemies and goodwill towards men.

The most remarkable part of Mr. Berts' conduct is, however, that which has come to light with regard to his coquetting with the Jesuits. The Paris correspondent to the *Guardian* describes it thus:—

When the present Ministry came into office they found at the respective Bureaux of the Ministers of Foreign Affairs, the Interior, and Public Worship three several despatches, each three times repeated, from the Prefect of Toulouse, giving information of a reassembling of a Jesuit congregation in that city, and desiring instructions as to his own proceedings. All that M. Paul Bert had done was to scribble upon these despatches the words, "*Elve misse aux cartons*,"—which is nearly equivalent to *throwing* into the waste-paper basket; nor had either of his colleagues, including M. Gambetta, taken the least

notice of the Prefect's intelligence, or vouchsafed one word of the "instructions" demanded. Now, why this indifference? The only explanation is that, at that very moment, two at least of the above-mentioned Ministers were in daily and active personal communication with the Papal Nuncio, and laying plans to act with him in the way and with the designs I intimated in a former letter.

The Freethought Catechism does not seem to have proceeded from a very moral man; after all.

POPE LEO XIII.

The Roman Pontiff has passed his seventy-second birthday. He complains bitterly of the "lamentable position" in which he lives. He says that the Roman question will never be settled "so long as the Pontiff continues under the domination of others and his dignity and liberty remain unprovided for." At the same time he expresses his opinion that civil society will become so disturbed by demagogues that it will return to Rome for religion, order, and morality. Between the two extremes represented by Paul Bert and Pope Leo it is possible that some Christian hearts may find the kingdom of heaven in a prayerful study of the Scriptures which testify of the Lamb slain from the foundation of the world for the remission of all sins, and the cleansing of all unrighteousness.

THE RELIGIOUS CENSUS.

Mr. Charles S. Miall, in a letter to Monday's *Times*, summarises and analyses some of the recent religious statistics of attendance at religious worship on the Sunday. He makes out that in the population of 17 towns, amounting in the whole to nearly two millions, the total attendance on religious worship was 36.16 per cent. (678,160); and that in six large towns, with a total attendance on religious worship of 486,014, the Established Church numbered 177,332; Nonconformists, 270,802; and Roman Catholics, 37,880. From this he infers, somewhat rashly, that the Church of England is, "in a numerical sense, no longer the National Church." Surely, this depends on one or two other matters, on which Mr. Miall has no information to give us. In the first place, what difference would the returns of the public worship of rural populations make? In the next place, what are the political convictions of those who do not attend public worship, on the subject of the National Church? As we cannot exclude those who possess the franchise, even though they do not usually go to the poll, from the consideration of any issue in which they may happen to take an interest, so we cannot exclude those who, for whatever reason, do not usually attend public worship, from the right to give their opinion on the question whether there ought to be a State Church or not.

The Bishop of Winchester, writing to Thursday's *Times* on the subject of these statistics, points out the reasons for doubting their sufficiency; while quite admitting the admirable zeal of the Nonconformist bodies, and their effectiveness in evangelising the middle classes of the larger towns. At the same time, he quite agrees that the Established Church has not been as successful as it ought to be in getting at the working-class, and remarks that there was always a danger that the English Church should "die of respectability," and that it may be in great measure its inbred respectability which unfits it for getting at the poor. "I must add," he says, with great wisdom, "that we must be tolerant of occasional extravagance and of considerable variety of ritual, and even of doctrine." The truth, no doubt, is, that indifference due to physical poverty and misery can be reached only by the stimulus of genuine excitements, and that this implies what respectability will regard as "extravagance," whether of the kind fostered by Salvation Armies, or of the kind fostered by Ritualistic displays. The Bishop of Winchester is always wise and honest.—*Spectator*, Saturday, December 31.

In the course of the 52 weeks that ended on December 31st last there were 132,674 births recorded as having happened in London, the population concerned being estimated at 3,829,751 in the middle of 1881. The birth-rate for the past year is 34.8, that for 1880 having been 36.2 for every 1,000 inhabitants. The deaths of 81,072 persons were recorded, of which 16,847 took place in workhouses, hospitals, and other public institutions; 5,538 were inquired into before coroners, and 3,026 were due to violence. The Registrar-General states in his last annual report, which deals with the year 1879, that 33,477 marriages were recorded in London, of which 28,294 took place in church.

THE ARCHBISHOP OF CANTERBURY'S OPINION OF THE LATE DEAN STANLEY.

The *Guardian* says,—In *Good Words* the Archbishop of Canterbury supplies "Some Hints for a Life of Dean Stanley," who "ought not, if he is viewed aright, to be looked upon as the founder or leader of any exact school of thought." But he had two great aims—to live a blameless life, and to do as much as possible for God's glory and Christ's cause; and—

"Absorbed as he was in the great objects of his life, it was not the habit of his intellect to formulate opinions; hence he was liable to be misunderstood, and his reticence on matters of doctrine puzzled at times even his best friends."

As an answer to the suspicions induced by this reticence the following anecdote related by the Archbishop is most valuable:—

"It was only a few days ago that a lady whom I had not supposed to have any acquaintance with him told me with emotion how, when her own mind had been troubled years ago with doubts respecting the central Gospel truth of the Resurrection, she had recourse to him as a

stranger, and had her doubts removed, her faith strengthened, and her heart comforted."

The Archbishop admits the Dean to have become almost bigoted against bigotry, and intolerant of intolerance, and that—

"There sprang up in him, especially in his latter years, a forced determination to treat all unorthodox people as if they agreed in the main, and really unconsciously maintained orthodox opinions. Notable examples of this weakness are to be found especially in his lately published volume of essays, in which Roman and Matthew Arnold find themselves strangely side by side with Pusey and Keble."

But, after all deductions—

"He must live in the annals of the English Church amongst its brightest ornaments. His character, though so marvellous in its simplicity, is, like his position among his contemporaries, not easy to understand. To those who can read them aright, they will teach ever fresh lessons of far-reaching influence."

A MOORISH MESSIAH.

ONE of the most striking signs of the deep unrest within the Mahomedan world, an unrest visible in the Panislamic movement, the insurrection throughout North Africa, and the important though badly reported struggles for power in Mecca and the Syrian Desert, is the increased expectation of the immediate arrival of the Mehdi. All good Mussulmans of all sects, whether orthodox or heretical, believe that in the dark hour of Islam, God will send down a Mehdi, or Teacher, whom Mahomed himself foresaw, and who he prophesied should be an Arab of the clan Koreish, and a descendant of his own house. He will restore Islam, reunite the Faithful, and either become Khalif, or for a time supersede him, as ruler of the Mahomedans throughout the world. Usually the belief is of no more importance than the belief of some Christians in the coming of the Millennium, but of late it has taken a stronger hold of the general Mussulman mind, has become a dogma instead of a recognised idea, crops up in many places at once, and most seriously disturbs the old-established Mahomedan Governments, whose rulers are well aware that the moral basis of their authority would be wholly destroyed by the appearance of such a pretender. It is so general in Arabia and Syria, that the Turks watch the family at Mecca from which the Mehdi should come with an intensity that has already produced tragical results, and might any day produce a massacre. It is the evident belief of Mr. Blunt, the Arabian traveller, that the next aspirant for power in that region will call himself El Mehdi, the Teacher who is expected, and that if he appears and wins the smallest skirmish, half Arabia will flock to his standard. In Egypt, the followers of Colonel Arabi are said to be earnestly watching for the promised deliverer; while in Tripoli, a correspondent of the *Times*, evidently possessed of unusual information, declares that El Mehdi, the sacrosanct head of the Senoussia community, which has monasteries by the hundred in North Africa, and even in Arabia and Syria, and is obeyed by Mahomedan tribes of the Desert whose very names are unknown to Europeans, claims to be the long-expected Teacher, and promises to proclaim himself openly to the world on November 12th, 1882. A prophecy to that effect has been carefully circulated for some years through the Moorish-Mussulman world, and is thoroughly known all through the South Mediterranean, from Aleppo to Mogador. It is believed to have been drawn up by Senoussi, the Algerine Moor,—a Sherief, we believe, or descendant of the Prophet, though we are not quite certain,—who, in 1850, founded the great organisation which now disputes with the Turks the sovereignty of southern Tripoli, and which, the correspondent says, supplies the material resources for the resistance offered by the Tunisian tribes to the French invasion. The prophecy is couched in these words:—"On the first of the month of Muharram, in the year 1300 (12th November, 1882), will appear the El Mehdi, or Messiah. He will be exactly forty years of age, and of noble bearing. One arm will be longer than the other; his father's name will be Muhammed, his mother's Fatima, and he will be hidden for a time prior to his manifestation." El Mehdi has the physical peculiarity referred to, his right arm reaching to his knee, and he has for four years been hidden from all eyes in religious retreat.

A SUGGESTION.

Would every minister of the Gospel ask each Christian worker in his congregation to take up enthusiastically, this year, one individual, either male or female, who has given way to intemperance, to deal with, pray for, watch over, encourage, and visit two or three times a week; and though any one may fall again and again, determine not to give up the case, but continue taking a deep personal interest, leaning alone on God for wisdom, tact, tenderness, and perseverance. This being done, the writer believes not a few thanksgivings would be rendered at the close of 1882 by many now led captive through this terrible snare, and many a home would be made happy.—*Christian*.

A MIRACLE PLAY IN WORCESTERSHIRE.

The *Birmingham Daily Post* describes the performance at the village of Rouslench, Worcestershire, of an entertainment called an oratorio, the idea of which was suggested to the rector, Mr. Chafy, by the Ober-Ammergau Passion Play. The performance consisted of a series of tableaux vivants illustrating the early life of our Lord, and the performers, who are 52 in number, are all parishioners. Their ages vary from 82 years of the impersonator of the aged Anna in the Temple to the four years of one of the little ones worshipping the Cross. The rector himself took the part of Chorus. The tableaux were for the most part the well-known incidents relating to the Incarnation, but three were purely allegorical—the vision of all nations worshipping the Cross, Jesus wounding His hands and feet in the workshop of Joseph, and one entitled "The Key to our Lord's Work on Earth." One tableau was legendary—the vision on the Capitoline Hill. The most striking tableaux (the *Birmingham Post* says) were the expulsion from Paradise, the presentation in the Temple, the vision of the Wise

Men, and the flight into Egypt. Effective, if not absolutely gorgeous were the dresses and gifts of the Magi. The twelfth tableau illustrated John the Baptist running with a bowl of water to the child Jesus, assistance, who has typically wounded His feet and hands at work, while Joseph plies his saw, and in the background Elizabeth is busy with her distaff, and Mary contemplates the rich presents from the East. The parts of the Angel Gabriel, the venerable Anna, and in the concluding tableau the child Jesus was beautifully rendered. A selection of music was played during the representation, including "O rest in the Lord," from the *Elijah*; "Comfort ye" and "O Thou that tellest" from the *Messiah*. The sixth representation of the play was given on Saturday.

The Temperance Orator, John B. Gough, was asked by some spiritualists, whether he would like to receive a message from his mother's spirit. "No," was his reply; "I want to hear nothing about it. If my mother, who knows I love her dearly and treasure every little relic she left behind her, will not communicate with me except through mediums and séances and table rappings by a parcel of people who know nothing about her and care as little, I do not wish to hear anything, for I think my mother must be deteriorated to descend to such tricks to communicate with one who loves her as well as I do."

We have received a copy of a pamphlet entitled "Gold, as a Cure for Dipomania," being an account of the Double Chloride of gold discovery, for the cure of the Liquor Habit, recently made by Leslie E. Keeley, M.D., by Fred B. Hargrave, vice-president, Illinois State Temperance League. It is the fourth edition, enlarged and specially issued for Australia. It contains a treatise on the healing effects of the Gold cure by Dr. L. E. Keeley, with many testimonials with the large proportion of imbecile inebriates that loaf and stagger about our thoroughfares, especially at the street-corner grog-shops: this book has a mission before it.

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the receipt of the following subscriptions received from 1st to 28th April:—Mr. Sharp, 5s.; Mrs. Blair, 5s.; Mr. Kendall, 10s.; Mr. H. Kuss, 5s.; Mr. T. Windeyer, 5s.; Mr. G. Palmer, 5s.; Mr. E. Hyndes, 10s.; Mr. F. W. Flatt, 5s.; Mrs. Scott, 5s.; Mr. J. M. Brown, 5s.; Mr. Hanser, 5s.; Mr. B. Glasson, 5s.; Mr. C. Stacey, 5s.; Rev. A. G. Stoddart, 5s.; Mr. J. Burnage, 5s.; Mr. J. Hayter, 8s.; Mr. Lansdowne, 5s.; Mr. T. Buchanan, 5s.; Rev. E. Smith, 5s.; Mrs. W. M. Barker, 11s.; Mr. W. Larmer, 5s.; Mr. H. Dunster, 5s.; Mr. W. Fryer, 7s. 6d.; Mr. T. M. Hall, 5s.; Rev. A. D. Faunce, 8s.

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Anonymous, 10s.

HOLLOWAY'S OINTMENT.—Unless the blood be kept in a pure state, the constitution must be weakened and disease supervene. These wonderful Pills possess the power of neutralising and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill-health, and institute regular actions in organs that are faulty from derangement or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friends and comforters. They improve the appetite and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventives of liver complaints, dreadful dropsies, spasms, colic, constipation, and many other diseases always hovering round the feeble and infirm.—*Advt.*

HOP BITTERS. HOP BITTERS. HOP BITTERS.

Are the Purest and most Popular Medicine ever made.

THEY ARE COMPOUNDED FROM

HOPS, BUCHU, MANDRAKE AND DANDELION.

The Oldest, Best, most Renowned, and Valuable Medicines in the World, and in addition contain all the best and most effective curative properties of all other Bitters, being the greatest Liver Regulator, Blood Purifier, and Life and Health Restoring Agent on Earth.

ASK YOUR DRUGGIST OR PHYSICIAN.

Do not suffer yourself or let your friends suffer, but use and urge them to use HOP BITTERS.

Remember HOP BITTERS is no vile, drugged, drunken nostrum; but the Purest and Best Medicine ever made, and no person or family should be without it.

Valuable Truths.

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HOP BITTERS WILL CURE YOU.

If you are simply ailing, if you feel Weak and Dispirited, without clearly knowing why,

HOP BITTERS WILL REVIVE YOU.

If you are a Minister, and have overtaxed yourself with your pastoral duties; or a Mother, worn out with care and work,

HOP BITTERS WILL RESTORE YOU.

If you are a man of business, or labourer weakened by the strain of your every-day duties, or a man of letters, toiling over your midnight work,

HOP BITTERS WILL STRENGTHEN YOU.

If you are suffering from over-eating or drinking any indiscretion or dissipation, or are young and growing too fast, as is often the case,

HOP BITTERS WILL BELIEVE YOU.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs Cleansing, Toning, or Stimulating, without intoxicating

HOP BITTERS IS WHAT YOU NEED.

If you are old, and your blood thin and impure, pulse feeble, your nerves unsteady, and your faculties waning,

HOP BITTERS WILL GIVE YOU NEW LIFE AND VIGOUR.

HOP BITTERS is an elegant, healthy, and refreshing favouring for sick-room drinks, impure water, &c., rendering them harmless, and sweetening the mouth and cleansing the stomach.

Cleanse, Purify, and Enrich the Blood with HOP BITTERS, and you will have no Sickness or Suffering.

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Begs to announce that he is opening Novelties in—

MILLINERY, STAYS, HOSIERY, TIES,
GLOVES, RIBBONS, PARACHUTES,
SATENS AND DRESS MATERIALS for
the Coming Season, as well as Every Other
Article in GENERAL DRAPERY.

GENTLEMEN'S WHITE SHIRTS in all
sizes, also TIES, COLLARS, BRACES and
SOCKS in Great Variety.

BOOTS! BOOTS! BOOTS! SHOES! SHOES! SHOES!

The question "Where can I obtain a pair of really good Good Boots or Shoes?" is frequently asked. Many people have found the answer long ago. When they need Boots or Shoes they go straight to

JOHN HUNTER'S CITY BOOT PALACE. OPPOSITE THE MARKETS.

"But why should we go there?" you may ask. Here are a few of the reasons which it is well to note:—
JOHN HUNTER keeps the Largest Stock in New South Wales.
JOHN HUNTER'S BOOTS and SHOES are remarkable for Durability, Finish, and General Excellence.
JOHN HUNTER, it is admitted, sells his Goods Cheaper than any other House in the Trade.

17 Facts like these are surely worth remembering. 17

At JOHN HUNTER'S you may depend upon finding the article you want. Its quality will delight you, and the price will surprise you.

By dealing at JOHN HUNTER'S you get better Goods, you are more satisfied, and you are enabled to effect a considerable saving.

There is nothing so Dear in the end as Bad Boots and Shoes,

You may perhaps ask how is it that JOHN HUNTER can sell better and cheaper than any one else?

— Observe the answers, and you will be convinced. —

As the Largest Importer in New South Wales, JOHN HUNTER can buy on more advantageous terms than all others. His long experience and practical knowledge of the Trade enable him to make the best selections and to purchase nothing but what can be confidently recommended.

And then the **Cash System**, which has worked so many wonders, enables him to sell his Goods at the Lowest Possible Prices—at such Prices, in fact—which are LESS THAN THE WHOLESALE COST TO MANY DEALERS. But, after all, you may say, like the homely proverb, "The proof of the pudding is in the eating."

Here are a few of the Goods now on offer:—

Ladies' Kid Elastic Side, M. H. ...	...	3s 6d Sewn
Ladies' Kid Elastic Side Boots ...	...	4s 6d Sewn
Ladies' Lasting Elastic Side ditto	4s 6d
Ladies' Lasting Hess McBal	6s 3d worth 9s 6d
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Ladies' House Boots, 1-Heels, Sewn	3s 6d
Ladies' Evening Shoes (nice assortment) from...	...	4s 6d
Ladies' Levant Elastic Side, Sewn ...	...	4s 3d
Ladies' Walking Shoes ...	...	4s 6d
Ladies' Buttoned Boots ...	...	5s 6d Good Value
Ladies' Buttoned Boots, Kid, all prices	...	
Child's Levant Elastic Side, all sizes at ...	...	3s 6d Best
Child's Fancy Shoes and Boots ...	...	1s 3d, 2/11, 3/3
Child's Period Shoes, all sizes and stocks, Equally Cheap	...	
Gent's Elastic Side, Own Make, from ...	...	6s 6d
Gent's Elastic Side, McLace, from ...	...	7s 9d

Prices like these absolutely defy competition. Just attend to the facts now being brought under your notice, and if you haven't done so before, give JOHN HUNTER'S Boots and Shoes a trial.

For LADIES' BOOTS and SHOES, For GENTLEMEN'S BOOTS and SHOES,
For CHILDREN'S BOOTS and SHOES, go to

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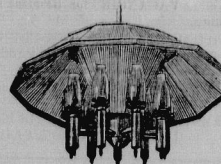
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No Connection with any Suburban Establishment.

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Licensed to lay on Water and Gas.
Estimates given on the shortest notice. All work guaranteed.

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The Great Liver Remedy,

A successful substitute for Calomel or Mercury, Podophyllum and all Noxious Drugs. Famous as a Restorative to Health. Famous as an Invigorator of the System. Famous for the Cure of all Disorders of the Liver and Stomach. Most famous as the only Tonic Aperient that never gives cold. And the most delicate of either sex, in all conditions, can take them.

Be careful not to get Imitations.
IN BOXES, ONE SHILLING.
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Silver Hunting English Lever Watches, with patent hairspring curb, at £4 10s.
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Advertisements received through Mr. J. B. Storrer, Church of England Record, Sydney, will be attended to.
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The Cheapest and Best Manufacturer of
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Old Blinds renovated equal to new.
Country Orders Punctually Attended to.



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Grand Lodge.

MEETS every SECOND TUESDAY in the month at the Protestant Hall, Castlereagh-street.
The Executive Committee meets on the FRIDAY before the Grand Lodge, and the Secretaries of Subordinate Lodges are reminded that all correspondence should be in the hands of the Grand Secretary by that day.

N.B.—The Secretaries will be in attendance at the Grand Lodge Office every Tuesday and Friday evenings from 7.30 to 9.30. All communications to be addressed to the Grand Secretary, Box 160, G.P.O.
H. HICKS, R.W.G.M.; A. J. S. GILCHRIST, G. Sec.

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Mr. H. Dunster ... 5 0 0

COLLECTIONS.

Hartley ... 0 11 2

St. Mark's 1881 ... 34 19 0

St. James' ... 26 16 7

St. Philip's ... 16 17 1

AUXILIARY FOR GENERAL FUND.

Enfield 1881 ... 1 12 0

St. Philip's 1881 ... 36 6 6

Hunter's Hill ... 7 8 0

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Hornaby ... 3 15 0

Gordon ... 12 10 0

Waverley ... 16 5 0

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Mulgoa ... 22 10 0

Greendale ... 10 18 9

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Luddenham ... 5 0 0

... 77 8 9

Randwick ... 75 0 0

Balmain West ... 69 0 0

Hunter's Hill ... 20 16 8

Enfield ... 16 13 4

Lords Forest ... 17 10 0

Belmore ... 6 1 7

Kogarah ... 24 17 8

Berrima ... 48 9 3

Terrara ... 25 0 0

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Blacktown ... 15 0 0

Seven Hills ... 30 0 0

Cambewarra ... 45 0 0

Manly ... 90 0 0

Cobbitty and Narellan ... 60 0 0

Nattai ... 50 0 0

Windsor ... 87 10 0

Dural ... 8 15 0

Pennant Hills ... 25 0 0

Kiama ... 8 6 8

Broughton Creek ... 2 5 9

Mount Victoria ... 16 10 2

Kurrajong ... 28 15 0

North Richmond ... 16 0 0

Emu and Castlereagh ... 44 15 0

Springwood 1881 ... 41 2 9

Bull ... 60 9 3

Kangaroo Valley ... 33 15 0

Cathcart ... 13 11 3

Pitt Town ... 10 5 6

Sackville Reach ... 7 17 6

Canterbury Hon. J. Campbell ... 5 0 0

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The undersigned, in placing before the public their new cooking range, the SYDNEY, claiming for it

SPECIAL PERFECTIONS,
combining all the good qualities of the best cooking apparatus—strength and durability, perfect action, economy and style, adaptability to colonial fuel and requirements—place it far in advance of any. The smoke passages are all self-contained, thus rendering it perfectly independent of brick flues.

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there is no addition to the first cost for mechanics' labour.

THE OVEN IS EXTRA LARGE.
In designing this range, we give special attention to the oven, and submit it as perfect in operation and arrangement for roasting and baking. The

FACILITY FOR CLEANING

is an important improvement, rendering the management of the range perfectly simple; its many perfections have won for it the character by experts as the most

"COMMON-SENSE RANGE EXTANT."
We are having this range made in various styles of finish, both for WOOD and COAL, and invite attention to those we have now in stock.

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Drawing, Mr. J. T. Crook; Music, Mr. H. M'Lean, T.C.L.; Dancing, Mr. Needs; Drilling, Captain Bamford; French, M. Cornillon.

NEW Quarter begins on April 1. There will be a few VACANCIES for Resident and Day Pupils.

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TERMS: Boarders, £14 14s. & £16 16s.

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MONUMENTS AND TOMBSTONES,
Marble, Granite, or Stone. 300 in stock to choose from. Photos, with price, at request. Tomb Railings, Church Tablets.

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Galvanized Iron & Zinc Worker,
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EMPRESS BAKING POWDER
 HAS NO EQUAL FOR MAKING
Light and Wholesome Bread.
 TRY IT.

Empress of India Prize Medal
CURRY POWDER.
 The material is imported in its natural state reduced to powder and blended in the Colony, its delicious flavour is unequalled. It has the Patronage of the GOVERNORS OF NEW SOUTH WALES AND VICTORIA.
 SOLD BY ALL GROCERS.

PURE CEYLON PLANTATION
COFFEE
 Also mixed with CHICORY.

CELERY OR FLAVOURING SALT.
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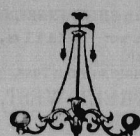
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Capital—£100,000,
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BONUSES—20 per cent., paid annually for
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 First Fire Society established in the Colony
 on the Mutual Principle, giving policy-holders
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 Policy-holders are perfectly free by law
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 Extensive Stock of Choice Goods, for which I
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Best Workmanship,
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CONTENTS.

1. LEADING ARTICLES—	PAGE.
The Late Session of Synod and its Work	273
Evening and Morning Communion	274
The Trade Defence Association	274
2. Notes of the Month	275
3. Church News	275
4. Notices of Books	281
5. Election of Churchwardens Easter 1882	281
6. Correspondence	282
7. Our London Correspondent's Letter	283
8. Mission Field	284
9. An Australian Parson on Furlough	285
10. Temperance	289
11. Seamen's Mission	289

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.

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

Notice to Subscribers.—All subscriptions
are acknowledged at the commencement of
the advertisement columns.

We beg to remind our readers that our
 second year closes with the June issue.
 Some of our subscribers are far behind in
 their payments. Although we are looking
 for no pecuniary profit in our undertaking
 but only the good of the Church, still we
 cannot undertake to supply a paper without
 charge. We therefore urge upon our friends
 to send the amounts due to the Manager
 otherwise we must act on the supposition
 that they wish us to cease sending their
 papers.

TO CORRESPONDENTS.

"NONCONFORMITY."—We agree with your letter but do not wish to
 re-open the subject.

"H. W."—The sermon is not printed.

THE LATE SESSION OF THE SYNOD AND ITS WORK.

THERE seemed to have been a considerable mis-
 apprehension in the Public mind before the Synod
 met as to the object for which it was summoned.
 The idea which prevailed with many was that the
 business to be transacted would be the election of
 a Bishop to fill the vacancy occasioned by the

decease of our beloved Diocesan. And in this view
 of the matter rumours got into circulation—no one
 knows from what sources—of persons who would
 be proposed as his successor. The publication of
 the first day's Business paper partly showed the
 fallacy of such an expectation. The President's
 address at the opening, in which he pointed out the
 work to be done, showed still more clearly that there
 was no such intention. And when the Session was
 adjourned for ten weeks the illusion was effectually
 dispelled.

The real design for which the Synod was sum-
 moned was to consider the two important Deter-
 minations of the General Synod, passed last October,
 which are not binding upon any Diocese until they
 have been accepted by it. And as the first of these
 Determinations deals with the position and election
 of the future Bishops of Sydney, it was necessary
 that, if that Determination was accepted by the
 Diocesan Synod, an Ordinance founded upon and
 in accordance with it, should be submitted to it for
 adoption. The acceptance of these Determinations
 and the passing of this Ordinance was then the
 work of the Synod. And we look back with much
 satisfaction to what was so far accomplished.

The attendance of Members both Lay and Clerical
 was very large, and the interest manifested in the
 proceedings warm and earnest.

There was no difficulty about the Determinations,
 although there were some objections raised to No. I.
 The Ordinances for adopting them were however
 after discussion passed with very few dissentients.
 The Ordinance for the election of future Bishops to
 the See of Sydney met with more opposition in the
 form in which it was presented. A strong effort
 was made, when it was under consideration in
 Committee, to alter its character in a most important
 particular, by making it possible to transfer the
 voice of the Diocesan Synod in regard to the choice
 of its Bishop to a certain number of the Bishops
 of the Church in England. But when, after several
 hours' discussion, a division was taken upon this
 proposed amendment, it was rejected by 61 to 17.

Had it been otherwise the most serious conse-
 quences would have ensued. We do not see how
 it would have been possible for those who had
 charge of the Ordinance to have proceeded with it
 any further. The alteration proposed was so serious
 and would have so completely changed the character
 of the measure that it would no longer have been
 in agreement with the Determination of the General
 Synod and we doubt whether it would have been
 workable. An element foreign to the Committee
 contemplated by the General Synod would have
 been introduced, and our Synod would have been
 open to the charge of having created a body of its
 own invention. The Synod saw this, and hence the
 immense majority by which the proposition was
 defeated. The Church is to be congratulated upon
 the decision.

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