

borne the name of 'Grey,' he would not now be even an 'honorary Canon.' The rest of the proceedings, however, in which Dean Howson took the lead, were exemplary, and the Dean was elected by a very small majority. It will be remembered that he is the man who refused York Minster for the Luther celebration, at which the Archbishop was to preach. The Convocation agreed to a resolution advising the extension of the Diaconate, though the Archbishop spoke doubtfully and Bishop Ryle strongly against it. Several common sense resolutions approved generally of the Report of the Ecclesiastical Courts Commission, disapproved of the Bishop's veto, and also of the monstrous proposal which would allow of no appeal if the clerk was victorious in the primary courts. It is highly improbable, however, that the House of Commons will touch this complicated affair. I believe myself they will sooner undertake entire separation from the State, and leave the 'criminous clerks' to get what they can from lay synods of the church.

A serious blow has fallen upon the Dean and Chapter of Manchester. Under the Act which constituted the old rectory a Bishop's seat, they have set aside large sums for a choir and clerical officers, minor canons, and so forth, which ought to have gone to the endowment of district churches. There is no doubt but that they strained the letter of the Act in order to enhance the importance of the Cathedral; the letter has failed to bear them, or they have fallen prone. The new Dean now appeals to the churchmen of Manchester to make up for the loss by voluntary contributions; and one rather rejoices to think that the honest Protestants will now have the strongest of all controls over the proceedings of a body of advanced Ritualists.

Affairs in Egypt have each day been growing worse, and a sort of hopeless indignation prevails through the country. Our pilots have let us drift into danger, and now we get on deck and see no possible escape. The town of Berber was first reported in danger, and the garrison ordered to do the best they could; this they promptly did, by fraternising with the rebels. With the fall of Berber all communication with Khartoum is lost, and for months perhaps we shall hear only dubious rumours of the fate of our gallant countrymen. One cannot believe that personal harm will come to Gordon, but reason is entirely the other way. His last telegram was an indignant repudiation of the Government which has refused all his requests, and set at naught all his arrangements. Public feeling runs so high that voluntary offers are being made on all hands, some of money, and some of a volunteer corps, bearing their own expenses, who should hurry to the rescue. Ministers have, however, refused to allow the latter, alleging at the eleventh hour that they are themselves responsible for Gordon's safety.

All the Christian world will be interested in the new Hebrew MSS., which have been acquired by the Imperial Russian Library. Fifty-one parchments covered with dim characters were bought from a sailor from Rhodes. The MSS. comprise among others the books of Jeremiah, Hosea, Joel, Obadiah, Haggai, Zachariah, Esther, Ruth, Daniel, Isaiah, and Zephaniah. From the character, which differs from all other Hebrew letters, it is believed that the newest MS. dates from the 2nd century after Christ. If this be true it is most important, since it will take rank as the oldest of ecclesiastical MSS. The difference of character is accounted for by supposing it to originate from some Jews long detached from the centres of learning where the purity of the language was kept up.

The long spell of dry cold weather gave way on the last day of April, and the first of May is as wild, wet, and stormy as one could expect the first of March to be. But the agricultural prospects are thus far good.

PHILANSTER.

May-day, 1884.

The project of dividing the Diocese of Gloucester and Bristol, and re-establishing the ancient See of Bristol as a distinct diocese, is being warmly advocated. The Government has announced its willingness to forward the necessary Parliamentary steps, and there seems considerable probability that the funds will be forthcoming at an early date. Some of the Bristol people, in the ardour of prosecuting the new scheme, have excited the not unnatural wrath of their Bath neighbours, by an airy suggestion to round off the new diocese by breaking in upon the ancient See of Somerset, and including Bath with Bristol. The sensibilities of the former were supposed to be sufficiently considered by a proposal that the Bishop's place should be "on the railway," halfway between the two cities. However, both Mr. Freeman the historian, and the Bishop of Bath and Wells, have written to the *Times* explaining the antiquity of the see sought to be disturbed, its compactness and contentment, and the incongruities, geographical, historical, and practical, to which the proposed change would inevitably give rise.

The *London Record* says:—The funeral of the late Prebendary Boulbee took place at Chesham on Wednesday, 6th February, and was attended by a large concourse of relatives and friends, public and private, mourning the loss of one whose worth is more than ever realized now that it has pleased God to take him to Himself. Perhaps the most striking and touching feature of the occasion is the strong personal affection manifested for him by those whom he has trained for the ministry. Many of them gathered round the grave, some having travelled long distances to pay this last tribute to his memory. The respectful confidence, the almost reverential love, with which he was regarded by those who were brought into close contact with him, is one of the happiest proofs of the depth and value of his influence. The funeral sermon was preached at Christ Church, Highbury, by the Bishop of Liverpool. The Cambridge correspondent, in a letter written on the day of the funeral, says:—The news of Dr. Boulbee's death has been received here, as in hundreds of other places, with the regret and grief of many hearts. It is, indeed, forty-three years since he took his degree, and I believe he resided but little as Fellow of St. John's; but his name is well known far beyond the limits of that Evangelical body which has now lost perhaps its greatest literary leader of recent days. One of our very ablest and most influential theological 'coaches,' a man of singularly independent judgment and opinions, regards, I believe, Dr. Boulbee's book on the Articles, brief as it is, as beyond comparison the best modern English book on the subject, and uses and recommends it accordingly. We could wish that such a man had left much more in print; but he has done what may in the end prove more fruitful than even his writings, trained hundreds of young men, some of whom will surely be strong influences in their day, to habits of thought and study on the strong lines of Reformation truth. Dr. Boulbee's last appearance here was at the Lutherannæ mission, when he read his masterly paper written for the great London celebration. The chair on that occasion was taken by Dr. Wainson, who recalled the Mathematical List of 1841, when his own name stood next below Boulbee's.

We learn from the Rev. A. S. Hutchinson, Maidstone, that the Bishop of Algoma was elected Bishop of Huron by a very large majority of the synod on the 17th October. The Bishop, who is now in England, was immediately informed of his election by telegraph; but he gratefully declined the honour. "Duty to Algoma compels me to refuse." Our correspondent observes that in the old settled diocese of Huron he would have been surrounded with old friends and fellow-workers; while in Algoma he has only 15 clergy, with no endowment fund, dependent on external sources for the work of his diocese, having to spend nine months of the year in travelling, exposed to both dangers and hardship.

A RICH PARISH.—The New York newspapers have been giving some account of the Church of the Holy Trinity in that city. It is thought that its revenues approach a sum of £100,000 per annum, of which about £15,000 is derived from offertories and collections, and the balance from endowments. It possesses six churches and chapels and a clerical staff of eighteen. Dr. Morgan Dix is the rector. The communicants number 4286. Last year there were 1202 persons baptised, of whom 61 were adults, and 512 confirmees. There are 4521 Sunday scholars and 739 day scholars. Five of the six churches are free and open.—*Messenger*.

The Presbyterian minister of St. Giles's Cathedral, Edinburgh, has re-established the daily services which started at the Reformation, but discontinued during the Covenanting disturbances.

The large donation of £10,000 made to the Church Missionary Society by its Honorary Secretary, as the nucleus of a Fund for providing Church Missionaries' Children's Home at Highbury with a suitable building in the country, is, combined with the circumstances of the gift, an appeal which must prove irresistible. Nor will the whole of its effect be confined to the religious world. An act of the kind inspires feelings which the free-thinkers of the age will not object to share with Christians, and who can tell what rooted prejudices, on the side of the former, may not be shaken thereby? The knowledge that the Society under whose auspices they work is intent on fulfilling its obligations to them in the best possible manner, will lighten the hearts of many in the harvest-fields abroad, who, in the suggestive language of the donor, "have to entrust the bringing up of their children to the Committee." The gift is in the names of the Rev. F. E. and Mrs. Wigran.

HOLLOWAY'S PILLS.—Teachings of Experience.—The united testimony of thousands, extending over more than forty years, most strongly recommends these Pills as the best purifiers, the mildest aperients, and the surest restoratives. They never prove deleterious, or give merely temporary relief, but attack all ailments of the stomach, lungs, heart, head, and bowels in the only safe and legitimate way, by depriving the blood, and so eradicating those impurities which are the source and constituent almost every disease. Their medicinal efficacy is wonderful in renovating enfeebled constitutions. Their action embraces all that is desirable in a household medicine. They expel every noxious and effete matter; and thus the strength is nurtured and the energies stimulated.

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CONTENTS.

1. LEADING ARTICLES—	PAGE.
The Recent Work of the C.E.T.S. ...	17
Doubling the Income—A Proposition ...	18
The University of Melbourne ...	18
2. Church News ...	18
3. Notes on Passing Events ...	20
4. English Mail ...	22
5. Synod Proceedings ...	25
6. Open Column ...	32

NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation. All communications of a literary nature to be addressed to the Editor, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

ALL MONIES RECEIVED for Subscriptions are acknowledged in the last column of the reading matter.

Crowded out, through press of Synod matter, "The Primary Visitation," "Temperance News," "Notices of Books," "A Pauline," opening of Cathedral Organ at Goulburn, Ashfield, &c., &c.

NOTICE.

Subscriptions 7s. 6d. for the year 1884-5 are now due and unless paid by 31st inst. will be booked and charged 8s.

THE RESCUE WORK OF THE C.E.T.S.

One prominent feature of the work of the Church of England Temperance Society is the rescue of those who have fallen through strong drink and have lapsed from the path of virtue and rectitude. The prevention of drunkenness, the protection of those who are growing up, the removal of the temptations to intemperance, are doubtless important elements in the work of any Temperance Society. Our Society has provided extensively for carrying out this phase of Temperance work. In various ways it seeks to protect the members of the Church from the dangers which are on every hand presented through strong drink. But the reclamation of the drunkard must ever be sought by any Temperance Society which is worthy of the name, showing as we do that thousands of our fellow creatures are falling yearly into the drunkard's grave; seeing as we do constantly the misery, degradation and sorrow which are directly and indirectly produced by this vice, witnessing the havoc which it is making in every community, taking away the manhood from man, the womanhood from woman, and pressing upon the very vitals of Society. We should not be satisfied unless we were actively engaged in the attempt to rescue those of our fellow creatures who have fallen beneath this power.

The Church of England Temperance Society gives great prominence to its rescue work, and

through its agency much success has been achieved in the way of rescue. In England especially its trophies have been many. Some of the leading men, both in Church and State, have under its banner gone forth, recognizing the claims of degraded brotherhood, and sought to bring the erring and the unfortunate back to sobriety and virtue. It may be that sufficient attention has not been paid to this branch of the work in the past in Australia. Some boldly assert that it is so and chide us for our apathy. Be this as it may the Society in the Diocese of Sydney is waking up to its duty and responsibility in this respect, and is urging upon the various branches connected with it the necessity of greater activity in the direction of delivering the intemperate. It is to be hoped that the Branches will respond heartily to the call and that we shall see on every hand the adoption of active and earnest measures for the rescue of those who have fallen through intemperance.

In connection with active rescue work it is proposed to establish a Home for the inebriates. This is absolutely essential, if the work is to be successfully prosecuted. When the drunkard is reached and the desire for reform is present, it is necessary that there should be some place where the victim can at once be taken to and where he or she may be free from the awful temptations to which they are exposed, if no such place of refuge is at hand. This it is proposed to provide. In other places it has succeeded and there has been sufficient support to other bodies, under circumstances far less favourable, have been enabled to establish such an institution and to carry it on. Shall it be said that in the Church of England with its numbers and its wealth such a thing cannot be? Surely not. We are persuaded that there are very many who will readily give to this object. The project cannot be entered upon without adequate funds. A Home must be provided and furnished, the support of the inmates must be forthcoming, until it be made self-supporting, which with proper management, we believe, it may become, the Salary of an efficient Superintendent must be secured. This means the expenditure of no small amount of money. But is it not worth it? Is not the salvation of poor lost ones worth all the energy and all the money that can be expended upon it. We think of the lavish expenditure upon selfish objects which is so common. We are reminded of the extravagance which is so often indulged in, in matters which affect the temporary gratification of the individual, and we wonder if the comparatively small sum which is required for carrying out the object which the C. E. T. S. has now in view is to be withheld. For the glory of God, we hope not—for the good of our fallen fellows, we hope not—for the sake of those who have the means to give, and who will have to give an account of their stewardship, we hope not.

We shall be sadly disappointed if the appeal of the committee is not promptly and generously res-

ponded to. We shall be more than disappointed if from lack of sympathy and support the Society is thwarted in its noble desire to provide in the way above described for the friendless and the fallen. Many of these claim to be attached to the Church of England, and profess to be her members. We conceive it to be the duty of the Church to win back those erring ones, and to shelter them from the influences which have blighted them in the past. More important still, they are the creatures of God, made in his image, capable of the highest destiny. For them Christ died. The Holy Spirit seeks them. Is it not our duty and privilege on this ground?

DOUBLING THE INCOME.—A PROPOSITION.

It must be very satisfactory to the friends of the Sydney Church Society who are engaged in the effort of doubling its income during the current year—we say friends advisedly, for the effort must be a united one, and not confined to collectors alone—to find that the congregations generally throughout the diocese have more than doubled their contributions at the Trinity collections. The returns as far as yet received or known show £809 19s. 11d. against £400 5s. from the same sources in 1883. It would be invidious to make distinctions. City and country parishes alike have responded freely to the Primate's appeal. One has quadrupled, some have trebled, others have doubled their offerings, nearly all have done something more than they did last year—a few only, and for them an explanation can be given—have done less.

This is encouraging, and calls for deep thankfulness to the Giver of all good. Moreover, it should act as an incentive and stimulus to the Branch Associations of the Society. Committee, collectors, and members alike must feel that perhaps after all there is less indisposition to give than sometimes affirmed, and that what is really wanted is a greater disposition to *ask*. We earnestly hope the Branch Associations will follow the example thus set them by the congregations. As many of the latter are comprised in the former, there is evidence of a willing heart; but we cannot lay too much stress on this point, that if the Society's income is to be doubled, it must mainly depend on the activity of Branch Associations generally, and especially, first and foremost, in the direction of converting the non-subscriber into a subscriber. In addressing the collectors at the recent Conference, the Primate urged them "to break fresh ground," in other words, to strive to see that side by side with the old names appearing year after year in their lists, *new names should this year be found*, and several hints were given on the same occasion which, if acted on, would, we are certain, obtain the sought-for names. But especially should we rejoice to see present subscribers interest themselves in the same direction, and thus materially assist the collectors. With this object in view, we would venture to make to each subscriber the following proposition (and let the collectors think of it on their rounds):—Will you kindly consent to obtain before the year closes, *one* subscriber to the Church Society, for an amount equal to your own subscription last year? or failing that, will you double your own subscription? Five months only now remain before the year closes. Returns show that as yet the Society's funds show an increase of £700 only on the first half year's work when compared with that of 1883, leaving say a round £5000 to be raised during the second half year before the double is reached. Will it be obtained? An affirmative answer to our proposition means that it will.

THE UNIVERSITY OF MELBOURNE.

Bishop Moorhouse has been elected by a majority of 9 to 2 to fill the position of Chancellor of this University. We congratulate the friends of liberality of thought as distinct from sectarianism on this action. Some few objected to the appointment on the ground that the Bishop was officially connected with our church, and that it would give a denominational tone to the University. We know that such reasons are often advanced for the exclusion of clergymen from all offices not attached to their own churches, and have deprived many committees of asylums, hospitals, and schools of the services of some of our most experienced and cultured men. It seems to be forgotten that ministers of religion have just as great a claim to citizenship as other men. They have no doubt their preference for their church, but so also have most laymen. That preference, experience proves, however, to be forgotten on any general committee, and that men leaving their particular church outside, merely appear there as ordinary Christian gentlemen. We feel specially pleased, therefore, at this appointment, not only because of the Bishop's eminent and peculiar qualifications for so important a position, and which will shed a lustre on the University, but also because of the distinct recognition of the fact that no citizen, no matter what his office, should be deprived of any work or distinction to which he may be honestly entitled by his merits.

✱ CHURCH NEWS. ✱

SYDNEY.

Diocesan.

THE CHURCH SOCIETY.—The monthly meeting of the Committee was held on the 7th inst., the Very Rev. The Dean in the chair. After the usual routine business, it was reported that the total of the Trinity Collections, either received or known to date, had reached £809 19s. 11d., against £400 5s. from the same source in 1883. The following grants were made:—(1) £40 towards a Church at Riverstone; (2) £20 towards repairs to Church and cost of Vestry at Wilton, conditionally on the Parish raising a further sum of £20; (3) £35 towards rent of Parsonage at Macdonaldtown, conditionally on a further sum of £15 being raised in the Parish; (4) grant at the rate of £100 per annum towards stipend, Wallerawang; (5) £50 towards enlargement of St. Mark's, Linton; (6) £50 towards a Parsonage at Mittagong; (7) grant at the rate of £75 per annum towards stipend of Curate at Five Dock; (8) £25 increased grant towards stipend of Curate at Marrickville; (9) travelling expenses of a Lay Reader and cost of bark hut for Mission Services at the Cataract Dam, Appin. A resolution to rescind a grant for a Church at Summer Hill was, after considerable discussion, lost.

We are glad to learn that it is intended to have published in pamphlet form a verbatim report of the Conference recently held of Collectors for the Church Society. As invitations to that Conference could only be sent, owing to limited accommodation, to Collectors living within a certain radius, it is thought that those Collectors who were either uninvited or could not from any cause attend would find it helpful to read what was then said, whilst those who were present would be glad to preserve a memento of a meeting which, we hope, may bear good fruit, and which, we trust, may not be the last of its kind.

The Committee for Religious Instruction in Public Schools has presented its report to the Synod. It shows that the work has steadily increased during the past year. We have not space in this issue to give extracts. We hope the Committee will see that the very fullest publicity is given to the facts that the report contains. They are a complete answer to those who say that the Church is doing next to nothing in the matter.

THE GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.—The fourth annual festival of this society was held in Sydney on July 4th. 24 different places were represented. At 11 o'clock a few associates, members, and other friends gathered at the Cathedral, where there was a celebration of the Holy Communion. There was a special service in the afternoon at the Cathedral, at which, notwithstanding the heavy rain, there was a large attendance. The special service form was used, and the hymns

written for such occasions were sung. The lesson was read by the Very Rev. the Dean of Sydney. An address was given by the Most Rev. the Primate on the following words from S. John i, 41: "He first findeth his own brother Simon;" the duty of carrying on the knowledge of the Saviour to others, the importance of the personal contact of one soul with another, were pointed out and dwelt upon as applying to the associates and members banded together in the Society. We have much pleasure in stating that upwards of £8 was collected at these services, which will, in accordance with the notice given by the Primate, be sent to the mission to the aborigines at Warragool. After service the associates and members went to the Protestant Hall, where a tea was given by the associates and other friends to the members. The Hall had been very tastefully decorated by friends with evergreens and mottoes—"Bear ye one another's burdens" (the Girls' Friendly Society motto), and other mottoes which were the work of members at Nedfern and Newtown. The platform was adorned with pot plants, kindly sent from the Botanical Gardens by C. Moore, Esq. The tables which were set for 450, the number who were expected, (though owing to the inclemency of the weather only about 400 were present), looked beautiful with roses, violets, and other lovely flowers, the abundant gift of many friends. At each plate an illuminated text and a few flowers were placed. When tea was finished and grace had been sung, the names of those members to whom "cards of merit" were awarded were read—these "cards of merit" were given to members in business, members engaged in tuition, members in service for faithful service in the same employ—some for three years and some up to eleven years—6 members from Surry Hills, 2 from Balmain, 3 from Milltown, Bathurst, 1 from Nedfern, 1 from St. Peter's, 1 from Newtown, 1 from Woollahra, 1 from Leichhardt. The growth of the Society in New South Wales was mentioned, there being now about 300 associates and 800 members in the colony while in England the Society numbers 83,000 members and 21,000 associates at the present time. A piece of poetry written for G.F.S. members by an associate in England, "A Battle Call," was then read. The tables having been cleared, those present were kindly entertained by friends of the Society by music and recitations. Before separating at 9 o'clock, the Primate, who had been kind enough to come for this purpose, said a few words of encouragement to all belonging to the Society. He expressed his interest in its progress and his hope that many would influence and be influenced by its means. The Society's hymn, "True friends help each other" was then sung and the Benediction was pronounced.

We may add that—all the arrangements of the Festival were carried out by a Sub-Committee appointed by the Associates at their meeting in May last.

Parochial.

ST. PHILIP'S, SYDNEY.—SUNDAY SCHOOL.—The quarterly meeting of teachers was held on 25th ult. Miss Corti was elected secretary in the place of Mr. Scoles, resigned. It was resolved to give each of the children attending regularly an illustrated paper, such as the *British Workman* or *Band of Hope Review*.

ST. BARNABAS', SYDNEY.—A Confirmation is to be held in this church on Saturday, 26th inst., at 3 p.m. Mr. Barton has been appointed to the office of choir-master.

ST. MARY'S, BALMAIN.—A branch of the Young Men's Friendly Society has been formed in this parish. Its objects are the welfare of the members spiritually, morally, intellectually, and physically. Messrs. A. Pownall and F. Corkhill were elected secretary and treasurer respectively.

WINDSOR.—We have received a very neatly printed report and statement in pamphlet form of the finances of the parish. It shows considerable activity in various departments of work during the year ending Easter, 1884. The offertory amounted to £277. The pew-rents were £178.

PROSPECT AND SEVEN HILLS.—The accounts of this parish have also been printed in pamphlet form. The statements are very full and clear, and deal with offertories, pew-rents, special stipend subscriptions, cemetery fees, subscriptions to special objects, &c. They show a business method of management, and place matters satisfactorily before the parishioners.

JAMBEROO.—The Bishop proposes holding a confirmation in this parish in the month of October. A sale of work took place on 11th and 12th ult., and was very successful.

SHELLHARBOUR.—The accounts for the year ending last Easter showed a credit balance of £48 17s. 11d.

NORTH WILLOUGHBY.—The proposed new parish covers an area of thirteen square miles, and includes Greenwich, Longueville, Chatswood, Naremburn and North Sydney. The church buildings at present are St. Stephen's new church and Sunday school at North Sydney, and a school-church at Naremburn, all on freehold land. Sites for church buildings, if necessary,

have been secured at Greenwich and at Chatswood. A site has also been promised at Longueville.

LITHGOW.—A heating apparatus has been erected in the church. The cold nature of the climate will make this a very acceptable addition.

MITTAGONG.—Tenders have been called for the erection of the Parsonage. The Bishop will probably visit the place on 5th August when the foundation-stone may be laid, as well as a Confirmation service held. A memorial window has been erected in the church to the revered memory of the late Rev. Stanley Howard, M.A.

UPPER MITTAGONG.—A new organ has been purchased for the church.

NEWCASTLE.

UPPER MANNING.—On Monday, 23rd ult., at a well-attended meeting of parishioners, Mr. F. J. Naylor gave an account of his stewardship as a member of Synod. He dwelt upon the various matters brought before the recent Session of Synod. At the conclusion a vote of approval was passed on the motion of Mr. John Hall, J.P. The Rev. W. Swindlehurst occupied the chair.

GRESFORD.—On Sunday, 23rd ult., the Rev. A. J. H. Priest preached a sermon on behalf of the funds of the Maitland Hospital. It has been determined to build a parsonage in the parish.

GRAFTON AND ARMIDALE.

The Primate has accepted the invitation of the Bishop of the Diocese to be present at Grafton, on 23rd instant, to open the New Cathedral Church.

BATHURST.

We are informed that the parish of Bourke will be vacant shortly. It is a very important sphere of labour, and we hope an earnest and energetic clergyman may be found for it. There is in the town a good substantial church, which has cost nearly £3,000. It was commenced in 1874—the foundation-stone having been laid in that year by the Rev. F. B. Boyce—and completed in 1875. The fittings are elegant and expensive. The train—now within 150 miles—it is expected will reach the place in the course of a year; consequently the difficulty and great fatigue of a land journey of some hundreds of miles as in the old times, will be reduced to a minimum.

BLAYNEY.—The Ven. Archdeacon Campbell, who is about leaving the parish for Kelson, has been presented with an illuminated address signed by twenty-seven persons, most of whom are leading residents. The Rev. Canon Blackett, B.A., has been appointed to the vacancy.

NYNGAN.—A successful concert took place on 1st inst., in aid of the Church funds.

BRISBANE.

RESIGNATION OF THE BISHOP.—We regret to have to announce that Dr. Hale has sent in his resignation as Bishop of the Diocese, to take effect from 31st March, 1885. We understand that the only ground for the resignation is his advanced age. He will have attained the age of 73 years, and will have been 27 years in the episcopate, ten years of which will have been in Brisbane, and the remainder in Perth. Dr. Hale is widely respected and loved in his diocese.

MELBOURNE.

ORDINATION.—On Sunday, the 8th June, being Trinity Sunday, the Lord Bishop held an ordination at St. Peter's Church, Melbourne, when Messrs. A. J. DREWETT, J. F. FREW, H. J. HOWELL, A. R. STACKHOUSE, F. W. WILCOX, and J. S. WOODS were ordained deacons.

APPOINTMENTS.—The Rev. T. H. Rust to officiate in the parish of Christ Church, South Yarra; the Rev. W. C. Pritchard to the curacy of St. Andrew's, Brighton; the Rev. W. W. Mantell to the incumbency of St. Philip's, Collingwood; the Rev. J. Caton to officiate in the parochial district of Essendon; the Rev. W. Cocks to officiate in the parochial district of Elmore; the Rev. A. J. DREWETT to officiate in the parish of All Saints, Sandhurst; the Rev. J. F. FREW to officiate in the parochial district of Kangaroo Flat; the Rev. H. J. HOWELL to officiate in the parish of Christ Church, Castlemaine; the Rev. A. R. STACKHOUSE to officiate in the parochial district of Yea; the Rev. F. W. WILCOX to the curacy of St. Paul's, Geelong; the Rev. J. S. WOODS to officiate in the parochial district of Shepparton; Mr. A. P. M'Farlane to be reader at Warragul, in the parochial district of the Gippsland Forest; Mr. F. Vanston to be reader at Mirboo, in the parochial district of the Gippsland Forest; Mr. C. J. Reddie to be reader at Numurkah, in the archdeaconry of Beechworth; Mr. T. J. Wright to be reader at Tatura, &c., in the archdeaconry of Beechworth; Mr. R. J. Mahaffy to be reader at Mooroompa, &c., in the archdeaconry of Beechworth; Mr. G. J. Taylor to be reader at St. Mark's, Golden-square, in the parish of St. Paul's, Sandhurst.—C. of E. Messenger.

BALLARAT.

ORDINATIONS, JUNE 8.—At Christ Church Pro-Cathedral, by the Right Rev. the Lord Bishop of Ballarat, assisted by the Revs. H. E. Cooper, M.A., and H. Pinter, the Messrs. William Walpole Clarke and Samuel McGeorge to the holy order of Deacon.

COMMISSION OF INQUIRY.—A painful case having come before the Ballarat magistrates, and afterwards, on appeal, before Judge Trench at General Sessions, in which a communicant member of the Church, of excellent repute, was adjudged to make an affiliation payment, the Bishop, after suspending from communion the defendant, issued a commission of inquiry into the circumstances. The commission consisted of three experienced clergymen and three communicant laymen, who, after careful investigation, reported to the Bishop unanimously that there was reasonable ground for doubting the moral guilt of the accused. The Bishop held that in such a case the Church was bound to exercise the judgment of charity, and has reinstated him (Mr. F. W. Tatham, of Sebastopol) in the enjoyment of all Church privileges.

APPOINTMENTS.—June 4.—The Hon. Henry Cuthbert to be Trustee of the Sustentation Fund; and the Hon. Henry Cuthbert and Messrs. W. H. Gaunt and W. H. Barnard to be Trustees of the Clergy Endowment Fund. June 5.—The Rev. W. Swinburn to the vicarage of Dunolly. June 9.—The Revs. W. W. Clarke and S. McGeorge to ministerial duty in the Wimmera district, on the nomination of the Rev. C. G. Allanby. June 21.—The Rev. P. Neale, M.A., to temporary duty in the parish of Hamilton.—C. of E. Messenger.

→NOTES ON PASSING EVENTS.←

THE British Government have at last proposed something in the matter of New Guinea. The proposal is rather vague and uncertain, and will not satisfy the earnest annexationists. It may however be regarded as an instalment of favors yet to come. A British Protectorate over New Guinea is to be established. The Commissioner (who is to be an assistant to the High Commissioner) is to reside on the island for one year. The whole arrangement is subject to the approval of the Australian colonies, and also to pecuniary assistance to the extent of £15,000 on the part of Australia. Most of the Australian Parliaments have signified their willingness to contribute towards the amount above-named; but we are not so certain that they will as readily assent to the crude scheme which is now definitely proposed.

THE Australian Squadron costs at the present time about £157,000 per annum. This seems an immense sum to pay for the maintenance of ships of war which have never yet been called to duty. In the present state of the great nations of the world, however, to be unprotected would be madness. We may expect that defence will become increasingly costly. The wisest economy will be to protect ourselves from the designs of foes.

THE Royal Commission on Water Conservation has been holding meetings in connection with the important subject which has been entrusted to them. They have arranged for a survey of various parts of the country, where the question of water supply presses most. Steps have been taken to obtain reports, plans, and sections of irrigation works in other countries—viz., England, India, France, Italy, Spain, the United States, and Canada.

MR. QUONG TART has been agitating the people of Victoria upon the opium question. With Mr. Graham Berry he visited some of the opium dens in Little Bourke-street, and found them much the same as those lately visited by him in Sydney in company with the Colonial Treasurer. He has also visited Ballarat and some other Victorian towns. One result of Mr. Tart's visit has been the introduction of a Bill into the Victorian Legislature for the prohibition of the drug in Victoria, except for medicinal purposes. The Bill was introduced by a private member, and after discussion it was withdrawn upon the understanding that the Government would without delay consider the whole subject. We learn that Mr. Tart has adopted an idea from Mr. Booth—a badge of pale red ribbon is to be worn by those Chinese who abstain from taking opium.

THE Secularists had great difficulty in explaining their position the other day when, as a deputation, some of the members of their Association waited upon the Minister of Public Instruction. Their perplexity was not latent. They did not know why they had gone to the Minister—they did not know what they wanted. The only account which they could give of themselves was that as various Protestant bodies had waited upon the Minister, they thought that they should do the same. The fact is that they begin to think themselves a very important section of the community—indeed they actually aspire to be considered a "religious body." No doubt they thought that it would be well for them to come out of their obscurity upon the popular question of education. It would be a good opportunity for them to air their patriotism and grand eloquence. But they carried their obscurity with them, and plunged poor Mr. Trickett into the darkness which has fallen upon them. By questions as to their religion and their standing, he desired to get light; but the darkness only became more intense, and the puzzlement was only relieved by the withdrawal of the deputation.

WE pity men and women when they are plunged into the darkness and folly of infidelity. We grieve over the dishonor which unbelief and misbelief bring to the eternal God who claims the homage of the heart and mind, and the danger with which they are fraught to the individual and the community. But when we know that children are being trained in the dark and slippery paths of Secularism, our pity and grief deepen into the intensest anguish. We understand that 300 children are in attendance at the "Progressive Lyceum." There they are taught to spurn the sacred institutions of Christianity, and to live for themselves. In a few years these young persons will be occupying positions more or less influential in Society, and if they fulfil the promises of their youth, will be indoctrinating to do all that we can to bring the lost one back to God, and lead the sinner to the Saviour? The answer which, we are sure, will break forth from every child of God is yes. It is our duty, and it shall be done. It is our great privilege, and we shall without delay become participator in the privilege thus afforded others in the baneful teaching which they have implied. The outlook is not encouraging, but our trust is in God. Let us besiege the throne of grace, and pray that these misguided ones may be delivered from their error, and that the counsel of those who would lead others astray may be turned into foolishness.

THE Government has taken in hand the establishment of a Reformatory for boys. This has been entered upon not one moment too soon; indeed we think that the consideration of the subject has taken far too long, and active measures should have been adopted before this. The "Verona" is an excellent institution, and has done most valuable service; but the accommodation is altogether insufficient, the sphere of operations too contracted, and the Act under which it is worked is very defective. We hail therefore with much satisfaction, the proposal to establish on a large and comprehensive scale a Reformatory for boys. A Bill will be introduced into the House which will regulate the establishment of this institution. One important change of law is proposed—viz., that the Reformatory should be entirely disassociated from prisons and prison management. Under the existing Act the Reformatory is connected with the prison, and is open only to the criminal class. We have always regarded this as a mistake, and hope that the alteration proposed in this respect, will be adopted by the House. Many boys who have not committed any criminal act might be saved from crime if they were removed from temptation, and placed in time under control and proper discipline, and many parents who have lost control of their sons would be glad to see them under such control if their presence in the institution did not stamp them as criminals.

THE success of the Protection and Political Reform League in the Northumberland electorate induced that body to send a representative to contend for the West Macquarie seat. Here, however, they have suffered a signal defeat, for after disappointment in the candidature of one whom many wished to support, the electors hurriedly

nominated a gentleman at the last in opposition to Mr. Richardson, who was elected by a majority of 192. The extreme Protectionist has no standing as yet in the West. The electors were wise enough to see that Protection operates in more ways than one.

THE next thing in the way of Social Legislation must be a Reformatory for Members of the Legislative Assembly. There is almost as much larrikinism in the House as in the streets of our city. The conduct of those who ought to set an example to the community is often on a par with some of these pests of society, who are so frequently and justly denounced. The language heard, not occasionally, but all too often, within the precincts of the Legislative Chamber, where the utmost decorum should prevail, is such as might be tolerated in the bar of a low hotel, or the pit of a theatre, but which should not be allowed where there is a claim to respectability. The remedy must be a drastic one; nothing mild will do. The offenders seem to be lost to all sense of decency. They condemn the strictures of the Press. They disregard the rules of the House and the voice of the Speaker. There is only one remedy—the Reformatory. For the credit of our country the establishment of the Institution should not be delayed. We venture to make one suggestion to the Government in drafting an Act for the regulation of the Reformatory, that the electorate sending members to the House who become inmates, should be taxed heavily for its maintenance. When the Reformatory is ready for us, we shall have much pleasure in naming the first inmate, if the Government would give us the privilege in return for the suggestion of this remedy for political larrikinism.

THE Bishop of Melbourne has spoken out in reference to the blasphemous publications which have lately been paraded in Melbourne. His words were very strong, but not too strong. Language would fail to express strongly enough the denunciation due to those evil-minded creatures who are found in every community ready to minister to the prurience and ungodliness of those who fear not God nor regard man.

THE Labour Exchange was temporarily instituted for the purpose of relieving, as far as possible, the distress of the unemployed, by providing suitable situations for them. The plan was a success, as far as possible, considering its tentative nature. Through this agency 397 engagements were effected during the month of June alone. The Registrar, in a report which has recently been presented to the Colonial Secretary, suggests certain improvements, if the Exchange is to be permanently adopted as an auxiliary to our immigration system. 1. That a proper depot be provided, containing all the accommodation necessary to meet the requirements of the case. 2. That the business of the Exchange be confined chiefly to new colonists. 3. That regulations be framed for the proper conduct of the business. It appears from the report of Mr. F. B. Treatt, the Exchange Registrar, that a large number of employers of labour on his register cannot obtain the labourers which they require. Farm hands are much in demand. Pick and shovel men are scarce. This does not accord with the cry of the Statue orators and anti-immigrationists. Upon this point the report says, "The supply of these classes never approximates to the demand."

GENERAL MACIVER has arrived in Sydney, and has commenced to ventilate his scheme for the exploration of New Guinea. He made some attempt in England to organize an expedition, but was thwarted by the Government. We notice that the Geographical Society, has undertaken, in the event of an exploration party being formed, to send a representative. We hope that before public patronage is accorded to such an enterprise, it may be ascertained whether or not General Maciver is the right man to lead it. Upon the conduct of such an expedition may depend very largely the influence which we shall exercise over this important territory.

WHICH has the greater influence upon the patrons of the Turf generally, the love of sport, or the hope of gain by professional gambling? Our opinion that for

every one who honestly attends the racecourse to witness the racing, there are at least ten who go to bet and make money, is confirmed by the action of a certain South Australian Jockey Club. The totalisator is disallowed in the colony by recent enactment. An extraordinary meeting of the Club was called to consider the situation, at which the chairman declared that "racing could not be carried on without the use of the totalisator." He advised the discontinuance of horse-racing!!!

WHEN the Rev. John Osborne was an orthodox Wesleyan Minister, the world took no notice of him. He was allowed to go on his way unhonoured and unpraised. He enjoyed no press distinction—no enthusiastic admiration. But as soon as the rev. gentlemen steps out of the path of orthodoxy, and becomes the exponent of heterodoxy, he jumps at once into greatness, and secures the *vox populi*. Reporters take down his words, the press publishes his utterances far and wide, and the people follow his statements with a credulity which is perfectly astonishing in this free-thinking age. Mr. Osborne's last feat is no new one. He has attempted to prove that there is no such person as the devil. It was a poor attempt, and will have no influence with those who are loyal to the Word of God, and will submit their minds to its teaching and their hearts and consciences to its power. But there are thousands of young and old amongst us who are not established either in the faith or practice of the Gospel, who will readily drink in teaching which is so in accord with the wishes of the natural heart. It has been said that "the greatest devil of all is no-devil."

WE are glad to see that the Local Option League is studying to make its internal organisation more complete. This is most wise. The contest upon which it has entered will be a long one, and success will largely depend upon its powers of endurance. With good organisation, nothing can stay its progress in the great reformatory work which it has undertaken.

THE facts which the Local Option League have lately imported from America are very striking. They show that real prosperity follows in the wake of the prohibition of all intoxicants. It is also patent from them that morality and religion are directly promoted by the abolition of the drink traffic. It is strange that any proof of these things should be necessary, but self-indulgence so blinds men that the pernicious influence of the liquor traffic is not recognised. A few facts such as those referred to, dinned into the ears of an indifferent public, must produce the conviction that great national gain is involved in the policy of the local optionist.

THE friends of temperance must not be discouraged by the defeat of the "Barmaids' Restriction Bill" in the Upper House. The measure was a very bold and surprising one, and came somewhat suddenly before the House and country. We think that to secure eleven votes out of twenty-three, may be regarded almost in the light of a triumph. Those who have been accustomed to fight social battles know well that success is attained by instalments. That so large an one is to our credit on the matter is a cause for gratitude and encouragement. We are glad to see that the Bishop of Sydney, as President of the C.E.T.S., petitioned in favour of the measure. We understand the Bill will probably be re-introduced next session.

THE land question is agitating the Queensland people. A long and comprehensive Bill, dealing with the various phases of land occupation has been introduced into the Legislative Assembly of that colony. The administration of the Act is to be removed from the control of a Minister and placed in the hands of a Board. The people seem to be agreeably surprised in the Act, as they were expecting a far more revolutionary measure than the proposed one appears to be. Judging by our own experience of the passing of the land law, the patience of Queensland legislators will be tested before the 128 clauses of the Bill are discussed and passed. But if the law is a sound and good one, the labour will not be in vain.

THE Health Officer will have to be on the alert. With small-pox in Victoria, and cholera raging on the Continent, we are in no small danger of invasion by either of both of these foes. It is strange that our friends in Melbourne were so slow to discover that they were actually attacked by small-pox. They were loath to believe it. The result has been that the disease is likely to spread far beyond what it would have done if the evil had been recognized and grappled with at once.

→ ENGLISH MAIL. ←

(FROM OUR OWN CORRESPONDENT.)

The appointment to the Bishopric of Ripon of Canon Boyd-Carpenter has produced a vivid sense of gratification in the minds of churchmen. The appointments of two obscure schoolmasters to the See of Southwell and the Deanery of Carlisle caused wide-spread dissatisfaction with the Premier. The Dean of Carlisle is so little of a clergyman, that upon hearing the duties of a dean, among them that he usually preaches every afternoon, his daughter exclaimed, "Fancy father preaching!" Possibly this may have come to Mr. Gladstone's ears, and led him to select one of the finest preachers of the day for the vacant see. I have little doubt that we owe this appointment partly to the influence of the Queen, who has frequently enjoyed his sermons at Windsor where he held a canonry. Mr. Gladstone formed one of his congregation at Christchurch, Lancaster Gate, before offering him the appointment. He is a grand preacher. His tone has a clear metallic ring; it is impossible not to listen, and every sentence comes out complete, clear, and pure, like the sound of a bell. The sermon which the Premier heard was a contrast between Enoch, who walked with God, and Lamech, the representative of worldly wisdom and pride. Besides his oratorical skill, he is an able organiser, and friends of Temperance will be glad to hear a warm friend of the C.E.T.S., and a total abstainer. His vindication of the Double Basis at Lambeth Palace will not soon be forgotten. He is a young bishop, 44 years old, and Ripon may indeed be glad in him.

These latter days are seeing a great change in the Church of England. Abetaining—even Blue Ribbon—bishops are increasing in number, and bishops are not afraid to speak for the Church Army. At Oxford, the bishop occupied the chair, and grave professors advocated the cause of the pioneer branch of church work. The great merit of the Army is that it goes below the surface. It reaches the vicious, the drunken, the ignorantly irreligious by means of working men specially trained and tested (as clergymen are not) by experience. The results obtained are tabulated, not by "conversions," but by Bible and Confirmation classes, and vastly increased attendance at week-day services and Holy Communion. The facts visible in many large parishes have compelled the attention, and eventually the sympathy, of the Bishops of Manchester, Oxford, Rochester, broad, high, and low, among many others of most unlikely sort. In one parish the candidates for confirmation increased from an average of 80 to 160, and the week-day evening service from 40 or 50 to 400 or 500. If our church in Wesley's day instead of standing coldly aloof had seized what was good and helpful in his methods and adapted them to her own children, the Wesleyan Church would never have existed; or if it had, would not have made such an enormous rent in the side of the National Church. But to-day we seize what is evidently a power in the Salvation Army, discarding what is objectionable and false in the doctrine and discipline of that organization.

Another sign of the new spirit in the Church is the employment of laymen. Some of the Bishops already allow selected men to read and preach in consecrated buildings; and everywhere they are pressing to the front as active co-workers with the clergy. We approach more nearly to the ideal of a church militant at this time than ever before in the history of our islands since Irish priests and bishops roamed over the wilds of Northumbria, setting up crosses and preaching the Gospel to pagan England. From the Prime Minister reading the lessons in Hawarden Church, to the rough labourer lifting up his voice in the village prayer-meeting, Churchmen are beginning to realise and to claim the work and privileges of the cross and crown. As to the effect upon the Nonconformists of these things, it may probably be stated without exaggeration that if the Church was in a position to throw open its orders to their ministers, half of them would be gathered in. A writer in the Congregational Magazine, after recounting the activity and devotion of the clergy of the establishment, asks, "Where is now the reason of our separate existence?" and he seeks it and finds it in the necessity of a protest against the sacerdotalism of the extreme party of the Church. But for Pusey and Ritualism, Congregationalism by its own mouth admits that it would no longer have a reason for existing. He that hath ears to hear, let him hear. Notwithstanding these things, the bitterness of political dissent rather grows than wanes. About a dozen motions adverse to the Establishment in England,

Scotland and Wales, are struggling to get themselves heard. It is also notorious that the Liberatorists oppose every attempt on the part of the Church to get legislation to remove its anomalies, lest they should use their best arguments; and they justify their own attacks by the ponderous sarcasm that it is all for the Church's good. One question, however, first propounded by Mr. W. E. Forster, has never been answered, and never will—"What about Hodge?"

The sledge-hammer blow delivered by the Pope, and enforced by his lieutenants in various parts of the world, is almost too puzzling to be amusing. One imagines that the shoe must be pinching his holiness in a very tender part. Why it should be worth his while to fulminate anathemas and curses in genuine mediæval style against such a genial and charitable body as the great mass of Freemasons are, no one ventures to say. The whole of our royal family and that of Germany cherish the Order which only becomes wicked or anti-Christian in the dominions of the soi-disant Vicar of Christ. The only place in which Freemasonry has been used as a cover to political propagandism so far as is generally known is in Rome itself; and there, as personal experience enables me to testify, true Freemasonry is at its lowest ebb. This is natural since the Order is before all things bound to be just, honourable, loyal, and God-fearing, as well as charitable. The laying of the stone at Peterborough Cathedral was performed with Masonic honours by special request of the Prince of Wales; and the scene took the imagination back to times when Freemasons were architects, builders, and masons in one, and wandered over Europe, building those marvellous fane we can only imitate to-day, dreaming of them, living in them, and dying only to live again through a son or favourite apprentice.

Your protest against the French Recidivists Bill for transporting the *impossibles* of France to the New Hebrides arrived timely. The representations of our peaceable government received just the sort of answer from M. Favre which you would give to a person you did not wish to offend, but were not afraid to refuse. "Excuse me," this concerns my private affairs, was practically what he had to say. The suggestion to exchange the *locus penitentis* from New Caledonia to the Falkland Isles comes from a French source. Doubtless it would be more salutary for French criminals to be cold than hot, but—what about the Bishop of the Falkland Isles? Fortunately he lives very far from that desolate spot, which serves only to give a territorial title on English ground. This precedent is not, however, to be followed in the case of the new bishop appointed to oversee the English congregations in northern and central Europe. The title of Bishop of Heligoland, to correspond with that of Gibraltar was suggested, but the announcement of the appointment runs in the general terms I have given above. The charge has been given to Dr. Titcomb, for a brief and sorrowful term Bishop of Bangoon, but better known as an Anglo-Israelite and Pyramidist. He officiated last week at the laying of the foundation-stone of an English Church in Berlin by the Crown Princess. As the building was to be a commemoration of the silver wedding of the Crown Prince of Germany and the Princess Royal of England, it was patronised by royalty, and a very large sum was raised at a fancy fair in London. After the ceremony the Crown Prince unexpectedly stepped forward and read an address of goodwill, evidently prepared by himself, which caused an excellent impression. The site of the church in the Montbijon Palace has been given by the Emperor of Germany.

That great people have tender hearts is not unknown to the English, but it seems both strange and touching to read how the young heir of all the Russias, after the imposing ceremonies of swearing allegiance to his father as his heir, and as a newly admitted soldier of the Russian army, burst into tears as he embraced the Czar, nor could any of those present refrain from similar marks of sympathy. Truly it is a sign of splendid greatness to which the boy—for he is no more—is called.

The weather is very un-English. For a fortnight we have had no rain—hot cloudless days and cold nights, very like Australian winter weather. But a fortnight's drought makes the English call out.

May 29.

PHILANTHROPY.

THE FORMATION OF THE PARISH OF BOTANY.—It is worthy of notice that on the first day the Primate took his seat in an Australian Synod the district specially associated with the great navigator, Captain Cook, was formed into a separate parish. Dioceses have been formed as far remote from the scene of the first landing as Western Australia, Tasmania, and North Queensland. But Botany, until now, has not been raised to the dignity of a parish.

There are in Spain forty Evangelical churches and twenty-one Missionary stations. Five Protestant journals are circulated throughout the land, one of which is an illustrated weekly.

The Bishop of Salisbury has, says the *Morning Post*, adopted the practice of addressing the question in the Confirmation Office to each candidate singly, using the Christian name.

The Police Christian Association, which Miss Gurney originated nine months ago, now numbers 2,000 members.

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RECEIPTS MONTH ENDING 7TH JULY, 1884.

GENERAL FUND—SUBSCRIPTIONS.

Mr. William Hudson, Croydon	£5 0 0
Mrs. Alfred Barry, Bishopsclere	5 0 0
Mr. T. K. Abbott	5 5 0
Mrs. T. K. Abbott	5 5 0
Mr. P. A. Cubitt	2 2 0
Rev. John Spooner	1 1 0
Rev. T. W. Unwin	1 0 0
Rev. C. F. D. Pridde	2 0 0

DONATIONS.

Mrs. Patten	2 0 0
Mr. C. Tennant	5 5 0
Mrs. Eliza E. Roberts	1 1 0
Mrs. Elizabeth Rossiter, Croydon	0 10 0
Miss Hyland	5 0 0
Mr. Samuel Watson, Blind Asylum	5 0 0

LEGACY ACCOUNT.

Exors. of the late G. I. Ireton 10 0 0 |

OFFERTORIES ACCOUNT.

St. James', Croydon (Whit Sunday)	7 12 0
All Saints', Woolahra	47 10 0
Gladesville	5 14 9
St. James', Sydney	36 18 6
St. Saviour's, Redfern	4 3 10
St. Paul's, Sydney	20 16 11
Dapto and Macquarie	1 10 0
Castle Hill	8 17 0
Castle Hill, Rouse Hill	4 12 7
Randwick	14 0 7
St. John's, Balmain	8 12 9
St. Silas', Waterloo	7 9 1
Wollongong	9 9 0
Kangaroo Valley	5 10 3
St. Stephen's, Enfield, North Richmond	1 9 3

Little Hartley	£0 14 3
Little Hartley, Cox River	0 12 3
Mulgoa	4 17 9
Pitt Town	1 7 3
Pitt Town, Sackville Reach	1 10 0
Pitt Town, Wilberforce	1 18 6
St. Luke's, Sydney	2 10 0
Christ Church, Sydney	10 0 0
All Saints', Hunter's Hill	24 4 9
Macdonald Town	2 14 0
Campbelltown	7 9 9
Leichhardt	8 16 1
St. Alban's, Five Dock	3 11 9
North Kurrajong	2 13 6
Bulli	4 4 9
Mount Victoria	0 17 10
Cobbitty, St. Paul's	5 18 6
Cobbitty, Narellan	2 2 6
Cobbitty, Cabramatta	0 14 3
Ashfield	14 2 2
St. Thomas', Enfield	4 6 5
St. Mary's, Balmain	11 10 8
Manly	7 11 0
Christ Church, (after confirmation)	3 0 2
Ryde	£7 12 0
Ryde (after confirmation)	5 11 3-13 3 3
Prospect	£3 9 9
Seven Hills	5 7 5
Blacktown	1 2 10-10 0 0
Gordon for Brimington	1 4 5
Gordon for Hornsby	2 9 3
Mulgoa from Greendale	1 6 6
Mulgoa from Luddenham	0 9 0
North Willoughby, St. Stephen's	4 0 0
St. Paul's, Burwood	25 5 11
Appin	0 13 0
Appin from Wilton	0 11 8
Kiama from Gerringong	0 10 6
St. Michael's, Surry Hills	16 14 4
Broughton Creek	1 17 0
Richmond	8 8 9
St. Philip's, Sydney	22 2 0
St. Matthew's, Botany	3 4 0
St. Thomas', Balmain	12 14 5
St. Stephen's, Newtown	24 9 0
St. Peter's, Cook's River	3 0 0
All Saints', Petersham	21 9 6
Mittagong	4 17 7
Penrith	5 15 0

Penrith St. Mary's £3 12 10 |

St. John's, Parramatta, outlying districts—

Smithfield	1 14 0
Bookwood	0 17 5
Auburn	0 11 0
Granville	2 15 0
Shoalhaven from Terrara	1 4 6
Shoalhaven from Nowra	1 19 0
St. Barnabas	11 10 8
St. Luke's, Liverpool	4 11 6
Uludaulla	3 11 0
St. John's, Parramatta, Thanks giving Service	25 13 4
St. John's, Parramatta—Trinity	9 0 0
Auxiliaries 1884.	

St. Mary's, Balmain 14 3 3 |

All Saints', Parramatta 2 1 0 |

St. James', Sydney 39 8 0 |

St. Mary's, Waverley 5 16 0 |

St. Stephen's, Newtown 4 12 6 |

Ashfield 16 0 0 |

Castle Hill from Baulkham Hill 7 0 0 |

St. Thomas', Enfield 3 12 0 |

St. Jude's, Randwick 1 19 0 |

St. Paul's, Burwood 2 2 0 |

Appin 0 17 0 |

St. John's, Parramatta—

Outlying Districts

from Granville 2 15 0 |

Bookwood 1 1 0 |

Auburn 0 5 0 |

St. John's, Parramatta 17 13 6 |

AUXILIARIES.

St. John's, Darlinghurst 3rd list—

Mr. A. H. Simpson £5 0 0 |

Anonymous donation 10 0 0 |

Mr. R. S. Higgins 20 0 0 |

Mr. H. E. A. Allan 20 0 0 |

Mr. J. C. Roberts 2 2 0 |

Dr. Leibius 2 0 0 |

Mr. C. Delohery 4 4 0 |

Mr. H. Burnell 3 3 0 |

Mrs. Burnell 1 1 0 |

Mr. L. C. Burnell 1 1 0 |

Mr. A. T. Burnell 1 1 0 |

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The craving for the possession of land is so firmly implanted in the breasts of all Anglo-Saxons that their ultimate success in whatever part of the world they are found is not to be wondered at, so truly is the possession of land the first step towards prosperity. It is not, however, possible in all countries to become a possessor of the soil, the transfer of land in most countries being a formidable legal process, appalling to the minds of ordinary folk, raising visions of lawyers' offices, legal big-wigged functionaries and voluminous law costs.

No doubt many readers of these lines will admit that in their native climes it would have been thought the acme of presumption for the ordinary working man to become the freeholder of the soil he tilled; but, thanks to a bountiful Providence, land in this country is plentiful and within the reach of all, while the Torrens' Land Act reduces the conveyance of freehold property from a bewildering formula of legal technicalities to a simple and effectual transfer within the understanding and means of ordinary mortals.

Much has been urged by large landed proprietors against the placing in the market small allotments of land, and no doubt there are many monopolists who begrudge the thrifty working man and small capitalist becoming a freeholder and landed proprietor, and who would restrict the ownership of land entirely to the employer of labour, but such old, effete, and feudal restrictions are prevented by the commercial enterprise of our citizens, and Estates that, under the old regime, would remain unproductive and useless, are now placed in the hands of practical surveyors, sub-divided with the due attention to utilisation and advancement, and rapidly become prosperous towns, laid out with mathematical precision and a view to practical utility, in dimensions suitable for the requirement of ordinary persons whose industry and enterprise is the sword with which they have to fight their way to prosperity and independence.

The thrifty father, however small his earnings, is enabled to lay by a few shillings each month and become the happy possessor of the land on which he builds his homestead, with the advantage of surrounding his residence with nature's bounties, well knowing that the improvement he makes on his land will not go to benefit an exacting landlord, but is actually his own property, daily becoming a more valuable legacy for those he leaves behind when the "silver cord" shall have ceased to hold him in this transitory existence, thus setting an example to his children that cannot but tend to their happiness and comfort, and instilling into their minds germs of frugality, thrift, and industry.

The Estate now offering forms a portion of the Township of Riverstone. To say that Riverstone is universally known is a truism so generally recognised that it should of itself sufficiently recommend any land offered for sale in that locality, but however much Riverstone may be known by repute it requires a personal inspection of the town to fully realise the rapid strides made in advancement within the past twelve months.

Exact statistics of the changes would form an interesting study to all well-wishers for our progress, and especially to property owners in this particular district. Such statistics would indicate the rapid approach of a day, which is inevitably drawing near, when the acquirement of land in country districts will be as difficult as in our large cities and centres of industry.

Few suburban towns deserve more attention than Riverstone, wherein is centred a thriving industry in itself affording employment to a large number of hands, and there is every likelihood of other establishments of a similar description slowly centring around, and the numerous trades and callings pertaining thereto are rapidly becoming apparent on every side. The result is natural, and therefore it is not surprising, when the many advantages of good water, good soil, pure air, abundant timber, rapid railway transit, and greatest boon of all enterprising settlers, point with unmistakable certainty to advancement and prosperity.

Land that a few years ago could have been bought for a few pounds per acre is now difficult to obtain at ten times the amount, a result bearing testimony to the advancement of the district, the spirited enterprise of the inhabitants, and the fact also that within the past six months nearly 1000 purchasers have bought land in Riverstone through Messrs. Boyd and King's agency, the greater number of whom have the intention of ultimately settling upon the land, many in fact having built homesteads on ground that now but costs a nominal figure, but which in the natural course of events increases in value daily.

The land immediately surrounding the Railway Station having been bought up, it became necessary, in order to meet the further demand, that other land should be placed in the market; but the difficulty in doing this became apparent by the fact that the only

land available was held by large owners, who would not trouble to meet the requirements of the smaller investors. The present Vendor of the Grantham Estate therefore decided to place it in the market at a price and on terms within the reach of all, and in quantities suitable for cottage sites, gardens, vineyards, or agricultural cultivation. The purchaser, who requires a building site and garden, has but to buy one lot; but those, whose means and enterprise enable them to make greater provision for the future, can take up a greater number of allotments, which at the prices this property is offered can be done cheaply and on more advantageous terms than by the ordinary mode of buying land.

The Estate offers facilities seldom met with. Situate upon a gently rising eminence overlooking the Railway, within easy distance of the Railway Station of Riverstone, and adjoining prosperous cultivated farm lands, a steam saw mill, in full operation, and surrounded by numerous residences, villas, and farmsteads, it offers enormous advantages over any in the market at double the price; and, although it is only for a limited time that the allotments will be sold at the price advertised, yet it should enable all desirous of purchasing to become possessors of valuable freehold land that must soon be worth a foot what it is now sold at per lot.

The fertility of the soil is clearly and unmistakably proved by the surrounding productive farms, vineyards, and pasture land.

The general climatic influences are rendered more invigorating by the salubrious breezes from the mighty Blue Mountains, which rise in natural grandeur on the distant horizon.

The allotments are well timbered with substantial trees, and very free from undergrowth or scrub, there being little or no work required to make the land produce valuable crops.

Drainage is rendered simple and effectual by the altitude of the land.

The important industries giving employment to a large number of operatives, the merry hum of the saw mill, the shrill whistle of the railway locomotive, all indicate the prosperity and advancement of this location.

Prosperity welcomes those whose enterprise leads them to this promising locality, and either as an investment for hard-earned savings or for cultivation and residence, there is no land in the market that offers so many advantages to the small investor as this Estate. There is no investment extant so reliable as land—Banks may collapse, Companies fail to pay, Mines become exhausted, but the ever-increasing population cannot fail to enhance the value of the soil; the refrain of the Maori chief, who is said to have lamented the barter of his native land to traders, in the following pathetic and poignant strain:—"Powder all gone, musket worn out, tea, sugar, and fire-water all consumed, money spent, nothing left for me but the Land still remains." Land, then, presents the only legitimate investment in which the thrifty may trust their savings with a certain and reliant security, and, as such an investment, the Auctioneers have every confidence in placing on the market the Grantham Estate, within the reach of all and in allotments of more than ordinary dimensions.

The *Sydney Morning Herald* of May 23, comparing the prosperity of the working classes, says:—"We must go into the suburbs and count the number of freehold homes that have been established by provident men during the last 10 years, and we must go into the country and see the number of farms held in freehold, or which are on the way to become freehold." The good times have been turned to good account by a very large portion of the population. They are better off, and the colony is better off for their good fortune and the good sense with which they use it; we have more independent and self-reliant people than we ever had before—more people who have got a stake in the country, who have something to leave to their widows and to start their children.

The foregoing very fairly represents the position of our thrifty and prosperous citizens who have taken advantage of the good times to become freeholders of the soil on which they dwell, but there are thousands who still neglect to avail themselves of the vast opportunities now offering, and who overlook the fact that a few pence saved weekly would buy land that "costs nothing," costs nothing to keep, and is always growing in value, that such small investment may be the foundation of a fortune, but cannot possibly prove a loss. The Grantham Estate may truly be described as a model township, with its streets of a width of 66 feet, arranged with a view not only of enhancing the intrinsic worth of the Allotments, but adding to the symmetrical appearance and adaptability for uniform extension of this prosperous township.

EACH ALLOTMENT has a Frontage of 30 FEET by a Depth of 200 FEET the Price of which is Per £5 LOT

in full, payable on the following liberal terms:—5s. per lot deposit, and balance 5s. per month. No Interest. No Fines.

THE TITLE IS TORRENS.

The Solicitor to the Estate is Mr. John Williamson, of Williamson's Chambers, King-street, Sydney, who will furnish transfers free of cost to purchasers so soon as the purchase money is paid in accordance with the terms contained in the conditions of sale.

Country customers can place implicit reliance in the foregoing description of the land, and, although the Auctioneers would prefer

buyers personally inspecting this property, there is no actual necessity for their doing so, as the allotments can be secured by remitting cheque, P.O.O., or stamps for the amount of deposit, when every care will be exercised for the protection, and all necessary steps taken without expense or trouble to buyers.

Further particulars can be obtained of the Auctioneers, **Messrs. BOYD & KING, 96 Pitt-st., Sydney.**

SYNOD OF THE DIOCESE OF SYDNEY.

The second session of the sixth Synod of the Diocese of Sydney was opened on Tuesday afternoon, 8th inst., at 4 o'clock, in the Church Society's House, Phillip-street. The preliminary service usual to the occasion took place in the morning at St. Andrew's Cathedral, and lasted from 11 o'clock until 1 p.m. When the President (the Bishop of Sydney) took the chair at 4 o'clock the hall was crowded, and a number of ladies were present. The roll of the clergy was called by the Dean of Sydney. The proceedings of the Synod were opened by the reading of prayer.

The President then delivered the following address:—"My rev. brethren and my brethren of the laymen: "What shall I say? what shall I not say?" The well-known words of the great Roman orator at a crisis in his country's history naturally rise to the mind and to the life of one who at this time first addresses such an assembly as this. "What shall I say" when, by necessity, the subjects which engage our thought are old subjects—familiar in general to all, and dealt with already again and again? "What shall I not say" when these subjects press upon the mind in almost bewildering profusion, and, teaching as they do the very life of human life, demand the deepest thought and the most earnest utterances? But there are two topics at which, in introduction, it is impossible not at once to glance. I cannot occupy this place to-day without paying, so far as a stranger may pay, a sincere tribute to the memory of him whom you knew in it for so many years of devoted work and high christian life. Go where I will, I find everywhere traces not only of the respect, but of the affection with which he was regarded. I hear of his unwearying labour, of his unflinching sympathy, of his large generosity, of his simple and unselfish life, of his desire at once to promote the extension of the work of the Church, and yet found it always in the unchanging truth of the Gospel. And as I glance back over the records of the past, I see how large, under the blessing of God, the extension of the Church has been, since he first assumed the responsible office of its chief pastor. New parishes grown and new churches built, new dioceses created and synodical action everywhere developed—all show that in the remarkable growth of colonial life and civilisation our Church has not abdicated, even under all changes of circumstances, the moral and spiritual leadership in the progress of humanity which had bound her up at home with the highest national life of England.

Hard as it is for a stranger to speak adequately to you who knew him well, it is impossible for him to be altogether silent to-day. Yet, as always, there is but one divine saying, which expresses all, and more than all that we could say, "Blessed are the dead who die in the Lord," "They rest from their labours and their works follow with them." Live and in the world unseen to the consummation of the Great Day. And in this connection I cannot but refer in passing to that scheme for a memorial to your late Bishop, of which the standing committee has to give report this day. By this synod, after much deliberation, its special character was determined, and every meeting shows plainly how much a worthier synod hall is needed. To the Cathedral I cannot doubt that it will be an appropriate and most useful adjunct, nor need it interfere with the very possible plan of an enlargement of the Cathedral itself which may need to be carried out hereafter. But as yet hardly half the sum needed has been subscribed. May I not, without impropriety, ask you to consider whether a memorial conceived in accordance to the known desire of the late Bishop ought to be suffered to languish—whether, whatever may have been individual preferences, they should not now be merged in deference to the pronounced opinion of the Synod—whether it would not be well, before we separate at this time, to make such efforts as may allow the building to be begun at once, and be at no distant time open to us for our meetings year by year? (Hear, hear.) I only hesitate because on such a question it seems that the task of speaking and acting should devolve, not on me, but on the many to whom the late Bishop was both a reverend pastor and a dear, familiar friend. On this matter I could not but for a moment dwell. Equally impossible would it be for me to refrain from expressing my very deep sense of the cordial welcome, the ready offers of support and help, the pledges of devotion and sacrifice for the work of our Master, the glad spiritual unity in prayer and thanksgiving, with which I have been received here. And to this general acknowledgment I cannot but add a more particular mention of the loyal and hearty support, and the valuable counsel and advice, which I have received from the Dean, again and again, ever since the day when he first welcomed me here with so much cordial kindness but some three months ago. (Applause.) I feel how greatly I need all this sympathy and co-operation. More, even than I had anticipated, does this brief experience of my few months here show me the greatness of the work which has to be done, its labours and sacrifice from all which it imperatively demands, its arduous responsibility which it throws on those who have in a degree to assume the position of leadership. More than even elsewhere in the work of the Church the call seems to sound in our ears "forget," and except for lessons of wisdom and humility and

thankfulness, "forget the things which are behind, and reach to the things that are before." Then, therefore, every day do I feel how earnestly do I need the prayers of the Church for these gifts of wisdom and earnestness, of patience and energy, of humility and boldness, of faith and sympathy, which God alone can bestow. And now I must beg you to bear with me if I have constantly to lay before you new enterprises to be attempted for God, which call for fulfilment of the pledges made of enthusiasm for His service, by an unceasing and perhaps a growing sacrifice of all that we have of His bounty, and all that we are by His creation and redemption in Christ Jesus. May God bless our working together for Him, so long as time and strength are given us in the years to come. Nor must I omit, before I proceed to the main subject of my address, to glance at two changes in the Standing Committee and the Chapter as they meet the Synod of to-day. One has been caused by the lamented death of Mr. Giblin, known to many here far better than to me, but even to me known sufficiently to enable me to tell how serious is the loss to the Church of what in truth is his great gain. (Applause.) The other comes from the resignation of Canon Allwood, through infirmity of age and health, of the office of Chancellor, and the acceptance of that office—to my great comfort and help—by the Hon. Alexander Gordon. (Applause.) We regret the one. No one who knows Canon Allwood, even so little as myself, can fail to appreciate the thoughtful and high-principled service which he would render in any work that he undertook. In the other, I am sure that we all rejoice; but I do know the invaluable aid and support which already I have received from him on this first entrance on a new and arduous work. And now having touched on these simple introductory matters, I come to the more difficult task of choosing out of the wide range of topics suggested by the universal contact of the action of the Church with all that concerns the whole life of humanity, the one or two of which it is possible effectively to deal in such an address as this. Perhaps I shall best do this by asking you to consider what is the position and duty of our Church in relation to the whole community; by applying that consideration to the question which is what men call "the burning question" of the day; by inquiring what it is which is especially needful for us, if we would maintain our true position, and do more adequately every day the duty which it entails upon us, and in which, arduous as it is, we ought to glory, not without thankfulness to God. What are the practices and functions of our own Church in this growing community? There is, of course, that which belongs to all Christians, and to all Christian communities. It is simply to witness, for God in the Church: to diffuse everywhere the light of His truth, the power of His grace, the reproduction of His life, divine at once and human, in the lives of all men. It is to bring all these powers to bear on the progress of humanity, which is to us a working out of the dispensation of God and a preparation for the second coming of our Master against all the powers of ignorance, sin, and unbelief, which check that progress and degrade the spiritual life of humanity. It is that work to combine rightly—the combination is difficult, yet all important—the free personal energy of individual word and action with the guiding, the controlling, and the inspiring power of the whole community. This belongs to all who call themselves Christians. In that great work, considering its infinite importance and the immeasurable gulf which divides those who are for Christ from those who are against Him, we have simply to hold our own place, proportionate to such power and responsibility; to recognise heartily and thankfully the work done by others; to abstain as much as may be from the mutual antagonism and misunderstandings which mar that work, give occasion to the open exercise of Christianity, and perplex those who have to guide the destinies of the State. But there is, I believe, a special function which devolves upon us, of the Church of England. Our position is widely different in many points from that of the Church at home. We have not, and ask not for, any exclusive privilege or recognition from the State; we have not, except indirectly, the time-honoured inheritance of institutions and associations of which we find visible symbols in the grey old village church, with the generations lying asleep around it, or the cathedrals which, in their varied beauty and magnificence, are a history of the past in stone. We have not anything like its material resources; for these are in a great measure the inheritance of the many ages of the past, and not exclusively the efforts of the present. But yet we are unquestionably the heirs of its mission and its traditions. We represent here the old historic Christianity, from which (unhappily as we think) so many English Christians have diverged—on one side to cause it to throw off three centuries ago the despotism of Rome; on the other, because it seemed to them that not otherwise could they bear witness for this or that Christian truth, or, in some cases, for this or that form of Church life and government. That representation, I repeat, imposes upon us faithfulness, so far as this may be, to the old traditions of the Church of England—modified, indeed, like our political constitution, by transplantation to a new soil, but in their essence the same. In all our life here, at least in the ecclesiastic, I hear continually what difference there is between

the new colony and the old country at home. It is true, but only half, and that the lesser half of the truth. There is, I believe, more likeness than difference; and while the difference lies on the surface, the likeness is deep at the heart of things. The traditions of the Church are many. Let me choose but a few at which now briefly to glance. There is, first, a comprehensiveness of idea, refusing to sacrifice the whole complex truth of God's dispensation to the tempting simplicity of partial and one-sided views of it; declining to blazon on our flag party or some one leading principle of doctrine or government, or force all Christians into any one party or school of thought (applause); reverencing the natural harmony of freedom and authority, individuality, and unity, which it is so hard to keep, yet so fatal to sacrifice. (Applause.) It has been almost a commonplace to remark—yet clearly it is not unnecessary to remind men of it again—that in the two named "Catholic" and "Protestant," so greatly opposed to each other in parlance, as if they were irreconcilable, each contained a truth, and neither the whole truth. The one speaks of adherence to the historical Christianity of the first days; the other of the continual right to develop under that which is new. The one emphasises the authority of the whole body; the other the freedom of the individual soul. The one is the positive declaration of adherence to truth; the other the negative protest against corruption and error. The Church of England has practically claimed both titles, and has cherished always in theory, and on the whole largely at all times in practice, the two ideas which they represent. The attempt is in itself full of difficulty, and necessarily liable to involve imperfections and inconsistencies. It often prevents her plunging boldly into the fray between combatants, who glory in their intensely narrow grasp of one or other extreme; it almost always exposes her to reproach and bitterness from either side. But, like our own English constitution, so often scorned for its incoherencies by the partisans of absolute despotism, or equally absolute democracy, it is true to human nature; true (that is) to the laws of God; true (we believe) to the revelation of our Lord Jesus Christ. (Applause.) At all hazards we must keep to it; at all times, at whatever price of embarrassment, we must make room amongst us and give fair scope for those whose predominant desire is for the one principle or the other; in all the controversies which divide Christians we must recognise the truths held (as we think) in unnatural isolation on both sides—glad if we can be at any time a rallying point of unity, or at least a means of mediation; content, if it must be, to draw down on ourselves the fire of those who when we speak of peace, make themselves all the more ready for battle. (Applause.) And the second great tradition—which God forbid that we should neglect—is care for the welfare, care especially for the Christianity of the community as a whole. In the old country every baptised Englishman is in the eye of the law a member of the Church of England, and the old parish churches are in right and in theory free and open to all. Here it is true that the divergence from that grand idea in practice is recognised openly in law, and we have now in many points by necessity to confine our energies to our own people. Here, under pressure of apparent necessity, the free and open theory of English churches has been largely set aside, so largely that perhaps the time is come to consider how, in some modified form, it may be substantially recognised again. But still I cannot think that we should let go the old tradition. We—I believe alone, or almost alone, amongst the religious bodies of the colony—extend our ecclesiastical organisation, so as to cover the whole area of the land. In this there is no arrogation of power; but there is recognition of responsibility so far as our limited power enables us to grasp it. When the Church is established, as in England, there is for it in all religious and even national movements a recognised leadership. Yet here can we forget that by the very force of numbers and influence—to say nothing of the old prestige partially inherited—something of the privilege and responsibility of leadership is ours still? Whatever, therefore, our action may be, I must hold that while we consider our primary duty to our own avowed members, we can never confine our thoughts absolutely to them. We must consider our fellow-Christians who are separated from us; we must consider the peace and welfare of the whole community in which our lot is cast. A difficult task, I grant—one which will expose us constantly to political defeats, from those who concentrate all their force on their own peculiar objects. But I am sure a noble and faithful work, and I believe, moreover, one which in the long run will prove to be the secret of influence and power. And one other ancient tradition I must briefly touch upon, which, unlike the other, is more fully carried out here than in the land of its birth. I mean the recognition of both clergy and laity as having rights and duties—in some sense co-ordinate—in the work of the Church. Of clergy: for no natural disinclination to magnify ourselves should prevent our proclaiming the undoubted historical fact that from the beginning the work of the ministry had not been a simple function, but has implied a distinct order; and that, whatever may have been the rights of personal selection, their solemn mission had been given, not by delegation from the whole congregation, but by ordination in the name of Christ—from himself first, from his Apostles by his

authority, and by those who have succeeded from age to age in the line of the ministry. Call it by what name you will, this is unquestionably a great fundamental law of the Church; and on this mission, with the gift which seals it, depend these rights of the clergy, of which (be it remembered) in each generation they are not possessors, but trustees. Of laity: for nothing is to my mind clearer than that to the whole body of the Church belongs the right of Church government in the largest sense—in matters of faith as well as matters of discipline—in all, in fact, that trenches not on the direct ministerial functions of the clergy. At home, as you know, from causes on which I need not here dwell, that right has points—in some, perhaps the most important, fallen into abeyance. Here it is distinctly and practically realised, as the very existence of the Synod shows; and that it is so I rejoice without a moment's hesitation or reserve. Both powers are surely to be carefully, and even reverently, preserved. No doubt here again to harmonise both may involve difficulty. It is simple enough to make the clergy absolute, at least in theory; it is equally simple to make them the mere delegates of the laity. Simple both these extremes, but neither of them is true; neither of them can be carried on without fatal results to the very life of the Church. It is for the clergy to recognise freely and ungrudgingly the rights of the laity, even when in doubt whether it is wisely used—even when it may thwart our own energy and cross what we may think our best way of working for the Master; even when, as in the vocation of life, the ideas of experts and the judgment of those who are in the old sense of the word "laymen," come into some collision. Yet not less necessary it is for the laity to respect even zealously the rightful independence of the clergy—on which, perhaps, at this moment, more than on anything else, depends the question of their highest efficiency for their sacred work, even if again they find it in some things cross their own tastes and opinions, even if they doubt whether it is always exercised with humility and wisdom. We must trust each other, and we must respect each other, and we must hold that the work of the church is the common work of us all, and that power can only be rightly held or really maintained at the cost of labour and sacrifice. On these three traditions of our church I have ventured to dwell emphatically, not because the conception of them can be new in itself, but because it is one of those old things which are (so to speak) made new, either by emerging from forgetfulness, or by some novelty of present application. Many such applications there are. I will consider but one, now exercising the minds of thinking people—the question of the education of the people in the largest sense. It seems to me that these principles should determine our actions upon it. And first, let us be true to our old traditions by throwing ourselves heartily into the promotion of education in all its grades and forms. In itself, education is a simple obedience to the law of God's providence. At this moment it is perhaps the chief need of a community rapidly growing in material resources and breaking up new ground in every direction. In the elementary schools, which lie at the root of all; in the middle schools and grammar schools, which occupy the next place; in the University and the college, crowning the educational structure—in each and all of these I trust that the Church of England, as she has done in old days—however polemical ignorance and unfairness may misrepresent her action—so now will both throw herself heartily into the common work, and will do whatever special part devolves on her. We may seek to amend misdirected views of public policy here. We may criticise extravagance, which is not liberal but needless expenditure. But we should, I think, feel proud and glad that this young community has made so great a sacrifice for the all-important work of universal education, and we should do all that lies in us to encourage and strengthen that wise and noble action. (Applause.) This is next: It is, I think, clear that we must strive any way and every way to make the education of the country, as far as may be a Christian education—(applause)—in substance, in spirit, and in tone. (Applause.) It is not necessary for me here to point out the difference between religious and irreligious education. I use the words advisedly, for there is no such neutral position as the new-fashioned word "non-religious" is intended to imply; is not a matter of the addition or subtraction of this or that lesson, but a prevailing difference, fundamental and immeasurable. A Church, as a Church, is false to her mission if she does not witness for Christ boldly in this ruthless war. In that witness I go on next to suggest that our action, whatever it be, while it must concern principally, indeed, our own people, yet at the same time is bound to serve the common Christianity, the common welfare of the whole community. (Applause.) To our own people we cannot abdicate the responsibility of full Church-teaching and education, so far as we can rightly give it. What we call nowadays "denominational Christianity"—that is, Christianity as a definite creed, which is the gathered substance of Holy Scripture, and connected with a living Christian Church—is, after all, the ancient historic Christianity which conquered the world, the Christianity of primitive days, the Christianity of the apostolic age and the New Testament.

(Applause.) Undenominational Christianity is the creation of modern days, the natural outcome of the unhappy divisions which have split up the Christian Church. A substitute, necessarily an imperfect substitute, for Christianity of the ancient type, I hold it equally untrue to extol it as if it were a perfect thing, or to despise it as utterly shadowy and unreal. The solemn duty of the Church is, I believe, to carry out her own unfettered work, where she rightly may, and to accept and further the other work, so real and valuable, when it alone is possible, for the good of the whole people. (Hear, hear.) That primary duty the Church must first do toward her own children by her own schools. And here let me especially lay stress on the work of our Sunday Schools—as of infinite importance, of more importance indeed than ever—in the present condition of the question. Good as it is, it needs great advancement—more systematic teaching; extension in adult classes, especially after confirmation; extension to the children of classes somewhat above the working classes, often even more ignorant of Scriptural truth; fuller connection with children's services. It needs all this; but if it is too hard, I must tell you plainly that our over-burdened clergy cannot do the work unaided. The laity, especially the more cultured and educated laity, must give us help, which, except in a few favoured cases, is too seldom given. Have we anything here at all corresponding to the fact that in England the three last Lord Chancellors have all been teachers in Sunday Schools? But Sunday Schools are not all. The Church had her day schools, and I have never disguised my conviction, based on no inconsiderable experience, that the change through which most of them have been lost was a disastrous change, not merely to the Church of England, but far more to the whole cause of public education. The dual system, as it has been called—that is, the coexistence of State schools and Voluntary schools recognised and aided by the State, in consecration of public service to the whole community—a system which needed reform, but not by abolition—was, I believe, far the best in practical working for the progress of education through the whole community, and was certainly the fairest system in relation to religious liberty and conscientious convictions. I regret it. I can understand how it came to pass that our old schools, under the discouragement of the present Act, have been so largely given up. Those which remain to us I trust we shall endeavour to keep united in Christ, keep them as homes of unfettered religious education, and make them in all secular teachings thoroughly efficient, make them, perhaps, in a large measure self-supporting, and that we shall challenge official inspection to show that they can hold their own in the comparison under all disadvantages with the Public schools. But under the Act there is an opportunity given (under clause 17) for doing this our bounden pastoral duty to our children (some 52 per cent. in all) who attend the Public schools. Of this provision the report of the Religious Instruction Committee will show that we have already taken large advantage—far larger than is commonly represented and believed—with generally the glad consent of the teachers of these schools themselves. Let it be but more fully supported—it asks at present but £1500 a year—and in the large schools of Sydney and other chief towns, the duty can be very substantially done. So far as it is within our power, I do not see how we can relinquish it. Can we substitute anything else for it, without unfaithfulness to our pastoral relation, to our own children, and without danger of sacrificing vitality and definiteness of teaching to satisfy the "undenominationalism" which doubts whether it is not sectarian to teach Holy Scriptures with any freedom, or laid upon us as a Church; it is worth our labour and sacrifice to do it. But besides this elementary school system there are higher schools, which ought to be self-supporting. There is our own St. Paul's College, in the higher sphere of University work. Ought we not to maintain these and extend them further? (Hear, hear.) I believe that there is abundant room, without any interference with existing institutions, for such higher schools; as the old King's School at Parramatta was designed to be, and has been, only of the day school type. We have been breaking ground here already, both for boys and girls. There is much more which may well with infinite advantage be done. And in the great advance of University education which we most earnestly desire, and for which we may confidently hope it is, I trust, very near my own heart to see the scheme of St. Paul's College completed. It will need but some £3000 or £4000 to do it; through it we may do our special part all the better in advance; and, if it may be, some scholarships founded which may enable our future clergy to pass through it before they receive special theological training. I desire to lay down for myself a rule—not, of course a law of the Medes and Persians, but yet a general rule—that I will appoint, or recommend for pastoral charge in the city and suburban parishes, none who have not taken some University degree. (Hear, hear.) I am now asking Christians to aid in making it possible to carry out such a rule. So far I have dwelt on what seems to me our own special duty to our own children. Now let us go beyond this to more general action for the Christianity of the whole community. Let it be clearly understood here, and (if the

blindness of partisanship allow it) elsewhere, that I speak of what may be done, and, as I believe, fairly and honestly done, under the Public Schools Act. We are not obliged to regard that Act as the acme of legislative wisdom, or to ascribe a time-honoured sacredness to what is but four years old. But I have never proposed to agitate for its alteration. I am content to do under it what it allows in words, and what I believe it was intended to allow in reality. Its worse enemies, I cannot but think, are those who would make it virtually an irreligious Act, and deny under it what I think public opinion, if dissociated from party struggles and interests, will be found emphatically to demand. Now, if we are to make thorough use of the Act, I have held that all Christian bodies must act together. I do not be it observed, exclude the great Roman Catholic body, as I have expressly addressed the Administrator now in charge of its spiritual interests. They have, I find some 24,000 children in the Public schools of New South Wales; of these account ought to be taken, and I shall be surprised if some account is not taken by the authorities of that Church. But I desire, rather than hope, that they will adopt either combined or concerted action with us in this matter. If they will not, then I think they should have the true right of a minority, which in the right of free withdrawal of their children from any religious teaching under the Act, but not the right of nullifying what the majority—I believe the great majority—desire. All Christian bodies, I say, should act together; and it appears to me that this action should have two forms. First to see that under clause 7 the "general religious teaching" provided by the Act through the teachers be, as it easily may be, a reality and not a farce. (Hear, hear.) Let me earnestly plead against giving this up. On the regular teacher must depend the tone of a school. Secularise their teaching, and indirectly you secularise them, partly because God-fearing men will shrink from the work, partly because the use of an irreligious system must tell even upon the most religious mind. If the education of the school is, in obedience to law, to contain a real religious element, then whatever our teachers may be in faith, we must consider them as honest men, who will do steadily, even if not enthusiastically, what they undertake to do—(hear, hear)—and I am Darwinian enough to trust to the law of natural selection, and believe that whatever the view of our people, that can be taught on the whole efficiently in our Public schools. In this belief the conference of various denominations has acted on the suggestions submitted to the Education Department, on which I am very far from believing that the last word has yet been spoken. (Hear, hear.) I earnestly hope that the Church of England, at any rate, will not flag in support of an endeavour—an honest and not impracticable endeavour—to see that this witness is borne for Christianity in the Public schools of what claims to be, in an overwhelming majority, a Christian community. (Hear, hear.) But beyond this there is a further action which can be taken under clause 17, where the special action which alone that clause literally authorises is found impracticable. There are many cases where it will so be found. The same causes which in so many country districts made Denominational schools impossible will act here. In the small district schools, if clause 17 is to be worked at all, it must be by the combined action of the various Christian bodies on what will necessarily be an undenominational basis. Yet we cannot neglect the lambs of Christ's fold just because they are scattered in the wilderness; and we must make at least a vigorous effort to reach them in the only way in which they can be reached. Then, again, I trust that our own Church, to which probably most of them belong, will take the leading share of work and sacrifice, which ought to fall upon us. I need not tell you that with these objects I have had conference—the most unreserved and friendly conference—with the representatives of the Presbyterian, the Wesleyan, and the Congregational bodies—all the chief bodies, in fact, except the Roman Catholic, which would not join us. On the former action we were absolutely unanimous; on the latter, with one distinguished exception, showing a like unanimity. While I am proud to have taken some initiative in the matter, I am anxious that it should be clearly understood that the proposals were not mine; they were the work in many points of men who had far larger knowledge and experience of education here. They were, in their collective form, the utterance of the whole conference. In the board proposed to watch over them it is designed that there should be two representatives, with myself, of the Church of England. It will be for the synod to consider whether it will elect two at this session. If it should seem good to it so to do I shall thankfully welcome this sign of its general approval, and we shall be strengthened by its authority. If it should prefer in this stage of the movement to devolve the responsibility of choice on me, I will accept and discharge it to the best of my ability. In any case, I feel much confidence that the opinion of the synod will give its all-important sanction to the principles of action which I have endeavoured to indicate. I trust that it will also view with general approval the course adopted to advance them, in which as yet I have been careful to commit, no one except myself and the friends who have been so good as to act with me. One

subject yet remains to be briefly treated. What is above all other things necessary, if the Church of England is adequately to do its one work and to hold its right position towards other Christian bodies, and in the community as a whole? I venture to answer unhesitatingly, unity—a vigorous and energetic unity—among ourselves. We cannot expect the close compactness of a small sect; we do not desire the well-drilled uniformity of the Roman Catholic system. The comprehensiveness of idea of which I have spoken, and our freedom of thought and action, which are unsurpassed, if equalled, in any other Christian body, forbid this. But there should be a real unity, in which all members of the church should take their part in church work, and in which each should accept the freedom and authority of the whole body. We must feel the need in our own special work within—in the maintenance of the daily extension forced upon us—of evangelistic and pastoral section of our Church in the struggle against the pauperism, ignorance, sin and unbelief which mar the growth of our young society here, as of the older societies of Europe, in the endeavour to stimulate, to guide, and to mould the higher life of the people. (Hear, hear.) Not only must there be no bitterness and antagonism of parties—High Church, Low Church, Broad Church, and the like. (Hear, hear.) Varieties of opinion, faith and practice there must be; and I, for one, shall always desire to give to all frank and impartial recognition within the broad and yet definite limits of honest devotion to the principles of our Church. Intestine strife and hostility there need not be, and there ought not to be. But beyond this, it is clear that the very necessities of Church life here, especially in its early struggles, in new and remote districts, tend to an independent, almost separate, existence of Protestant congregations, each thinking of itself and forgetting the unity of the whole body. All this, especially in a comparatively settled diocese like this, should pass away. (Hear, hear.) All influences which strengthen this unity we may well cherish more and more. (Hear, hear.) The highest of all is, of course, this synod itself, in which the collective voice of the whole church is uttered. To that voice, whatever our individual opinions, which it is our duty to advance with all earnestness in Church opinion and shaping the synod's policy, we are bound to defer, not by constraint, but willingly, and of that deference I trust I shall always set the example. Be it yours to see that that voice speaks in thoughtfulness, in righteousness, and in faith, with prayer for the Divine Light, with trust in the Divine Ordinance, with us. The next, in things practical, is the action of our great Church Society, the central focus of maintenance and extension of your Church organisation—the means by which the wealthier districts may help the poorer, the well established parishes those which are just struggling into existence. In a large extension of its activity I see the key to most of the practical questions pressing upon us. I have ventured to ask that its resources may this year be doubled. I acknowledge thankfully that, from what its officials tell me, there is great hope that this desire will be realised. There should be another rallying point in the fuller development of the work of our Cathedral—severed entirely from all parochial limitations, which even now act very largely upon it, and becoming what old cathedrals were, and what in England cathedrals are, in a large measure, again coming to be—central forces of influence and life. There is much here favourable to such development. We have no division or antagonism between episcopal and capitular power. We have a chapter, and, though the constitution was new to many, I rejoice that it includes both clerical and lay elements. We have no legal confusion of the parish church and the cathedral. All that we need here—and I feel that I almost weary you by so constantly dwelling upon it—is greater material help. The Chapter has resolved, if such help can be given, to establish a regular choir—with, of course, the invaluable voluntary help which we have now—and a daily Church Service. Gladly would I see gathered round the Cathedral a body of clergy, as in the old Cathedrals, who might, while they served its multiplied services, act, under the Bishop's authority, through the diocese in evangelistic efforts, in aid of the overburdened parochial clergy, perhaps in stimulating and directing the advance of the choirs in our various churches, and in all matters serving the diocese and the Church as a whole. But for all this we have but a small endowment, scarcely hundreds, where the poorest English cathedral has thousands. Is it too much to hope that some of those magnificent gifts with which at home we are familiar, and which I observe are given here freely to University extension and public benevolence, may make us an endowment adequate for the work? Is it too much to ask at once that Churchmen will aid us with some £600 a year in subscriptions to begin the first part of the work? Such influences of unity, and others which might be named, we may well cherish. But I cannot refrain from a brief allusion to the same need in relation to other Christian bodies, and to the community at large. We desire no exclusive predominance, but we ought to have, in all matters of public policy, the influence which is our due. Have we this, as a matter of fact, great social, moral, and religious question of policy? Or is public opinion influenced, and the action of statesmen moulded far more powerfully, by influences which have less claim to

leadership? If this be so—and I am told that it has been so—and I think I can see some trace of it in respect to Roman Catholic and Secularist influences (concurrent extremes) at this present moment—is not the reason this—that we are too much divided among ourselves? Is not the remedy in a free, yet real and effective unity. As in work matters, so also in relation to these matters. "I speak as to wise men; judge ye what I say." Pardon me if on this first occasion of my presiding in this place I have detained you at what may be unusual length. Pardon me if I have by necessity dwelt rather on general subjects than on those historic details which require a larger experience than mine. Pardon me—and I know you will pardon me—if I have spoken freely and without reserve. Pardon me—and here also I make little doubt of pardon—if I set before you a high ideal of our work, and ask you for the labour and sacrifice needful to attain it. Now we enter upon the deliberations of this week. God grant us the spirit of "truth in love," and in it the secret at once of unity and freedom. May he so guide all our counsels that they tend to the greater energy of the Church, and so to the greater welfare of the community in which our lot is cast. But above all may He bless this Church and make it a truer and deeper witness for the Lord Jesus Christ, and in it to the advancement of His divine glory.

FORMAL BUSINESS.

The Synod dealt with a number of formal motions relative to the conduct of the business, and received a number of formal reports.

The committee then adjourned for tea.

The Synod re-assembled at 7 p.m.

THANKS TO ENGLISH ARCHBISHOPS AND BISHOPS.

On the motion of Dean COWPER, it was resolved.—"That the cordial thanks of this Synod be given to the Most Rev. and Right Hon. the Lord Archbishop of Canterbury, to the Most Rev. and Right Hon. the Lord Archbishop of York, and to the Right Rev. the Lord Bishop of Durham, the Right Rev. the Lord Bishop of Rochester, and the Right Rev. the Lord Bishop of Liverpool, for their ready compliance with the requests made to them by the joint committee of bishops and of the representatives of the Synod of this diocese, with regard to the selection and recommendation of a person who would be willing to accept the appointment to the vacant See, and for the valuable assistance rendered by them as the result of that compliance."

ESTABLISHMENT OR NEW PARISHES.

The Synod gave its assent to the formation of the new parishes of North Willoughby, Botany, and Wallerawang."

CATHEDRAL CHAPTER.

Mr. Robert Chadwick was re-elected a member of the cathedral chapter.

NEW STANDING ORDERS.

The Synod resolved itself into committee of the whole to consider new standing orders which had been prepared. The standing orders numbered 1 to 13 (with the exception of No. 11, the further consideration of which was postponed), were with slight amendments agreed to. Progress was then reported, and the committee obtained leave to sit again on Wednesday. The Synod adjourned at 7 minutes to 11 o'clock until 4 o'clock on Wednesday afternoon.

WEDNESDAY.

ANSWERS TO QUESTIONS.

The PRIMATE gave the following replies to questions asked by members of synod:—

To Canon H. S. King: There was a record kept at the registry of all clergymen licensed in the district to a separate cure of souls. As to the question whether such official record might be regarded as sufficient evidence of the status of clergymen summoned to the synod and visitation, in the event, for example, of a clergyman having lost his papers, the 187 canon laid down the following rule:—That every parson, vicar, and curate do, at the Bishop's first visitation, or at the next visitation after his admission, show and exhibit unto him his letters or orders, institution, and induction, and all other his dispensations, licenses, or faculties whatsoever, to be by the said Bishop either allowed or (if there be just cause) disallowed and rejected.

The Bishop remarked that the words of the canon were very distinct, and he did not see why they should be set aside. He understood that there had been some difficulty about the return of letters of orders, and he would see that this trouble was not caused on this occasion by having the letters of orders in readiness at the registry for those who might ask for them.

To Mr. Clarendon Stuart's question: The church at Dural was not consecrated, for what reason is unknown. He would visit the district shortly for confirmation, and the church should then be consecrated. The church was in the charge of the Rev. J. T. Schleicher, who had also the charge of three other places at considerable distances. Services were held at Dural once a month. It was impossible to say off hand whether any steps could be taken to supply a more frequent administration of the rites of the church in this locality. Under all the circumstances and considering the age of the present incumbent, his

own belief was that nothing could be done unless these parishes were willing to supply some maintenance for an assistant or catechist. It was obvious that the incumbent was in need of assistance, and the Primate would endeavour to see what could be done in the matter.

To Mr. Joseph Page: It was a fact that the church of St. Bartholomew, Pyrmont, had never been consecrated; and there were about 54 other churches in the diocese which had been licensed in regular order, and should properly be consecrated. The Bishop understood that the rule of the diocese had been that no church on which there was a debt should be consecrated. At the same time churches were formally and solemnly dedicated, and to all intents and purposes they were consecrated, whatever consecration might mean. It appeared exceedingly undesirable that the ceremony of formal consecration should be so long deferred, and he wished to take advice on the subject before giving an opinion; but it appeared to him that unless the church itself was in a position of liability to seizure as security for its debt, the existence of a debt was not necessarily a barrier to consecration, for this debt was generally on some personal security, and therefore exposed the church, or the church property to no substantial danger. His own judgement, until otherwise advised, was that the practice of deferring consecration under these circumstances at any rate needed reconsideration, and he might be allowed to take the opportunity of informing some members of the synod who might be ignorant of it, that when a church was conveyed in trust for a particular purpose, as for the services of the Church of England, it could not be altered in any way without the consent of the trustees, of whom the Bishop was generally one, any more than if it was consecrated; and in all points the status of consecrated and unconsecrated churches was so very nearly the same that he thought it undesirable that this distinction between them should continue. On further advice, he might have reason to alter that opinion, but it was an opinion that had been growing in his mind for some time past.

THE QUALIFICATIONS OF THE METROPOLITAN CLERGY.

The PRIMATE said that his attention had been called to a passage in the address which it was his duty to deliver to the synod. It was with reference to the desire he said he had that the cures in the city and suburbs should be held where possible by those who had a University degree. He confessed he had not thought that this passage could be open to any misconception, but as it appeared that some difficulty might be caused by it, he might be permitted to say a few words on it. In making those remarks he had not for a single moment desired to depreciate the invaluable work which Moore College had done for the diocese in times past. It would have been absurd for him to throw the slightest reflection, even indirectly, on the clergy, many of them the best, the most respected, the most useful in the diocese, who had received their education at Moore College. He himself very greatly valued the special theological training which such a college could give; but at the time when Moore College was started the whole condition of things was different. The University of Sydney had nothing like the development of the present day, and the whole circumstances were different; and he still held that, as a rule—no rule being a hard and fast line without exception—it was desirable that those who held prominent places of teaching in the city and suburbs should have that public test of education which was supplied by a University degree. This was, indeed, not an infallible test, nor the only test; but it was the only public one, and it should be applied, allowing for such exceptions as were permissible. He should not be supposed to in any degree reflect either upon the course which had been followed in the past, or upon the simply invaluable services which Moore College had rendered to this diocese.

VOTE OF THANKS TO DEAN COWPER.

Archdeacon KING, by permission, moved,—"That the thanks of the synod be given to the Very Rev. the Dean of Sydney for his able administration of the diocese during and for the 12 months previous to the vacancy of the See." He testified to the indebtedness of the diocese to the Dean for the ability with which he had carried on his difficult duties during the time they were without a Bishop.

Mr. M. METCALFE seconded the motion, which was passed with acclamation.

Dean COWPER warmly thanked the brethren for their expressed appreciation of his efforts to do the duty which it was God's pleasure to give him, and he valued this testimonial next to the approval of his conscience.

REVISION OF THE STANDING ORDERS.

The synod then went into committee of the whole to consider the present and proposed standing orders.

Standing orders 10 to 27, inclusive, with the exception of 11 and 14, postponed, were agreed to without amendment.

The remaining standing orders, including new ordinances, were then agreed to.

In standing order 39, providing for the appointment of select committees, the Rev. F. B. BOYCE moved an amendment, and after a brief discussion further consideration of the standing order and amendment was postponed, as was also the con-

sideration of the standing order immediately following relating to the mode of ballot.

The proposed rule for filling vacancies of members was submitted and passed.

Postponed standing order 11, providing for the regulation of the conduct of debate was carried.

The Rev. F. B. BOYCE's amendment, making the order 39 read as follows:—"It shall lie in the power of any member of Synod to propose any other name or names of members to serve on such committee, and all the names thus proposed, with those in the original motion, shall form a select list, out of which such committee shall be elected by ballot"—was seconded by Mr. Clarendon Stuart and adopted, and the order as amended was agreed to.

Standing Order No. 40 was passed as printed.

The CHAIRMAN then left the chair, and reported the Standing Orders with amendments.

On the question, that the resolutions of the Committee be confirmed.

Mr. SHEPHERD SMITH moved an amendment—"That the alteration by the Committee of the word 'five' into the word 'ten' in Rule 28 was contrary to the 6th constitution, and should not be adopted by the Synod."

The Rev. P. R. S. BAILEY seconded the amendment.

Mr. FOSTER said that the constitutions contained no provisions whatever relating to the matter. The only provisions therein related to voting by orders, and the rule Mr. Smith referred to had no connection with that subject.

The amendment was negatived.

The question was put and passed.

VOTE OF THANKS TO THE BISHOP OF BATHURST.

Canon MORETON, by permission, moved,—"That this synod records its grateful thanks to the Right Rev. the Lord Bishop of Bathurst for the deep and practical interest he took in the diocese during the three years and a quarter it was without the presence of its Bishop, having visited it occasionally for the purpose of holding ordinations, and more frequently to hold confirmations (the latter in connection with between forty and fifty parishes), involving a heavy demand upon his time and purse."

Canon KING seconded the motion.

Dean COWPER supported the motion, which was then adopted.

Canon MORETON moved,—"That a copy of this resolution be sent to the Bishop of Bathurst by the Standing Committee."

The motion having been seconded.

Mr. SHEPHERD SMITH moved, as an amendment, the addition of the following words—"And that the standing committee is hereby authorised and requested to reimburse the Bishop for the expenditure incurred."

Canon KEMMIS seconded the amendment.

The amendment was agreed to.

SUNDAY SCHOOL INSTITUTE.

The report of the Sunday School Institute of Sydney was brought up and received.

NON-PAYMENT OF ASSESSMENTS BY PARISHES.

The Hon. ALEXANDER GORDON moved the following resolution:—"That the synod having had laid before it the report of the standing committee relative to the non-payment of assessments by parishes, resolves as follows:—1. Any parish which for six months after been called upon by the standing committee to contribute its assessed share of an expenditure sanctioned by the synod refuses or neglects to do so shall be deemed as a defaulting parish. 2. Not less than one month previously to an ordinary session of synod the Standing Committee shall give to the clergyman, and to each of the representative members of a defaulting parish notice in writing that unless the payment in respect of which the parish is in default be made on or before the day on which the synod is summoned to meet, the case will be then formerly reported to the synod, and a motion made on behalf of the standing committee that the clergyman and representative members of such parish be requested to take immediate steps for procuring the payment of the contribution in respect of which the parish is in default, and to report upon the matter to the synod during the session. 3. In the event of the motion mentioned in the last suggestion being made and carried, it shall be the duty of the clergyman and representative members of the defaulting parish, or some of them, to report to the synod during its then session upon the matter of the said motion."

The DEAN OF SYDNEY seconded the resolutions.

After some discussion, in which Dr. Zachary Barry joined, the resolutions were then agreed to.

At half-past 10 the Synod adjourned to 4 o'clock on Thursday.

THURSDAY.

ANSWER TO QUESTION.

The PRESIDENT, in reply to Canon Gunther, said that some school buildings belonging to the Church of England had been let to the Department of Public Instruction, and some to private individuals. The consent of the Bishop or his representative had not, he believed—it not having occurred in his own time—been obtained in all cases. Any member who desired further

information on this subject might have it on application at the Registry, from careful returns obtained by the Dean in 1883.

CEMETERY LEGISLATION.

Canon KING moved,—“That this synod agrees to refer the question of the necessity for legislation with regard to the Church of England cemeteries of this colony to the Provincial synod at its next session.” He remarked that he was not aware what were the special difficulties that had urged the Synod of Bathurst, which had moved in this matter, to ask for legislation, but he reviewed some general considerations which justified their dealing with the subject.

Archdeacon KING seconded the motion.

A suggested amendment, that the words “for consideration and report” should be added, having been agreed to, the motion was passed.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The CHANCELLOR moved,—“That this synod cordially approves and is ready to co-operate in carrying out the plan referred to by the Bishop in his opening address, such plan having for its object to watch over and promote the efficiency of the general religious instruction given in Public schools, and also to promote and regulate the giving of special religious instruction in those schools.”

The Rev. J. D. LANGLEY seconded the motion.

Judge WILKINSON moved the following amendment,—“That all the words after the word ‘that,’ in the first paragraph be omitted, and the following words be inserted: ‘That the Synod cordially approves of, and is ready to co-operate in carrying out any plan having for its object the watching over, promoting, and regulating the giving of religious instruction in Public schools.’”

A lengthy debate followed, in which the Revs. Canon King, J. D. Langley, A. Yarnold, R. S. Willis, F. B. Boyce, A. W. Pain, J. F. Moran, Canon Kemmis, R. E. Kemp, Messrs. S. Smith, W. J. Foster, V. J. Blomfield, and H. E. Kater, took part.

FRIDAY.

RYDE GLEBE ACCOUNTS.

The Chancellor laid on the table the Ryde glebe accounts. The return was received and ordered to be printed.

ANSWERS TO QUESTIONS.

The PRESIDENT made the following replies to questions:—To the Rev. J. W. Debenham's inquiry—When a Church which has been consecrated, or which being under trust has been licensed for Divine service, is no longer used for such service, is there any provision by means of which it may be used for the purposes of a school or hall for meetings?—That the question was so important that it would be referred to the Chancellor for mature consideration, and the answer communicated to Mr. Debenham. The matter appeared one of great difficulty, and might require Parliamentary sanction.

Later in the day the Chancellor handed in the following opinion:—“I am of opinion that at the present time there does not exist any provision by means of which what is proposed in this question could be effected. It occurs to me, however, to suggest that except in cases where a deviation from an express trust would require legislative interference, the matter might fitly form the subject of an ordinance of the Synod.”

To Mr. Clarendon Stuart—The office of registrar of the diocese had not been vacant since the death of Mr. Barker, Mr. Jacques having held it till his resignation in 1879. The Bishop had not yet had time to consider the propriety of making any appointment. The duties of acting registrar were discharged by Mr. Atkins.

To Mr. Clarendon Stuart: No examining chaplains had as yet been appointed. Archdeacon King and Canon Gunther had acted on the last ordination. He was not aware that any official notification was customary or necessary, the appointment itself not being official or necessary; but such appointments were ordinarily published in the Church papers.

To the Rev. R. S. Willis: Having been informed by Mr. Willis that the object of his question was to provide prayers for rain applicable to cases where in some parts of the colony there was abundant rain while others were still suffering from drought, the Bishop had no objection to sanction the addition to the authorised prayer for rain of words applicable to such local circumstances. Probably, the best form would be—“Send, we beseech Thee, to those regions of our land which now suffer from drought such moderate rain and showers,” &c.

NOTE OF SYMPATHY.

Canon GUNTHER moved,—“That this synod hereby expresses its deep regret at the circumstances which have deprived it of the presence of the Revs. Canons Allwood and Stephen, its heartfelt sympathy with them, and its earnest desire for their restoration to health; and that the clerical secretary be requested to forward a copy of this resolution to each of them.”

The CHANCELLOR seconded the motion, which was unanimously carried.

SEPARATION OF PENNANT HILLS PARISH.

The Rev. H. H. BRITTEN moved for the assent of the synod

to the formation of a new parish of Pennant Hills by the separation of the parish from the cure of Ryde.

Canon KING seconded the motion.

A number of members spoke for and against the proposition. The motion was carried by a large majority.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The synod resumed the adjourned debate on the Chancellor's motion.

Dean COWPER said he thought the synod might rightly give its hearty support to the action that had been taken. There was great need for a more thorough application of the seventh clause of the Act, for it was found that that clause had not been administered as it was understood would be the case. At the same time, if that clause had not been included in the bill, the Act would not have been passed, for it was understood by the people that under its provisions there would be as much religious instruction given in the Public schools as was given in the Denominational schools, and this belief elicited a strong support from various denominations. Their sense of duty to the 137,000 children in the Public schools should impel them to press on with this proposition, for no education could be complete that did not cultivate the moral and religious nature as well as the intellectual and physical. He had always been in favour of denominational education where it could be obtained, but under existing circumstances, when they could not carry out their own preference, they should make the best of it, and abide by the law of the country. As against the objections urged against the combined action proposed by the motion, he mentioned that an arrangement of a similar character had existed for many years past in Western Australia with success; and the Bishop of Melbourne had been uniting with the other denominations for a similar purpose. This colony had the special privilege of giving religious instruction in the Public schools with the full sanction and authority of the Act, and they should make the fullest use of their advantages. He hoped the synod would reject the amendment and accept the resolution, asking the opponents of the motion whether it was not better to endeavour to solve the great problem of the religious instruction in the way now proposed, than to allow the generation to grow up ignorant of God and Christianity, and of the great moral truths which were most important in the government of life, supplementing it by their own special religious teaching. He felt a great responsibility of duty towards the rising generation, and would heartily vote for the resolution.

The following gentlemen also addressed the Synod, Sir George Innes, Archdeacon King, Canon Moreton, Revs. E. M. Saliniere, C. Baber, T. Holme, and F. W. Stretton.

The CHANCELLOR having replied,

The amendment moved by Judge Wilkinson was put and lost, and, on the original motion being put to the synod, it was carried on a division of 96 to 5, the minority being—Rev. Canon Kemmis, Rev. T. Holme, Rev. P. R. S. Bailey, Rev. E. M. Saliniere, and Mr. Shepherd Smith.

The CHANCELLOR then moved,—“That this synod commends the agency now working under its authority, in giving special religious instruction in Public schools, to the moral and material support of churchmen in this diocese.” He explained that this was supplementary to the motion which the synod had just agreed upon.

Dean COWPER seconded the motion.

The motion was carried unanimously.

At 7 minutes past 10 o'clock the synod adjourned until 7 p.m. on Monday.

MONDAY.

The PRESIDENT took the chair at 7 p.m.

PETITION.

Mr. COLLINS presented a petition from Captain Sadlier, R.N., J.P., praying for a further consideration of the addition to the Marriage Act, by the introduction of a provision empowering the Registrar to administer an oath or solemn declaration on the ground that it was in violation of the Oaths Observance Act.

The petition was read and received.

RELIGIOUS INSTRUCTION IN HIGH SCHOOLS.

The Rev. F. B. BOYCE moved:—“1. That in the opinion of this synod it is desirable that the Church should give religious instruction in the Sydney Grammar School and the Public High Schools. 2. That the proper authorities be respectfully requested to take any necessary steps to obtain permission, and to provide, if granted, the teaching they may deem suitable.”

The Rev. T. HOLME seconded the motion.

Canon KEMMIS moved the previous question.

A debate followed, in which Messrs. Collins, Foster, Gordon, C. Stuart, and Judge Wilkinson took part.

The PRESIDENT explained that the board which had been created had no authority to interfere at all with any special religious instruction such as the mover of the resolution contemplated. It had to recognise all the agencies, and to endeavour to harmonise them if they so required.

The PRESIDENT then put the previous question, which was carried by 29 to 14.

MOORE COLLEGE.

Mr. CLARENDON STUART moved:—“That the attention of his Lordship the Bishop be drawn to the present status and management of the College, for the purpose of requesting him to take such steps as he may deem advisable to ascertain whether the development of the institution into a purely theological college is an accurate carrying out by the trustees of the intention of the testator.”

Mr. ALLPASS seconded the motion *pro forma*.

The DEAN OF SYDNEY thought this matter haunted the mover of the resolution like a nightmare. After having listened to the arguments of the Synod when it was brought forward last year, he thought the mover would have been satisfied from the arguments that there was no malversation of the funds of the Church in connection with the college, and that there was no departure from the intention of Mr. Thomas Moore's will. Mr. Alexander Stuart had also made a clear statement at the meeting which explained matters fully. He could not recall all the information given by Mr. Stuart on that occasion; but one very important fact was added, which was that the college was largely supported by private funds accumulated for the purpose by the late Bishop of the diocese, and when the mover of the resolution spoke about free education at the college it would be well to know that the funds would be utterly inadequate to provide it. He was surprised to find that, although Mr. Clarendon Stuart had had the subject under his consideration for so many years, he should have fallen into such an error on the matter as to say that the Bishop was a visitor of the college because he was one of the trustees. He trusted that his Lordship would look very carefully into all the proceedings connected with the property with which, up to the present, perhaps he had not had an opportunity of making himself acquainted. Sir William Burton, who was supposed to have drawn up Mr. Moore's will, had expressed the opinion that the trustees were carrying out its purposes by the establishment of a theological college at Liverpool. He did not think any such inquiry as that asked for was necessary. The Synod had been satisfied with the explanation given by Mr. Alexander Stuart last year in reference to the college.

Mr. SHEPHERD SMITH proposed the previous question.

Rev. P. R. S. BAILEY seconded the amendment.

Canon KING opposed it.

Rev. A. L. WILLIAMS said that Mr. Moore had entertained higher opinions of the value of the property than were held now. The drawer up of Mr. Moore's will had several conversations in reference to it with Mr. Moore, and had a right to know what his intentions were in the matter. He could not vote for the previous question.

The original motion was then put, and lost.

SISTERHOOD AND DEACONESSES' INSTITUTION.

Mr. CLARENDON STUART moved,—“That the Bishop be asked to take steps for the establishment of a sisterhood, and deaconesses' institution or home for the diocese of Sydney, and that a committee of this Synod be appointed to assist his lordship in giving effect to this resolution.”

Mr. HILLS seconded the resolution.

Dr. CORLETTE moved the following amendment,—“That a committee of the synod be appointed, with the approval of the Bishop, to consider the advisability of organising a religious and charitable ministry of women in the diocese of Sydney, and to report at the next meeting of the synod.”

After debate the question was put in the usual form, when Dr. Corlette's amendment was carried.

The Synod then adjourned at a quarter to 11 till 4 o'clock next day.

TUESDAY.

CANON ALLWOOD.

A letter was received from Canon Allwood, thanking the members of the synod for their expression of sympathy with him in his illness. It was resolved, on the motion of the Hon. Alexander Gordon, seconded by the Dean of Sydney, that the letter should be recorded on the minutes.

FACILITIES FOR SHORTENING SERVICES.

Mr. JOSEPH PAGE moved,—“That this synod notices with regret the Act for the Amendment of the Act of Uniformity 35 and 36 Victoria, c. 35, A.D. 1872, is not in force in this diocese, and that no provision has been made for obtaining facilities for shortened services either in daily, holy day, or Sunday public worship, as secured to the Church of England by that Act.”

Judge WILKINSON seconded the motion, contending that it was one which the synod should deal with.

Mr. V. J. BLOMFIELD moved the following amendment:—“That all the words after the word ‘that’ be omitted with a view to the insertion of the following words, ‘the question whether the Act of Uniformity Amendment Act of 1872 be in force in this diocese, be referred to the Standing Committee, and that if it be not in force the Standing Committee be requested to bring in an ordinance next session to render its provisions applicable to this diocese.’”

The Rev. F. B. BOYCE seconded the amendment.

The original resolution was put and negatived, and Mr. Blomfield's amendment was agreed to.

MINISTRY OF WOMEN FOR RELIGIOUS AND CHARITABLE PURPOSES.

The following committee was appointed by ballot to assist the Bishop in considering the desirableness of organising the religious and charitable ministry of women in the church in the Diocese of Sydney, and to report to the next session of Sydney:—The Dean, Rev. J. D. Langley, Rev. Dr. Corlette, Rev. A. W. Pain, Canon Gunther, the Chancellor, Messrs. W. J. Foster, J. Kent, R. Hills.

COMMON FUND.

The Rev. Canon H. S. KING moved,—“That the subject of establishing a common fund for the benefit of the widows and orphans of the clergy throughout the province of New South Wales, be referred to the provincial synod, at its next session, for consideration and report.”

Mr. ALLAN seconded the motion, which was supported by the Rev. J. D. LANGLEY, and carried.

THEOLOGICAL LIBRARY.

The Rev. Canon H. S. KING moved,—“That the Standing Committee be requested to take such steps as they may deem best to provide for the safe keeping and greater usefulness of the Theological Library of the Diocese of Sydney.”

The Rev. S. S. TOVEY seconded the motion.

The motion was agreed to.

CHURCH PROPERTY.

The Hon. ALEXANDER GORDON moved,—(1.) “That with regard to every building intended to be used for a church, parsonage, school, or other ecclesiastical purpose, it is desirable that before it be allowed to be reckoned or dealt with as such, a certificate be obtained by the person or persons intending so to use it, that such building is, in point of legal title, architectural fitness, and other qualities, suited to be reckoned as part of the church property of the diocese.” (2.) “That the Bishop be respectfully requested to appoint a proper officer, by whom, in consideration of a fee, to be arranged for by the Bishop, the certificate may be granted, such fee to be paid by the person obtaining the certificate.” (3.) “That the Bishop and also the trustees and managers of all funds from which aid is afforded towards the building of churches, parsonages, schools, and other ecclesiastical buildings in the diocese, be requested severally to take such steps as may be in their power to give effect to the foregoing resolution.”

The Rev. Canon KING seconded the motion, which was agreed to.

ADMINISTRATION OF THE DIOCESE.

The Rev. Canon KING moved,—“That the Standing Committee be requested to prepare and submit to the Synod an ordinance providing for the administration of the diocese during a vacancy of the See.” He pointed out that as the letters patent had been removed they would have to make some provision in the manner indicated by the motion, and he believed the Standing Committee were prepared to consider the matter favourably.

The Hon. A. GORDON seconded the motion.

The PRESIDENT said he hoped some provision would also be made to provide for the management of property.

The matter was referred to the standing committee.

CHURCH PROPERTY.

Mr. W. STEPHEN moved,—“That it be referred to the Standing Committee to cause steps to be taken to secure to the church that portion of land, being part of the original grant dedicated by the late Hon. G. W. Lord, for Church purposes at Botany.”

Mr. J. T. JACQUES pointed out also that a considerable amount of Church property had been lost through a want of vigilance on the part of those whose duty it was to have taken an interest in it.

The motion was carried.

SITES FOR CHURCHES AND MISSION ROOMS.

The Rev. Canon KING, in the absence of the Rev. Canon Gunther, moved the following resolution,—“That it be referred to the Standing Committee to consider and take such steps as may be practicable to procure sites for churches and mission rooms in the diocese.”

The Rev. J. D. LANGLEY moved as an amendment,—“That the words ‘it be referred to the Standing Committee’ should be omitted, with a view of inserting the words ‘a Special Committee be appointed’ and that the following should be added to the motion: ‘such to consist of the Revs. Canon King, Canon Gunther, A. Yarnold, J. D. Langley, Messrs. H. E. A. Allan, J. Plummer, F. W. Uther, and R. Chadwick.’”

After a brief discussion, the amendment appointing the Special Committee was carried.

PROVISION AS TO DISUSED CHURCHES.

Rev. J. W. DEBENHAM moved,—“That the question of making provision for applying disused churches to purposes other than those of Divine worship be referred to the Standing Committee for consideration and report, and that the Committee be requested to draw up, if they think it advisable, an ordinance on the subject, to be submitted to the Synod at its next session.”

Mr. G. R. HARRISON seconded the resolution.

The DEAN OF SYDNEY thought the matter was one to which the attention of the Synod might well be directed.

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

Mr. W. J. FOSTER moved.—That this Synod, taking into consideration the substantial evidence of cordial co-operation with the Bishop's action in respect of religious education in the Public Schools accorded by its recent vote, desires to recommend that his Lordship shall for the present year nominate two representatives to the Board which he has proposed.

The DEAN of Sydney seconded the resolution, which was carried.

The PRESIDENT said that the resolution having been carried, he proposed to ask the Dean of Sydney and the Chancellor to be the representatives of the Church. (Hear, hear.)

TIME OF MEETING OF SYNOD.

The Rev. A. W. PAIN moved.—“That the resolution passed on December 6, 1878, with reference to the time of holding the ordinary session of the synod be rescinded, and that the Bishop be requested to hold the ordinary session in the month of August in each year.”

The resolution was put and negatived.

SOCIAL PURITY.

The Rev. C. BAKER moved.—“1. That, in consideration of the physical and moral evils that are inflicted upon the community by sins of impurity, and that the mischief is growing rather than diminishing, this synod is of opinion that some special effort should be made by the Church to grapple with the evil. 2. That a committee of the synod be formed for taking such action as they may see fit for carrying out the above resolution, and that the following members constitute the committee, with power to add to their number:—The Revs. Canon King, Dr. Corlette, A. Yarnold, W. Hough, and the mover; and the following laymen:—Messrs. Page, Uther, Chadwick, and Beaver.”

The Rev. W. HOUGH seconded the motion.

The PRESIDENT expressed his deep and hearty sympathy with the resolutions, and the gratitude he felt to the mover for having put it so touchingly before them. The peculiarity of the work done in England was that it endeavoured to go to the source of the evil by banding men together, not only to keep themselves pure and encourage others to follow their example, but to act as protectors, in a chivalrous sense, of the weaker sex. This body was known as the White Cross Society, and he thought a similar society might be initiated here, which, with God's blessing, might do a great deal of good, not merely in the cause of Christianity, but in the cause of our common humanity.

The resolutions were put and unanimously agreed to.

The PRESIDENT stated that it was his duty to assent to the new standing orders, and he need scarcely tell them that he did so most readily. Since their vote the other night several donations had been received in aid of the fund in connection with the question of religious instruction in Public schools, and he would like to announce that it was intended shortly to hold a public meeting in connection with the same matter. He wished to thank them heartily for the exceedingly cordial support they had given him in his capacity as chairman, and he could not but congratulate the synod upon the harmony which prevailed, and also upon the large amount of work that had been done during the last five or six days. He trusted they would endeavour to carry out those enterprises which had been decided upon, and prayed that God's blessing might be upon the attempts to carry out those deliberations on which they had been enabled to engage.

The President, at 10.15 p.m., declared the synod adjourned *sine die*.—Abridged from *S. M. Herald*.

* OPEN COLUMN *

[We are not responsible for opinions expressed by Correspondents.]

THE EDUCATION OF THE CLERGY.

The Primate was wise in saying that he did not lay down any hard and fast rule, when stating his desire that University men should be appointed to any vacancies in city and suburban parishes. To have done so might have seriously affected the interests of the church, and removed from numbers of able country clergymen that spur to study which the consciousness that they should prepare themselves for more important spheres of labour most assuredly is. If it once were to be recognised by the large body of men from Moore College and other theological colleges that they could never hope for promotion, I am sure it would have a bad and discouraging effect on their lives. The clergy have no rich livings or hope of high offices in the church. In that respect they are not so well off as their brethren in the mother country, and I should regret to see their position—which generally is one of constant self-denial—made any worse than it is already. Human nature cannot be ignored, and an honorable ambition is not to be condemned.

The nominators of the metropolitan parishes have always had a goodly number of graduates to select from, but, in their wisdom, which I should regret to see fettered, have frequently preferred non-University men, and, generally, with a satisfactory

result. The three, probably, largest congregations in the city are attracted by non-University men, while, in the suburbs, several churches are a testimony to the success which attends their work. No other Australian city can show, I believe, congregations larger than here. The special theological training of the incumbents and business talents, have given them peculiar qualifications for their work, and I must candidly confess that, in the matter of general reading, while, doubtless, inferior in classical knowledge, I consider them quite on a par with ordinary University men.

In dealing with the question, it cannot be overlooked, and the Primate, when he has wider colonial knowledge of places will see, that there are many city and suburban congregations intellectually below the average in the country. Probably several could be pointed out where none worship but the working classes and smaller tradespeople. Such could scarcely be said of a congregation in any country town. Almost invariably the country clergyman has professional men and officials connected with his parish, to say nothing of squatters and their families. The number of refined and highly educated persons up the country is remarkable. I am sure that the Primate will soon see this, and more fully recognise the wisdom by which no hard and fast rule was made. I cordially sympathise with him in his determination to encourage all candidates for Orders, to avail themselves of the many advantages of a University education, and hope our wealthy laity will provide the necessary means to enable him to carry out his plans. I yield to none in my desire to see a ministry highly trained, and well equipped to wage war with the powers of darkness, but facts are before me which appear to say that after a man has been ten or fifteen years engaged in pastoral work, the position he is to occupy must depend upon what he really is all round, and his ability to manage a parish in its various departments, rather than upon scholastic training received in earlier years.

R. H. W.

The MANAGER acknowledges, with thanks, receipt of the following subscriptions:—

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CONTENTS.

I. LEADING ARTICLES.—	PAGE.
The Deputations upon charges made in the Theatres for Sunday Entertainments ...	33
The Bishop Barker Memorial ...	33
Presentation of Clergymen to Parishes ...	34
2. Church News ...	34
3. Notes on Passing Events ...	37
4. Open Column ...	38
5. Notices of Books ...	44
6. Temperance ...	45
7. English Mail ...	46
8. Gleanings Old and New ...	47

NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation.

All communications of a literary nature to be addressed to the EDITOR, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

FOR ALL MONIES RECEIVED for Subscriptions are acknowledged in the last column of the reading matter.

NOTICE.

Subscriptions 7s. 6d. for the year 1884-5 are now due and unless paid by 31st inst. will be booked and charged 8s.

THE DEPUTATION UPON CHARGES MADE IN THE THEATRES FOR SUNDAY ENTERTAINMENTS.

The Public ought clearly to understand the object of this deputation. It did not appeal to the Colonial Secretary to stop the delivery of Infidel Lectures on Sunday evenings, by those who arrogate to themselves the title of men of Free-thought. It did not seek to invoke the strong arm of authority to prevent free discussion—however objectionable the character of that discussion might be. The point which it sought to bring before the Premier and to emphasize, was this: that the *Sunday Entertainments* given in the Theatres in Sydney, to which persons are admitted upon payment of a money charge, are a violation of the law of the land, and upon that ground ought not to be allowed. If they are, what consistency is there in prohibiting the theatres from giving their ordinary amusements? If they are, what a mockery it is to insert in the License granted to the Lessees of Theatres, that they shall not open them for performances on Sunday, Good Friday or Christmas Day! How long will that restriction be upheld?

The Colonial Secretary, in his reply to the deputation while dwelling upon the fact that Lectures of whatever character are not prohibited by law, admitted that entertainments might be. Upon that question he appeared to be somewhat in doubt.

Since the deputation waited on the Premier, we have been put in possession of information which we cannot doubt to be correct, that in Melbourne

the Theatres are not opened upon Sundays as they are here for the delivery of Infidel Lectures. And further, that the owner of the Building, termed the “Hall of Science,” has received notice, under the Theatres Statute, that the building will not be again licensed (the license having expired) unless the owner gives his guarantee for a strict observance of the condition relating to Sunday opening; which is, that no money shall be taken for admission, nor seats sold by ticket or otherwise, and that the license will be subject to immediate revocation if the condition is in any way violated.

If that is done in the adjoining Colony, we want to know why it cannot be done in this. And as Christian men, anxious for the moral welfare of the community, we think we have a right to ask the question and receive a plain and straightforward answer.

It is our strong opinion that these Sunday Entertainments and Freethought Lectures are set on foot from no other motive than gain. This is at the bottom of them: it is not zeal for truth, not any care for the social welfare or the political freedom of man—which is the pretence of those who get them up. Not a bit of it, no, not a shred. It is as much the way of getting a living as any trade or handicraft during the week. And we pity those who are so weak as to be gulled into the belief, that those who mislead them by their blasphemous ranting, care for anything else than the money which they exact from them at the doors.

If such entertainments are not a violation of the law, we feel confident that the better disposed citizens will not let the matter rest. For demoralization, law-breaking and vice of every sort necessarily flow from the principles enunciated Sunday after Sunday by those who give the entertainments. And can this be suffered?

THE BISHOP BARKER MEMORIAL.

It may be thought strange that after the hearty and graceful mention of this subject by the Bishop in his address to the Synod, some further steps should not have been taken by the Synod during its Session with regard to the completion of the design. But it should be remembered that the Standing Committee had fulfilled the duties entrusted to it by its action previous to the Public meeting which was called to consider the proposals laid before it. And it remains for the Committee appointed by the Public meeting to take the further action which is necessary. We hope, however, this will not be unnecessarily delayed.

It will be interesting to members of the Church to know that Bishop Barker, in a letter written only a few weeks before his death, made mention of a plan which he had conceived of transferring the Registry to the Cathedral ground, in connection with the erection of a Chapter House, which he thought would meet with the approval of the Church at large!