

which the "ten words" were the kernel—the whole natural, social, political, moral, and religious life of the people, down to the minutest particulars, was severed from heathenism, and was impressed in an outward manner with a seal of the divine holiness: "Be ye holy, for I Jehovah your God am holy." The Sinaitic Covenant (which we term the old Covenant in the narrower sense of the term) did not bring with it radical inward renewal. This renewal was, in a measure possible, by the grace of the Covenant of promise on which the law was induced (Ps. xxvii. 31), and of which the redemption from Egypt, and the giving of the law was a fruit. But it was the distinctive promise of the Covenant which, while it was the completion and unfolding of the Abrahamic Covenant of promise, was called the "new Covenant" in contrast to that of Sinai, that by the Spirit poured out from on high the law should be written in the heart (Jer. xxxi. 31-34; Joel ii. 28-29). This is the "new Covenant in His blood" established by the Messiah. It rests on His inward spiritual redemption; and is yet to be appropriated by the entire Israelitish nation. The end aimed at by the Commandment is love; and the end aimed at by the law is Christ, in Whom that love has been realized. The law as the expression of the will of God is "spiritual and holy, and just, and good." (Rom. vii. 12, 14.) The godly could rejoice in it, and see in it the gift of God's grace to His people, in which was revealed the way of life and salvation (*cf.* e.g. Ps. xix., cxix.). But as law it was mere letter, and could not itself give life. Its office was a different one.

(To be Continued.)

P.S.—In issue of September 12, p. 90, 1st col., lines 48 to 53—from "as the sand &c.," to "the fulness of nations"—were by mistake inserted where they stand, instead of being in the note at foot of page.

→ ENGLISH MAIL. ←

DEATH OF BISHOP CLAUGHTON.

We regret to announce the death of Bishop Piers Calverly Cloughton, which took place at his residence at North-wick-terrace. Born in Lancashire in 1812, he had a most successful career at Oxford, where he took a first-class in Lit. Hum. in 1835. He obtained the prize for the Chancellor's prize essay, was fellow and tutor of his college (University) and Public Examiner and select preacher during his residence at Oxford, and in 1845 he was appointed rector of Elton, in Huntingdonshire, where he introduced in a modified and somewhat primitive form the harvest festivals which have since become so popular. In 1859 he was appointed Bishop of St. Helena and consecrated on Whitsun Tuesday in Westminster Abbey, with the present Bishop of Bangor and Bishop Tufnell. The most notable event of his short tenure of the see was his taking part at the Cape Synod in the condemnation of Bishop Coleman. In 1862 he was translated to the see of Colombo, which he successfully administered for eight years. In 1870 serious illness compelled him to return to England, and he was appointed Archdeacon of London and Canon Residentary of St. Paul's while five years later he was nominated by Viscount Cranbrook, chaplain-general to the forces. As practical coadjutor to the Bishop of London, he worked indefatigably, taxing his strength, indeed, mildly by constant preaching, and confirming and aiding the clergy of the most out of the way parishes by his presence and kindly sympathy. The Archdeacon took a leading part in the debates of Convocation, as to the importance of which in the early days of its revival he addressed a letter to the late Earl of Derby. A more kindly, hardworking, and conscientious prelate has never lived.

SUNDAY-SCHOOL TEACHING IN CHURCHES.

SIR,—I have just read with great interest the speech of the Lord Bishop of Lichfield at the late annual meeting of the Church of England Sunday-school Institute, to one paragraph of which I venture to bespeak the attention of your readers. I do so the rather, because the vicar of Paddington, in speaking later on at the same meeting, referred to it as having "suggested rather a new idea to him;" which seems to show that even clergy who have had a good deal to do with Sunday-schools may be glad to have the matter brought to their notice.

The Bishop said:—
"I would have the church itself used a great deal more than it is for many purposes, but above all for the religious teaching of children. I sometimes hear a clergyman complain to me as I go visiting the parishes in my diocese that he is obliged to hold his Sunday-school in the church itself—as if there was something very dreadful or unseemly in such an arrangement; whereas it is the most seemly and proper of all, if only the work can be continuously and orderly carried on."

And he then went on to point out two advantages that would result from this use of the church—First, the association by the children with the church of their earliest religious instruction; and second, the getting rid of such association with the drudgery and difficulties and the punishments of the day-schools.

I cannot but think that his lordship has done a real service by bringing his proposal—which I observe was heartily endorsed by Mr. Mundella, the Vice-President of the Education Department—thus practically before the Church. It is not only that much expense may be saved in this way, in providing Sunday-school rooms in districts where board schools prevail, though that may sometimes become important. But the future of our Church as the Church of masses (both in town and country) depends largely upon our so utilising our churches as to make them felt to be associated with the whole religious life of the people. And in hundreds of country parishes especially, the church is incomparably better suited for Sunday teaching than any school-room can be.

I shall not easily forget the pleasure I felt three months ago watching the classes and listening to the hubbub of voices in the deeply interesting church of San Ambrogio at Milan, where some 800 or 400 children—boys and girls—were being taught by priests and others on a Sunday afternoon. It helped one to forget the wretched superstition about the brazen serpent there. I noticed especially the large number of elder scholars present. And I am convinced that amongst ourselves lads and elder girls would be found far more willing than they are to attend, if the practice became at all general of holding our Sunday-schools in our parish churches.

To the children such Sunday teaching would be at once more impressive and more interesting. The teachers would feel themselves more directly the servants of the Church. And the clergy would be able more easily and more thoroughly to overlook the teaching, if they did not actually take part in it: thus making Sunday-schools (as the Bishop put it) "really a part of the Church's system and the Church's work."

R. S. OLDHAM.

Little Chart Rectory, June 28, 1884.

—Guardian, 9th July, 1884.

GLEANINGS: OLD: AND: NEW.

Some years ago, Mr. Towns, of the New York bar, conducted for the plaintiff a suit against one Charles W. Bedell, brought by Mrs. Bridget Rowan. Mrs. Rowan alleged that, on a certain July day, she was carrying her husband's dinner in a pail, when the said Bedell, who kept a public-house near, mocked and reviled her, set his dogs on her, and commanded an assistant to squirt the hose upon the luckless dinner-carrier. The Court was convulsed when Mr. Towns rose to sum up, and presented his cause solely in the following unusual form, the truth and poetry of which proved taking:—

"In July last, about the time

That hungry mortals like to dine,
The plaintiff being a prudent woman,
Set forth to find her husband, Rowan,
His frugal meal, yet smoking, warm,
She bore in bucket on her arm;
For 'twas this lady's chief delight
To tempt her husband's appetite.
Now the defendant, Charles Bedell,
Keeps near the Park—oh! I sad to tell—
A dramshop, sometimes called an inn,
Where he dispenses rum and gin,
And, not content with deadly cups,
He keeps two wild, ferocious pups.
When plaintiff came unto the Park
This Charles Bedell (just for a lark,
As he avers in his defence)
By way of excuse, or pretence,
Seeing that she was but a woman
Set the puppy on Mrs. Rowan,
To bite her and to tear her dress
And put her in extreme distress;
Then, as he saw her, pale with fright,
Trying to save herself by flight,
He shouted 'Bill, before she goes,
Just play upon her with the hose!'—
Cursed, assaulted, almost drowned,
And bleeding from a painful wound,
The plaintiff, gentlemen of the jury,
Escaped, at last, the blackguard's fury.
She brings this suit to see if you
Will do as you'd have others do."

The jury gave in a verdict for Mrs. Rowan.
Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 163,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world.

The last words that Archbishop Usher were heard to utter were, "Lord, forgive my sins, especially my sins of omission." "Many have puzzled themselves about the origin of evil; I observe that there is evil, and that there is a way to escape it; and with this I begin and end."

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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessarily for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

The Communication on "Evening Communion," is unavoidably held over.

TO OUR CONSTITUENTS.

THE MANAGER would be happy to visit Country towns for the purpose of canvassing the district for new subscribers, or would forward copies to clergymen for distribution amongst those likely to become subscribers. Will country Clergymen please communicate!

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

→ NOTES: ON: PASSING: EVENTS. ←

QUEBEC is the latest city to suffer from the machinations of the dynamitards. The objects chosen by the miscreants on which to vent their superabundant patriotism were the Houses of Parliament, and they have so far succeeded in their aim as to seriously damage the structure. They have also—which is by no means a solitary instance in the record of their achievements—managed to injure a number of inoffensive workmen engaged at the time on the premises. We can understand in some measure the "potting" of a hated landlord or his no less detested agent, from behind a stone fence; there is a certain show of reason, however perverted and oblique, for the deed; but to make use of infernal machines and shatter to atoms buildings in public thoroughfares, with a cool indifference as to the probable fate of all who may chance to be passing the doomed edifice at the time, is, in our estimation, the lowest and most degraded level of cruelty, scoundrelism, and cowardice. The national acknowledgement most appropriate for these extreme patriots is a short shrift and a long halter.

THE British protectorate over the southern coasts of New Guinea has at length become *un fait accompli*. Whether the vital interests of the Empire would have been better served by the annexation—pure and simple—of the entire island, we leave to those professionally skilled in international politics to determine. One thing is self-evident. If we are to be officially in New Guinea at all, we must be

there effectively, otherwise we seriously add to our colonial responsibilities with no counterbalancing advantages to set over against them. The Imperial Government, we think, has acted wisely in so far forestalling other nations. New Guinea in the hands of a formidable hostile power—in *esse* or in *posse* would be a standing menace to the Australian colonies in general and to Queensland in particular, and would entail an enormous expenditure in precautionary measures.

THE question of Kanaka labour will doubtless sooner or later be brought before the Home Government, now that New Guinea has come in a certain sense and to a certain degree under British control. Notwithstanding the poetical strains in which the pleasant life of these black toilers is sung by enthusiastic newspaper correspondents—notwithstanding the equitable conditions—open for inspection to everybody—under which they engage themselves for set periods to sugar planters and others—notwithstanding the thousand and one cogent reasons why things should be allowed to remain as they are, there is an ugly suspicion abroad, that Kanaka labour is neither more nor less than a modified form of that system of slavery which bards assure us cannot exist in the pure air of British liberty. It is continually being dinned into our ears whenever this question is mooted, that the principal industries of Queensland depend upon coloured labour being placed under no prohibitive or vexatious restrictions. This may be true or it may be false. With its truth or falsity we have nothing to do; but that success is very questionable which is gained by the subversion of those principles which Clarkson and Wilberforce won for us, and which cost the lives of thousands of brave men in the battle fields of the West to assert.

THE admirable address of the Bishop of Melbourne to the Church of England Assembly, which was given *verbatim* in our last issue, has been published by request. This will meet the wishes of many who desired to possess it in a separate and complete form, and thus to preserve it from the usual fate of newspaper cuttings. The publisher is Samuel Mullen, Collins Street, East Melbourne, and the price of the pamphlet is sixpence.

THERE are few things more trying both mentally and physically than to be burdened with great responsibilities during a period of serious ill-health, and we are glad to learn that the respected incumbent of St. Peter's, Cook's River, the Rev. W. F. B. Uzzell, has obtained leave of absence from the manifold duties of parish work for a further period of three months. We trust he will feel the benefit of this relaxation in complete restoration to health and vigour. In the meantime his place will continue to be occupied by his *locum tenens*, the Rev. F. R. Hutchings.

OUR readers will—equally with ourselves—rejoice at the hopefulness of the Premier's condition. According to the latest accounts, there continues to be a gradual but marked improvement on those distressing symptoms which for some time were matters of keen anxiety throughout the length and breadth of the colony. Whatever differences of political opinion may exist amongst us, we are all agreed that New South Wales could ill afford to lose the services of so energetic a statesman as Mr. Stuart. The universal wave of sympathy which has swept over Australia shows

how completely he has by his sincerity and application and devotion to the best interests of the country, won the respect of even his bitterest political opponents, and the spontaneous manifestation of that sympathy is the noblest and best testimonial to his character and ability that could possibly have been given.

BY the recent death of Mr. Joseph Livesey, the founder of "teetotalism" at his residence, Preston, England, Temperance loses one of its most powerful advocates, and one of its staunchest friends. We are afraid to say how many lectures and addresses he gave on the subject of total abstinence during his long career, but they amount to some thousands, and his writings on this prominent topic of the day are characteristic of the man. From a very insignificant beginning, when on September 1st, 1832, he with six others signed the first teetotal pledge, he lived to see his theories become one of the burning questions of the time, and his principles acknowledged and supported by hundreds of thousands throughout the wide world. Temperance has done more to alleviate the distress of humanity, to elevate the masses, to raise the standard of a true nobility, and in unnumbered ways to usher in a purer system of morals than anything else with the sole exception of Christianity; and the humble Lancashire philanthropist who passed to his rest after an eventful pilgrimage of 51 years, is worthy of being placed in the foremost rank of those whose life-object was to benefit their fellows, and lift the most degraded to the level of respectability and usefulness.

SUNDAY SCHOOLS, no less than "teetotalism" show what magnificent and unexpected results may spring from small beginnings. The days which were this week specially set apart by the Sunday School Institute and Sunday School Union for prayer on behalf of Sunday Schools, lead us to contemplate with wonder and thankfulness, the great success of that little scheme for gathering together the ragged and uncouth street arabs of Gloucester, by Raikes a century ago. How that scheme has won its way, and enlarged its borders year by year, and how at length it has become a necessary adjunct of the Church, is matter rather for the historian, than for the writer of chance paragraphs; but we see in the marvellous development of Sunday Schools the guiding and fostering hand of Providence, and a practical exemplification of that word which bids us beware of despising the day of small things.

THE Illawarra line which was opened last week will naturally have as one of its results the planting of new settlements and the rapid growth of those already along its route. There is another light in which, as Churchmen, we should look upon it. Apart from its commercial possibilities it will be potent in opening out new territories for religious enterprise. Many of the districts through which it passes have been very inadequately supplied with places of worship. The sparse and scattered populations could not be reached through the ordinary media. Now, however we may expect to see a gravitation more or less pronounced to advantageous positions, and it will be the duty of the Church to keep pace with the growth of these suburbs, and as opportunities present themselves, to take possession of "fresh fields and pastures new."

5,000,000 Of heathen at our doors and now mostly under the protection of Great Britain. Should not something be done for them by our Church? Has not New Guinea a clear claim on Australia? Is not the claim to say the least equal to that of the South Sea Islands? We are aware that other denominations have occupied one or two points and done some useful work but the field has been barely touched and there is room for all. We trust that if Australia cannot undertake alone her plain duty to New Guinea such representations may be made to the Church Missionary Society, or some other great Society in England, that the Anglican Communion may be awakened to the importance of this latest addition to the Empire now demanding our care, and thus be led to send out a goodly band of preachers of the everlasting gospel.

* CHURCH NEWS. *

SIDNEY.

Bisconsin.

The Bishop of Sydney left town on Monday morning last for the purpose of holding confirmations in the southern districts. His Lordship will probably return on the 4th proximo.

SUNDAY SCHOOL UNION.—A meeting of Sunday School teachers and others connected with the Church of England Sunday School Institute was held in the Church Society's House, Phillip-street, on Monday night last. The Right Rev. Dr. Stuart, Bishop of Waiapu, presided, and about 100 persons were present. The proceedings were of a devotional character, and during the evening Bishop Stuart, Rev. M. Archdall, M.A., and Mr. Kent, delivered suitable and earnest addresses on Sunday Schools and their work as nurseries for the church. Mr. Kent stated it to be his wish that some system of examination should be introduced, in order that teachers might be up to a certain standard, and said that he was authorised to make an offer of £5 towards such an object, on certain conditions.

THE CHURCH SOCIETY.—The Committee met on the 6th inst., the Most Reverend the Primate presiding. After the usual formal business, Mr. Plummer reported that jointly with Mr. R. Chadwick, he had succeeded in raising the number of subscribers to the Endowment Fund to 100. Messrs. Plummer and Chadwick were thanked for their exertions, and it was decided to convene a meeting of the subscribers on Thursday, the 18th proximo at 4 p.m., to consider the question of the appropriation of the fund. A resolution referring to the Finance and Auxiliaries Committees, a proposal, having for its object to insure the more regular and systematic payments of stipend through the Society, was carried unanimously. The following grants were made—£25 towards repairs of Church, &c., at Wollongong; £12 10s. towards rent of a house for divine service at Rooty Hill. The following applications were referred to the Finance Committee for report—(1) £15 expenses of a clergyman on his removal to his first cure. (2) Salary of a resident catechist at the Cataract Dam. (3) £50 towards debt on Naremburn school-church. (4) £100 towards parsonage at Marrickville. (5) £50 towards debt on parsonage, Kangaroo Valley. (6) £25 expenses incurred in visiting district between Ryde, Peats' Ferry and the Hawkesbury. (7) £30 towards parsonage debt St. Saviour's Redfern. (8) Grant towards expenses of training two Chinese youths to act as catechists.

Parochial.

ST. MARY'S, BALMAIN.—CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—A model lesson was given in these Schools on Monday, October 13th, by the Hon. Sec. the Rev. Edwin J. Sturdee. The Rev. M. Archdall, (Incumbent) presided and about 20 teachers from St. Mary's and St. John's, Balmain, were present. The subject of the lesson was "The Flight into Egypt." (Lessons on the Life of our Lord, No. 8), and was designed to assist the teachers in giving lessons from Stock's notes. At its close, a general conversation ensued, in which the ladies took part. Several useful suggestions and remarks were elicited in connection with the use and abuse of the published notes of lessons. The general opinion seemed to be that the lessons were too great a boon to be discarded entirely even where the clergy were able to hold a weekly preparation class. The Rev. M. Archdall strongly urged upon the teachers in St. Mary's and St. John's to give model lessons of their own and promised to start with one himself in the month of November, one or two teachers, including a lady, half agreeing to follow his example.

ST. THOMAS' CHURCH, NORTH SHORE.—The dedication of the new nave of the Church of St. Thomas', Willoughby, North Shore, took place on Saturday, and was made the occasion of a highly effective choral service, in which the Primate and the Bishops of Goulburn, Bathurst, Grafton and Armidale, and Newcastle took part. The sanctuary and other parts of the church were tastefully decorated with flowers, and there was an attendance of about 800 persons, amongst the congregation being Sir Alfred Stephen, G.C.M.G., and the Hon. Charles Campbell, M.L.C. The service was commenced at a quarter past 8 o'clock at which time a procession of chorists, clergy, and prelates, headed by the brass portion of the orchestra (and consisting of a bass, horns, and cornets), filed into the church. In the procession were the Primate, his chaplain (Rev. R. Relton), the Bishops of Goulburn, Grafton and Armidale, Bathurst and Newcastle, the Precentor of St. Andrew's Cathedral (Rev. J. C. Corlette, D.D., M.A., Rev. Canon Hey Sharp, Rev. Canon Selwyn, Revs. S. H. Child, B.A. (vicar of the parish of Willoughby), D. Murphy, A. Yarnold, A. W. Pain, H. Rose, S. Simm, F. Bode, Witcombe, W. Hough, T. Horton, Cranswick, Saliniere, and

others. The procession sang the processional hymn, "With gladness feet" (Macfarren). The chorists, clergy, and prelates having taken the places reserved for them, and the brass portion of the orchestra having joined the string portion (consisting of first and second violins, tenor, cello, double bass, and flute), the organist played as a soft voluntary Barnby's "Rebekah." The service was then proceeded with. The Bishop of Grafton and Armidale read the first lesson, and the Bishop of Bathurst the second. The "Magnificat" was Tours in F, and the "Nunc Dimittis" was also Tours. The anthem was the "Hallelujah Chorus" from the "Mount of Olives" (Beethoven), and the choir, organ, and orchestra combined to produce a highly artistic effect. After the sermon (which was preached by the Primate) the "Hallelujah Chorus" from the "Messiah" (Bach) was given, and the offertory, which amounted to about £150, was taken. The service concluded with the recessional hymn "Through the Night of Doubt and Sorrow," and the organist played, as a concluding voluntary, "Sing unto God," from "Judas Maccabeus." The choir consisted of 75 voices, among the principal lady singers being Mrs. Manton, Mrs. Harper, and Mrs. Joseph Massey. Mr. Joseph Massey presided at the organ, and in conjunction with Mr. Arthur Massey, discharged the duties of conducting the musical portion of the service. The sermon was based upon 2 Corinthians iii., 18—"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Dr. Barry said that the words of the text closed the famous contrast drawn by St. Paul between the old covenant and the new, between the glory of Moses, which necessarily passed away, and the glory of Christ, which, by its very nature, abideth for ever. He had chosen them as no unfit guide to them in the celebration of that day. For that celebration was, perhaps, something more than an ordinary church opening. By that stately building itself it embodied an attempt to strike a higher key-note of the idea of a church through greater dignity and beauty of church architecture and service. Marked (through its coincidence with their Provincial Synod) as an almost provincial church-gathering, it brought before them the life of their Church in its larger aspect as a great world wide communion, no insignificant portion of the Catholic Church of Christ, adapting to new conditions, new needs, new opportunities the unchanged faith and worship of the old church at home. On such a day as that might they not—without for a moment forgetting the truth and strength of their personal Christianity—nevertheless ask themselves what was the secret of the indwelling life of the Church of Christ—why it was changeless amidst all the sudden shocks or slow disintegrations of earthly change—why it was able always to put forth new life, and adapt itself to all new developments of humanity under the Providence of God? That union of changelessness and newness, of stability and progress, was no common thing in human society. Why was it found so signally in the life of the Church of Christ? St. Paul gave the answer that that life is changeless, because it rests upon the revelation of the glory of the eternal Lord; it is living and progressive, because the reflection of that glory in man is changed from glory to glory by the spirit of the Lord. First, then, the true ground of unchanging permanence was expressed in the declaration, "We all with unveiled face behold or reflect as in a mirror the glory of the Lord." In speaking upon the second division of the text, the Primate said that there were two worlds before us. In the world of matter without all is constant change, decay, death; in the world of spirit which we feel in ourselves and recognise in our fellow-men there is a life indestructible and a consciousness ever stretching on illimitably to the future. That spirit in us, they knew how it showed itself in its great instructive powers—the delight in truth, the grasp of right, the power of love, the abiding spirit of faith—these were things in us which could never die, because they were the features of the divine image. They were all the real glory of the human soul—as they came to their perfection it was changed from glory to glory. It was because of the spiritual character of Christianity that it was universal and undying. It was catholic in idea; it was growing to be universal in scope. Look back on the history of the past and see how it had manifested its power to civilise, to exalt the ruling races of the world. It was passing by English hands into the old worn-out civilisations of Asia—to the mere barbarism of Africa—to the new life and energy of the great world of our colonies. It did not embody itself in one set of institutions or language—it interpenetrated and gradually transformed all institutions—it appealed in every language to every heart, for it belonged to the nature of man as man; wherever that nature was it found its home; and as it was universal, so also it was immortal. It must indeed, since we are made of body and soul, clothe itself in systems and ordinances and laws, and from time to time these lost vitality, and the inner life itself seemed overlaid and deadened. But there came a new breath from the face of God, and then, as at the great epoch of the Reformation, as in the lesser but yet great revivals which our times had seen, the spirit within bursting the bonds like a thread of tow when it touched the fire, what was evil and false was burned away, what was true and right in the system was regenerated to a new life,

The whole was changed to new glory as by the spirit of the Lord. Doubt not that as it had been so it shall be still. There was clearly upon them an age of danger, testing all institutions, seeking out more and more first principles of truth and right. It affected all human society; it must affect most the religious society which they called the Church. There, above all, awful questions were raised fearlessly; old and sacred forms were tested, and said to be found wanting; new developments of life and power were claimed; the battle glowed with an intense vehemence. It was a time of watchfulness, even of anxiety; but it should not be a time of despondency.

CHRIST CHURCH, GUILDFORD.—On Sunday last, this pretty little edifice looked its best, no trouble had been spared in making the Service truly a Children's Floral Festival, the decorations reflecting great credit on the Lady parishioners. The Rev. J. H. Mullens of Moss Vale, officiated and the vocal rendering of the service promises well for the future efficiency of the choir. A large and fashionable congregation assembled, fully proving how all well-thinking members of a community will heartily co-operate in the good cause. We understand a new Organ is to be supplied.

FLOWER SERVICE AT ST. JOHN'S CHURCH, ASHFIELD.—On Sunday last a Flower Service was held at St. John's Church, Ashfield. The Service was conducted by the Incumbent, the Rev. J. C. Corlette, who took for his text the appropriate words, "For the winter is past the rain is over and gone, the flower appear on the earth, and the time of the singing of birds is come and the voice of the turtle is heard in our land." Cant: ch. ii. v. 11, 12. Eloquently, but simply, the preacher handled his subject. He enlarged upon the varied lessons which are taught by the flowers. Here we did not notice the change in Seasons alluded to in the text so much as they did in the old land, where for a greater portion of the winter the earth was enveloped in a robe of snow under which nature lay as in sleep or death, the gaunt and leafless trees standing like spectres. In our own Australia we had flowers all the year round, but there where all had been so withered and lifeless when spring came the whole floral creation sprang at once into beauteous being, and the voice of the lark, the linnet and the finch resounded to the praise and glory of God, making glad some once more the heart of man. But more particularly did he seek to impress upon the faithful portion of his congregation, the solace that some message of sympathy accompanying their gifts would afford to many a weary sufferer, to many a little one (some of the flowers being for the Children's Hospital) who longed in vain for the rich meadows and smiling gardens which their illness compelled them to resign. He vividly illustrated his meaning by a touching and pathetic little story. A lady had often urged upon her children to seek opportunities to do acts of kindness, at length it was suggested that they should send flowers to the Shadwell Hospital. The sisters and brothers set out with their gifts for the Hospital but by the way the boys tiring of their occupation sought recreation in play. Boys he feared always did tire sooner than girls in such engagements. Still however the sisters trudged on with the heavy basket. They had gone but a few steps when they met a haymaker who laughingly advised them to throw out the flowers and thus lighten their load. No, they said, they could not do that, they were going with them to the Shadwell Hospital. On learning their destination the man told them with a sigh that he had a little daughter there. It struck one of the children that it would please her to have some message sent so they ascertained her name and wrote it on a piece of paper and then tied it round the prettiest nosegay. When the little sufferer received it she asked, "Did Jesus send them?" The good nurse replied that He sent them as well as all other good things. The child said she thought so for she had prayed for them. How beautiful was this lesson of undoubting faith! He further exhorted his hearers to be lowly and meek asking them whether they would choose the glaring sunflower or the mossrose, the hollyhock or the violet. He felt sure they would prefer the humble violet. He also told them the Eastern fable of the angel and the rose. An angel once slept under the rose and grateful for its shelter he asked what he should give her. She begged one more adornment, and the angel gave to her the soft and delicate moss. But yet another and a sad lesson flowers taught us. Beautiful lovely though they were they would soon pass away, and so would it be with the joys and the things we held dear in this world. They had that afternoon buried an infant. Thus was it with the young, the old, the rich, the poor. All must pass away. "Man that is born of woman hath but a short time to live He cometh up and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay." In a few hours or two or three days at most, the flowers would be dead. Earnestly he set forth the fact that the helping hand of sympathy could be extended by all in the mansion, in the office, in the factory, and in the cottage. The singing was carried out in a very efficient manner both by choir and children, particularly the hymn "O Valiant Little Soldiers," in which one part was sung by the choir and the other by the children. Very pretty and pleasing was it to see the little girls

collecting the floral offerings while to the mind's eye many a smile would be called up on the faces of the suffering and the sorrowful, as in glad surprise within weary walls, hearts would be lifted in thanksgiving to Him who put it into the minds of the donors to send these blessings. It would seem, judging from the beauty and variety of their gifts, that the parishioners of St. John's have learned to appreciate a privilege afforded them in thus manifesting their sympathy with Christ's Poor.

ST. BARNABAS', MILLTOWN.—On Sunday morning, October 5th, a series of Mission Services were commenced in St. Barnabas' Church, Milntown. The congregations, both in the morning and evening, were large, and impressive and earnest addresses were delivered by the Rev. T. B. Tress, of Sydney.

✻ CORRESPONDENCE. ✻

S. P. G. House, 19, Delahay Street,
Westminster, London,
September 11th, 1884.

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

MY DEAR SIR,—As I know that some of the readers of the Record would like to know a little about my movements since I left dear Australia, would you be so kind as to insert whatever of this letter you might in your opinion judge acceptable.

The voyage from Sydney to Naples was upon the whole very pleasant. The good ship "John Elder" behaved well, and with the exception of the terrific heat of the tropics, and especially the Red Sea, we had nothing to trouble us.

Having between six and seven hundred souls on board, I felt it my duty to arrange for Sunday services, which were held regularly during the voyage morning, afternoon, and evening. In the Red Sea we lost one of our shipmates, who died of internal cancer. The committing of the body to the deep was indeed a most solemn occasion. I am happy to say that during the poor fellow's illness I was enabled to lead him to the Rock of Ages, and with that foundation beneath his feet he passed through the billows of death.

In company with the Messrs. Forsyths of Sydney I left the ship at Naples, and was quarantined on the lonely Isle of Nisida three days and three nights. The situation was very unpleasant, being locked up at night with an Italian guard keeping sentry.

On being liberated I spent a few days in the dirty and wicked city of Naples, making excursions to Pompei, Vesuvius, and other places of interest. At Pompei I was deeply impressed with the unmistakable signs of the terrible licentiousness of society at the time of the destruction of the city. As I walked those silent streets and stores amid the ruins of those once gay and elaborate palaces and temples, I thought of Sodom and those other guilty cities upon which the wrath of the Almighty was poured forth. Truly it is an awful thing to fall into the hands of the living God.

I rode on a horse from Pompei to the base of the cone of Vesuvius, and there climbed unassisted to the edge of the crater, a task which I have not the least desire to repeat. On reaching the top of the cone we were wrapped in clouds of sulphuric smoke, while to my horror I heard the dashing of the liquid fires below—a sound the like of which I had never before heard. It resembled the belching forth of the contents of a hundred mighty cannons. All round us were great chasms from which the sulphuric fumes continually poured. But to my surprise—and I must say my great fright—the mountain belched forth a mighty shower of ashes and molten lava, and my companions and I had to dodge the great pieces as they fell thick and fast around us. This kind of thing having occurred for the third time, and I having narrowly escaped a piece of lava about three feet long, I concluded discretion was in such circumstances the better part of valour, so we descended the cone, mounted our horses and returned to Naples.

From Naples I went to Rome. There I visited St. Peter's, The Vatican, Pantheon, Coliseum, Forum, the Catacombs, and Appian Way, all of which called forth my liveliest interest. From Rome I journeyed to Paris, passing en route Pisa, Genoa, Turin, and the great Mont Cenis Tunnel. The snow capped Alps were a grand sight. I remained over Sunday in Paris, and was thereby enabled to see a continental Sunday. "The whole city was given up to idolatry," theatres, concert halls, cafes, hotels—all in full swing. Everywhere teeming multitudes surged and swarmed to see the god of this world. And all this the result of a false system which bears the name of Christianity.

From Paris I made my way to London, via Dieppe. Since my arrival in this great city I have been kept busy preaching and lecturing as a Deputation of the Society for the Propagation of the Gospel. I simply promised them a few services at the first, and they have kept me going all the time. I have visited Birmingham, Rugby, Leamington, Hanly, Worcester, Malvern, Colchester, St. Albans, Great Yarmouth (where I preached in the largest parish church in England), and I have just returned from Cornwall, my own dear native country, where I preached

and lectured several times, our missionary meetings being, as you may suppose, very hearty. While in Cornwall I preached to a congregation numbering about 7000 in the famous Gwennap Pit, the scene of Wesley's preaching. The sight was wonderful.

I have had the honor of being invited to breakfast with the Archbishop of Canterbury, His Grace was deeply interested in what I told him about our poor Aborigines.

I must not forget to say that I have been elected a Fellow of the Royal Colonial Institute, quite an unexpected honour for a Missionary coming from the wilds of Australia.

I have been so pressed for information respecting our aboriginal tribes and their requirements that amid my many preaching and lecturing engagements I have got a little volume of 128 pages through the Press. The title is "Black but Comely," or glimpses of Aboriginal life in Australia, I will send you a copy and I trust my fellow colonists will not be angry with me for the humble production. It is selling here at 1s. and 2s.

I am trying to raise funds towards a Training College for Missionaries in connection with Warangasda. For if the work so well begun is to grow through the land we must secure a band of trained men and women to carry it forward. The feeling in England is very favourable to our scheme and I verily believe the time has come when that race so long neglected is to be reached by the appliances of the Blessed Gospel.

I recently addressed a large meeting of the Church Missionary Society and quite an enthusiasm was created. And it was decided that I should submit a plan for connecting Warangasda with that great Society. It is thought that our work in N.S.W. may be connected in the same way that the Zenana Mission in India is connected. Having such a Society behind us would be a mighty influence for good to our blacks.

Next Sunday I preach (D.V.) at Harrow and shall spend a few days then with James Stuart Esq., brother of the Hon. Alexander Stuart, of Sydney. Then I go on to Liverpool. Then into Wilts. And shall then (D.V.) return to Cornwall for a few weeks service for the Society prior to my sailing for my much loved adopted land.

As regards my health you will judge from what I have told you in this hasty scribble that it must have greatly improved, the plain truth is I feel quite myself again. And if on my return I can only keep myself clear of worry and hard manual labour I hope to be able to do far more for the blacks than I have yet done.

Apologising for taking up so much of your valuable space.

I remain,

Yours faithfully,

JOHN B. GRIBBLE.

CONFERENCE ON THE FREETHOUGHT QUESTION.

A largely-attended meeting of clergymen and laymen was held at the Church Society's House, Phillip-street, on Friday last. The Bishop of Sydney presided, and in opening the proceedings explained that they had met together as fellow Christians to consider whether they should or should not attempt the formation of a Christian Evidence Society, on the same lines as those followed by the old society in England, or in other words, to invite all who were willing to meet as brethren to join in the defence of their common faith. Partly through the help of Mr. Pictou he had caused circulars to be sent out to as many as he could of those who were likely to be interested in the matter, including the members of the committee of the Society for the Defence of Christianity, and also the promoters of a Christian Evidence Society, started in a small way some time ago, in connection with the Church of England. The result was the meeting for the purpose of forming a new and strengthened Christian Evidence Society. He proposed to submit to them two resolutions—one, that such a society should be formed, and the other that a public meeting should be held to recognize the society; and what they desired afterwards was a free interchange of opinion and advice. A Christian Evidence Society had several purposes, all tending in the same direction. In the first place it aimed at the delivery of lectures, sometimes of a high and scientific nature, sometimes of a popular character, all dealing with the evidences of Christianity, those words being considered in their widest extent—direct and indirect, internal and external, evidences. In the second place it assumed occasionally a distinctly polemical function. It studied and met actual attacks made upon Christianity. In the third place, it aimed at a distinctly teaching and instructive function, the education of the young, and so forth; and lastly it circulated a great deal of admirable literature—literature that had been the product of the last quarter of a century. It was known to them all that there had been organised with more or less ability and success direct attacks upon the fame of Christianity in this city. It had been done, generally speaking, in a somewhat popular form. They knew that it was so, and that a certain effect was produced, certain people who heard those attacks in some cases being convinced by them, and in other cases being rather unsettled than convinced. There seemed a call to them as Chris-

tians to meet those attacks. But far more important it seemed to him was a certain difficulty of belief that it seemed to be in the air just now pervading our literature, producing a hazy and unsettled condition of life in those who attended the various churches, those who were not without a certain religious instinct and faith, and those were disposed generally to piety and belief. To many there was a stage of inquiry, an abstract testing of things that had been committed to them. They found great difficulty, perhaps, in reconciling the Christian scheme with the laws of science and humanity that our ever-increasing knowledge brought along with it. They found also points in the Christian scheme itself that brought with them doubt. They heard a loud voice saying that Christianity had been a very good thing in the past, but it was time it should give place to some scheme more suited to our advanced conditions. All that had a tendency to unsettle even devout Christian minds; and it was therefore a phase of the condition of our times that the Christian church should unquestionably meet. The Primate concluded his remarks by referring to the successful work which the Christian Evidence Society in England had accomplished with very inadequate funds, and said that although it was necessary for them to have a certain amount of pecuniary support. The great desideratum was Christian sympathy.

Dr. Steel said he felt certain he was giving a voice to the sentiment of the meeting, by saying how glad they were to accept of the invitation to be present on that occasion.

The Church of England figured largely in the history of the defence of Christianity—and as they had heard a Bishop did not deem it unworthy of his dignity to confute the sophistries of the age of Reason so also had the Bishop of Newcastle drawn a sword once and again in defence of Christianity. He begged to move "that a Society on the same lines as the Society which exists under the name in England, be formed in Sydney."

Christianity arose amid opposition, and fought its early way through opposition; but what was said at the Freethought lectures on Sunday Evenings, was not argument—it was mere claptrap and abuse.

The Rev. Mr. Martin had great pleasure in seconding the resolution. He did so the more readily because the suggestion had come from the Bishop of Sydney. They as ministers of the various denominations had long felt the necessity for a gentleman so learned to take up a position in their midst. Such a society as was proposed was much needed; in the first place it was needed to dispel the ignorance which existed not entirely outside the churches, but even respecting theological questions amongst really pious speaking people. In discussion the church had always had the best of it. It seemed indeed that history had repeated itself. In the early days, during the second and third century the victory had been with the Christian church. That was the case too in the last century, in what was called the Diestie Controversy. And again in the modern controversy of to-day the same thing was becoming highly noticeable in the number of tracts and pamphlets so ably dealing with the question of Christian evidences.

The motion was then put to the vote and carried unanimously.

The Hon. Alexander Gordon moved the following resolution—"That a public meeting be held for the inauguration of the Christian Evidence Society." Without some public meeting he did not consider that the movement would be promulgated with success, and it was equally necessary that the meeting should be as representative as that gathering was.

The Dean of Sydney seconded the resolution, believing that a great deal of solid substantial good would come to the Church of Christ in the colony through that meeting. He quite agreed with Dr. Steel that Christianity had thriven from its earliest days amidst opposition. The public meeting they were about to hold would be the means of cementing and uniting all who held one common faith against the assaults of their opponents. He did not think it was their province to attempt to explain away all mysteries. They could not do it, but where he did think they could do good was in proving that Christian faith rested upon a solid foundation, and could not be shaken by any amount of sophistry or argument.

Mr. Brodribb having supported the motion, it was put to the meeting and carried unanimously.

The following resolution was then proposed by the Hon. Alexander Gordon: "That a provisional committee be appointed, and that it consist of the following gentlemen—The Primate, the Dean, Principal Kinross, Canon Hey Sharp, Canon Moreton, the Rev. S. Savage, George Martin, J. Oram, J. Faggan, and M. Archdall, Mr. George Innes, the Hon. Alexander Gordon, Messrs. J. B. Fairfax, W. A. Brodribb, Harry G. Pictou, and G. Lewis, with power to add to their number."

Canon King seconded the resolution, and it was also carried.

The Rev. Principal Kinross, called upon by the Chairman to speak to the resolution, suggested that it would be well to appoint a committee for the purpose of preparing resolutions for the public meeting.

The Bishop of Waiapa addressed the meeting upon the work of freethinkers in New Zealand, where they owned one or two periodicals, and managed to very freely circulate their views.

The Bishop of Goulburn, briefly addressing the meeting, said that some little time ago Mr. Charles Bright, the freethought lecturer, visited Goulburn, and announced that the proceeds of the meeting would be devoted to the hospital. However, only a very few people attended the lecture, there were no proceeds for the hospital, and the gentleman who invited Mr. Bright had to pay the expenses out of his own pocket. (Laughter.)

Mr. Pictou was then called upon by the chairman to address the meeting. He did so briefly, saying that he hoped what was generally called the artisan element might not be left out of the consideration of the meeting. He rejoiced at the success of the gathering, and believed that the society about to be established would result in much good. He was glad to hear that a paper called the "Liberal," an organ of the Secularists, was about to drop out of existence for want of funds. (Applause.) As for the meetings of Secularists, it was well known that before they introduced music to them they were very poorly attended, and now people were drawn to a large extent not to hear the lectures so much as the singing. However, they were attended in large numbers, and claptrap though the arguments were they had an unhappy effect upon the minds of many of those who were there. (Hear, hear.)

The meeting then dissolved.

GLEANINGS OLD AND NEW.

CHURCH WORK ON THE SEAS.

It is a new thing for bishops to formally recognize and approve the unselfish efforts made by some merchant captains for the religious welfare of their crews. We learn from the Report of the London Diocesan Lay Helpers' Association, read recently at the annual meeting presided over by Earl Nelson, that "of those admitted by the Bishop of London, during the past year, to the unpaid office of Lay Reader, one being in command of one of the Colonial and Mercantile Steamship Company's vessels, and another being commissioned for volunteer work amongst the North-Sea fishermen, will have most unusual opportunities of giving practical value to their office." One of these deep-sea lay readers has long been a volunteer lay helper of the Missions to Seamen for the promotion of godly living on board ship.

GENERAL GRANT'S ADVICE TO SUNDAY SCHOOLS.

Washington, June 6th, 1876.

"To the Editor of the Sunday-school Times, Philadelphia.

"Your favour of yesterday, asking a message from me to the children and youth of the United States, to accompany your centennial number, is this moment received. My advice to Sunday-schools, no matter what their denomination, is—Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. Righteousness exalteth a nation; but sin is a reproach to any people.—Yours respectfully,

"U. S. GRANT."

A diver engaged in diving operations off the coast opposite Gibraltar, with the object of locating a recent wreck, has discovered at the bottom from eighty to a hundred large guns, mostly 24 and 32-pounders, and also two large anchors. They are supposed to have belonged to some large line-of-battle ship which sank in the old war, possibly after the battle of Trafalgar. As there was no apparatus for the purpose, none of the guns were brought up, so that it has not been possible to ascertain their nationality.

In 1809 there were not 150 Protestant pastors in France; now there are 900, and including Alsace, 1,200.

The Crown Princess of Germany continues to take the greatest interest in the English church which is now in course of erection in Berlin.

The Old Testament Company of Revisers last week finished its labours. The preface has been finally revised and approved. As the work has to be submitted to Convocation before its issue to the public, it is not very likely to be published before next Easter. A dinner was given on Wednesday by Dr. Ginsburg to celebrate the conclusion of the revision. There were present the Bishop of Winchester, the Bishop of Bath and Wells, the Dean of Peterborough, Mr. Bensley, Dr. Chance, Mr. Chaney, Principal Douglas, Professor Driver, Professor Stanley Leathes, Professor Lumby, and Mr. Aldis Wright. Lord Shaftesbury and Lord Aberdeen were also present. During the course of the revision, two have resigned and ten have died out of the 27 members of the Old Testament Company originally appointed by Convocation.

THE SILENCE OF THOUGHT.—Much speaking is not always effective speaking. This truth is well brought out in the epigrammatic description of Von Moltke, as "the man who is silent in seven languages," which is ascribed to the Emperor William. Von Moltke, like Bismarck, is singularly chary of his words; yet, when he does speak, he speaks to the point; and it is a question whether the words of any other man in Germany have such a telling effect, when spoken, as the words of the old soldier who knows how to be silent in seven languages.

"Truth and persecution are inseparable," says the *Catholic Review*. "For illustrations, see Foxe's 'Book of Martyrs,'" pun-
gently adds the *Christian Register*.

Prince Lucien Buonaparte, who is a member of the English Philo-
logical Society, has presented the Corporation of London with a
valuable series of translations of the Gospel of St. Matthew into
twenty-three French dialects, for the Guildhall Library. Of some of
these little volumes only one hundred copies were printed by the
Prince for private circulation. To linguists, and especially to those
interested in the study of the French language, these rare and in-
teresting works will be of the utmost value.

The Rev. Samuel Longfellow is working steadily at the biography
of his brother, the poet; but it is said that the work cannot appear
before next spring. The material is abundant, for Longfellow for
many years kept careful diaries, and he has left a large mass of cor-
respondence.

A new volume in the Parchment Library Series, entitled "Selected
Prose Writings of John Milton," is now published.

The Oxford Press, it is claimed, uses paper enough each year in
printing Bibles to form a band nine inches wide around the earth.

Mr. Moody has declined to visit India next year. A son of Maha-
raja Dhrup Singh was converted at one of Mr. Moody's meetings in
the West-end.

The quinqucentenary of the death of John Wycliffe was celebrated
on Thursday, at Wycliffe, near Barnard's Castle, his native village.
Bishop Alford preached in the old church in which the reformer was
baptized. An evening meeting was held in the grounds of Wycliffe
Hall, his birthplace.

In East Kent it has become evident that the recent earthquake
must have considerably altered the fissures and cavities in the chalk
formation. Wells and springs that previously gave an unfailing flow
of water in the very driest seasons have now ceased to tap the sub-
terranean reservoirs, and people have had to seek elsewhere for their
water supply.

The name of Lottie Wilmot will be familiar to most people as one
of the first female lecturers addressing audiences in Sydney. She
was very eccentric, an avowed Freethinker, and courted notoriety
both by her speech and dress. Among other things with which she
kept herself before the public, was a libel action against the *Evening
News* for which she got damages. She died last May in New Zealand
in very destitute circumstances at the comparatively young age of 37.
It is worthy of note that in her last extremity penitence and friend-
less, she received no aid, no sympathy, from those who professed the
same principles she held. The "great moral principles" of free-
thought could find no opening in the case of this poor wretched woman
for a practical exhibition of its virtues, and freethinkers could hear
of her turned into the streets to die like a dog as far as they were
concerned without one hand being extended to help her, or soften
her dying pillow. When her case was made publicly known through
the Press, assistance came, not from Freethinkers, but from teachers
of that religion she had scoffed and reviled. A Wesleyan minister
and a Presbyterian sought her out, and with kind friends provided
her with a few comforts necessary, until her daughter (a young girl
of 17) arrived to nurse her, and until the end came. To the latter
her last injunction was—"Have nothing to do with Freethinkers.
You see how they have treated me in the hour of need, and their
friendship can do you no good when I am gone." Two late she had
found what Freethought was worth when weighed in the balance
and her case is an eloquent sermon on the relative merits of Christi-
anity and Freethought. She assured one of the ministers that she
had presented her prayers through the one Mediator, to Him from
whom she had so far wandered, and who shall say that He did not
take back the poor wandering sheep to his fold.

FREEDOM OF ENQUIRY.—Does Christianity involve uniformity of
thought as to the mode of creation, or the time employed in the pre-
paration of the earth for man, or the universality of the deluge? No,
these are matters of interpretation; neither from a Biblical, Catholic,
nor Anglican point of view can they be regarded as closed. Again,
is it lawful for a Christian to discuss the age and compilation of the
books of the Old and New Testament? May he hold parley with one
who believes in two Isaiahs, two Zechariahs, and many editors to the
Pentateuch? I answer, these are questions of criticism which may
be, nay must be, thoroughly and fairly faced.—*Principal Girdlestone*
(of Wycliffe Hall.)

A screw steamer, specially constructed for the rough seas on the
South American coast, has been launched at Port Glasgow. It has
been built for the South American Missionary Society, and is to be
stationed at Falkland Islands and Terra del Fuogo. Mrs. Allan
Buchanan named it the *Allan Gardiner*.

The British and Foreign Bible Society have responded to the ap-
peal of Pastor Cadot for a colporteur, to aid him in his effort to re-
introduce the pure Gospel into Noyon, the birthplace of the great
Reformer Calvin, Protestantism having been crushed out there during
the life of Calvin. An evangelical student has been sent by the
society from Geneva.

Professor Biendman is said to have proved with tolerable clearness
that the moon is peopled.

An anti-Jewish riot has occurred at Drohobitz, Austria, resulting
in several persons being killed and wounded. The synagogue was
forcibly entered, and there a hand-to-hand fight took place.

The railroad to Warsaw during the journey of the Czar will be
guarded by 15,000 men, and all suspicious characters will be expelled
from the city prior to his arrival.

THE CHRISTIAN'S ADVERSARIES.

"As to adversaries, I will name only three—a faith corrupted,
a Church divided, and a heart asleep. There are many corrup-
tions of the 'faith once delivered to the saints.' Some, adding
to it, spoil its simplicity; others, taking from it, neutralise its
life. Grand claims, such as Rome's, which seem to possess
everything except the right sort of evidence to substantiate them,
captivate some of us by the bravery of their sonorous appeals.
On the other hand, subtle doubts and questionings working their
stealthy way into the seams and joinings of the spirit presently
widen small cracks into open fissures, and the anxious inquirer
soon steps into the perilous contentment of one who feels that he
must never expect to be satisfied. 'What think ye of Christ?'
is, no doubt, a question now more constantly put and more
seriously listened to than ever it was. But Christ's other ques-
tion, 'When the Son of Man cometh, shall He find faith on the
earth?' seems to have but a dismal response in our own sceptical
time. 'Many adversaries.' But we are not to be startled
by them like a gentle linnet watched by some bird of prey. We
are to go on striving, and working, and praying, and teaching,
and doing our very best for our brethren, and hoping the best
about the world—then, leaving it with God. It is His world,
and, whatever men please to say to the contrary, He is still
ruling it; and our worst perils must not suffer us to forget for a
single moment that His hand is on the helm, while the ship of
the Church tosses on its voyage over a white and angry sea.
—*The Bishop of Rochester.*

"WASTED LABOUR."

"Incompleteness is a law that no pains can really stand
against. Pains after a while defeat themselves, being pursued
on a false assumption. We are obliged to dismiss our work in-
complete, not satisfying even ourselves, and are fain to shut our
eyes on rawness and defects, that we cannot cover or remedy.
If we will not submit to some failure and discrepancy of parts,
we must give up head work altogether. . . . We have ob-
served that persons who cannot acquiesce in incompleteness, do
nothing, or next to nothing. They either suffer their powers to
be idle, or they grow finical and unnatural, and can say nothing
in a plain way. To minds of this class, a work of any mag-
nitude is a mountain, that grows higher with every attempt to
scale it. They undertake great things, and do not go through
with them, and their task is either left undone, or transferred to
robuster, or, as they feel, less discriminating hands."—*Saturday
Review.*

FAITH'S ANCHOR.

"The ground of the believer's triumph is the work of Christ;
his warrant to depend upon it is the word of Christ; and his
actual dependence is the work of the Spirit of Christ."
ROMAINE.

CHRISTIAN LOVE.

When a rosebud is formed, if the soil is soft and the sky is
genial, it is not long before it bursts, for the life within is so
abundant that it can no longer contain it all, but in blossomed
brightness and swimming fragrance it must needs let forth its
joy, and gladden all the air. And if, when thus ripe, it refused
to expand, it would quickly rot at heart and die. And Christian
love is just piety, with its petals fully spread, developing itself,
and making it a happier world. The religion which fancies that
it loves God when it never evinces love to its brother, is not
piety, but a poor mildewed theology, a dogma with a worm in
the heart.—*Dr. J. HAMILTON.*

DO IT NOW.

Don't live a single hour of your life without doing exactly
what is to be done in it, and going straight through it from
beginning to end. Work, play, study, whatever it is, take hold
at once, and finish it up squarely and cleanly; and then to the
next thing, without letting any moments drop out between. It
is wonderful to see how many hours these prompt people con-
trive to make of a day; it is as if they picked up the moments
that the dawdlers lost. And if ever you find yourself where you
have so many things pressing upon you that you hardly know
how to begin, let me tell you a secret: take hold of the very
first one that comes to hand, and you will find all the rest fall in-
to file and follow after like a company of well-drilled soldiers, and
though work may be hard to meet when it charges in a squad,
it is easily vanquished if you can bring it into line. You may
have often seen the anecdote of the man who was asked how he
accomplished so much in his life. "My father taught me," was
the reply, "when I had anything to do, to go and do it." There
is the secret—the magic word "now."—*Living Church.*

The gladness, the holiness, the purity of a Christian fireside,
of a Christian marriage, of a Christian deathbed, extends to all
those who come within its reach. As we are drawn nearer to
each other by the natural bonds of affection, so we are drawn
still nearer when these bonds of affection are cemented by
Christianity.—*Stanley.*

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SERMONS

Preached in April and May, 1884.

BY

ALFRED BARRY, D.D., D.C.L.,

Lord Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania.

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THE PROVINCIAL SYNOD.

METROPOLITAN SPEECH (CONTINUED.)

Other subjects are, I venture to think, perhaps of more immediate necessity. I have felt strongly the desirability of some more perfect uniformity of policy on the subject of marriage. It can, perhaps, be taken up here with greater advantage than in the general synod, because all the dioceses of this province are under the same temporal law on this important subject; nor is there in our circumstances any such variety as should necessitate any variety of practice. So far as I am yet able to form an opinion, it would seem that on this matter, as on so many others, it will be our wisdom and duty—whatever may be the exact degree of legal obligation—to throw in our lot in general with the old Church of England in all important provisions of her canon law, while it appears less certain we need bind ourselves to all these details (in respect, for example, of the hours of marriage, and the method of the granting of licenses), which have no great moral or ecclesiastical significance. Even where the law of the colony differs from the law of England, as on the matter of prohibited degrees, it imposes no duty whatever upon us, it interferes, therefore, in no respect with the carrying out of this general principle. It would be a strength to the Church; it would define our position better in the eyes of the world; it would be, I am sure, a great support to those placed in a minority, if there could be in this matter a complete unity of action, resting not on the dictum of this Bishop or that, but on the agreement of the whole Episcopate and the voice of the whole Church. Next comes the proposal for a similar uniformity of action in respect of the administration of ecclesiastical discipline for the Province of N. S. Wales. This is a larger matter, perhaps one of less immediate urgency, but one from which I again venture to think we should not turn aside. Here also unity will unquestionably be strength, nor would there be in all probability any material difficulty in consolidating the provisions already made in the various dioceses. But there is one point of considerable importance, and not less considerable difficulty, which should, I think, occupy the attention of the Synods, provincial or diocesan, whenever any determined attempt is made to perfect our law on this subject. It is the need of some power of initiative in the hands of the Bishop—guarded as carefully as may be from any danger of arbitrary action—in the case of obvious insufficiency in the discharge of pastoral functions, whether from age and infirmity, or from negligence and incapacity. It may be known to some members of the Synod, that in England this necessity has been so strongly felt, that a bill to provide for it was brought in not long ago by the Bishop of Exeter. That bill did not become law; probably the constitutional difficulties inherent in the very fact of Establishment may prevent it from becoming law. But here we are not, I think, encompassed by any legal difficulties, except those which may be for the moment presented by the existence of vested interests. The very conditions, moreover, of our Church life, and the virtually evangelistic character of so much of the work of the clergy, make it especially necessary to deal with this matter, difficult and even invidious as it unquestionably is. I need hardly add that where the incapacity arises from age or infirmity, any wise and equitable measure must include provision for parochial or central funds, or perhaps from both, for a sufficient retiring allowance. But, if any general scheme of ecclesiastical discipline is to be formed, it must be commended to the wisdom of the Synod to consider whether it should not provide for the inefficiency which is almost as practically injurious to the work of the church as unsoundness of doctrine or ecclesiastical offence. (Hear, hear.) On the fifth reference as to the necessity of legislation with regard to the Church of England cemeteries I cannot, from my own knowledge, pronounce any opinion, but I am assured by those of large experience that it is a matter of some urgency. It may probably not be difficult to suggest such legislation as should commend itself to the wisdom of Parliament. But here also it will be prudent to see that there is some pressing necessity before we bring the subject before a body somewhat jealous of even the appearance of ecclesiastical privilege. Besides these subjects of reference from the Diocesan Synods there are two other subjects of large interest, common to all the dioceses of this colony. The first is the great question of religious education under the Public Schools Act which governs the whole of New South Wales, and which I venture to think, even though it may not be all that we could wish, yet stands out in happy contrast with the legislation upon this subject in other colonies. The Synod may probably be aware that it occupied the attention of the Diocesan Synod of Sydney in consequence of some action which I thought it my duty to take in relation to my own diocese, carefully abstaining of course from any action which might commit others than myself. It seemed to me wiser to begin on the smaller diocesan scale, guided by the greater needs and resources of the Metropolitan, than to ask in the first instance for any combined provincial action. But it is impossible to exaggerate the infinite importance of the subject to the welfare of the whole community—to the Christianity, and, therefore, the true civilisation of the future. I propose, therefore, to submit the consideration of it to

the House of Bishops. It may be that they will decide to leave the work still to independent diocesan agency, it may be that they will desire to elicit upon it the opinion of this Provincial Synod. In any case, it is earnestly to be desired that the matter, which affects the spiritual welfare of some 140,000 children now in our public schools (of whom more than half belong to the Church of England), will not be suffered to sleep. Under all circumstances and by all methods the Church must bear witness for her Master, and must bring His Light and Grace to bear, under whatever drawbacks and imperfections of system, as upon all souls, so certainly not least upon the children whom He loved. The other matter touches also the great subject of education, but in a wholly different sphere of the higher church education of our people and especially of our clergy. It is the need of some larger general recognition and support of the two colleges—St. Paul's as a college of general training, and Moore College as a distinctly theological college—which, though situated in Sydney, yet open their doors freely to all Australian children, and have some special claims, as they have special means of service, in relation to all the dioceses of this province. To make them thoroughly effective for the education of our future clergy, we need at this moment an enlargement of St. Paul's, towards which much progress has already been made in Sydney alone; but we need far more the establishment of scholarships or bursaries, by which the whole or part of the necessary college expenses can be defrayed. Might it not be possible for the churchmen of each diocese to provide at least one such scholarship for students intending to proceed to holy orders? We, I think, in Sydney, shall be ready to do our part, but it is necessary that support should come from other dioceses to what is a work of common interest. Both institutions ought to be receiving a much larger development as the number of our people and of our clergy increases. While I feel as strongly as anyone the supreme need of those higher spiritual gifts which no system of educational training can supply, yet I hold that two things are absolutely certain—first, that as many as possible of our clergy should pass through a systematic training; and next, that if the Church is to prosper it must depend mainly on its native resources, and not on the aid, valuable as it is that we can receive from England. Holding these convictions very strongly, I feel it my duty to submit them to the Synod, and to ask not for that abstract approval which has, I believe, been given already in earlier sessions, but for some practical interest and substantial support. Other needs may seem at first sight more urgent, but I believe that there is none more really important than this to the future progress of the Church. Having thus touched upon subjects naturally coming before the Synod in regular course, I have now to bespeak special attention for an important consideration which presents itself to-day for the first time. The Provincial Synod of the Church of England in New South Wales, has, under our constitutions, two proper functions, and two only. Under constitution 6, it provides for an appeal whenever the bishop shall refuse his consent to any determination of a Diocesan Synod; under constitution 24, it has power to make determinations and ordinances on all matters which may "be the subject of joint reference from all the Diocesan Synods." I believe that I am right in saying that it has never yet been called upon to exercise either of these its proper functions. Happily there has been no appeal against any bishop. Naturally, if not happily, there has been no unanimity of joint reference, but beyond these functions the Provincial Synod has discharged the important duty of a joint conference of the representatives of all the dioceses on important ecclesiastical matters—such as those which are submitted for your consideration to-day. In respect of these, its determinations have no legal constraining power—they may be accepted or rejected by the Diocesan Synods, but they have what is at least equally important—the great moral influence which attaches to the decisions of such an assembly as this. Nor is this larger and looser function superseded even by the higher authority of the General Synod, for there are many subjects which can only be considered with hope of practical result by those portions of the Church which are subject to the same temporal law. And I may, perhaps, be allowed to remark, that it argues the greatest ignorance of human nature and history to despise what is called contemptuously "mere talk." The power of the word spoken is a thing in itself immeasurable; the value of even indefinite discussion as preparing for definite action is a matter of daily experience. What is a parliament after all but "a place for speaking." How often, especially in things of spiritual import, is the discussion itself of more value than any measures which are based upon it! It was no doubt in view of this larger capacity for usefulness that the General Synod in the first determination of 1881, while providing for the formation of provinces in the Australian Church directed that, as soon as might be after such formation, "the bishops and the clerical and lay representatives of the Church in the several dioceses shall meet under the presidency of the Metropolitan and agree on a constitution of the Provincial Synod," which it adds shall, "as nearly as the circumstances of the case shall admit, be framed on the plan of the constitutions of the General Synod." This determination is brought into practical bearing on ourselves by the further provision that "when the

See of Sydney shall next become vacant, the dioceses within the colony of New South Wales shall be treated as having been formed into a province under these rules." It therefore becomes my duty to pray the Synod to consider whether, when our appointed business is over, we should not in accordance with the precedent set in the formation of the General Synod itself become a conference for the purpose of framing a constitution under this determination of the General Synod. We may fairly call ourselves "the bishops and clerical and lay representatives of the several dioceses." It is true that the representatives were not appointed as plenipotentiaries for this purpose, and accordingly any constitution framed will be of no force until it is accepted by the various Diocesan Synods; but it is not unlikely that this would be the case even if representatives had been appointed for this special purpose. And even assembled as we are here to-day, it seems undesirable to lose the opportunity of carrying out a work which will be rendered the less difficult the proviso that the future constitution shall, as far as possible, be framed on the plan of the constitution of the General Synod. Perhaps the most important alterations from our present constitutions will consist in careful provision for proportionate representation of the various dioceses, and the union for deliberation of the two Houses. But suppose this done, what will be the authority of what I may call the new Provincial Synod? and what will its relation be to the old synod as authorised by the constitutions? While the law of the colony remains unaltered, it seems clear that the Provincial Synod of the constitutions must still exist, although it may be in a kind of suspended animation, for the two purposes there laid down, and for these only. If ever an appeal be made against the episcopal veto—if ever it be desired to give legal force to any subject of joint reference from all the dioceses, recourse can be had to it alone. It may even be necessary—although on this matter legal opinions must pronounce—in obedience to the constitutions, to summon it by a merely formal summons once in three years, even when neither of these contingencies occurs. But for all else its existence will, I conceive, merge in the new Provincial Synod, and that Synod will have in the eye of the law only such force as is given to it by the acceptance of the Diocesan Synods. It will stand, in fact, precisely as the Provincial Synod has always stood in respect of that larger duty—lying beyond its two legal functions—of which I have already spoken. But since all our dioceses belong to the same colony, and have therefore access to the same Legislature, the position of the Provincial Synod will differ from that of the General Synod in this—that it will be at any time quite possible to remove by law this duality of existence, and to give to the determinations of the Provincial Synod a legal power, even of overriding, under certain circumstances, those of the Diocesan Synods. Whether this shall be done, or whether even without legislation supreme authority shall be given to the Provincial Synod by consent of the Diocesan Synods, is a matter of much consideration—a matter on which I know a great difference of opinion has always existed, but I conceive that I should be shrinking from my duty if I did not express my conviction—submitting it with all deference, that we ought to be making our way—feeling our way if you will—under proper safeguards against interference with purely diocesan matters, towards a true supremacy of the Provincial Synod. One great hindrance to this will have been removed by the careful provision for proportionate representation—to which I have already referred. I am far from saying that in the earlier stages of church development it may not have been desirable to leave each diocese to act for itself in carefully guarded independence. But the determination of the General Synod as to the formation of provinces seem to suggest that this time is passed. The existence of a Provincial Synod which is obliged to report humbly to the Diocesan Synods is an ecclesiastical monstrosity. It is as absurd as would be the existence of a federal council of all Australia, which should merely report to the Parliaments of the several colonies. Under any circumstances it seems seem that we ought to establish a Provincial Synod as the ancient law and practice of the church understood it—in faith, that what is right in principle will be right in effect; and not suffer ourselves to be diverted from the path of common sense and ecclesiastical propriety by diocesan jealousies, or by imaginary fears of improper interference. But in the present condition of our church growth, there seems a universal convergence of opinion to the conclusion that unity is the one thing most earnestly needed. As you know we have to stand up against virtual Congregationalism for the unity of each diocese, so against the isolation of dioceses we should plead in the name of a larger provincial unity. Whatever it may be thought wise to do in the first instance, however we may think it right to leave time for the fullest consideration, I trust that we shall do nothing under our new constitution to stereotype a condition of things which is theoretically an acknowledged anomaly, and which must practically derogate at all times from the dignity and usefulness of the Provincial Synod. These, my brethren, are the topics which it seemed proper to suggest to your consideration in this address. We enter now upon the deliberations of the week. May it be in the spirit of personal self-dedication, of collective unity, and of trust in the in-dwelling presence of our Lord Jesus Christ,

brought home to us in the celebration of the Holy Communion in which we joined this morning. And in all that we do or leave undone, may God guide and bless us to the progress of the Church of Christ, and the advancement of His glory by the salvation of souls.

Correction—In our last issue, page 117, line 56, "the See of Sydney" should read "the See of Canterbury."

* POETS + CORNER *

EVENTIDE LYRICS.—I.

SUPPLICATION.

Oh! weary world, oh! I troubled world,
Where hearts meet but to sever,
And Heaven seems so far away
And Satan buffets ever,
And darkness never leaves the skies,
And tears of sorrow fill the eyes,
And life seems full of sacrifice—
Oh weary, troubled world.

Teach me Oh Lord to look away
Beyond the gathering gloom;
Forget the sorrow and the tear
Remember not the tomb—
Remember only—Jesus died,
And Heaven is mine whate'er betide
If in His love my heart abide
While in this weary world.

The night shall brighten into song,
The sigh—the grief—the tear—
Shall like a grim, distempered dream
For ever disappear;
And every stricken heart be blest,
And every weary soul find rest,
But sweetest his, who loved the best
While in this weary world.

Sydney.

VERITAS.

CHRISTIANITY AND POLITICS.

Under the above title a thoughtful lecture was delivered by the Primate on the occasion of his recent visit to Bathurst.

We have received from our Bathurst correspondent a verbatim report of this lecture, and regret that the limited space at our disposal will not permit us to reproduce it in our columns. Subjoined we give a few extracts, culled at random, as specimens of the intensely practical nature of the Primate's views on the connection between Christianity and Politics:—

Christianity is, in itself, never strictly national. On one hand it deals with the soul as absolutely individual, face to face with God under the mediation of the Lord Jesus Christ; on the other hand it deals with men as gathered in one universal body which we call the Catholic Church of Christ. On the one hand it guards and cherishes individual life; on the other hand it binds all humanity together in a kingdom composed of all kingdoms, nations, and languages. It dwells with men in the balance of those two great positions of individuality and community in which

"A touch of nature makes the whole world kin."

At the time that Christianity first appeared in the world there were, in the strict sense of the word, within the area of civilisation, no nations at all. All national life, such as it had been, had been trodden under foot by the iron heel of Roman conquest. There was a great empire; there were provinces, there were sections; but nations, in the strict sense, there were none. Or rather, I should say, there was one nation, and one nation only, that rose up against this universal Roman domination—the people of Israel.

Now, it is very remarkable that under Christianity, not the city as in old time, not the province as under the Roman empire, but the nation has grown up to be the leading community of human society. And the national life thus manifested is a real, a powerful, a vigorous thing. So powerful is it that in different degrees it has reacted upon the universal system of Christianity itself. There is, for instance, among English-speaking people a strong impress of what we call English Christianity, like and yet unlike the Christianity of the other races of the civilised world. And this has been distinctly recognised in the history of the English Church and of all English Christianity in general. This Christianity has crystallised and centred itself round our national life. So it has been in days gone by; and so, I doubt not, it will be in the future.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

THE BISHOPS' DECLARATION.

The Bishops of the Province of New South Wales, having had the subject of Religious Instruction in Public Schools laid before them by the Metropolitan, desire to impress on all churchmen the infinite importance of promoting this work, as bearing upon the highest welfare of the people.

They earnestly desire that the fullest advantage should be taken of the express provisions for religious instruction in public schools under the Act of 1880—both the "General religious teaching" under clause VII, which it is the bounden duty of the teachers to give, and which can under the Act be made to tell with no inconsiderable effect on the instruction and tone of the school; and also the "Special religious teaching" under clause XVII, in which the church is able to do her duty to the children committed to her charge with the same freedom as in her own schools, although not without difficulties of method and arrangement.

In regard to the former they would press the duty of using all influence, especially in forming the public opinion—which must always largely determine official action—with a view to give to the general religious instruction a substantial reality through the free and thorough teaching of the Scriptural lessons. In regard to the latter, it is certain that the clergy cannot carry out the work unaided, and that there will be need of voluntary help from the laity, and (where necessary) of funds to support catechists or paid teachers. These wants they would lay before the members of the church of their respective dioceses, in the belief that an opportunity is now given to the church at a very critical time of doing a work of priceless value to the service of the community and to the advancement of the glory of God.

ALFRED SYDNEY,
M. GOULBURN,
JAMES F. TURNER,
Bishop of Grafton and Armidale.
S. E. MARSDEN,
Bishop of Bathurst.
J. B. NEWCASTLE.

NOTICES OF BOOKS.

FIRST WORDS IN AUSTRALIA. Sermons preached in April and May, 1884, by ALFRED BARRY, D.D., D.C.L., Lord Bishop of Sydney, Metropolitan of New South Wales and Primate of Australia and Tasmania. Pp. 207. George Robertson & Co., Sydney, Melbourne and Adelaide, 1884.

These sermons are dedicated by the preacher to his fellow-churchmen in Australia, and they have special reference to the work, great and growing as it is, to which God in His providence has called the members of the Church of England in these Southern lands. We feel, therefore, that they have strong claims upon the attention of the readers of the *Record*.

The first sermon was preached at the service in the Cathedral in Adelaide. There the Primate received his first welcome to his new sphere of labour. There is a special appropriateness in the text, which describes the effect produced upon the Apostle Paul, when welcomed by the Roman believers to a fresh sense of fruitful service for the great Master. It tells of thankfulness and encouragement at the recognition of the Saints as possessed by the one spirit of God. It thus gives what we may regard as the key-note of the future administration. It recognizes the diverse operations and of consequence the different manifestations of the same spirit in the hearts and lives of the people of God. In our Church the various schools—in the Christian world the various bodies—with their distinct fields of labour—with the One Spirit working in and through all to the one end and the glory of God in the salvation of man.

This idea of the unity of the Church is more fully wrought out in the sermon preached at the Welcome Service in South Yarra Church, Melbourne. The subject there being the "One

It is certain that there is a truth involved in both conservatism and liberalism. There is no party that I know of that is a party of absolute stolid conservatism; and there is no party, unless it be that of anarchy and nihilism, which desires altogether to break away from experience, and from the ruins of the past to construct the fabric of the future. Christianity itself, if you consider it, is a union of the old and the new. It is as old as the creation in its foundation; it is always new by virtue of its spiritual life and development. Therefore it must recognise and sympathise with these two great forces which divide and at the same time, by their balance, sustain the fabric of political society.

Every true Christian ought to be in some sense a politician. I have no opinion of any Englishman who, enjoying the privileges he does, is careless as to the laws and the Government, the development and the progress of his country. (Applause.) For I believe that every true man must care for politics, affecting as it does all the interests of life. And holding, as I do, the idea that the true Christian is the true man; that Christianity, whatever else it may be, is a sort of regeneration, a new birth of the higher humanity, I am bound to hold that if every true man is a politician, and if every Christian is a true man, it follows that every Christian must take an interest in political life; and I repeat once more that Christianity and politics have a very close relation one to another.

Perhaps, on the whole, it is best that the clergy should as far as possible hold aloof from those petty political interests and squabbles which I am afraid make up a great part of our political life, but when great moral interests are involved, on which the life of the nation hangs, it is far otherwise. There are times, for instance, when the great cause of temperance against drunkenness, our great national crime and disaster, is at stake. There are times when the great battle is being fought between the power of purity and the power of sensuality and uncleanness; when will be at stake the welfare of the poorer and weaker classes as against the tyranny of those who are stronger and wealthier; when the battle is to be fought in the nation between faith and unbelief, between the theory of life where God is and the theory of life where God is not. And when these questions arise then I hold that the clergy, like all other Christians, in proportion to their influence and power, are traitors to the cause of truth if they are altogether silent, and hang back from the service of their Master; if, in fear of misrepresentation, slander, and those baser influences which they would have to face, they stand aloof, and let the great tide of political life pass by without an attempt to direct it in the proper course.

Christianity has to bring home to the national conscience this fact, that every nation has given to it power, wealth, and influence, in order that, under the dispensation of God, it may do service. England has had in this respect a most unexampled history. We all know that from that little island—a mere speck on the map of the world—there has gone out a wave of influence which literally washes the extremest shores of humanity. We all know the universal extension of English commerce; we all know right well the extraordinary past history of English colonisation; we all know the independence of our colonies. England has had subjected to it, in the providence of God, in India, the most extraordinary empire the world has ever seen. Our language, our institutions, our civilisation, are rapidly spreading over the length and breadth of the world. The English tongue at this moment is nearer being a universal language than any other tongue, and if its use extends at the same rate for another fifty years it will literally girdle the globe.

You will remember that the Pharisees put the question to our Lord; "Is it lawful to give tribute to Caesar or not?" Men say now "Can we give our allegiance to the life of politics and yet preserve our higher allegiance to the service of God?" They expected an elaborate distinction devoting certain things to Caesar on the one side and certain things to God on the other. That distinction He refused to draw. His reply was: "Render to Caesar the things that are Caesar's and to God the things that are God's." He refused to give any further distinction. The reason was that these things of Caesar are themselves a part but only a part, of the things of God. When we render to Caesar the things that are Caesar's that is do our best for the service of our country, and bear our proper part in its political life, we carry out a part of that allegiance which we owe to God. A part, and only a part. For while in its own sphere Christianity will recognise, sanction, hallow, and exalt the forces of politics, it will declare certain rights of the individual on the one hand and of the whole of humanity on the other, with which politics may not meddle, and with which if it tries to meddle it is guilty of an encroachment and a usurpation which can bring nothing but failure and disaster.

The Rev. P. Bailhache, minister of the Albert-street Baptist church, Melbourne, has retired from the Baptist denomination, and joined the Anglican communion, with a view, it is said, of being ordained as a clergyman thereof.

Body in Christ." The next sermon delivered at the Welcome Service in our own Cathedral demands from us a recognition of the fact that from the highest to the lowest we are co-workers with God. In it the subordinate officers appointed in the providence of God to the command of this portion of the great army, calls us with clarion voice to follow the great Captain of our salvation in His conflict with the hosts of evil.

The fourth to the eleventh sermons were preached in St. Andrew's Cathedral in the Passion week of the present year. They contain much robust thought, clothed in felicitous language. The sermon on the "Three Pictures of the Passion" is a masterpiece of exposition and well worth the cost of the whole volume. Few will read it without realizing that they have obtained clearer views of the sad scenes which it delineates and without the wish that they might be permitted to look upon other scenes from God's Word sketched and explained by the same skilful hand.

Sermons four and fourteen are remarkable for the manner in which apparently incompressible subjects are brought into unity. The first had to deal with the suffering of our Lord Jesus Christ; the death of the Duke of Albany. The second treats of the Ascension of the Saviour and Thanksgiving for Rain. In the first the narrower is made to lead to the broader subject. In the second the broader is shown to include the narrower. And in both the greater subject is made to occupy its own commanding position. In this respect they are models of skilful treatment which will command the careful study of preachers of God's Word.

The sixth and seventh sermons will be found helpful by Christians, before whom, in the Providence of God, the dark and rugged path of suffering has been opened. Such persons will find in them much to cheer and to strengthen.

The greatness of the Royalty of Christ was the Bishop's subject on the evening of the day of the enthronement, and treats of the power whereby the arduous work of Christ on earth may be accomplished by His people. The remaining sermon "Going on to perfection," was given at the Dedication Service in the Cathedral at Goulburn.

In these days of hazy and uncertain utterance upon the cardinal truths of our common Christianity, it is refreshing to read such clear statements as are found here. Here are plainly set forth man's lost condition by nature; his need of redemption and regeneration; the cleansing power of the blood of Christ; the sanctifying influences of the indwelling Spirit; the possible perpetuity of sin and therefore of punishment; the efficacy of prayer in the natural as well as in the spiritual world; and the supreme authority of Holy Scripture. Above all have we rejoiced in the unfeigned loyalty to God, and the supreme sympathy with Christ in His work, which breathes through every page.

This book is well fitted to stir up righteous indignation against sin; to evoke greater determination in the conflict with evil; to make us more patient and tolerant with our fellow-men; and to induce stronger desire for unity of effort in the work of God. It gives such insight into the work and spirit of the Master as to fill us with the earnest desire that He may "see of the travail of His soul and be satisfied." It directs to the power whereby to the utmost of the ability which he has given, we may become "co-workers with God." It is thus most helpful to the better life.

We fear that we have too nearly approximated to that condition of the Episcopal Church in America, which has led some of our brethren there to formulate the statement that "if a clergyman had the eloquence of a Chrysostom, combined with the piety of a Berends, and the learning of a Barron, he would not get on with us unless he could run a parish." The abolition of State-aid and the absence of endowments is rapidly carrying us on to this undesirable condition. The circumstances of our colonial life are sure to cause some difficulty in the application of the principles so ably laid down. Further, it is not easy to be satisfied with the best possible, while our minds are filled with strong desire for the best absolute. Yet we believe that promise here given of a large and generous administration upon the lines of the Church of England, as set forth in her Book of Common Prayer, combined with a fair application of the old rule "*Mos pro lege*" will so nourish and strengthen our Church in this land, that she will more abundantly than ever fulfil the great mission to which God has called her.

We subjoin an extract as a specimen of the preacher's style, and a valuable contribution towards the solution of one of the burning questions of the day.

Writing upon the subject of the Ascension of our Lord Jesus Christ, the Bishop shows the bearing of that great and central fact upon Prayer and Thanksgiving for Rain in the following manner:—

"Now, my brethren, consider how forcibly this truth bears, as upon other exemplifications of the Providence which rules the world, so on the special blessing which we commemorate to-day. What is the conception of the Supreme Power necessarily involved in the use of prayer and thanksgiving, in regard to the blessings of the physical world? It implies the vivid and practical belief, that this Supreme Power is a living, personal, Will of Wisdom and Goodness, working

indeed by laws of regularity, and through an almost infinite organization of second causes, yet not bound by them—like the Darius of the Book of Daniel, under the laws of the Medes and Persians—but subordinating all to a great purpose of which the whole course of the world's history is simply the working out. It implies, next, the conviction that this divine purpose has special reference to man; so that in this world all things are ordained to work together for his good; so that the perfection and salvation of men are the things nearest the heart of God, and therefore supply the central idea and key of the whole dispensation of His providence. It implies, lastly, the sublime boldness of the faith, that, in this dispensation, man, is "a fellow-worker with God;" that his action of good and evil is an actual factor in the history of the world; that, in relation to that action, the Providence of God, even in its physical exemplifications, does both punish and forgive, bless and reward; and that, in that fellow-working with God, there is a place, as for action, so for prayer.

For why is it that men—serious and thoughtful men, have from time to time discouraged, or at least regarded with scant sympathy, either prayer or thanksgiving for temporal blessings? Is it not because they have refused to hold one or other of these three convictions? Either they have seen in Nature only a great impersonal system, working under iron laws, which it would be as absurd to approach in supplication and thanksgiving as to pray to some great dead machine, or to give thanks to the force of gravitation. Or they have held that, if there be a Personal God, yet man is but one part—and is far from being the greatest part—of the vast system of His universe, and that it is mere presumption to suppose that the majestic course, even of this earth, is subordinated to the development and perfection of humanity. Or they deny that human good and ill-doing can have any effect on the course of physical law, and believe that course too unbending to be even conceivably swayed by the power of human prayer.

On their own principles, surely, they are right enough. If we do approach the Supreme Power in prayer and thanksgiving, we must believe in a living God, who is the one true Worker of all things in wisdom and goodness—in a God, who orders all things in this world for the salvation of man—in a God, who finds room under His Providence for human action and human prayer.

How shall that belief be made firm and sure against all that seems to grow in force against it; as our increasing knowledge discloses to us more and more Creation's vastness and man's littleness; as it enlarges continually our views of the complexity and regularity of law; as, without denying God, it seems to put him further away from us—hiding Him (so to speak) by His own works.

That the belief is instinctive in man, deep laid in the human heart, is shown—as indirectly in all the languages and institutions of humanity—so directly by the simple universality of prayer and thanksgiving. When St. Paul at Lystra spoke of the God of Creation as "leaving not himself without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," though he spoke with special emphasis to a pastoral people, whose experience on the scantily-watered table lands of Asia Minor, was, on a smaller scale, not unlike that of the inhabitants of this Australian continent, yet his appeal comes home to the consciences of men, simply as men. In spite of all doubt and mystery, it is an irresistible and universal impulse, which in times of temporal blessing or disaster, bows man before God in thanksgiving and prayer.

But what a flood of light is thrown upon this mysterious subject by that truth, of which the Ascension is, as we have seen, the declaration.

We know the Lord Jesus Christ, as we know ourselves. We are sure that he has a true personality of wisdom and righteousness and love, before which, indeed, the whole world has long bowed down. We know that to Him not only the blessing of man, but the salvation of man from the power of sin and death is the one supreme consideration for which He stooped from heaven and yielded Himself in the unspeakable sacrifice. We know that to Him the well-doing or the ill-doing of man is a thing of deep concern, to be blessed or punished as in the lesser judgments of this life, so in the Judgment of the Great Day. We know—for He has told us—that he sanctions prayer as a reality of living power, plainly by His teaching on earth, yet far more significantly by the very fact of His intercession in heaven. If, therefore, He is the revelation of the Godhead itself—if it is through Him that all things in Creation are made and ordered—if the laws even of the physical order are the laws of His Kingdom, working in combination with higher laws for the consummation of all things at His second coming—then all doubt and hesitation vanish like a cloud. Without asking how these things are worked out, we know that there is a high moral purpose of righteousness and love in every ordinance of God in nature. Without trying to solve this insoluble problem, how the special Providence of God over an individual or a community is reconciled with the majestic unity of His Providence over all the world, we yet doubt not for a moment that there is such special care and tenderness for us, in all that God sends us or withholds. Therefore, in physical distress we seek Him in confession and supplication; in physical blessing we acknowledge His goodness in joyful thanksgiving; and, above all, we try by thought, not without prayer, to learn what are the special lessons which He would teach us for our own good, as individuals and as a nation." (Pp. 197-202.)

St. Mary's, Whitechapel, the church of the Right Rev. Bishop of Bedford (Dr. Walsham How), was hardly finished when it was burnt down some five years ago. It has again been reared, and the services have only just begun to be held in it when it is discovered to be insecure. The new railway has been sinking its foundations, and the walls are so cracked that they will hardly stand the vibration of passing trains when the railway is opened.

→ ENGLISH MAIL. ←

THE NEW SYDNEY PROFESSOR.

The thoroughly representative character of the Board which has elected the new Professor who is to fill Dr. Badham's place in the University at Sydney is a sufficient guarantee of the soundness of its choice. In Professor Max Muller and Professor Monro two scholars of European reputation lend the authority of Oxford and Cambridge to the appointment. Dr. William Smith speaks for the younger seat of learning in London, while Sir Samuel Smith kept before his colleagues the exact nature of Colonial requirements. Moreover, Mr. Scott's own record is an assurance that the best man has been got for a post which has caused much discussion and competition in scholastic circles. Among his contemporaries at Balliol were a number of men who are now taking a prominent part in public life, including Lord Dalhousie in the Upper House, and Lord Lymington and Mr. St. John Brodrick, in the House of Commons. After gaining the Ireland Scholarship, the Blue Ribbon of the University of Oxford, Mr. Scott won an open fellowship at Merton, and for some time has acted as a tutor on that ancient foundation. The new Professor comes from that district of West Somersetshire which has lately sent forth Mr. Greswell to do good work in South Africa, and to serve her with his pen on his return. In old days Somersetshire men often led the way of English adventure, and it is satisfactory to find the same spirit dwelling in their descendants under altered circumstances.

"TRUTH" ON COLONIAL FEDERATION.

A month or two ago a large meeting was held, at which the plan of a federation between England and her Australian Colonies was advocated, and the proposal periodically crops up. I read the speeches, but I failed to gather how the scheme was to be carried out. Indeed, it is one that cannot be regarded as within the area of practical politics so long as its promoters are unable to put forward details which are likely to command the assent of the colonies.

The nature of the bond would be, I presume, some sort of assembly in which the mother country and the colonies would be represented. But what would be the scope of such an assembly? How, too, in such dependencies as India would these representatives be elected? I hardly see how we could go further than the establishment of some sort of departmental committee consisting of colonial delegates, which would be consulted by the head of the Colonial Office, and whose resolutions would be binding both on us and on the colonies.

But this would involve a common purse. Now, there are three things which certainly ought to be paid out of this common purse. 1. We are perpetually told that Monarchy is stronger with Colonists than at home. The Sovereign is the figure-head of the Empire. Would this ardent appreciation of the monarchical principle take the form of a proportionate contribution to the costs of Royalty? 2. The world is studded over with our Diplomatic and Consular Agents. They look not only to our interests, but to those of the colonists. Would the latter pay their share? 3. In order to hold our own against all comers, and to defend us and the colonists alike from any hostile attack, we are obliged to have a fleet and an army. Why should we alone pay for this? Would the colonists contribute their share? These are practical questions, and until we get an affirmative answer to them from the colonists, it is a mere waste of time to hold meetings and to make speeches respecting an Imperial federation.

Last session Mr. Gladstone offered to bring in a bill to enable the Australian Colonies to federate, provided that he could be assured that it would meet with no opposition. The Conservative leaders at once announced that they would oppose it. But why should the Australians wait for this bill to become law? What business is it of the House of Commons to interfere in a matter which alone regards the Antipodes? If the Australians are wise, they will hold a congress, and proceed to federation without troubling themselves about our consent. And if they are animated with a spirit of justice, they will at the same time declare their readiness to make an annual contribution towards the general expenses of the Empire.

The most extraordinary voyage for speed across the Atlantic has just been made, says a writer in the *American Machinist*, by the steamer *America*, a new vessel belonging to the National Line. In her maiden trip this ship has made the passage from Queenstown to Sandy Hook in six days and fifteen hours, beating the first trip of the *Oregon* by ten hours. The *America* was built by James and George Thompson, Clyde Bank, Glasgow. In designing the hull, the builders departed from the stereotyped form of ocean steamer, and the lines of this vessel resemble those of the old Aberdeen clippers so famous as sailing ships twenty years ago. When the keel of the *America* was laid, the builders guaranteed that the ship would be as fast as anything afloat, and she has already beaten every record that had been made up to that time. Apart from the high speed maintained,

the vessel is a decided success as doing the work far more economically than any other fast boat. The *America* has a displacement of 6,500 tons, and has engines rated at 8,500 horsepower. The engines did the work of propelling the ship with a daily expenditure of coal under 200 tons, while the *Oregon's* engines require 150 tons a day more coal to keep them in steam. This makes an enormous difference in the expense of operating the two steamers. The *America* is built of steel, and the hull dimensions are: Extreme length, 480 feet; extreme breadth, 51½ feet; depth of hold, 36 feet. From this it will be seen that she has a much wider beam than most of the fast steamers.

The marvels of those starry heavens which excited such sublime thoughts in the great German metaphysician, Kant, are ever increasing and intensifying as astronomical observation becomes more extended, continuous, and better aided by the resources of optical invention. It is now said on good authority that that very distant star Arcturus is coming towards the earth with a velocity of more than 50 miles per second (the mean of the 21 observations is 50.78). This amounts to about 3,000 miles per minute, 180,000 miles per hour, 4,320,000 miles per day. Of course, if the path of this star is orbital, it will, at a certain point, recede; but if that orbit has a certain curve, before receding, it might possibly pass very near the earth indeed. It is worthy of note that 81-ton guns drive forth their projectiles with a maximum velocity of 1400 ft. per second. Arcturus is now approaching us with a speed that is 200 times greater than this. It thus moves over a distance equal to that between the earth and the sun in 21 days. Our present distance from Arcturus is estimated at 1,622,000 times this. Therefore the star continues to approach us at the same rate as measured last year, it will have completed the whole of its journey towards us in 93,000 years.

As a caution to travellers in Spain, the Madrid correspondent of the *Daily News* guarantees the following facts: "At San Sebastian, a fashionable watering-place near the French frontier, an American clergyman, after a two months' peninsular tour, arrived at the Hotel Ingles with his two daughters. He had been suffering for some time with heart disease, and, becoming worse, he died after a few hours' illness, during which he was attended by a Spanish physician. Nevertheless, the medical civil authorities took possession of the body and the room, together with all the effects of the deceased, only allowing his daughters to retain a few letters. The officials immediately caused the furniture in the room, the clothing, books, and papers, and even an expensive shawl worth £40, to be burned. A few hours later a *post-mortem* examination revealed the fact that death had been caused by heart disease. Some sympathy was shown with the daughters at their father's funeral. They have lodged a demand for damages and the value of the destroyed property. Several Madrid papers say that the disgraceful outrage is not surprising, when various provinces, in defiance of the Madrid Government, declare themselves in a state of blockade against an almost insignificant outbreak of cholera."

It is not known, perhaps, that Lord Wolseley owes his great chance, which he utilised so well, to a special, who stood his friend. This is how it happened—During the rebellion on the Gold Coast, an article appeared in the *Daily News* sketching out a plan of how this could be accomplished. The War Office authorities had been framing the action they intended to take very much on the lines laid down by the *Daily News*, and, feeling assured that the writer of the article was a man intimately acquainted with campaigning, they requested that he should call at the War Office for consultation on the subject. He turned out to be Mr. Archibald Forbes. The cause of his being sent for was explained to him, and among many questions put as to details of how he would carry out his proposals, one was to this effect—"Whom would you put in command of such an expedition?" Mr. Forbes replied that "among those he knew, two men stood out as eminently fitted for such a position—Sir Garnet Wolseley and Chinese Gordon. Either the one or the other, he believed, was quite equal to it, and as General Gordon was not at the time in this country, he would recommend General Sir Garnet Wolseley." The recommendation, it is said, evidently agreed with the purposes of the War Office.

The Dean of Llandaff has nearly ready for publication the first four Epistles of St. Paul's first imprisonment in Rome, namely, those to the Philippians, Ephesians, Colossians, and to Philemon. The work consists of a literal rendering, paraphrases and notes suitable for English readers.

On Sept. 8, the little city of Ripon put on its most festive appearance on the occasion of welcoming within the ancient collegiate church of St. Winifred its third diocesan bishop. The ceremony of the enthronement of the Bishop of Ripon had been postponed in order that the majority of the clergy might have returned from their holidays, was, somewhat unfortunately for lay attendance, fixed for the first day of the Doncaster races, but the corporations of the towns in the diocese were well represented, and there were present many laymen of note, and still more country ladies, who early took possession of every available seat. The mayors and corporations of Huddersfield, Hall-

fax, Ripon, Leeds, Wakefield, and other towns in the diocese, assembled before the clergy, who, to the number of some 450, in their surplices, joined the dean and chapter, who, on the Bishop appearing, accompanied by his chaplains, at the western door, presented him with an address of welcome. "The Church's One Foundation" was finally sung as the procession made its way through the crowded nave. The mandate for enthronement having been read, the Dean placed the Bishop on his throne with the accustomed formulas. The Bishop celebrated the Holy Communion, the Dean giving a suitable address. There were a large number of communicants. The anthems sung in the course of the service were, "Be thou faithful unto death," and "How lovely are the messengers." The offertory was for the Wakefield Bishopric Fund. The Vicars of Leeds, Wakefield, Huddersfield, Halifax, and nearly all the leading clergy of the diocese, were present. The day was observed in the town as a complete holiday.

By a painfully sudden death the English peerage has lost the holder of one of its most honoured titles, and the Wellington Dukedom passes to another branch of the Wellesley family. The Duke, who died while taking a ticket at Brighton Railway Station, had long suffered from disease of the heart. By the Duke's death, a third Garter falls to the disposal of the Sovereign, for Her Majesty has still in her gift the collars of the late Earl Cowley and the Duke of Buccleuch. In Scotland, the Earl of Lauderdale, to whose peerage is attached the high office of Hereditary Grand Standard Bearer, died from the effects of a lightning-stroke, sustained while riding over his estates in Midlothian. Many other serious and fatal accidents have resulted from the storms which have been following each other of late in various parts of the United Kingdom, and even the strongest have suffered from the exceptional heat.

Sept. 12th.

TEMPERANCE.

ALCOHOLIC DRINKS.

A Correspondent of the *Times* (Jennett Humphreys) sends to that paper the following extract from a curious old anti-alcoholic poem, which happened to fall into her hands on last August, through being bound up with a volume of Anne Bradstreet's works she was consulting. The date is 1656; its length is some 1500 lines, and she thinks the following quotations from it not only have strong antiquarian interest, but come with an appeal which is pathetic after a silence of over two centuries:—

'THE DRUNKARD'S PROSPECTIVE, OR BURNING GLASSE.

Composed by Joseph Rigbie, Gentleman, Clerke of the Peace of the County Palatine of Lancaster. London: Printed for the Author, and are to be sold at the Brazen Serpent in St. Paul's Churchyard, 1656.

'Drink beastes the heart, and spoils the brains
Exiles all reason, all good graces stains,
Infatuates judgment, understanding blinds,
Perverts the wits, and doth corrupt the minds.
It doth surprise the thoughts, and it doth all
The powers and faculties of soules enthral.

* * * * *

Drunkards for nothing that is good are fit,
In all the world of earth, the barest fit.
Like a dumb Jack in a virginal,
They have no voice in commonwealth at all.
They've no more use of them throughout the land,
Than Jeroboam had of his withered hand.

* * * * *

Health out o' th' body, wit out of the head,
Strength out o' th' joints, and every one to bed,
All moneys out a-purse; drink out o' th' barrels,
Wife, children, out of doors, all into quarrels.

* * * * *

To you churchwardens, constables, and others,
That love the Lord, the Church, the State, your brothers,
Your selves, your sons, the people of the land,
Put forth against this sin your helping hand.
Help, help the Lord, the lawes, some ground to win,
Against I say, against this mighty sinne.'

JOSEPH LIVESY.

This patriarch has been gathered to his fathers, and Preston is no longer the place it has been for fifty years to the Temperance world. At this pathetic conjuncture it is easy for panegyric to present the person and sphere of Joseph Livesey in dimensions

disproportioned to the whole body of Temperance enterprise and achievement. No one knew better than he that he entered into the labours of other men, and that in his own line, as a Temperance pioneer of the first magnitude, there were others who led the way with the same unflinching step and heroic heart. As regards his adoption of the total abstinence principle, he has left it on record that he derived some of his deepest impressions on that point from the autobiography of Benjamin Franklin. The ray of temperance light shooting over a century kindled in Livesey's mind convictions which, through his own direct or indirect personal agency, have become life-truths to multitudes and are a part of the education of the world. For several years after the total abstinence movement was spreading from Preston throughout Lancashire, Yorkshire, and all England, Mr. Livesey was the best-known figure of the young reformation. Others travelled more, spoke oftener and with more popular effect, or linked Temperance to music and poetry; but it was Mr. Livesey who set the press in motion as an engine of agitation, and bore the name of Preston and Livesey wherever news of the advanced Temperance practice was diffused. One would like to see a picture of him on his famous visit to London in June, 1834. He had come up to give evidence before Mr. Buckingham's Select Committee on Drunkenness; but wishing to deliver the lecture on malt liquors afterwards so famous, he had to hire his own small room and to advertise the coming meeting. This he did by sticking small bills with wafers up and down the neighbourhood of Finsbury Square. I would have him taken at the precise moment when he was applying one of those bills to a wall, alone in London, and acting as his own bill-sticker, to tell that the first abstinence tocsin was about to ring in an under room in London. This, I hold, was the supreme moral moment of his Temperance life, and I would willingly subscribe to see it pictorially described. Snowden is a noble monarch, though it is not Mont Blanc, and Mont Blanc is the monarch of European mountains, though it veils its head before the Himalayas. The one predominating lesson of Mr. Livesey's life is, as it seems to me, the importance of individual work. Let each one do his very best—is his exhortation from beyond the veil. Co-operation is a necessity, but even in order to it, we must render our personal devotion for the cause, or nothing will succeed, with it, everything.

How the children of our land are to be kept sober, even in their tenderest years, is a problem which never will be solved, till parents themselves often vitiated by drink, find it more difficult or impossible easily to procure it. Under the title of "Alcoholic Diseases in Children," the *Lancet* raises a plea for the little ones. It says:—

"One of the most painfully interesting communications at the recent meeting of the British Medical Association was by Dr. T. M. Madden, Physician to the Hospital for Sick Children, Dublin, on Alcoholism in Childhood and Youth. Dr. Madden testified that many such cases came under his view. He gave particulars of a case of marked delirium tremens in a boy aged eight. His mother was a drunkard, and he, at the age of six, on discovering a secreted bottle of whisky, showed the hereditary tendency to follow her example. Before admission into the hospital with delirium tremens he had obtained access to a bottle of port wine and almost emptied it. He nearly died from coma, and delirium tremens supervening, he was taken to the hospital. Boils followed, and he remained weak in body and mind for nearly a month. He was then sent to a reformatory, and recovered. A second case of juvenile alcoholism in a news-boy, aged eight, was the son of a drunken mother. He was sent for his mother's whisky, and he was rewarded with a sip. Dr. Barlow, of London, followed with some powerful facts as to infantile alcoholism, gathered from his experience in the Children's Hospital, Ormond-street. He had seen the evil effects of small doses of gin given to babies at the breast for flatulence. He had also found it customary to give quite young children among the poorer classes a daily quantity of beer. He had seen two or three cases of well-marked typical cirrhosis, with a little ascites, from this cause. He detailed one very striking case—the child of an apparently healthy mother, able to suckle it, and in fair circumstances. From six months old the child was given a tablespoonful of beer twice daily, and from nine months old a teaspoonful of gin in as much water daily. The child died, and was found to have one of the most typically hob-nailed livers Dr. Barlow had seen. Dr. Barlow properly added that he had seen hob-nailed liver in children where it was not possible to have alcohol. Dr. B. O'Connor bore similar testimony. These are appalling facts, which give great force to the warning of Dr. Madden and Dr. Barlow as to the responsibility of prescribing alcohol to children."

But pity or remonstrance will not do what is needed. In the meantime, I would advise the next preacher in Westminster Abbey, on the day commemorating the slaughter of the "Holy Innocents," to raise his voice in a manner that shall ring through England, against the system by which the children slaughtered by Herod's order, were a handful in comparison with the countless heaps of children whom the licensing laws of

England virtually consign to death every year, and often with a slow agony of torture which the infants of Bethlehem were spared.—*Alliance News.*

It is pointed out that people of drunken habits are the first to fall victims to cholera in the affected districts.

The old country fashion of home brewing, which showed a tendency to revive a few years ago, appears to be again rapidly declining.

The fête organized by the Church of England Temperance Institute to celebrate its twenty-first anniversary, and the ordinary attractions of the International Health Exhibition, drew together about 80,000 persons at South Kensington during the day.

Drinkers of coffee will be glad to learn the results of the experiments as to its action on the composition of the blood and the digestive functions undertaken by three French savants, MM. Couty, Guimaraes, and Niobey. From their experiments the authors conclude that coffee acts beneficially in stimulating the consumption and digestion of the nitrogenous elements in the food.

A special commissioner sent by the *Toronto Globe* to report on the working of the Scott Act in Nova Scotia and New Brunswick, shows that it has greatly diminished the import and use of intoxicating liquors. Property has not depreciated in value; on the contrary, the circumstances of many people have improved. He effectively disposes of a current objection when he remarks that it is absurd to argue that the Act should be denounced in cases where it has failed absolutely to suppress the trade in liquor.

The Bishop of Southwell has addressed to every clergyman in his diocese a letter pointing out that the Church is called upon to take its true place in the front in encouraging temperance and converting from intemperance. He believes that the true temperance principles are those of the Church of England Temperance Society, which recognises God's sanction of man's rightful use of His good gifts, but pleads earnestly against the abuse of them by excess, while advising total abstinence for all not strong enough to control themselves. The Bishop requests special sermons for the society on October the 26th.

At the Church of England Temperance Society demonstration in Killerton Park, the Bishop of Exeter, who presided, said that while desiring the free exercise of conscience in the matter of temperance, he believed all parents should recognise it as most expedient and beneficial to allow their children to be altogether independent of intoxicating liquors. Though the arguments to be urged in favour of temperance were none of them new, it was the duty of temperance advocates to reiterate them again and again; they never got stale because they derived a terrible freshness from the freshness of the evils against which they were directed.

PROVINCIAL SYNOD OF NEW SOUTH WALES.

The fifth session of the Provincial Synod of New South Wales was commenced on Tuesday, October 7th. Divine service was held at St. Andrew's Cathedral at 11 a.m., with the administration of the Holy Communion. A brief address was delivered by the Primate. The epistle was read by the Right Rev. Dr. Turner, Bishop of Grafton and Armidale, and the Gospel was read by the Rev. Dr. Thomas, Bishop of Goulburn. The Rev. Dr. Corlette performed the duties of precentor.

The synod met for the purpose of inaugurating the business at the Church Society's House, Phillip-street, at 4 o'clock p.m., under the presidency of the Metropolitan.

The President, having opened the synod with prayer, the roll was called by the Very Rev. the Dean of Sydney. The following bishops and representatives were present:—Bishop of Newcastle, Bishop of Goulburn, Bishop of Grafton and Armidale, and the Bishop of Bathurst. Representatives:—Diocese of Sydney.—Clerical: Very Rev. the Dean of Sydney, Ven. Archdeacon of Cumberland, Rev. Canon Glinther, M.A.; Rev. Canon King, M.A.; Rev. Canon Kemmis, Rev. Canon Hey Sharp. Lay: Mr. Thomas Robertson, Mr. William J. Foster, Mr. Richard Jones, Mr. Theodore J. Jaques. Diocese of Newcastle.—Clerical: Ven. Archdeacon Child, B.A.; Rev. Canon Selwyn, Rev. Canon Tyrrell, B.A.; Rev. F. D. Bode, Rev. S. Fimm. Lay: Major Bolton, Mr. T. Hungerford, Mr. J. Lee, Mr. E. White. Diocese of Goulburn.—Clerical: Ven. Archdeacon Pownall, B.D.; Ven. Archdeacon Puddicombe, B.D.; Rev. Canon Smith, M.A.; Rev. Canon Drutt, Rev. Canon Soares. Lay: Hon. Charles Campbell, Mr. C. S. Alexander, Mr. A. S. Chisholm, Mr. R. Maddrell. Diocese of Grafton and Armidale.—Clerical: Ven. Archdeacon Ross, M.A.; Ven. Archdeacon Greenway, Rev. W. J. K. Piddington. Diocese of Bathurst.—Clerical: Rev. Canon Bentzen; Ven. Archdeacon Campbell, M.A.; Ven. Archdeacon Dunstan, M.A.; Very Rev. Dean Marriott, M.A., Ph.D.; Rev. Canon Wilson. Lay: Hon. G. H. Cox, Mr. Whittingdale Johnson, Mr. B. H. D. White.

PAPERS.

The following papers were laid upon the table at the request of the president:—1. Resolutions of Upper House of the Convocation of Canterbury in re Conssecration of Bishops. 2. Notification of Conssecration of the Bishops of Southwell, Riverina, Assiniboia, and of the Church of England in Eastern Equatorial Africa. 3. Letter from Archbishop of Canterbury in re Bishops of Colonial Churches officiating in England. 4. Letter from Archbishop of Canterbury in re recurrence to the original day of Intercession for Foreign Missions.

At the conclusion of the president's address (full report of which is given in another part of this issue) the synod adjourned for a short time to enable the two houses composing the synod to proceed with business separately. The House of Bishops assembled in the Metropolitan's room, at the Diocesan Registry, and the House of Representatives reassembled in the Church Society's House.

On the motion of the Very Rev. the Dean of Sydney, seconded by the Rev. Canon Drutt, the Venerable Archdeacon Child was elected President of the House of Representatives.

The Venerable Archdeacon Child, on taking the chair, said he thanked members for having done him the honour of electing him as their President. He was sure that they all regretted the absence of one who that day had been overtaken by a sore affliction.

The following statement of the business to come before the House was read:—1. The obtaining the repeal of the Church Act 8, William IV, No. 5, and providing for the duties of churchwardens by ordinance of the Provisional Synod; referred by the Diocese of Newcastle, and for consideration and report by the Dioceses of Sydney and Bathurst. 2. The formation of a tribunal for the administration of ecclesiastical discipline in the Dioceses of New South Wales; referred by the Diocese of Newcastle, and for consideration and report by the Dioceses of Sydney and Bathurst. 3. The revision of the constitutions; referred by the Diocese of Newcastle, and for consideration and report by the Dioceses of Sydney and Bathurst. 4. Uniformity of the various requirements of the church with regard to the celebration of marriage; referred by the Diocese of Newcastle, and for consideration and report by the Dioceses of Sydney and Bathurst. 5. The necessity for legislation with regard to the Church of England cemeteries of this colony; referred by the Dioceses of Sydney, Goulburn, and Bathurst, for consideration and report. 6. The necessity of obtaining from the Legislature an Act amending and consolidating the Church Acts which affect the temporalities of the Church of England; referred by the Diocese of Grafton and Armidale. 7. 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; referred by the Diocese of Sydney for consideration and report."

ELECTION OF ONE CLERICAL AND ONE LAY SECRETARY.

The Rev. Canon Soares was elected as clerical secretary, and Mr. John Lee was elected as lay secretary, for the session.

STANDING ORDERS.

Mr. Robertson moved the adoption of the standing orders.

The Ven. Archdeacon Campbell seconded the resolution. The Hon. Charles Campbell contended that the standing orders were already in force, and that there was no necessity for the resolution.

After a brief discussion,

The Rev. Canon King moved as an amendment that the standing orders should be adopted with the exception of that portion of them referring to the mode of voting.

The President ruled the amendment out of order.

Mr. W. J. Foster moved the following amendment:—"That this Synod resolves that the standing orders of former Synods are in force, and accept them as binding upon it."

After some further discussion of an unimportant character, the motion and the amendment were withdrawn, and the standing orders were regarded as being in force.

DRAFT CONSTITUTION.

The President announced that he had received the following communication from the House of Bishops:—"The House of Bishops having had under their consideration Determination I of the General Synod of 1881, directing the framing of a constitution for the provisional synod of the province of New South Wales, request the house of representatives to appoint a committee to confer with them upon the subject, with a view to the preparation of a draft constitution for the consideration of the members of the synod should they decide to form themselves into a conference for the framing of such constitution."

The Rev. Canon Selwyn moved that the consideration of the communication should remain over till the next day, the matter to take precedence of other business.

The motion was agreed to.

NEW NOTICES.

Several notices of motion were given.

ANNOUNCEMENT.

The synod adjourned at 6.30 p.m.

EVENING SERVICE.

A full choral service was held at St. Andrew's Cathedral last evening, at half-past 7 o'clock. The sermon was preached by the Right Rev. the Bishop of Newcastle, who delivered a sermon from the text, "Do men gather grapes of thorns or figs of thistles?"—Matthew vii., 16. The lessons were read by the Very Rev. the Dean of Sydney and the Rev. Canon King. The service, which was largely attended, concluded with the Hallelujah Chorus. (To be continued.)

GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.

The third meeting of the Sydney Diocesan Council of the Girls' Friendly Society was held in the Registry, on Wednesday, October 1st.

Present:—Of the General Council—Mrs. Alexander Gordon, General President; Mrs. Holdsworth, Head of the Saving Fund Department; Mrs. A. W. Pain, Diocesan representative for the Diocese of Goulburn.

Of elected Members:—Mrs. A. Cook, Mrs. Gibson, Mrs. Zollner, Miss French.

Of Branch Secretaries:—Mrs. Chapman, Mrs. Holme, Mrs. Robert King, Miss Adams, Miss Allwood, Miss Bradley, Miss Cottingham, Miss Jarrett, Miss M. Walsh, and Mrs. Stiles, Diocesan Secretary and Treasurer.

In the unavoidable absence of Mrs. Barry, Sydney Diocesan President, the chair was taken by Mrs. Stiles who announced that seven working and two honorary associates had joined the Society since August 1st, viz. working—Mrs. Robert King and Mrs. Eldred, for Darlinghurst, Mrs. Boyce, for Redfern, Mrs. Edwin Rouse and Mrs. Woodward, (Diocesan), Miss E. Stiles, for Windsor, while Mrs. Bodenham of the Windsor Branch had become a working, instead of an honorary associate.

Honorary—Mrs. M. H. Stephen and Miss Fox, both Diocesan. Notice was given by Mrs. Gordon of the G. F. S. conference to be held in the Church Society's House, on October 8th, over which the Primate was to preside. The rules of the newly formed Windsor Branch were read and approved by the meeting.

Favourable reports were given in by the heads of the Saving Fund Department, and the Departments for Probationers and unattached members.

On Wednesday the 8th of October, a Conference of the Girls' Friendly Society in New South Wales was held in the Church Society's House. The Most Rev. the Primate, President of the Society presided. The Bishops of Goulburn, Bathurst and Grafton and Armidale were present, the Dean of Sydney, the Dean of Bathurst, and Canon Selwyn were amongst those on the platform; there was a large attendance of ladies and also a few of the clergy were present, among whom we noticed Canon Drmitt, Canon Soares, Rev. S. Fox, Rev. G. Stiles, Rev. P. S. Bailey, and others. The proceedings commenced with prayer, the G. F. S. Prayer being repeated by all present.

The Primate then gave his opening address in which he expressed his very warm and earnest sympathy in the work of the Society. As he had had occasion to say elsewhere, there were two features in the work of the society, which commended it especially to his sympathy. The society was, of course, like many others, a society of Christian fellowship—but its peculiarities were, first, that it involved to a far greater degree than was common what he might call the element of personal intercourse; that knowledge of mind to mind and soul to soul which, after all, was the only real human knowledge—the only real knowledge of human beings, one by the other. Every associate of the society had certain members in whom she was personally interested; every member had one or more associates whom she personally knew, and he believed that it was in the element of this real personal intercourse that the great strength of the society consisted. Another peculiarity of the society, on which he dwelt with great pleasure, was that which was implied in its name. It was a society not exactly of benevolence, but of friendship. It recognised thus a kind of equality, though not an absolute equality, between those who were able to give and those who were only able to receive the benefits of the society. And perhaps, under the conditions of English society everywhere, and of Australian society in particular, it was the element of friendship, of mutual affection, and of, so far as might be, mutual help, which was peculiarly valuable in dealing with those who were engaged perhaps in work, and were deprived of the associations and the assistance of home. These two features of the work of the society, he thought, gave it real vitality and power, and certainly commended it very warmly to his sympathy. There were two points in which it was desired the work of the society should be extended. He imagined that those present at this meeting had met together somewhat as representing the different dioceses of this province, and one great desire was that what was called "diocesan organization" should be more largely extended. It was already being carried out in Sydney, and it was very

much to be desired that the diocesan organization should take root in other parts of the colony also. He himself was inclined to think that it was more wanted elsewhere even than in Sydney—for, by necessity of course, the General Council met in Sydney, and had, therefore, a knowledge of what was going on here; and if there was any place where the diocesan organization could be dispensed with it would be here; but in the other dioceses, removed some considerable distance from the centre of operations, it appeared to him diocesan organisation was more necessary than in Sydney, and it was certainly to be desired that, as soon as possible, it should extend to the other dioceses of the colony. A very important subject he was asked to bring before this meeting was the establishment of a kind of General Home or Lodge for the society in Sydney, and which was required, first, as a centre where the business of the society might be carried on, and in the next place, as a place for mutual intercourse, having a reading-room, library, and the like, for those members resident in or near Sydney; but the General Lodge was, he was informed, required most as the means of providing lodging, especially temporary lodging, for members of the society who came from a distance. The benefit of the establishment of the General Lodge would be comprehensive. There would be benefit to the Society at large by better management of its business, benefit to members in or near Sydney who visited the place for mutual intercourse, and benefit to those who came from a distance to the establishment, for the lodging element, if well managed, might be of great value indeed. It was clear therefore, that those present at this meeting had not met together merely to learn what the society had done—to congratulate themselves and thank God for what had been done, but also to consider how, especially in the ways he had pointed out, they could promote the society's advance in the future.

The Primate then asked Mrs. Alexander Gordon (President of the G. F. S. General Council) to read a paper on "Some explanations of the Society's work in this Colony." Mrs. Gordon alluded to many points in the work such as meetings and classes held for members; the non-interference of us by the Society's rules between employers of all sorts and their employees; the introduction of attractive literature among the members and ended by saying the field of labour is large, the work is worth all care and thought for it is the future well-being of the men and women of this land of New South Wales, it is the sheltering and the guiding of the wives and mothers of the next generation. Will not many come and help in this labour of love which has its own rich reward. Our Lord it is who says to us "with what measure ye mete it shall be measured again."

The Bishop of Bathurst delivered a short address. He endorsed what the Primate had said with regard to the importance of the society's work, and trusted that the society would go on and prosper. During his forthcoming visit to Europe he intended to visit some of the kindred societies at home, and on his return to this colony he should be glad to state, if he ever attended another conference like this, what he saw of their working.

The Primate requested Mrs. R. Armstrong (Member of the General Council) to read a paper on "The Departmental Work of the Society."

Mrs. Armstrong drew attention to the fact that "the Society had not yet taken up all the departments that the Society had started in England, it had done so in several of them. She then showed briefly how I. "The Home of Rest, both in country and in town had begun its work for sick and wearied members. II. "Registry work" was helping numbers in every branch of employment to find such employment as they severally needed. III. "Literature," both by means of the Society's Magazine and the General Circulating Library of a wholesome nature was being diffused for the minds of associates and members. IV. While the "Saving Fund" was endeavouring to teach and encourage thrift among our members.

Canon Selwyn spoke of the work and progress of the branch society started in connection with Christ Church, Newcastle; in which city he said, a "recreation room" was being established in a central position.

The Primate then asked Mrs. G. Stiles (Sydney Diocesan Hon. Secretary) to read a paper "on the use of the Society in exercising an influence on the elder girls of the colony." Mrs. Stiles showed how the Society might supplement the Sunday School, how it might be used to keep together Girls recently confirmed; how it would keep in making acquaintance with Girls arriving in a new neighbourhood, how it might attract those who could not be reached for good by the ordinary means of Bible class or religious meeting.

The Bishop of Grafton and Armidale expressed his sympathy with the objects of the society, whose work was a work of the church, which should be promoted in every possible way.

The Primate expressed the hope that this conference would not be fruitless of practical result. He again commended the establishment of the Central home, and said he believed it was intended to have a garden party and sale of work at Bishops-court, at no distant date, in furtherance of that object.

The proceedings ended by his Lordship pronouncing the benediction.

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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessarily for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

All Subscriptions are acknowledged on the last page of reading matter.

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

THE REV. A. LUKYN WILLIAMS AND MOORE COLLEGE.

It has already been announced in these columns that Mr. Williams has found it necessary for his health to resign his office of Principal, and to seek by a sea voyage and a return to England that restoration which he needs. It is now about six years since he took charge of the College, and during that period a considerable number of young men have received their training at his hands. It is well known that many of these have been warmly attached to him, and have felt much regret at the prospect of his departure.

On Tuesday last an interesting ceremony took place at the College, with a view to manifest their appreciation of his labours. The ceremony was the presentation of a small token of the regard and esteem of those students for him and Mrs. Williams, the token being a handsomely bound album of views of Sydney and other places in the colony, which would serve to remind him of objects with which he had been familiar. A small box of plate was also presented to Mrs. Williams, for whom the students entertained a very high regard.

Previous to the ceremony, which took place after luncheon, a communion service was held in the Church, and an address delivered by the Dean of Sydney, the subject being, 'Oneness in Christ Jesus, a strength, a consolation, and a stimulus to the believer.'

A pleasant and profitable morning was spent, and the day will not soon pass into oblivion. Had it not been for Mr. Williams's illness, it was intended to have held a reunion of all the students, as was done last year with some advantage.

Mr. Williams was selected by the late Bishop of Sydney, at the recommendation of the present Bishop of Durham and Dr. Westcott, who knew his career at Cambridge, and judged him to be well fitted for the post to be filled. We much regret that after six years his health should have given way. It will not be easy to fill his place. We shall hope that God may grant him the restoration to health which he seeks, and that in some sphere suited to his talents he may be spared long to labour for that Master whom above all he loves.

Moore College has done excellent service to the Church in Australia during the last seven-and-twenty years. The number of clergymen who have been trained therein and are now distributed mainly over the Australian Colonies is somewhere about one hundred and fifty. And many of them have proved themselves among the best of the Clergy, the most useful, and in many respects, the best qualified. Although not able to secure for themselves such advantages as a University affords, they have nevertheless shewn themselves equal to the management of large Parishes, and to the instruction of large Congregations, who have found their teaching instructive and edifying. Moreover, had it not been for this College, we do not see how the wants of the Church could have been at all met. Men who pass through the University seldom offer themselves for the Ministry. And we fear the tone inspired by it has not been hitherto conducive to that result.

We wish we could hear of a much larger number of our Colonial youth coming forward to offer themselves to be trained as Ministers of Christ. We wish too a larger number could receive all the advantages which both St. Paul's and Moore College can give them. We believe that our Clergy require a fuller theological training; and we should like to see that training extended over a period of three years instead of two. But how can this be when the means of providing for them are so limited, and men of wealth withhold that which they could well afford to give for the founding of Scholarship, Bursaries or Exhibitions, so as to render the expenses of Students less than at present!

We heard the late Bishop say on one or two occasions, that he considered any money which he could give to help young men in their preparation for the Ministry was spent in the best way, and likely to be of the greatest benefit to the Church. And his gifts were liberal for that object. Will not some of our Laity come forward and imitate his example?

CHILDREN'S SCRIPTURE UNION.

Until within comparatively recent times, the claims of the children in the highest and noblest sense of the word, were not acknowledged in the fulness they deserved. The Sunday School has certainly accom-