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THE  
**Church of England Record.**

Published Fortnightly.

VOL. V.—No. 80.

SYDNEY, FRIDAY, APRIL 17, 1885.

6d. PER COPY or  
7s. 6d. per annum in advance.**CONTENTS.**

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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 as necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed to THE MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

**SPECIAL NOTICE.**

The Proprietors of the "C. of E. Record" have much pleasure in informing their subscribers that through the great success of their paper during the past year, they have in contemplation to make it a weekly issue from the 1st of July. The Proprietors trust that all subscriptions unpaid will be kindly forwarded. We shall be glad if every subscriber and churchman will forward our object in sending additional names

To THE MANAGER,  
 172 Pitt-street, Sydney.

**SUNDAY SCHOOL INSTITUTE.**

The annual meeting of this association is fixed, we understand, for the 27th instant. We hope those who are interested in Sunday School work will do their best to be present; and that those who have any part to take in it will use their best endeavours to awaken deeper convictions in the minds and hearts of Churchmen of the immense value and importance of the work, and to induce them to give it their fullest sympathy and encouragement.

If that work were appreciated as it ought to be, we should not so often hear of the want of teachers, and especially of men-teachers in important Parishes and wealthy congregations, in which young men abound. Nor would the idea be indulged that Sunday Schools are only for the poorer classes. Nor should we be

contented with the most indifferent accommodation for the scholars. Nor should we leave the work to be carried on, as it too generally is, by those who are hard at work all the week in secular employments.

There is need of great improvement in all these things. Our school-rooms ought to be more attractive than they oftentimes are; the furniture and general arrangements more befitting and comfortable; the atmosphere of the school more cheerful; the method and order more exact—and all tending to produce happy feelings in those who come to them. But it is impossible to effect these improvements without a much larger measure of liberality; and that means of livelier interest on the part of our people.

Then we know that we speak the conviction of the best and most competent teachers when we say that there is great room for improvement in both the quality and method of the instruction given. The Institute has been doing good service in this direction by promoting the giving of model lessons in the presence of teachers. This we hope will be carried much farther than it has been. And we would recommend teachers to avail themselves of all such opportunities for perfecting themselves in the art of imparting instruction. They will find them very helpful, if care be taken both by those who give the lessons to make them real models of what lessons should be, and by those who hear them to note the points which give life and effect to teaching. The lessons given should be very carefully prepared by those who give them, and carefully studied by those for whose benefit they are given.

It is not irrelevant further to observe, that in order to secure such lessons it is necessary to obtain the services of those who are the most fully qualified; and it might be well to enlist the services of some of those who have been trained as teachers, if they can be found willing, and who have had lengthened experience in some of our more Public Institutions. This has been done, we believe, occasionally, but we hope it will be done more largely.

We are glad to find that our brethren in Victoria are pursuing a somewhat similar course to ourselves. In another part of this issue will be found a short account of a public meeting in Melbourne, which was presided over by the Bishop, for the purpose of distributing prizes to those who had successfully competed in examinations recently held. It will be seen from the statement of the secretary that they hope to be able to obtain the services of a paid Organizing Secretary, who would be ready to give his advice and assistance when it might be desired or asked for. He would act under the Bishop's authority, which would give weight to his office. But there, as here, the Institute is hampered with operations by want of larger means. When will the members of the Church, generally, come forward to help Christ's work to such an extent that it may go forward freely, and in response to the ever pressing calls which arise?

Infidelity under the name of freethinking has been happily worsted in its impudent demand to keep on the table of the reading room of the School of Arts, a publication so "coarse and brutal in its tone" that even those in the minority dared not to say anything in commendation of the filthy thing itself. All that is good in freedom is to be honored and jealously guarded. But this action of the committee is no more an infringement of the liberty of the members, than would be the removal of decomposing matter, or the stoppage of an escape of sewer gas by which the place had become offensive or dangerous to the frequenters. A publication for which there could be nothing better said than is found in the negative praises of the gentleman who opposed its exclusion, must be bad indeed. To keep it in the reading room would not be in accordance with the spirit of freedom, but would be yielding to the intolerant spirit of so-called freethought which claims for itself infallibility, and consequent right to thrust its offensive dogmas everywhere in spite of all protests and objections. We love freedom dearly. We would give to every man the very widest liberty compatible with the existence and well-being of the community. But to be free from truth, loyalty, and purity is to be in bondage to the devil, and to circulate a paper which reeks with hatred, malice, and all uncharitableness is to do slave's work for him whose works the Son of God came to destroy. The vote of the Committee lifted their useful institution from the deepest depths of this ignoble servitude, but so much of this mis-called liberal literature still remains that it seems a pity that further progress in the upward direction of light and liberty should not be successfully attempted.

#### "CHRISTIANITY WITHOUT SUPERSTITION."

Such is the title of a small pamphlet published by Mr. Justice Williams of Melbourne, which has called forth a very caustic and crushing reply from Bishop Moorhouse in the columns of the *Melbourne Daily Telegraph*. It contains nothing more than the old and stale attacks upon orthodox Christianity and the Bible which have been answered over and over again. We are however not a little astonished at the amount of ignorance which it displays upon the matters which are handled by a Judge of the Supreme Court. There is a coarseness too in his abuse of the Bible, which we might have expected from one of our infidel lecturers in Sydney, who in the absence of rational arguments to uphold their cause, strive to make an impression upon the ignorant by the r blasphemous assertions; but coming from a gentleman of culture and refinement it is amazing.

We do not like to pollute our columns with quoting the expression which he makes use of regarding the Old Testament. He charges it with teaching immorality, indecency, revenge, bloodthirstiness and cruelty, and to such an extent that, if the parts in which such teaching is contained were omitted there would be scarcely anything left!! The Bishop of Melbourne in dealing with these charges quotes the words of a great Jew, a poet and brilliant philosopher. Heinrich Heine—who in his early days had despised and mocked at the Old Testament, but in his latter days learned its value. He thus describes the light which had dawned upon him:—"I owe my enlightenment simply to the reading of a book. A book? Yes, and it is an old homely looking book, modest as nature and as natural; a book which has as work-a-day and unassuming an appearance as the sun that warms us, and the bread that nourishes us; a book that looks as familiarly

at us, and is as full of kind blessings as the old grandmother who reads daily in it with her dear trembling lips and spectacles upon her nose: and this book is called quite briefly the Book—the Bible."

Who, the Bishop asks, is right; the man who dares to say it is all indecency or bloodthirstiness, or the man who found it modest as nature and full of kind blessings?

We trust that Judge Williams may live to see and forsake his errors and as openly recant them.

#### THE ANGLO-RUSSIAN DIFFICULTY.

About the time the Ethiopian changes his skin and the leopard his spots, some reliance may be placed upon Russian official despatches. At present every utterance of the oily-tongued diplomatists must be taken *cum grano salis*. The occult art of twisting facts to the right-about, of elaborately proving black to be intensely white, of touching up faults with a facile brush until they shine as positive virtues, and of lying with a most preternaturally truthful-looking face is carried out to perfection by the *koffs* and *offs* and *poofs* of eastern Europe. The Afghan question is only another instance quite in keeping with Muscovite duplicity. For years we have been officially assured that Herat never entered into the minds of Russian statesmen. The frontier had been definitely settled, and Peace might wait with folded wings for the advent of the Millennium. The tomahawk had been buried fathoms deep under the Siberian Steppes, and the smoke from the calumet was like a cloud from Khiva to Samaracand. We might confidently give our undivided attention to ballooning or other scientific amusements; Cossackdom had changed its skin, and the closest scrutiny could not detect a spot. Few were deceived to any great extent by these ostentatious professions of good-will. The stealthy advance on any and every pretext—and often on no pretext whatever—from point to point through Turkestan; the quiet massing of troops in all the more important strategic positions; the assiduous fermenting of quarrels among the different tribes, and the subsequent action of the Cossack in suppressing them and remaining on the spot lest they should break out again, and all the perfidious dealings of the Russian in Asia, had been noted. The sudden unmasking of the battery showed that England was not so soundly asleep as her silence had led some to suppose. Whatever may be the result of the ominous state of affairs, it will burn into the brain of the least suspicious Briton in the Empire the fact that in Russia we have a treacherous and designing foe, an adept in all the trickery of diplomacy, bound by no recognized code of honour, below all sense of shame, and accessible only through the medium of sheer brute force.

We believe the future of the Empire depends on the manner in which this crisis is met. Any signs of yielding would be attended with disastrous results to our rule in India. Having thrown down the gauntlet, we must maintain our position with stern determination. There is every evidence to believe that India is more than friendly from Calcutta to Kurrachee and from the Himalayas to Cape Comorin, but the Asiatic is keen in noticing any signs of hesitancy in those who shape his destinies, and therein lies the necessity for firmness, even though it must lead to a death-grapple with the grim aggressor of the North.

The three most important appointments in the empire open during the past few months have been conferred upon total abstainers:—Lord Wolesley to the command of the army in Egypt, Dr. Temple to the Bishopric of London, and Earl Dufferin to be Viceroy of India.

## \* CHURCH NEWS. \*

### SYDNEY.

#### Diossan.

**CHURCH SOCIETY.**—The Annual Sermon on behalf of the Church Society was preached last Sunday afternoon in St. Andrew's, by Bishop Hale. Taking for his text, Gal. vi. 2—"Bear ye one another's burdens, and so fulfil the law of Christ, the Bishop dealt at length upon the duty of Christians, in carrying on the work of salvation with earnestness, and self-sacrificing energy. Speaking of the Church Society, he urged those present to increase their subscriptions. The Benediction was pronounced by the Primate. The Annual Meeting will have been held before the publication of this issue.

#### Parochial.

**ST. ANDREW'S.**—Large congregations assembled at St. Andrew's Cathedral on Easter Sunday. As usual on Easter Day the services were more than ordinarily bright and cheerful. In the morning the service was full choral, the anthem being Dr. Elvey's popular "Christ is risen from the dead." The sermon was preached by the Rev. Canon Hay-Sharp, whose text was taken from Acts ii. par. of the 24th verse—"It was not possible that He should be holden of it." In the afternoon Tallis' festival service was used. The "Magnificat" and "Nunc Dimittis" were Dr. Hopkin's. The Primate preached, his discourse on the Resurrection being based on I Cor. xv. 1, 3 and 4—"Brethren, I declare unto you the gospel which I preached unto you. . . For I delivered unto you that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures." In addition to the usual service in the evening the anthem sung in the afternoon—Dr. Elvey's "Christ is risen from the dead"—was repeated. The Very Rev. the Dean was the preacher. His text was, "He is risen, as he said" Matthew xxviii. 6. The voluntaries played by the organist, Mr. Montague Younger, at the various services included "I know that my Redeemer liveth," the "Hallelujah Chorus," and "Worthy is the Lamb," each from "The Messiah."

**ST. MARK'S.**—At the meeting held at St. Mark's school, Darling Point, the curate in charge (the Rev. E. Wotton) was in the chair, and introduced the Rev. H. Jackson, as missionary. In the report of the Easter vestry meeting it should have been stated that the resolution as to seats being free at the beginning of the organ voluntary was in accordance with the Primate's charge to the clergy and notice to churchwardens.

**ST. PAUL'S, SYDNEY.**—The offertory for the last year reached £584 being an increase on the former year. The pew rents amounted to £285 being a small decrease. There were 164 communicants on Easter Sunday.

**ST. MARK'S.**—On Monday evening, 6th inst., the Rev. H. L. Jackson, M.A., incumbent of St. James', addressed a meeting in the Schoolroom, St. Mark's, on the mission which will be conducted in the latter parish, early in June.

**ST. MATTHEW'S, BOTANY.**—On Sunday, March 29th, besides the usual morning and evening services, a special service was held in the afternoon at 3 o'clock, an interesting feature in the service being the distribution of prizes to those Sunday scholars who had earned them during the past year, by the Rev. J. N. Manning, B.A., late incumbent. The church was well filled in the afternoon and evening by those who were pleased to see the face of their former pastor. The annual vestry meeting was held in the evening of Easter Tuesday, when the report for the past year was received, adopted, and ordered to be printed. The election of wardens for the ensuing year resulted as follows:—For the people, Mr. W. Parker and Mr. A. H. Bray; for the clergyman, Mr. H. Westcott. Votes of thanks were heartily accorded to the retiring wardens, to Miss Lobb, organist, and to Miss E. Westcott, her assistant; also to Mrs. Thompson, and the Misses Westcott, E. Westcott, Wood, Pasfield, and Glanville, as lady collectors for the past year. A special meeting afterwards, for the purpose of electing a lay representative to the Synod, resulted in the parishioners choosing Mr. H. Westcott.

**BEGA.**—(Presentation.)—On Monday, the 30th ultimo, at Bega, at a meeting held in St. John's Schoolroom, at which Mr. John Davis, P.M., presided, the wardens, on behalf of the parishioners, presented Canon D. Evans-Jones with an address and a purse containing 84 sovereigns. Mrs. D. Evans-Jones was also presented with a gold bracelet from the teachers, and a handbag from the pupils of the Sunday-school.

**ST. JOHN'S, URALLA.**—At the usual Easter meeting held on the evening of the 7th inst., the Churchwarden's statement of accounts showed that a sum of £100 was due to the Rev. W. J. Hugill, for stipend, toward which only a few pounds were in

hand. An Easter offering of a purse containing 90 sovereigns was presented to the Rev. W. J. Hugill, by Mr. Blaxland. The money had been collected in the parish by two ladies. On account of the meagre attendance the meeting was adjourned for the consideration of further business until the 15th inst.

**TUMUT.**—We have received a lengthy and interesting account of the presentation of an address and a purse containing one hundred sovereigns to the Rev. George Spencer and Mrs. Spencer on the occasion of their being transferred from Tumut to Bega. We very much regret that the account reached us too late for any more detailed description that is contained in this paragraph. During the eight years' incumbency of Mr. Spencer, many evidences of lasting good have been seen, and the tenor of the address (no less than the speeches on the occasion of its presentation) was full of kindly appreciation, and good wishes for the future.

**BULLI.**—The Rev. W. H. Taylor is about to take a holiday, after a long period of hard conscientious work.

**CHRIST CHURCH, GLADESVILLE.**—The pretty little township of Gladesville, with its charming views of land and water, rocky islets, and distant wood-covered hills, was quite *en fite* on Saturday afternoon, when the corner stone of a proposed enlargement of Christ Church was laid by the Primate, assisted by a number of clergy. Precisely at 3.30 p.m. the service commenced, the organist playing Mendelssohn's lovely air, "But the Lord is mindful of his own," on the appearance of the Primate and his attendant clergy. These were the Revs. W. Lumsdaine, the present incumbent of the church; P. R. S. Bailey, of Hunter's Hill; J. Price, of Five Dock; J. Betts, of Bombala; S. Fox, of Croydon; and Evans-Jones, locum tenens of Ryde. Apologies for non-attendance were received from the Venerable Archdeacon King (the first incumbent of the Gladesville church), the Revs. J. O'Connor (of North Ryde), A. W. Pain, B.A. (of Darlinghurst), and R. Taylor (of Newtown), Rev. J. D. Langley (St. Philip's). The following scroll, giving details of the proposed enlargement, was then read:—"The present church was opened for Divine service by the Very Rev. the Dean of Sydney, on November 17th, 1878. Its erection cost about £1250, which sum has been entirely paid off. The first incumbent of the parish was Archdeacon King, who, after a ministry of two years, was appointed by the late Metropolitan (Bishop Barker) to the incumbency of Holy Trinity, Sydney. The Archdeacon was succeeded by the Rev. W. Lumsdaine, formerly incumbent both of St. John's, Ashfield, and St. Luke's, Burwood. The churchwardens of Christ Church are Messrs. G. E. Herring, R. M. Pearson, and E. M. Betts, who are likewise the trustees. At the vestry meeting held on Easter Tuesday, 1884, it was resolved to take steps towards the enlargement of the church, and the work was commenced last February. The architects are Messrs. Blacket Brothers, of Sydney, and the contractor is Mr. J. Morrison, of Burwood." The proposed additions to the church include a nave and side aisles, which it is estimated will cost about £1700. One of the parishioners intends to put a memorial stained-glass window in the chancel; two gentlemen in the parish have given donations of £100 each; while other parishioners have promised subscriptions in aid of the building fund, in sums varying from £10 per annum downwards. It is expected that the enlarged church will be ready for the opening services in the early part of next July." The Primate then proceeded to formally lay the stone and to read appropriate prayers. After the singing of the *Te Deum* by the congregation, the Primate delivered an address based on Philippians i. 9: "Being confident of this very thing, that He who hath begun the good work in you will also complete it." At the conclusion of the address the people were invited to lay their offerings on the stone, and the sum of £80 15s. was collected, while the congregation sang the special hymn—

"This stone to Thee in faith we lay,  
To Thee this temple, Lord, we build."

The Primate then pronounced the benediction, and the interesting ceremony was brought to a conclusion.

**SHOALHAVEN.**—The Primate has been communicated with, and Mr. John Glanville, J.P., will be appointed Trustees' Warden. Each Easter sheet showed a balance in hand. The Ladies Working Society is contributing the sum of £16 per annum towards the Catechists stipend.

**JAMBEROO AND SHELLHARBOUR.**—The following facts and statistics were given at the Vestry meeting in the general report of parish work for the 2½ years of the present Incumbent's ministry. The congregations have been very good; a weekly prayer meeting has an attendance of 40 or 50; a Young Men's Friendly Society meets every month. A Branch of the Church of England Temperance Society (recently formed), numbers 50 members; the Parish Magazine has a circulation of 100 copies monthly; there has been an increase of 75 communicants. The Sunday Schools (2) show an increase of 80 children; the Incumbent's Bible Class for young men numbers 17, ranging in age from 16 to 25 years; sixty-two candidates were presented for confirmation last year. The Stipend has been augmented by

£160 per annum. Good Libraries have been provided for both Sunday Schools. Two young men from the parish have been prepared for Moore College by the Incumbent, and are now pursuing their studies there. The sum of £2,180 has been raised in connection with the parish during the last 2½ years.

**ST. MATTHEW'S WINDSOR.**—Lenten Services.—The work during Lent in this parish has been of a very encouraging character. The daily service at 7.30 a.m., was attended by an average congregation of 25. The Wednesday and Friday evensong and sermon was attended by an average of about 50 people. The Sunday services were also well attended, especially the evening services, when a course of sermons was preached by the incumbent, Rev. F. W. Stretton, on "Repentance." During Holy Week there were two services daily with an average daily attendance of over 50. On Good Friday there was morning prayer at 7.30. Special service of meditation on the "Seven Words from the Cross" at midday, by the Rev. F. W. Stretton, and attended by a very large and devout congregation. There was evensong and sermon at 7.30. We regret to say that after this service the Rev. F. W. Stretton was taken seriously ill, and we hear that he will be unable to do any work for at least two months. On Easter day the church was nicely decorated, and the services were bright. The sermon in the morning was by Rev. Dr. Woods, in the evening by the Rev. Mr. Gibson. There were large congregations throughout the day. At the Easter meeting, which was held on Easter Tuesday, a resolution was passed empowering the Churchwardens to raise a fund to supply a *locum tenens* for the Rev. F. W. Stretton for two months. A collection of £11 11s. was made in the room.

**ST. PAUL'S, RIVERSTONE.**—At this pretty little church, which was only recently opened, a special service was held on Good Friday. On Easter Day, there was a large congregation.

**ST. JOHN'S, COLO.**—On Good Friday special service of meditation on the "Seven Words from the Cross" was held by Mr. Eldrid, the catechist. On Easter Day the church was prettily decorated. The service was bright and hearty. There were large congregations on Good Friday and Easter Day.

#### NEWCASTLE.

**ST. JOHN'S CHURCH.**—EASTER VESTRY MEETING.—On Easter Tuesday, 7th April, the annual vestry meeting was held in St. John's schoolroom, at 7.30 p.m. The incumbent (Rev. F. D. Bode) occupied the chair. The treasurer (Mr. H. B. Cotton) presented the churchwardens' abstract of accounts for 1884-5, showing receipts £501 8s. 10d.; expenditure, £484 11s. 5d.; balance to credit, £16 17s. 5d. The accounts were adopted. **Churchwardens.**—The incumbent appointed Mr. H. B. Cotton as clergyman's churchwarden, and the vestry elected Mr. E. H. P. Hickson and Mr. Joseph Nicoll for the parishioners. **Parochial Council.**—The following gentlemen were duly elected as members of St. John's Parochial Council (the churchwardens being *ex officio* members), viz.:—Messrs. C. B. Ranclaud, W. H. Greenway, R. L. Simpson, C. M. Ranclaud, J. Porter, H. Smeesby, J. C. Gray, and Mr. Jones.

**WEST MAITLAND.**—The lower and spire of St. Mary's Church, are about to be completed at a cost of £2000 and will contain a clock and bells to strike the hours and chime the quarters. Messrs. Blacket Brothers, are preparing the plans. The stipend of the Rev. W. H. H. Yarrington has been increased to £500.

#### GRAFTON AND ARMIDALE.

**GLEN INNES.**—HOLY TRINITY.—The Annual Easter Vestry Meeting was held in the Church on Easter Tuesday, the attendance being somewhat limited. The Church accounts were presented and passed. The receipts this year have been £442 14s. 10d. and the expenditure £465 8s. 2d. leaving a debit balance of £22 8s. 4d. It is the first time for some years that a deficiency has occurred; and, considering the decided increase in the congregations, seems strange. It is however however partly to be accounted for in the following manner. On no less than 21 occasions during the year the weather at the time of Divine service has been dull and threatening or wet and this has considerably affected the attendance, causing the offertories to fall below the average. The churchwardens have also, it would seem been more liberal than the funds would allow, having erected a very neat palisading around the parsonage at a cost of £21 which was met out of the general fund, and having also paid from the same fund half of an old debt owing for years past to the Diocesan Council. In addition to this several special church collections were made for the Clergy Widows' Fund and the new School House. Owing to this liberality the Church Warden accounts show the deficiency above mentioned. A movement has lately been made in the matter of collecting funds for the erection of a School House. The sum of £140 has been promised or paid, and when the canvass has been completed, it is estimated that upwards of £200 will be collected. A neat building 60 x 25 will be erected at a cost of £276. The balance will be covered by concerts and entertainments now being arranged for. The sum of £30 has also

been expended upon church repairs, and with the exception of the pointing of the stones, which certainly requires attention, the building is now in a very good state of repair. The unsightly pulpit has been replaced by a very neat piece of furniture, the gift of the incumbent and his wife. The Sunday School is in a very flourishing condition, there being an average attendance of 160 children. The contributions to the missionary box for the Melanesian mission have, during the year, amounted to £14. At Dundee, one of the outlying places 17 miles from Glen Innes, and where the incumbent conducts divine service once a month, a very neat wooden church has been erected by the residents. The building has been very nicely furnished, all the articles, including pews, being gifts of the people and the incumbent and his wife. A tea-meeting held in February cleared off the small debt then remaining upon the building. At St. Paul's Church, Emmaville, which is ministered to by the incumbent of Holy Trinity, Glen Innes, various improvements of a very pleasing nature have been made during the year. The church furniture has been improved, and a neat palisading erected enclosing the church. Owing to the low price of tin, this township has not been so flourishing during the last year as formerly, and therefore the improvements that have been made are all the more praiseworthy. For upwards of two years the incumbent, the Rev. Joseph Campbell, M.A., has worked this large district single handed; but at last an assistant has been provided. Mr. T. E. Fox has been appointed a Catechist to reside at Emmaville, to conduct services there in the absence of the incumbent as also in the various outlying places. Mr. Fox, who looks forward to taking Deacon's Orders in about 12 months time, is very popular with the people, and is doing very useful work. Hitherto the Rev. J. Campbell has been obliged to visit Emmaville every fortnight; but now it will only be necessary to pay monthly visits. It is due to Mr. C. J. Kenwood of Glen Innes to say that during the last year he has conducted Divine service in Holy Trinity every other Sunday when the incumbent's duties took him to outlying places. These services have been highly appreciated by the parishioners. Since last Easter the incumbent has conducted 150 services in various parts of his district, having travelled over 2,600 miles in the discharge of this part of his duty. He has celebrated 22 marriages, performed 25 burial services and baptised 160 infants.

**WINGHAM.**—The bazaar held on Monday, 6th inst., in aid of the debt on the Parsonage, realised over £90.

#### BATHURST.

**WILCANNIA.**—ST. JAMES' CHURCH.—The annual vestry meeting, (Rev. G. S. Oakes in the chair) was fairly attended. The report was of a satisfactory nature. Messrs. Armstrong, Eyer, and Brown were elected wardens, and Messrs. Hitch, Butcher, Trollope, Hooley, Grainger, Stone, Sugden, and Barnett—Parochial Council.

#### MELBOURNE.

**APPOINTMENTS.**—Mr. A. T. Hayhow, to be reader at Alphington; Mr. J. T. Bate, to be reader at Silver Creek.

The Church is shortly to lose one of its oldest landmarks in the city. St. Paul's school was cleared away some years ago to make room for the Cathedral; tenders are now invited for the purchase of St. Paul's Church, which occupies part of the ground on which the nave of the new building is to be built. Many no doubt will be sorry for the removal of an edifice associated with the early history of the colony, but we believe that purchasers for the material will readily be found, and that it will only be pulled down to be put up again immediately just as it now stands, in one of our populous suburbs, in which increased church accommodation is greatly needed. In the meantime it is satisfactory to know that in spite of all delays the erection of the Cathedral is making such progress as to render further clearance of the ground necessary. We understand that the large congregation worshipping in the existing church is not to be dispersed even for a few weeks, but that it is proposed to erect for their use a temporary wooden building on some disengaged portion of the Swanson-street site.

**CHURCH OF ENGLAND SUNDAY SCHOOL ASSOCIATION.**—DISTRIBUTION OF PRIZES.—On Wednesday the 8th instant, the Prizes and Certificates awarded at the recent annual competitive examination, were distributed by the Bishop of Melbourne in the upper hall of the Young Men's Christian Association. There were present also the Bishop of Ballarat, the Dean of Melbourne and the Incumbents of most of the city and suburban parishes. The following statement was made by the Secretary:—He said that the Society was within a few months of entering upon the fifth year of its existence. The model lessons and conferences of teachers and the clergy had always been well attended. It was proposed to organise, in the near future, a system of voluntary teachers' examinations, and also to have model plans drawn up showing the best possible internal management of Sunday schools. An effort would be made to engage a travelling visitor—a clergyman, who should, under the Bishop's authority, go round the rural parts and give advice and assistance, as might be desired or asked for, and advocating the cause generally. The

society had given small subsidies to thirteen schools. This year they had thirty-four private subscribers and forty-four subscribing schools. The object and interest of the association deserved all encouragement, and he hoped such would be accorded from all parishioners. The Bishop of Melbourne, who presided, congratulated the association upon the nature of the statement which had been put forth by the secretary, because it showed that, though not very flourishing, they were yet going forward. That was satisfactory. The work being done ought to stimulate supporters to come forth and make up the £500 a year that was the needed minimum income. (Applause.) The association did not propose to maintain any school in the country. It left that burden on the shoulders of the parishioners. If the work of the schools was to be what it was desired—namely, the encouragement of teachers and stimulation of children—it was necessary that a central institution should be well established to send out assistance to the remote districts. As to the gentleman who should be appointed as an inspector, or visitor, he would have to be an organiser, who would be able to give teachers addresses on Sunday-school work and methods. He did not want to see the Sunday School children crammed for examination. Nothing would be worse. But he thought there was very little fear of anything else than good coming from the present system. And the inspector working in harmony with the system, would be a further influence to improve and elevate the general spiritual level of their Sunday-school children. (Applause.) He felt that the association required the more support as there did not appear to be any likelihood of the introduction of God's Word into the curriculum of the day schools, for the authorities would not even admit history. A gentleman of high standing had recently—contemplating this restriction—been led to ask what was to become of the feeling of patriotism in the rising generations if that national life from which they sprung was to be hidden from them. At present we had only the dry bones of history in the schools. Yet he felt certain that it could be properly taught without affecting the sectarian feeling. It would be easy enough to compose a book like Green's English History for Protestant pupils, and one like Lingard's for the Roman Catholics, the lessons being given in separate history classes. (Hear, hear.) He liked the act and wished to see it perpetuated, but wanted to see its blots wiped out, and the Act so made eternal. (Applause.) He wanted those persons who prevented religious instruction being given in the State schools to come to the Association and give it assistance, as they ought to do, seeing that they had created the difficulty referred to. He gave some valuable advice as to Sunday school management, advocating a system of free agency as far as possible. Teachers and workers should be subjected to as little outer control as possible, for a person generally did work best in his own way. The inquiring spirit of the age led young people—the elder pupils, male and female, in the schools—to inquire as to the efficacy or necessity of some of the religious forms and manners of belief, and teachers, guardians, and parents should ever be willing to give such information as would settle the uprising doubts and satisfy the minds of those who had not yet had the length of learning and experience of God's holy word and wisdom to settle them for themselves. He commended the secretary for the energy and heart which he threw into his work, and warmly advocated the claims of the association to the parochial and general support.

Judge Williams' theological bantling has not been let so severely alone as we advised. He has found an unsparring critic in the Bishop, who, in his noble Palm Sunday sermon, exposed with trenchant logic the inconsistency and short-sightedness of the "shallow optimism" which inspired the Judge's brochure. The Rev. Digby Berry, late Acting Warden of Trinity College, has also, in a counter pamphlet, entitled *Judgment Without Evidence*, examined *seriatim* the judge's position, and established not only the weakness and staleness of his arguments, but his ignorance of simple historical facts—even as to matters in which he lays down the law, and scoffs at those who differ from him. Mr. Berry's pamphlet is temperate and well-reasoned, and, as a reply, crushing; but "after all" was it needed? Judge Williams, having at a rather late hour in the day, as the *Argus* well puts it, "discovered" Unitarianism, is flourishing its evidences, or what he supposes to be its evidences, in the face of Christianity. If we feel bound to answer him now, where shall we stop? He is so well satisfied with his beginning that he is just in the vein to go on, and discover Theism, and Deism, and Positivism, and, who knows? maybe, Swedenborgianism, and Mormonism, before he has done. But must we follow this capricious divine through all his religious vagaries? or will it not be better, if erroneous systems have to be combated, to do battle at once with their accredited professors and champions, who have given some proof of knowing what they say and whereof they affirm, and not waste time in disputing with a mere amateur and novice in theology, who would not be accepted as a capable exponent of its views by any known school of criticism or sect of religion?

#### QUEENSLAND.

**IPSWICH.**—At St. Paul's Church, the services on Easter day were more elaborate than usual. The congregations were very

large. The Rev. B. W. Clinch read prayers, and the rector (Rev. Mr. Heath), preached on both occasions. The offertory, which was, as customary, appropriated as an Easter offering to the rector, amounted to over £20. At St. Thomas's Church, North Ipswich, the usual evening service was well attended. The new organ was used for the first time.

The Easter festival was duly observed in all the Anglican Churches in Brisbane on Sunday. There was a good attendance at each place. The offertories, as usual, were presented, to the rector as an Easter offering.

The Easter meeting of the Anglican Church at Sherwood was held on Tuesday evening last. The officers elected were as follows:—Clergyman's churchwarden, Mr. Berry (sen.); parishioners' churchwardens, Mr. George Donaldson and Mr. Thomas Berry.

We (*Cooktown Independent*) deeply regret to record the death of the young and promising incumbent of Christ Church, Rev. Alfred Harrison, which melancholy event occurred at 11 a.m. on the 25th March. The deceased gentleman had been ill for only three weeks, and although carefully attended to by Dr. Kortum, he succumbed.

#### TASMANIA.

It is reported that the Rev. H. B. Bromby, formerly Dean of Hobart, has been appointed to a living in the diocese of St. Alban's.

The Rev. J. M. Easterling has resigned the charge of the parish of West Tamar, and purposes to return to England. We are glad to be able to testify to the fidelity and zeal which have characterised Mr. Easterling in the discharge of his duties. We understand the Bishop will probably offer the vacant cure to Rev. Humphrey Davies, formerly of the diocese of Auckland.

Rev. Robert Earl has resigned the charge of Hamilton and the Ouse, to which he was recently nominated by the Council of Patronage.

We regret to learn that Rev. Bryant C. Stephenson has been ordered by his medical adviser to leave Tasmania, before the winter sets in, for a warmer climate.

### → NOTES ON PASSING EVENTS. ←

WHAT an interesting sight? The new President of the United States taking the oath of office in the presence of 30,000 people, and kissing the little golden-clasped, morocco-covered Bible his mother had put in his box when he left his native village twenty-five years before. President Cleveland is a minister's son, as also was his predecessor, Mr. Arthur. The sons of the clergy are not always scapegraces. The highest position in the world it is possible for a man to reach, unless of royal blood, is that of president of the great republic with its population of 60,000,000.

IT is a disgrace to modern civilization that two of the greatest empires of the world should be confronting each other, apparently on the verge of war. Russia owns one-seventh of the globe, and has a population of 80,000,000. If the Prince of Peace were properly honored, war would be no more. We have often thought some compact might be made among the Powers to submit all disputes to a court of arbitration. The difficulties of details as to representatives, &c., might surely be overcome. The main point should be, that decisions of the court should be upheld by the arms of the civilized world. What nation would offend such a power? Would not peace be ever maintained?

IT is a matter of regret that Good Friday is not better observed. Remembering that there is a close holiday from all business, the attendance at church should be very large, instead of the reverse as it is. Is it right to take a holiday to commemorate the death of God's only begotten Son, and spend it in pleasure, and perhaps sin? We have heard rejoicing on Good Friday described as like dancing on the grave of a dear friend. We should like to see some general effort made next year to induce people to keep the day in the manner required by the Church.

MR. GLADSTONE'S recent appointments have been more just. For years Bishop after Bishop was created from one party in the Church. The complaints have been loud and deep, as the views of the majority of

Churchmen were unrepresented. The Romanizing influence was in the ascendant. The appointment of Canon Boyd Carpenter to the See of Ripon broke the chain in a long list of one-sided nominations. Dr. Bickersteth, the poet and compiler of the "Hymnal Companion," is now Bishop of Exeter. The translation of Dr. Temple to the See of London gives general satisfaction. It is felt that Ritualists will receive no favor from him, and that notwithstanding some views known as "broad," now we believe modified, he will faithfully preach the Gospel.

THE date of the Sydney Mission is definitely fixed for the 14th to 21st June. Within a week nearly all the parishes will be in the full swing of preparation. The fact that there is to be a mission meets with general approval. From many sides testimonies are cropping up to the good received in former missions. Those who were led to love the Master through the missions of 1874 and 1880 are not few. Their faith has grown, and they will prove valuable workers in the coming effort. We hope friends everywhere will make the mission a matter of regular and earnest prayer.

THE baptism of six Chinese converts last week at St. Andrew's gave the Primate an opportunity of dealing with the question of subject races. From the standpoint of a common humanity—leaving the higher coign of vantage alone—the action of civilized communities with respect to the aboriginals both of Australia proper and Australasia generally has been tyrannical, cruel, and selfish. The flimsy disguises of recruiting, voluntary services, official inspection, etc., were sorely rent a short time ago in the Queensland courts of justice. Very much remains to be done before we have fulfilled our plain duty to these races. We have broken in upon their indolent quietude, seized their territories, and introduced to them diseases and temptations hitherto unknown. The Primate solemnly directs our attention to the reverse of the question, and Christians of every denomination will rejoice at his outspokenness on this admittedly-vexed topic. We are glad to know that this sermon is to be published with a pamphlet on the work of the Chinese Mission.

AS might naturally be expected, the English files to hand since our last issue are filled with references to the heroic defender of Khartoum. His genius as a soldier, his beautiful disinterestedness of character, his transparent integrity, and above all his strong religious convictions, marked him as no common man. It is no exaggeration to say that his life and death have exerted, and will continue to exert, an influence for good more powerful almost than that of any other man of his generation. From the commencement of the expedition which terminated so tragically last January. The attention of Christendom has been strangely riveted on him, and under the scrutiny the grand characteristics of the man have come out in bold relief.

IT is not a little remarkable that some of the noblest evidences of the power of Christianity in elevating human character and motive, have been manifested where least we should expect to find them. The harassing excitement of the camp would seem to be detrimental to the growth of Grace. Yet Havelock, Hedley Vickers, and Gordon are amongst the brightest names of modern times, and of modern Christianity, and we believe we are not wrong when we assert that it was their thoroughness in religion, their unmistakable devotion to God, and unflinching faith in His promises, which—more even than their self-sacrificing toils for their country—have shined them in the memory of their people for ever. The righteous shall be had in everlasting remembrance.

WE are glad to learn that amicable arrangements have been concluded between France and China; and so far as we may judge from the tenor of the cablegrams the former Power seems to have admitted herself in the fruit. The excessive tension in Europe gives an importance to these ex-European struggles which did not formerly exist. The development of commerce has created vast interests, the derangement of which is apt to give rise to diplomatic expostulation and international difficulties. The action of one Power may involve another, and lead to complication out of all proportion to their primary causes. It

is satisfactory to know that after a somewhat unavailing course of medicine France has regained her senses with regard to the Tonquin.

IT was rather cool of the Russians to talk of the attack and slaughter of some hundreds of Afghans as an "incident" which ought not to disturb the even flow of diplomatic intercourse. But who was to blame? The Ozar? Some wily statesman? A too officious and heady general? Who can tell? When will it be learned that a just God rules in the earth and will bring secret things to light. The judgment day will settle many accounts with the masked perfidy or open violence that sacrifices thousands of lives in prosecution of ambitious schemes.

SIR G. L. INNES was presented with white kid gloves at Albury as there were no criminal cases to be tried before him. Truly a pleasant fact to record. Patient Job, wise as well as patient, says "He that hath clean hands shall be stronger and stronger." And so it has proved with the judges on the English bench for centuries past, and our Australian judges have hands unstained as theirs. We therefore shall not wish clean hands to Sir George and his learned colleagues but may presentation white kids to cover them full to their lot in abundance.

THE G. F. S. has been thwarted for the present. But their work is a good and useful one for all that, and we hope that the womanly tact and ingenuity of its lady managers may hit on other plans to carry it on and thus do something to lessen the domestic plague by hindering the new arrivals from being colonised in the worst sense. Such friendly interest shown in endeavours to get the strangers into good places in Christian homes immediately on their arrival must go far to retain the girls' moral character and self respect.

#### THE CHINESE MISSION.

A large congregation gathered together on Wednesday evening, the 8th inst., at St. Andrew's Cathedral, when seven young Chinamen who have been led to renounce heathenism through the instrumentality of the Chinese Mission, were admitted by baptism into the Church of England.

The holy rite was administered by the Most Rev. the Primate, assisted by Bishop Hale, late of Brisbane. No interpreter was employed. The service was conducted in English, and the answers were made on behalf of the converts by the Rev. J. D. Langley, (St. Philip's) who is the superintendent of the mission, and Mr. Soo Hoo Ten, Chinese Catechist. The seven candidates, were christened Andrew, Matthew, Mark, Daniel, Paul, Thomas, and Samuel.

It may be mentioned that only on one other occasion have Chinese converts been admitted by baptism into the Church of England in the city, viz., some three years ago, when the Very Revd. the Dean of Sydney baptized eight or nine, who were afterwards confirmed.

The following extract from the Primate's sermon which was based on the words—"Other sheep I have which are not of this fold," is interesting, as a direct reference to the rapidly wasting "remnant" of the original denizens of the country,—as well as the different subject races, brought by various means under our influence:—

"There are, first, the remains of the Aboriginal tribes, which once covered this vast continent, rich in its native treasures, of which we have taken possession. It is unhappily impossible to doubt that in the past we have incurred in this matter grievous responsibility before God for oppression and injustice and needless bloodshed. If in our own colony the survivors are but few, in the north and west of Australia they are still many. What shall be our action towards "the remnant that are left?" There are the foreign immigrants, especially the Chinese immigrants of whom we naturally think to-day, who have made their way by various occupations among us, partly because they can live and work where an English race would fail; partly because of an industry, a sobriety, a frugality, a perseverance, an obedience to authority, which often put us to shame. There are the coloured races—some under our protection, some only reached by our commerce, some pressed into the service of cultivation of our lands—races emphatically weak in comparison with our own race; capable (as exploration has proved) of showing friendliness and of receiving civilisation, yet with all the changeableness and impulsiveness of the savage state. With all these races in different ways the rapid growth of Australia brings us in contact. What, I repeat, is the duty towards them, which God's Providence lays upon us? It can be answered in one word, "true humanity;" that is, the recognition of a real human brotherhood between us, and then on our side a kind of elder brotherhood of unselfish protection and help."

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## \* CORRESPONDENCE. \*

(To the Editor of the Record.)

SIR,—Temperance reform lies in individual character and worth. The hope of Temperance reform, like the hope of all other reforms, is vested in love, constancy, labour, humility, and unselfishness."

The C.E.T.S. has been reprimanded for having on an equal footing associates, nevertheless, I think they show great wisdom by avoiding rash dogmatism. The associates join not only with the desire liberally to assist to meet our expenses, but they attend our meetings as conscientious doubters. Therefore they should be welcomed heartily for that they are our recruiting ground is clear, the many wait only for conviction. The judiciousness of this union is obvious when they at our meetings listen to addresses from both parties and evidence at the close of discussions mutual good will. Suppose I vowed myself an abstainer, and with frankness argued, I ought not to be credited as against the dual basis as long as I cautiously use the compass which will enable me to steer boldly against the waves of intemperance, that is if I aim to traverse the trackless sea of life, heedless of the sport of winds, looking only heavenward until unnumbered ills are subdued by good words and works. I only ask that my principles may have fair play also, and that the prejudices of custom and habit may not be allowed to ignore facts, nor belie science, your ear must listen honestly, your mind reason, your heart christianlike feel that home life will be benefited by sober mindedness, that such will favour provident habits and personal thrift, growth of moral power and true manhood. Why should I not quote a wise prescription from a clergyman. Drunkenness is found to be your great stumbling block at the threshold of the Church, the cloud that obscured the vision of God from the people whose eyes he sought to open. If the house were to be filled, the stumbling block must first be rolled out of the way; if the King were to be seen in his beauty, the eyes of the beholders must be cleansed from the mists and fumes of strong drink.

Yours &c.,

JAMES T. HANSARD.

## CHURCH REFORM.

(To the Editor of the Record.)

SIR,—I suppose till the end there will always be room for improvement in church matters. Now it would appear that our church is to be conducted on broad lines, but it is to be hoped that old landmarks will not be obliterated without legally and by synod substituting such a new order of things, that will receive the support of our members generally. At present while our prayer book rubric ought to be obeyed, it is becoming a thing of the past, and yet there is no recognised substitute as to the conduct of service. In your issue of 18th ult., I notice "Churchman" writes of antics which I am inclined to believe occur in a church where ritualism was ripped in the bud some years ago, when I had to go to the front in the fight; however, now probably every clergyman does as he likes, and soon we shall see different performances in different churches. The question is, is this state of things calculated to cement our church members, or is not disintegration quietly going on?

At one time families were encouraged to go to church and to occupy their old accustomed seats, but now their names must not appear upon their pews for fear of offending strangers. I do not advocate retaining pew rent, as some people may be unable to pay rent; but why pews cannot be allotted to those who wish to become members of a church, and why their names cannot appear I am unable to divine, because the pews could always be free and open to all first comers, strangers or otherwise.

Then, because in England responses to the commandments are sung, which the prayer-book does not direct, we are getting into the habit of doing the same here. If our Synod enacts such an infraction of the rubric, I will obediently sing too, but I think not till then. As to postures, if the whole church or a majority through the Synod direct us to bow the head instead of the knee, right face, or face to the East, I am willing to act according to the wisdom of our representatives, providing I remain attached to the Church.

I would again like to ask our Synod to take steps to repeal the Church Act for many reasons, and surely it is admitted all round that the Act is now most inapplicable to our wants. I have frequently asked for church accounts to be printed and distributed a week prior to our annual meetings, so that more interest may be taken in our proceedings; but I have been repeatedly told the Church Act bars the way.

One other matter perhaps I may be allowed to mention, which, as it is a new idea and does not emanate from a Bishop, I suppose it will not be acted upon.

The Archbishop of Canterbury has, however, said at the Mansion House on 6th May. "When they remembered how many a man had been converted to Christianity by a stray page of the Bible, blown by the wind along a roadside, they could not be-

lieve that there could be no good whatever in even the smallest amount of teaching in the word of Life." Well, I think this is some evidence in favour of my project.

Desiring then that our Holy Bible may be broadcast, I suggest that outside our churches, and perhaps in other public and conspicuous places well lighted at night, the Commandments of God and the Lord's prayer, with other chosen Bible words be set up, so that passers by may read. There is no doubt many would read who do not believe; but is there not hope that even of those, many would, after they have read, pray and be blessed. If shopkeepers exhibit their best wares to passers-by, expecting to tempt them to enter; surely if we wish people to be religious we will open our Bible even in the street, so that all shall read. If this matter can be entertained, I can only say I hope to be the first to pay for such an exhibition.

Yours, &c.,

H. S. S. BOND.

377, George-street, Sydney.

## BISHOP TEMPLE AT HOME.

THE Palace at Exeter is decidedly a house with an individuality. As a dwelling-house it looks, to say the least of it, inconventual. Architecturally, it scowls at you. The lodge, hiding beneath a castellated gateway at the top of a short steep street, bears the appearance of some stolid janitor in armour, long ago accustomed to a state of siege. It is, of course impossible at present, and in the current state of science, to gauge with any approach to exactness the influence of a house upon its occupant. Indeed it is only beginning to be recognised as true, that surroundings, architectural, domestic, and decorative, have any influence whatever upon character. Were this correlation of the shell to the inmate better made out, there might be some chance of reading, in the words and deeds and daily life of the new Bishop of London, the influence of fifteen years' residence within the walls of that grim and uninviting structure. Henry of Exeter abhorred the place, and sought the rest and brightness which his active and facile nature demanded, from a home in the milder air and less sombre surroundings of Bishopstowe. But his successor, with matter-of-fact energy, made the best of it, and with characteristic decision settled down there at once and for good. If we are correctly informed it was for good in the best sense also, inasmuch as what his lordship found had been used as a wine-cellar he restored to the cathedral, to the subterranean structures of which it really belonged, and where he found a billiard-room he left a domestic chapel.

It would not be true to assert, and it would be, perhaps, worse than untrue to insinuate, that the Bishop-elect of London is wanting in tenderness and graciousness. Those who know him best would repudiate the position with scorn. But it would be quite true to say that people have complained of finding him rather hard and unbending. Probably he has found, as many others have, that a great deal of hypocrisy passes current in society under the sanctified name of courtesy. Perhaps, however, the most widespread objection urged against Bishop Temple at home is that his voice is naturally somewhat harsh. This, it will be conceded, is not a very serious charge, but it has led more than once to the ludicrous spectacle of a gentleman condemning, in broad Devonian, the unmelodious but otherwise faultless sentences of one of the most vigorous, if not of the most subtle thinkers we possess.

A consistent Liberal, and one who has perhaps rendered more services than most men, Dr. Temple has scarcely succeeded in his owe immediate neighbourhood in satisfying the Liberal press. This result is due, no doubt, to his churchmanship. Nor has he fulfilled the expectations and fears which either party entertained at his elevation to the western see. The High Church party expected the taint of *Essays and Reviews* to spread and become epidemic. The Low Churchmen expected him to abolish sacerdotalism. Neither of these anticipations came true. The men of both sides who wrought well, and did their duty, gained his praise, and it was understood that hard work was the passport to promotion. One of the most trenchant and experienced journalists within call of the palace complained last week that the Bishop had sold his first supporters by "squaring" the Ritualists! And this means that Dr. Temple has availed himself of the Episcopal veto here and there in the diocese of Exeter. While bishops have such a power, unexampled as it is in the annals of executive arrangements, at any rate upon a constitutional basis, that a judge should be able to quash complaint, and determine what shall be brought before him and what shall not, their may be some excuse for their exercise of that prerogative. But it is possible to buy peace too dearly, as Dr. Temple must have taught his boys at Rugby many times over. It is singular, however, and a curious commentary upon human motives, that the Ritualists, who gained most by the Veto, were reported to be the very men who objected, on discussion of the resolutions of the late Courts Commission to the continuance of the Episcopal veto! It appears that at toleration, contemptuous or otherwise, does not pay the party so well as disfavour or persecution. To the clergy of his diocese Dr. Temple has appeared in many lights. There are some who speak of the immense support his

kindness has been to them. There are those who complain of a lack of sympathy on his part. Things appear as you look at them, of course, but no doubt old habits occasionally cling to him, and made him impatient of what, rightly or wrongly, he has supposed to be mediocrity and conceit. However, the laudations, do not come from one side only, and the complainings from the other side, which shows at least that his Lordship distributes his favours with impartiality, and his private utterances and letters to the clergy of his diocese show unsuspected depth of feeling. It is rather perhaps, in the direction of compassion for sinners than in sympathy with weakness, that these depths of feeling show themselves, as certain exertions for the advance of purity of life bear witness. But it is a great thing that they are there. True kindness, like true eloquence, need not be deep, but it must rest upon depths.

It is, however, at home that the full force of Bishop Temple's character exhibits itself. His library is the library of a worker, more valuable for contents than for binding; his study has none of that irritating neatness that betrays the dilettanti, and there a friend may perhaps find in intervals of work two small people clambering all over a very big father. Every one is down and in chapel at seven in the morning, and every one learns the necessity of scrupulous punctuality. The first thing that strikes a stranger is Dr. Temple's evident and natural sincerity, the second, perhaps, his physical force. There is the grim strength and sincerity in him that you seem to see in the palace gateway at Exeter, and strength and sincerity are together a veritable well-spring of confidence. There is no face into which you would look for craft, with less hope. There is none there. You feel you may trust him, if you have let him have the facts guilelessly. In the presence of anything vile or dishonest, this man would be a study for Madamantus, a living judge, with the restless disapproval of the immortals shining through his features! That is how he appears. And in the course of many trials, he has almost always appeared exactly in that way.

We shall see in the course of time, whether the support Bishop Temple has given to the temperance cause bears similar fruit in London. There is, no doubt, but that he will be here, quite as active a teetotaler as he has shown himself in Exeter, in which case the temperance organization of the metropolis will have good cause to rejoice over the accession to their ranks which the presence of his Lordship will furnish. Like a great many of the best undertakings of the best men, Dr. Temple's temperance schemes are full of hopeful philanthropy, and the personal courage, the surprising diligence, and the almost passionate grasp of principle shewn, will do more than all the panegyrics of friends to reconcile society to personal peculiarities. Such a man is worthy of welcome amongst us, and he will assuredly have a wide and increasing field for his most self-sacrificing labours.—*The Rock.*

#### ELECTION OF CHURCHWARDENS.

The following returns with respect to the election of churchwardens have come to hand:—

P means people; c, clergyman; and t trustees.  
 All Saints', Woolahra.—p, Mr. Neville Dowling; c, Mr. A. W. Gillies. The appointment of Trustees' warden will be made by the Bishop.  
 All Saints', Petersham.—p, Messrs. Septimus A. Stephen, George Mullen; c, Mr. Robert Campbell Close.  
 All Saints', Parramatta.—The meeting lapsed. The appointments now rest with the Primate.  
 St. Michael's, Wollongong.—Messrs. J. W. Hosking, J. Starte, and Dr. Lee.  
 St. John's, Belmain North.—c, Captain A. C. Turner; p, Mr. M. A. H. Fitzhardinge.  
 St. Mark's, Granville.—t, Mr. J. Scarborough; p, Mr. J. Rayner; c, Mr. H. Richardson; sidesmen, Messrs. F. Mumford, A. B. Olive, A. J. White, and Convoey.  
 St. Stephen's, Rookwood.—t, Mr. T. L. Morton. p, Mr. O. Kimberley. c, Mr. C. Bunyan. Sidesmen, Messrs. W. Gibbons junr., E. Pressell, and R. Larcombe.  
 St. John's, Darlinghurst.—p, Messrs. H. Edward A. Allan, and M. H. Stephen, Q.C. c, Mr. R. G. Higgins.  
 St. John's, Shoshaven.—c, Mr. J. T. Hall. p, Messrs. James Davis and Henry Wheatley, senr.  
 School Church, Nowra.—c, Mr. J. J. Emery. p, Mr. A. Linkenbach.  
 St. Thomas', Enfield.—p, Messrs. T. Hodson and H. Cadden. c, Mr. W. Price.  
 St. Michael's, Wollongong.—c, Mr. J. W. Hosking. p, Dr. T. W. Lee and Mr. E. Bearer.  
 St. Stephen's, Newtown.—t, Dr. Sedgwick. p, Mr. E. J. Fredericks. c, Mr. F. L. Barker.  
 Trinity Church, Macdonaldtown.—t, Mr. F. L. Barker. p, Mr. A. Smith. c, Mr. S. Handley.  
 St. Mary's, West Maitland.—t, Mr. John Lee. p, Mr. James Francis. c, Mr. John Rourke.  
 Christ Church, Grafton.—t, Mr. R. Donaldson, F. Doberer, and J. Anld. p, Messrs. T. Bawden and H. Schaeffer. c, Mr. Barton Lodge.

St. John's, Newcastle.—Messrs. H. B. Cotton, R. R. P. Hickson, and T. Nicholl.

St. Luke's, Wallend.—Messrs. J. W. Brooks, J. Y. Neilson, and C. B. Hall.

Christ Church, Cootamundra.—p, Mr. W. H. Matthews; c, Mr. E. P. Barnes; sidesmen, Messrs. J. J. Miller and A. N. Taylor.

St. Paul's, Redfern.—p, Mr. J. V. Lavers; c, Mr. W. T. T. Ward.

St. Clements, Yass.—p, Captain Fisher; c, Mr. J. C. Yeo; t, Mr. B. W. Pearson.

St. James' Church, Croydon.—c, Mr. W. Hudson. p, Mr. R. H. D. White, M.P., Mr. E. Wilshire. Sidesmen: Mr. W. Short, Mr. J. Bibb, Mr. J. Lethbridge.

Pyrmont.—p, Captain Knight. t, Mr. A. R. Lyttle. c, Mr. John King. Sidesmen; Mr. Stoot, McClurken, Furness.

St. James', Sydney.—t, Mr. William Day. p, Mr. Samuel Baylis. c, Mr. W. E. Kemp.

St. Silas', Waterloo.—c, Mr. C. B. Brownrigg. p, Messrs. T. Crane and John Griffiths. Sidesman, Mr. John Byatt. Auditors, Messrs. Fusedale and Sharp.

Christ Church, Sydney.—p, Mr. James Gordon. c, Mr. Jno. Albany.

St. Matthew's, Botany.—p, Messrs. A. H. Bray and W. Parker. c, Mr. H. Westcott.

St. Paul's, Burwood.—c, Mr. E. Burton; p, Messrs. Felton and Hammond.

St. Luke's, Liverpool.—c, Mr. Cyril Blacket; p, Mr. Louis Haigh.

St. Matthew's, Windsor.—p, Mr. W. Primrose; t, Mr. S. Gow. Owing to illness and absence of the incumbent, the election of Clergyman's warden did not take place.

Jamberoo.—p, Messrs. Thomas Frederick and Edward Tate. c, Mr. George Johnston.

Shellharbour.—p, Messrs. George Fryer and William Dunster. c, Mr. John Thomas. Sidesmen: Messrs. H. Dunster and William Fryer.

Christ Church, Enmore.—c, Mr. F. Fielder. t, Mr. J. Hinchcliffe. p, Mr. J. J. Farr. Sidesmen: Messrs. Bullock, Perry, Wright, and M'Kern.

St. Stephen's, Penrith.—p, Messrs. G. B. Bosley and G. Nash. c, Mr. W. Dent. Sidesmen: Messrs. Orth, H. Neale, and J. Tipping.

St. Mary's, South Creek.—p, Messrs. Lethbridge and Bearcroft. c, Mr. W. Neale. Sidesmen: Messrs. Dryhurst, Samsbury, Gow, and Turner.

St. Andrew's, Summer Hill.—p, Hon. Alex. Stuart. t, Mr. W. W. Richardson. c, Mr. T. Fisher. Sidesmen: Messrs. Robey, Simmonds, Croker, Fowler, Thompson. Auditors: Messrs. R. D. Pring and J. S. Whitney.

St. John's, Parramatta.—t, Mr. R. Harper. p, Mr. F. Wickham. c, Mr. F. T. Watkins.

St. James's, Smithfield.—t, Mr. Carter. p, Mr. J. Bellenger. c, Mr. F. Kenyon.

St. Clements, Marrickville.—p, Mr. G. E. Warburton. t, Mr. J. Cornish. c, Mr. George Ogden.

St. Mark's, Appin.—p, Messrs. Arthur Collett and Archer Eagles. c, Mr. Harry Winton.

Holy Innocents', Cabramatta.—t, Mr. W. J. Pearce. p, Mr. Liddington. c, Mr. H. Braithwaite.

St. Matthias', Denman.—p, Mr. T. S. Bell. c, Mr. Edward White.

St. Mark's, Picton.—c, Mr. G. M. Webster. p, Mr. J. M. Antill, J.P., and Mr. W. M. Trenery. Sidesmen: Messrs. H. Towle and A. Graham.

St. Paul's, Pennant Hills.—t, Mr. F. C. Cox. p, Mr. C. S. Gow. c, Mr. W. Spurway.

St. Mark's, Ermington.—t, Mr. Joseph Stevens. p, Mr. R. W. Cowell. c, Mr. W. H. Smith.

St. Paul's, Cobbitty.—t, Mr. E. L. Moore. p, Mr. S. Blackman. c, Mr. J. F. Downes. Sidesmen: Messrs. F. Downes, T. Cummings, H. Campbell, and J. Funnell.

St. Thomas', Narellan.—t, Mr. E. L. Moore. p, Mr. D. Nott. c, Mr. J. Rudd. Sidesmen: Messrs. J. Hartley and J. Hills.

St. Barnabas', Sydney.—p, Messrs. F. C. Williams and Charles Doust. c, Mr. W. M'Keown.

St. Simon and Jude's, Campbell-street, Surry Hills.—t, Mr. W. E. Toose. p, Mr. Joseph Bennett. c, Mr. E. Bailey. Sidesmen: Messrs. T. Lane, L. Pengelly, and R. Graham.

St. Michael's, Surry Hills.—c, Mr. J. C. Read. p, Messrs. W. Hemming and Cecil Way.

The Oaks, Picton.—c, Mr. J. Dunn. p, Messrs. C. Dunn, J.P., and W. Hayes.

#### ENGLISH, GREEK, and LATIN.

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## TEMPERANCE.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

We gladly publish the following circular of the central committee, and hope that a grand success will follow their efforts to make the anniversary worthy of the society:—

Church Society's House, Phillip-street,  
4th April, 1884.

REV. AND DEAR SIR,—In accordance with the custom which has obtained for several years past, the Committee of the Church of England Temperance Society are endeavouring to arrange for the simultaneous delivery of Sermons in the Churches of the diocese on behalf of that Society.

With the approval of the Most Reverend the Primate, the Sunday after Ascension (17th May) has been set apart as suitable for this purpose.

You are respectfully invited to state on the enclosed form, whether you will be willing to have one or more Temperance Sermons in your Church on the Sunday named, and also if you will be able to devote an offertory, or part, in aid of the funds of the Society.

We are, Your obedient servants,

E. D. MADGWICK, Hon. Clerical Sec.  
EDWARD M. STEPHEN, Hon. Lay Sec.

(1) Annual Festival Service, Monday, May 18th, in the Cathedral.

(2) Annual General Meeting, Tuesday, 19th May, in the Protestant Hall.

ST. ANDREW'S CATHEDRAL.—The monthly meeting of St. Andrew's Branch of the Church of England Temperance Society was held in St. Andrew's School-room, Pitt-street, on Monday, 13th inst. A recitation and addresses were given by Messrs. Skuthorpe and Byrne, and songs by the Misses Griffiths and Lorking. The Rev. C. H. Gibson, B.A., presided. At the close of the meeting four new members joined.

ST. PHILIP'S.—A well attended meeting of the Juvenile Branch was held on March 2nd. The address was given by Rev. T. J. Heffernan. On the 10th the adult meeting was held when an attentive audience was addressed by Mr. Downing, a visitor from the old country, who has been engaged for many years in the good work in London. He also addressed the juveniles on the 20th, taking Daniel as his subject, and left with Rev. W. A. Charlton a quantity of Temperance literature for distribution. The April meeting was held on the 13th. The Rev. J. D. Langley presided, and there was a large attendance, the building being well filled. An interesting programme of songs, duets, &c., was gone through, and an address was delivered by the chairman. The meeting was brought to a conclusion in the usual manner shortly before 10 o'clock.

COBBITTY.—On Wednesday, March 4, the fourth anniversary of this branch was celebrated. Mr. J. S. Shearston, whose unwearied ministrations to the members of the N.S.W. contingent, up to the last moment of their leaving camp the day before, should never be forgotten by us, came by the morning train, attended by eleven Good Templars of the starboard watch of H.M.S. Raven, in response to an invitation of the Committee. He and "his boys" (as the blue jackets love to call themselves), were entertained at a picnic on the bank of the Nepean, where it flows below Cobbitty Church. The morning had been showery and threatening, but soon after noon the sun broke through the clouds, and raised the drooping spirit of the ladies, who had provided a bountiful supply of good things, and at 1.30 about 18 members and friends of the Society, principally of the fair sex, with the President and Secretary, sat down with their gallant guests around the well spread tablecloths. As the "Ravens" had but lately returned from New Guinea, and had all taken part the day before in the heart-stirring scenes of the ever-memorable 3rd March, and as one of the Marines present had fought at Tel-el-Kebir, there was no lack of subject matter for animated talk. Songs and round games were indulged in till the lengthening shadows summoned the party to another *al fresco* meal, after which (and the inevitable "clearing up") a move was made to the Schoolroom where the meeting was held. The room was crammed, and members crowded round the open doors and windows. After the customary singing and a few introductory words from the President of the branch, Mr. Shearston delivered one of his earnest and animated addresses on behalf of the temperance cause, and one of the mariners gave an encouraging outline of naval temperance work. At the request of the President, Mr. Shearston gave the Band of Hope medal and anchor sash to each of the children who had completed their twelve months' membership in the Cobbitty Band of Hope. Before and after the addresses songs were given by Mrs. H. C. Dangar, Miss E. Carpenter, Mr. Lever, the Bluejackets, and the Cobbitty choir. A collection was made at the close of the meeting, which (with a subsequent donation) amounted to £8, and

was forwarded to the Patriotic Fund. Mr. Shearston, and "his boys" were hospitably entertained for the night and next day by various families in the neighbourhood, who seemed to vie with one another in their kindly efforts to give pleasure to our guests. Judging by the leavetaking next day those efforts were crowned with abundant success, the only regret being that all who were invited were not able to come.—The above account was held over from our last issue.

KIAMA.—A good meeting of this branch was held on 19th March.

### LOCAL OPTION IN SOUTH CAROLINA.

A BATTLE DAY AND A GLORIOUS VICTORY.

(From the *Laurensville Herald.*)

At 4 o'clock Wednesday morning the church bells of our town rang out clear and loud and significant—significant of the determined earnestness of the No-License people—significant of the death of the rum-traffic in our town—significant of a victory for peace, order, and good government for at least two years, and perhaps for all time.

The day opened bright, clear, and promising. The no-license people were promptly at the polls, and cast their first ballots. Finally one lone coloured man crept up and deposited his ballot in favour of license, apparently contrary to his own wish and to his own conscience. Pretty soon, however, the 'wet' party rallied and polled the bulk of their vote, before noon, when it was clearly discernible that they were beaten—a fact which they conceded by their looks, if not by their words—and pretty handsomely beaten.

As for the heroic conduct of our untiring, vigilant, noble women, both of town and country, what shall we say? What can we say in their praise? We could scarcely say too much. Ladies residing six miles in the country, accompanied by their husbands or brothers, were here before daylight. Others from the country came a little later, and continued coming until the town literally glowed with their anxious but hopeful presence. Our own good townswomen were equally prompt. Many of them went to the polls at daylight, and remained there until the poll closed at dark, not even sitting down or leaving their post for dinner, taking their lunch while they anxiously watched the progress of the contest.

Great praise is also due to colored women, and the colored men. It was, indeed, a novel but pleasing spectacle to see white and colored working shoulder to shoulder in a common cause—the cause of peace and sobriety and good order.

What other result than victory could have been feared, when the children of the Sunday-schools and Band of Hope, both white and black, paraded the streets with such suggestive, pathetic mottoes as the following inscribed upon their banners.

"Vote for Mother and Me."  
 "If You Love us, Vote with Us."  
 "Wine is a Mocker!"  
 "Prohibition Will Prohibit!"  
 "Save Our Boys!"  
 "Dare To Do Right!"  
 "Down With King Alcohol!"

These banners were finally placed around and near the door entering the polling place, which doubtless had the desired effect of prompting at least some fathers to do their duty to their wives, to their children, and to themselves in voting down the liquor traffic.

The day was full of touching incidents. Sweet little girls were seen to approach some halting or wavering father or brother, and in the irresistible language of one of the mottoes with sweet and touching appeal, implore them to vote for mother and me? Indeed, the whole scene, all day long, was as novel as it was sublime, and the contest resulted in a great victory—a victory for God and Home and Native Land.

When the result was announced a slight demonstration of applause was manifested by a few hearty shouts, but no further boisterous exultation. The ladies of the W.C.T.U. had repaired to their hall when the polls were closed, there to hopefully but anxiously await the announcement of the result of the contest. When the good news came, an appropriate hymn and prayer were offered by the Rev. S. Y. Fair, when all quietly and thankfully returned to their respective homes.

Thus closed an eventful day, a day long to be remembered, and a day which will doubtless mark the beginning of a new era in the history of our town.

Written by a wag on the door of a church, the cellar of which was used as a store room for wines and spirits,—

"There's the spirit above  
 And the spirit below—  
 The spirit of love  
 And the spirit of woe.  
 The spirit above is the spirit divine,  
 But the spirit below is the spirit of wine."

## \* ORIGINAL + POETRY. \*

### HYMNS ON THE CHRISTIAN LIFE.

#### No. 1.—ON READING THE WORD OF GOD.

I would read Thy word, my Father,  
In Thy light myself to view;  
Then, beholding Thy salvation,  
Thankfully to prove Thee "true."

I would read of Thee, my Saviour,  
In Thy light the Cross to see;  
Then I know that "God is faithful,"  
Since He gave His love for me.

I would seek Thy Spirit's guidance,  
Who alone can teach my heart  
All its need, and all the fulness  
God is waiting to impart.

Speak the word, O Holy Spirit,  
All that Thou wouldst have me do;  
As this heart of mine can bear it,  
Teach me, chasten, and subdue.

Lead me on to deeper knowledge,  
Of Thy blessed mind and will;  
Strengthen Thou my heart's fond purpose  
All Thy pleasure to fulfil.

Jesus, now reveal the Father;  
Father, glorify the Son;  
For it is of Thee to perfect  
The best work Thou hast begun.

F. S. W., Bath, 1884.

## \* MISSION FIELD. \*

### MISSIONARIES AND THEIR WORK IN MANY LANDS.

#### "FAITHFUL UNTO DEATH."

"In the year 1857, there dwelt in the city of Delhi a Native Christian called Wilayat Ali. Once his home had been in Agra; and he had been a Mohammedan. But one day an English officer named Colonel Wheeler went into the bazaar (or market-place), at Agra, and began to speak to the people. He told them that the one true God 'so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Amongst the crowd was Wilayat Ali. He listened to all Colonel Wheeler had to say, and went away thinking. But it was a long time before he became a disciple of the Cross. At last, however, he did so, and was baptized. Then his friends began to persecute him; but in spite of all they did to deter him, he became a preacher, and taught at the bazaar as he had seen Colonel Wheeler do.

"After a time, he and his family removed to Delhi, and many people flocked to listen to his preaching. Even a great prince, Mirza Haje, did so; but he went privately, for fear of his Mohammedan countrymen finding it out.

"It was Monday morning. Wilayat and his family sat down to their humble breakfast together. Then Wilayat returned thanks for their 'daily bread,' and began to prepare to go and preach. He had scarcely reached the door, when suddenly he was nearly thrown down by one of his friends rushing headlong into his house.

"Flee—flee for your life," he cried. 'The Sepoys have risen, and are murdering the Feringhees!' (i.e. the English).

"It was only too true. The previous night the Sepoys from Meerut had arrived in Delhi, and were now helping the Delhi Sepoys to kill the English residents. Wilayat gazed anxiously down the road, and saw fifty sowars (horse soldiers) coming up with drawn swords in their hands.

"At the sight of them, Thakoor at once took to his heels. 'Run—run!' he shouted to Wilayat, as he vanished round the corner of a neighbouring street. But his efforts were vain. The Sepoys overtook him, and killed him.

"Wilayat did not fly. It was, he thought, too late to do so; so kneeling down, he gathered his family around him and prayed.

"O Lord, many of Thy people have been slain by the sword and burned in the fire for Thy sake. Thou didst help them to hold fast the faith. Now, O Lord, see have fallen into the fiery trial. Oh, help us to confess our dear Lord, that if we die we may obtain a crown of glory."

"Then he tenderly embraced his wife and little ones. 'Whatever comes, don't deny Christ,' he said. 'If you confess Him, you will have a crown of glory.'

"Fatima began to weep bitterly, and Wilayat tried his best to comfort her. 'Dear wife, if you die you will go to Jesus; and if you live, Jesus will be with you. If any of our Missionaries are alive, they will take care of you after my death; but if the Missionaries should all die, Christ lives for ever. Even if the children are killed before your eyes, do not deny Christ.'

"At this moment a troop of soldiers rode up to the house. Seeing Wilayat was a native, they were not going to hurt him; but a Mohammedan standing near called out, 'He is a Christian.'

"Immediately Wilayat was surrounded. 'Repeat the Mohammedan creed, or we will shoot you,' they cried.

"It would have been very easy for the Native Christian to have said, 'I believe in God, and Mohammed His prophet;' but Wilayat would not deny his Lord. To frighten him, a sowar fired his gun; but the bullet missed him, and went into the wall behind. The children screamed with terror, and rushed out of the house by the back door. They made their way to Prince Mirza Haje's house, and begged him to protect them, which he promised to do.

"Meanwhile, Wilayat and his wife Fatima stood in the midst of his fierce soldiers. 'What are you?' said one.

"I am a Christian, and a Christian I will live and die," answered Wilayat.

"Kill him; he does not believe in Mohammed," shouted another sowar.

"Then the soldiers pointed their guns at his heart with cries of 'Become a Mohammedan, and we will spare your life, and your wife's too.' But Wilayat remained firm.

"The sowars would certainly have carried their cruel intention into practice, but at that moment they saw two English gentlemen flying for their lives. The Mohammedan soldiers hated Native Christians, but they disliked white-faced Christians still more. 'Let us run after the Feringhees,' they cried; 'we can return to shoot the unbelievers afterwards;' and in a moment the whole troop right-about-faced, and galloped pell-mell on the track of the Englishmen.

"Now is the time to escape," said Wilayat; 'but first I must go and see if the Missionaries are safe;' and he hurried towards the English quarters of Delhi. He knew well that the Missionaries' chance of saving their lives was small, and his generous heart could not endure the thought of leaving them alone to their fate, without doing his best to rescue them first.

"Fatima could only think of her children, and ran wildly along the streets, calling them. But no answer came, and Fatima was just beginning to despair, when suddenly, just as she turned the corner of a street, she met, face to face, the Prince Mirza Haje.

"Do not cry," he said; 'all your children are safe at my house.'

"Fatima might have taken refuge at the prince's palace too; but she would not desert Wilayat. Now that her mind was at rest about her little ones, she determined to make her way to the Missionary's house, and share her husband's fate, whatever it might be. So she ran towards the Mission-house. The city was in confusion, and the streets were crowded with people. But in one thoroughfare there was a larger throng than in the others. Something evidently had happened, for the people seemed extraordinarily excited; and Fatima paused to look. The next moment she nearly fainted with horror; for, dragged along on the ground by a band of infuriated Mohammedans, she saw her husband! He was not dead, though his face was very white, and he heard quite well the mocking words of the cruel townspeople.

"Now preach Christ to us," said one.

"Turn to Mohammed, and we will let you go," cried another.

"Only repeat the creed," echoed a third.

"But though faint from loss of blood, and tingling all over with the blows he had received, the heroic martyr whispered, 'No; I never, never will. My Saviour took up His Cross and went to God; and I will lay down my life and go to Him.'

"I suppose you would like some water," said one of the crowd with a laugh.

"I do not want water," answered Wilayat; when my Saviour was dying, he had nothing but vinegar and gall."

"Just then a sowar rode up, flashing his sword through the air. Wilayat had but time to pray, 'Jesus receive my spirit,' and the next moment that glittering sword was run through his heart, and the brave Christian was at rest. Over for him for ever was the pain and weariness, and conflict of the Christian warfare. He had 'fought a good fight,' he had 'finished his course,' he had 'kept the faith,' and henceforth there is laid up for him 'a crown of life,' which the Lord will give him 'in that day,'—and to all who, like Wilayat, are called, and chosen, and faithful."

"Fatima went back to her children with sad news; but they were glorious tidings too, for had not her husband and their father been 'faithful unto death?' and had he not gone to join 'the noble army of martyrs' above?"

"For sometime the widow experienced great trouble. She and her little ones had to fly from Delhi; and often they were

nearly starving for want of food. But God took care of the 'fatherless' and the 'widow.' The terrible days of the mutiny passed away; and then Fatima and her children found a peaceful home amongst the Christians in her native town of Agra.

"COMMIT THY FATHERLESS CHILDREN TO ME, I WILL PRESERVE THEM ALIVE; AND LET THY WIDOWS TRUST IN ME."

## \* ENGLISH + MAIL. \*

The West London Mission was in full progress at the date of our last advices. Accounts of work in various churches are given. From among them we select the following.

At St. John's, Paddington, where the Rev. Emilius Bayley is the Vicar, the Mission Preachers are the Rev. Sydney A. Selwyn Vicar of Holy Trinity, Sheerness, and the Rev. Herbert James, Rector of Livermore, Suffolk. This parish has had the advantage of a careful preparation. A large and efficient band of workers has been actively employed for some weeks in visiting from house to house, and in making known the nature and objects of the Mission. I understand that the agency of the press has been largely utilised. The usual letters from the incumbent and the mission preachers have been sent to every householder in the parish. A separate letter to household servants, and a tract on "Times of Refreshing" have been issued by the Vicar, and a large number of tracts and notices, numbering 12,000 to 14,000 in all, have, I am told, been freely circulated. The result has been so far very satisfactory. Much interest has been excited throughout the parish, and large congregations have attended the services. These were commenced by a short service on Saturday afternoon,

when a vigorous and practical address was delivered by Mr. Selwyn on the sources of spiritual power, from 2 Chron. xvi. 9. At the early Communion on Sunday morning the Mission preacher delivered a short address on "The Prepared Heart, Prepared Ways, and Prepared Service." The day was by no means favourable, but a large congregation assembled at the usual morning service, when Mr. Selwyn preached a short, thoughtful, and persuasive sermon on Phil. i. 21—"To me to live is Christ." There was an afternoon service for children, conducted by one of the parochial clergy. A special service for men only was held at 4-15, which was largely attended, and a vigorous and powerful appeal was addressed to a most attentive audience by Mr. Selwyn. The evening was very wet and stormy, the church was, however, full. A true Mission sermon was preached from Eph. v. 14, and at the after-meeting, for which nearly half the congregation remained, the powerful reasonings of the sermon were followed by simple and earnest appeals. Not a few remained afterwards to receive personal counsel and advice from the clergy, assisted by experienced members of the congregation. It is evident that St. John's is happy in its Mission Preacher, and we cannot but hope that he will find much encouragement. On Monday, an address upon the Christian life was given at the 11-30 service from Mal. iii. 17. At 5, Mr. Selwyn preached again to a large congregation of domestic servants, whose attention was completely arrested by a clear exposition of the doctrine of the New Birth. At 8, another large congregation attended the Mission Service proper. The nature and results of sin formed the substance of the address, and in the largely attended after-meeting the three steps by which the penitent malefactor passed from the cross to Paradise must have proved very helpful to those who were seeking the way of life. Personal dealing with those who desired counsel and advice formed a fitting close to what must have been to many an awakening and profitable service.

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WEEK OF UNION IN PRAYER ON BEHALF OF THE LORD'S DAY.

THE Sabbath Observance Prayer Union Society, in correspondence with the Lord's Day Observance Society of New South Wales, sends an earnest invitation to all to unite in special prayer for the entire sanctification of the Sabbath Day, during the week from the 5th till the 12th APRIL. It is trusted that this appeal may not be in vain, but that united and importunate supplications may be made in private, in the family, and in assemblies of Christians.

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Receipts for the month ending 6th April, 1885.

DONATIONS.	
Mr. T. Watson	£10 0 0
Navvies and families, per Prospect	
Waterworks	4 14 5

SUBSCRIPTIONS.	
Mrs. Charlton's List, 1884	5 11 0
Mr. J. J. Farr	1 1 0
Mr. A. W. Butterworth	0 12 0
Rev. John Elkin, a.c. 1884	1 0 0

OFFERTORIES, ADVENT, 1884.

Cobbity	£4 14 0
" Narellan	1 4 0
" Cabramatta	1 0 3

All Saints, Parramatta	6 18 3
Wingecarribee, from Upper Mittagong	5 3 1
Christ Church, Sydney, after Confirmation	0 14 6
St. Matthias, Paddington	1 10 6
Gordon	13 16 8
St. Peter's, Cook's River	0 14 6
St. Peter's, Cook's River	6 7 0

AUXILIARIES, FOR GENERAL PURPOSES, 1884.

St. Jude's, Randwick	25 0 0
St. James', Sydney, Rev. H. L. Jackson's subscription	5 0 0
Cobbity	48 0 7
Manly	3 0 0
Mulgoa	4 7 4
St. Stephen's, Newtown	3 17 2
Camden, Mrs. Onslow's sub.	13 10 0
Ulladulla, at Milton	9 4 6
St. Paul's, Burwood, Mrs. Chandler's subscription	2 2 0
St. Michael's, Surry Hills	33 18 0
Liverpool	4 2 6
All Saints', Parramatta	1 10 0
St. Andrew's, Sydney	5 10 6
All Saints', Woolahra	11 9 5
St. Philip's Box a.c.	1 2 9
St. John's, Parramatta	4 5 0
Ashfield, sub. Mr. Selwyn Smith	2 0 0
St. John's, Darlinghurst, 10th list, per Mr. H. E. A. Allan—10th List.	
Mr. Edward Bennett	2 2 0
Mr. Edward Reading	2 0 0

Mr. Augustus Barney	£1 0 0
Hon. J. B. Rundle	2 2 0
Mr. A. Lamb	2 2 0
Mrs. Knapp	1 1 0
Miss Knapp	1 1 0
Miss E. Knapp	1 1 0
Mr. E. J. H. Knapp	1 1 0
Miss Woolley	2 0 0
Mr. E. M. Stephen	1 1 0
Mr. W. B. Walford	5 5 0
Mrs. Shannon	1 0 0
	22 16 0
All Saint's, Petersham, box ac.	2 4 9
Enfield	0 10 0

AUXILIARIES FOR GENERAL PURPOSES, 1885.

St. Matthias, Paddington	9 0 0
Randwick, by Miss Napper	4 17 0
St. John's, Ashfield	4 13 6
Enfield	2 2 0

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IN a recent letter from Cairo to the undersigned, Miss Whately expresses the hope that the friends in N. S. W. who so kindly contributed £40 last year towards her sister's much-needed work in Cairo, will again this year assist it, and it is hoped that others also will join in supporting this christian enterprise. Already the following contributions have been received, and are now thankfully acknowledged:—

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St. John's Sunday School	£3 0 0
Juvenile Missionary Association	2 0 0
Miss Harper	1 0 0
Mrs. Dare	1 0 0
Mrs. Harris	0 10 0
Miss Dare	0 10 0
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James Comrie, Esq., J.P. ... 2 2 0  
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Wm. Wright, Esq., J.P. ... 3 8 0

Other subscriptions will be gratefully received.

The colony is nobly sending its men and contributing its money in the cause of humanity, but shall we not also do what we can to aid the few devoted workers who are toiling in faith, sowing the seeds of the glorious Gospel of Peace.

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The Rev. A. W. Pain and the Rev. Dr. Steel also kindly consented to receive contributions.

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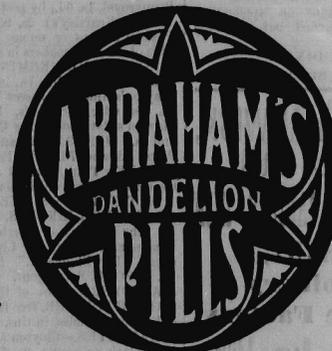
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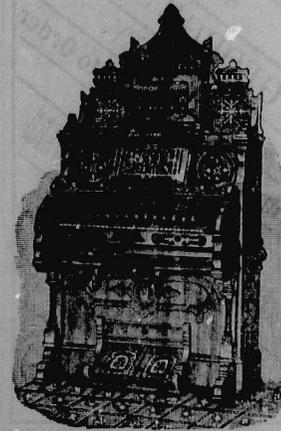
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THE Church of England Record.

Published Fortnightly.

VOL. V.—No. 81.

SYDNEY, FRIDAY, MAY 1, 1885.

6d. PER COPY or 7s. 6d. PER ANNUM in advance.

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

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

"CHURCHMAN'S" Letter Received.—We would advise "Churchman" and others who with him are desirous of forming a Branch of the Church Society in Enmore, to apply to the Incumbent of the Parish. The communication is of such purely local interest, that it is not considered advisable to insert it.—Eds. C. of E. R.

THE CHURCH SOCIETY'S ANNUAL MEETING.

Although not so largely attended as in the previous year, when special interest attached to it, there was a good representation of the members of the Church and of the clergy. The tone of the meeting was also cheery. The Report showed progress—progress in the income and in the work done. Not indeed as much as could have been hoped, but still something considerable—£2000 in excess of the year 1883. It must not, however, be forgotten, that if the Society is to keep pace with the wants of the Diocese, there must be a far livelier and more extended interest in its affairs, and larger contributions to its funds.

The Primate's speech was the feature of the meeting. It was in his happiest style, and evidently told upon his audience. He showed that during the year which had elapsed from his arrival amongst us, he had been carefully looking into the affairs of the Diocese, and had grasped its wants—financially. And to these he addressed himself in the main.

He did well, we think, to unburden himself as fully as he did, of the thoughts which had shaped themselves in his mind on the several matters of which he spoke. The members of the Church are now in possession of them. And they cannot say that they do not know what are the claims which have to be satisfied, if their Church is to occupy the position she should occupy in the premier Diocese of the Colony. Are they willing and ready to meet those claims? Will they exert themselves to place the Church upon

a ground that she can safely undertake the duties to which she is summoned? There is, or we would rather say there has been, too much thought about the things nearest to us; and far too little of that larger and more generous and comprehensive spirit which looks at the general good. Parochial isolation and parochial wants far too frequently occupy the whole attention, and are made an excuse for not helping forward the general work of the Church. But surely both may have scope and be carried on at the same time. What we want is that the interest in both parochial and general work should be more extensive, taking hold of, and being taken up by, a far larger number of our people. This was one point upon which the Primate justly dwelt with much force. He called attention to the small number of subscribers to the Church Society—a fact which we shall all do well to ponder, and place frequently before the Church. Nominally it is believed there are of young and old about 150,000 members of our Church in the Sydney Diocese. Out of these only about 2500 evince their practical sympathy with the General Church Extension work of the Society by subscribing to its funds! It surely cannot be that all their resources are exhausted in Parochial works in the Parishes in which they reside.

We were glad to hear the Bishop speak of the old Law of the Tenth, practiced by divine command in the Jewish Church, and setting it before Christians as a principle worthy of imitation. He did not lay it down as compulsory or binding upon the Christian Church. But he suggested that if there were some who were expected to adopt it, why should not others who were to say the least—not less favourably circumstanced? 'You would hardly think that your Bishop should give less than a tenth: should not others do the same?'

There are those who do. But they are rare. Far, far larger is the portion of those who though they are well-to-do persons, satisfy their conscience with doling out less than a fiftieth part of their incomes, for the glory of God and the benefit of their fellowmen; and who only give when they are pressed or coaxed to do so. We would ask such persons to consider what the effect would be if all were like them. What would become of all the pious and benevolent projects which in this century have reflected such a glowing light upon Christianity, and tended to prove its Divine Origin? What prospect would there be of evangelizing the world, or even of maintaining our Christian civilization? No: it would be weakened and marred and eventually collapse, were such principles to prevail. It is the high, noble, heaven descended spirit of self denial and self sacrifice for the noblest ends which lies at the base of true civilization. Put selfishness in its place, and were long it will wither and die. We ask then from the friends and upholders of the Christian faith a fuller, freer, and more generous support of the Church Society.