

In Paris there are no fewer than 30,000 women who make a living by the production of artificial flowers. Many of these women are at present out of work, owing in part to flowers being out of fashion, and partly to competition in England, Germany, and America.

In the Calcutta Exhibition there is a collection made by the local Bible society of Christian Scriptures in 160 different languages.

It is stated that a wealthy London merchant has recently offered £15,000 towards the further endowment of the Wakefield Bishopric Fund, as a thank-offering on the recovery of his only child. The necessary money being now in hand, it only remains for the usual legal formalities to be completed prior to the erection of the new see.

The Earl of Aberdeen has joined the Wyclif Quincentenary Committee, whose operations are awakening great interest in the publishing world. It is stated that not less than 20 new publications dealing with Wyclif's life, times, and work, will be issued during this year, and it is hoped that the attention of Englishmen will be drawn, and that with no idle result, to the distinguished merits and services of this among the greatest of her sons. Wyclif died Dec. 31st 1384.

Lord Barrington once asked Collins, the infidel writer, how it was that, though he seemed to have very little religion himself, he took so much care that his servants should attend regularly at church? He replied, "To prevent their robbing or murdering me." To such a character, how applicable are these words, "Out of thine own mouth will I judge thee."

Mr. Mead, an aged Christian, when asked how he did, answered "I am going home as fast as I can, as every honest man ought to do when his day's work is over; and I bless God I have a good home to go to."

Two Cistercian monks, in the reign of King Henry VIII, were threatened before their martyrdom by the Lord Mayor of that time, that they should be tied in a sack and thrown into the Thames. "My Lord," says one, "we are going to the kingdom of heaven; and whether we go by land or water, is of very little consequence to us."

MR. GLADSTONE ON SABBATH OBSERVANCE.—"Believing in the authority of the Lord's-day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country alike in these and in other, yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

It is reported from Malta that the opposition to the encouragement and diffusion of the English language in that island has been actively supported by an influential ex-official, as well as by the Maltese lawyers, who were afraid that English barristers would take their places if English was proclaimed the language of the law courts. The lawyers insinuated the idea that the British Government intend

to abolish the Italian language, to cut off all communication with Rome, and to proselytise the Maltese by means of Protestant Bibles.

The electric light in the House of Commons has proved so satisfactory that it is the intention of the authorities to have it extended to all parts of the building.

John Wesley one day said to Dr. Clarke: "As I was walking through St. Paul's Churchyard, I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them, the *virago*, clenching her fist, and stamping her foot at her imperturbable neighbour, exclaimed, "Speak, wretch, that I may have something to say." "Adam," said Mr. Wesley, "that was a lesson to me; silence is often the best answer to abuse."

Several Liberal Swedish newspapers have, owing to their outspoken opinion on the King's policy in Norwegian affairs, been ordered by the Minister of Justice to be proceeded against and tried for high treason.

The statue of Lord Beaconsfield, executed by Boehm, and placed in Westminster Abbey, in pursuance of a vote of the House of Commons, is now in its position in the north transept; and the memorial tomb which has also been erected to the late Dean Stanley in the Abbey is completed, and the public are admitted to view it.

The Wyclif Quincentenary will see a good many books brought out upon the life and writings of the great English Reformer, among which will be the little volume "John Wyclif: Patriot and Reformer." It is written by Dr. Rudolf Buddenseig, Lec. Theol. Leipzig, one of the greatest living authorities upon Wyclif, and one of the editors of the Wyclif Society. The book will comprise a memoir of the Reformer, and also an interesting selection of his writings, translated for the first time from the original Latin MSS. in Dr. Buddenseig's possession and elsewhere.

Mr. W. E. Toose, Jeweller, of George Street, has invented a plate powder which surpasses in rapidity of action and effectiveness of results any similar preparation at present in the market. It has been subjected to careful analysis by experts, and proved to be singularly free from grit and all other injurious substances. The materials of which it is composed are all produced in the colony. When the preparation becomes known it will be highly appreciated and command a large sale.—*Telegraph*.

**Holloway's Ointment and Pills.**—Coughs, Influenza.—The soothing properties of these medicaments render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally and the Ointment rubbed externally are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the overworked air tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

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Tart, 5s.; A Friend 1s.; Mr. E. J. Scott, £1; Mr. W. Colman, 10s.; Mr. C. T. Poole, 10s.; Mr. D. Peters, 5s.; Mr. A. Scott, £2 2s.; Mr. F. L. Poole, 5s.; Mr. D. James, 5s.; Mr. F. W. Paul, 5s.; Dr. Marshall, £5; Mr. Pich, £1; Mr. Gray, 10s.; Henry Clarke, Esq., £1 1s.; M. H. Stephen, £2 10s.; Total, £161 13s. 3d.

## THE HOLY COMMUNION.

The Rev. W. M. Thayer in his work on "Communion Wine" says "The Saviour's language implies that he continued the practice of using the unfermented juice of the grape. At the institution of the supper he did not use the word wine (*oinos*) the word in general use among the people, but he employed a phrase which is translated "fruit of the vine." We have his language recorded three times, Matt. xxvi. 20; Mark xiv. 25; Luke xxii. 18, and in each instance it is "fruit of the vine." As if he would distinguish the wine which was used on that occasion from that to which the people were taught "not to look upon," and which would bite like a serpent and sting like an adder." As if he meant that no man should ever point to his example on that sacred occasion to defend the use of intoxicating wine on a secular occasion. It has the appearance of a studied consistent Christian arrangement to discard the "mocker." If the Saviour used *oinos* at the supper it is singular, at least, that he avoided the name by which it was known and called it "fruit of the vine."

The pure juice of the grape for Sacramental purposes sold at the Temperance Hall, Pitt-street.—*Adv.*

THE

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

## Notice to Subscribers.

Subscriptions to June, 1885, are NOW DUE, and will be thankfully received. Postage stamps (penny preferred) may be remitted in payment. All Subscriptions are acknowledged at the commencement of the advertisement columns.

## THE CONFIRMATIONS.

The season of Confirmation is a time of much interest to the members of the Church; but it strikes us forcibly that it ought to be so much more extensively, and would be, if its importance were more fully realized. The first and principal interest lies in this: that our young people who have attained to such an age as to make them to feel the responsibility which lies upon them, come forward and publicly take upon themselves the Christian profession, avowing themselves determined, by the grace of God, to be true and faithful servants of our Lord Jesus Christ. It is presumed that they have been made aware, by careful instruction from their pastors, what this means and implies. And if this instruction has been what we may reasonably suppose, they ought to be able to give a reason of the hope that is in them, and to feel how blessed their lot is in fellowship with God and His blessed Son, and in the glorious prospects opened to them in the kingdom of heaven.

Now, if this be the fact—and so far as it is the fact—a confirmation season may be regarded as not only a strengthening of those who are confirmed in their individual capacity, as members of the Church, but as a great increase of strength to the Church as a body. The enrolment of a large number of recruits should add considerably to the power of that portion of Christ's army which is thereby affected.

It should give to it an increase of ability and power for good, for which we may well be thankful. It ought to produce a supply of Christian workers in the parishes, and of Christian influence in the families concerned, as well as in the neighbourhood. The increase in the number of the communicants may be expected to be considerable; and each communicant should be a centre of light and life to others—a helper in good works, a pattern of Christian conduct and Christian principles.

And when it is considered that in such a confirmation season as is now in progress, probably something like 2,000 persons are led to make a solemn dedication of themselves to the Saviour's service, it does appear that what we have already said of the importance of the occasion cannot well be overrated.

But then, a great deal depends upon the transaction being a reality; not a mere ceremony, but, as the Primate put it in his Cathedral the other day, the actual beginning of a new life. This, experience teaches us, it often is; though not always, why it is not our business here to enquire. But we may observe in passing, that in many cases proper conception has not been formed of the true meaning of the Ordinance; while in other cases there are serious hindrances to a Christian life in family circumstances, or in the society in which the confirmed move, and the peculiar temptations to which they are exposed. When there is no proper and full conception of the meaning of Confirmation, no great blessing can be expected; and when such hindrances as we have just alluded to exist, holy desires and purposes are not infrequently quenched and destroyed.

We may assume, however, notwithstanding these admissions of failure, that a considerable number remain of those who are sensible of their responsibilities, and desire to do something towards fulfilling them. It is to the careful nursing and strengthening of these feelings, and wisely directing them to useful purposes, that we would ask the attention of the clergy, of parents, and sponsors, and other Christian friends. It has often seemed to us that for want of this much is lost; and that a great deal more attention to it is called for in those we have named. Like the young recruits in a regiment, our young soldiers in the Lord's army need every help that can be given them; more instruction, careful training, frequent drill and exercise, and the sympathy and fellowship of their seniors. They need encouragement and direction, patience with their failings, and guidance as to the way in which they may best discharge the duties to which they are called. And we venture to remind the clergy especially how much they have in their power, if they think it well over, to mould and train these young disciples for the great work before them. Other work may, we think, be subordinated to this, or even given up rather than that it should be left undone.

Perhaps very much more would be attained in the end, if a greater degree of labour were bestowed upon the young; and a surer foundation thus laid in the preparation of them to become Christian workers and helpers in the warfare against sin and error. The subject is at any rate worthy of more and deeper consideration.

We have more to say upon this subject, but must leave it for another time.

## \* CHURCH NEWS. \*

### THE PROVINCIAL SYNOD.

The Provincial Synod of New South Wales will meet for business on Tuesday, 7th October.

### SYDNEY.

#### Bishopric.

**CHINESE MISSION.**—The annual social and public meeting, arranged for through the energy of Mrs. Langley and some friends, in connection with the Church of England Chinese Mission was held on Tuesday evening, the 19th instant, in St. Philip's Schoolroom. The Bishop presided, and there were present—the Dean of Sydney, Archdeacon King, the Revs. J. D. Langley, Manning, Pain, Robertson, and several other clergymen, the Chinese catechist (Mr. George Soo Hoo Len), and a number of prominent laymen. The meeting included about 300 Chinese, with their wives and families, and 160 Europeans. At the close of the social meeting the public meeting was commenced, when Dr. Barry delivered a short address to the Europeans present, impressing upon them their duty as Christians in helping to spread the Gospel among the heathen. He then addressed the Chinese, and expressed his gratification at seeing so many of them present, as well as his pleasure at witnessing that the Christian work among them was bearing fruit. Dr. Barry's speech was interpreted to the Chinese by the catechist. The Dean of Sydney gave a short address, in which he urged upon the christianised Chinese to persevere in the work of converting their brethren, and also impressed upon them the necessity of sending their children to school, and pointing out that the school was also available at night for those of the adults who chose to attend to learn to read and write English. Archdeacon King also delivered an address, and several hymns having been sung by the Chinese, the meeting was brought to a close.

**MEMORIAL TO THE LATE CANON STEPHEN.**—An influential meeting was held at the Church Society's House on Monday evening to endeavour to raise some suitable memorial to Canon Stephen, apart from that proposed in the parish of St. Paul's. Sir John Hay occupied the chair. It was agreed that subscriptions should be asked to found a "Stephen" scholarship at St. Paul's College, of which the late Canon was a Fellow, the interest of the sum, however, to be handed Mrs. Stephen during her life time. The sum of £300 was subscribed in the room. The Rev. Dr. Corlette, of Ashfield, was appointed the honorary secretary.

The Synod and Parochial Nominators have unanimously decided to nominate the Rev. F. B. Boyce to the Bishop, for appointment to the vacant parish of St. Paul's, Sydney.

### Parochial.

**CONFIRMATION.**—The Primate held a Confirmation Service on Wednesday last at the Cathedral, for the parishes of St. Andrew St. James, St. Bartholomew, and Hunter's Hill. There was a very large number of candidates.

**ST. PAUL'S, SYDNEY.**—The Parishioners have determined to erect memorials to their late beloved pastor Canon Stephen. There is to be a suitable tablet placed in the Church, and an obelisk built to cost about £250, in the ground outside the Church.

**ST. STEPHEN'S, NEWTOWN.**—An interesting and instructive Model Lesson was given in St. Stephen's School-room, on Monday evening 19th inst., in connection with the Sunday-school Institute, by the Rev. Mr. Rutledge who kindly consented to take the lesson in place of the Rev. H. C. Rose who was unavoidably absent. The lesson was taken from the 7th chapter of St. Luke, 1st to 11th verses. "The healing of the Centurion's Servant." There was a good attendance of teachers. Messrs. M. Kern, Madgwick, Morgan, Watson, and A. W. Green took part in the discussion.

**ST. SIMON'S and ST. JUDE'S, SURRY HILLS.**—The Annual Tea Meeting was held in the Temperance Hall, on Thursday, 14th instant, and was well attended.

The Incumbent, the Rev. George Middleton presided. The report read was of a most satisfactory character. It referred chiefly to the separation of the parish and the purchase of the land in front of the church, on which only £40 remained to be paid. Addresses were delivered by the Revs. J. D. Langley, E. Crisford, F. B. Boyce, and some pieces were admirably sung by the Choir.

A pleasing feature was the presentation to Mr. W. E. Toose, of an address splendidly illuminated and framed. It was as follows:—We, as members of the Church of England, worshipping at S.S. Simon and Jude's Church, Surry Hills, desire to express to you, most gratefully, our humble acknowledgment of the services you have rendered our church and congregation during the past six years. We are aware of the anxiety the services have caused you when we were without a minister and of the untiring zeal which you have ever displayed in anything tending to promote the interest of our church and people; and we most devoutly pray that you and your dear wife, who has so unselfishly seconded your efforts in this good cause, may be long spared to confer still greater blessings on the Church generally, and more particularly on the church of S.S. Simon and Jude.

Mr. Toose, who is a most energetic Churchwarden, made a suitable reply.

The Rev. E. J. Sturdee is to take charge of the Parish of St. John's, Balmain North.

The Rev. C. H. Gibson, B.A., has been appointed Curate in charge of the Cathedral Parish. He will reside at the Deaunery. The Rev. J. G. Southly will have charge of St. Barnabas' until the return of the Rev. J. Barnier.

**PARRAMATTA.**—The foundation-stone of a Mission Church has been laid by the Primate at Harris Park, to be in connection with St. John's Parish.

**ST. STEPHEN'S, NEWTOWN.**—On Monday evening last the Bishop delivered a lecture in the Town Hall, Newtown, in connection with the Young Men's Institute, on "Books and How to Use Them." The Rev. R. Taylor presided, and there was a very large attendance. His Lordship dealt with the subject in a very interesting and useful manner.

**MITTAGONG.**—On 2nd Instant, the Primate held a confirmation. There were 80 Candidates, many of whom came from Bowral.

Later in the day the Bishop laid the foundation stone of a new Parsonage, and was presented with a chaste silver trowel and a mallet. At a tea meeting in the evening there were nearly 300 persons present.

**SHOALHAVEN.**—The Church of St. John at Terrara has lately been renovated. A few months ago the floor and the fencing around the church ground were in a bad condition through the white ants. These, however, have been repaired. Mr. A. De Mestre and Mr. W. R. Elyard kindly supplied the necessary timber, and Mr. E. De Mestre had the work done. The church has also been repainted, inside and out, and the greater part of the wood-work re-varnished. A new pair of gates have also been erected, and several of the trees around the building removed, so that the Parishioners now take their vehicles into the Church Ground. These latter improvements have been carried out by a committee appointed by the Church Wardens, consisting of Messrs. Dr. J. P. Brereton (who very kindly collected the requisite money, about £30) H. G. Morton, and Hy. Wheatley, Senr. Several ladies of the congregation are making an effort to procure a new Communion Tablecloth, new trimmings for the pulpit, and new material for covering the floor inside the Communion Rails. When these shall have been supplied the church will look quite new again. The Parsonage Debt is almost gone, only about £25 remain, and this amount, it is expected, will be wiped off by the time your reader peruse these words. A short time ago, two sacred concerts were got up by Miss Lovegrove, assisted by Miss A. Lovegrove the Misses Glanville, Messrs. W. Lovegrove, F. W. Flatt, and the incumbent. These concerts contributed considerably towards the liquidation of the debt. The Parishioners are eagerly looking forward to the advent of the Primate to our parish, who is expected to hold confirmation here in October. There will be 24 candidates. The Ladies' Working Society is still active, and brings us in about £5, or £6, per month.—(Communicated.)

### NEWCASTLE.

**THE GIRLS FRIENDLY SOCIETY, NEWCASTLE.**—On Thursday, August 14th, fifty-one members of the Newcastle, and thirty-seven of the West Maitland branch of the Society, celebrated their second anniversary at Newcastle.

Divine Service was held at the Cathedral at 8.30 p.m., the Rev. Dr. Ellis taking the prayers and lessons, and the Rev. Canon Selwyn giving the address. The Church was filled with a devout congregation of sympathisers with the Christlike aims of the Society; and all present seemed to enter heartily into the Service, the sweetness and correctness of the female voices of

the Hunter River district, being especially noticeable in the Hymns. The Canon's remarks on women's position in the Church, viz., "as polished corners of the Temple," and his earnest advice to the young members of the Society will, we trust, long remain a power for good in the minds and hearts of his hearers.

Several Clergymen of the district were present, amongst them—the Revs. Withy, Tollis, and Maclaren.

Service over, the members of the Society made for the Vicarage where an excellent and recherché entertainment awaited them—the provisions for which had been made by the Newcastle Lady Vice-President, Mrs. Selwyn, the Hon. Sec., Mrs. J. C. Ellis, and Associates Mrs. Wood, Mrs. Clack, the Misses Hannell, &c.

After tea, Dr. Ellis made a short speech, announcing the pleasing fact that with the kind assistance of Musical friends he had prepared a programme of music, which, he hoped, would be an appropriate close to their happy meeting.

Mrs. J. C. Ellis then sang—"I know that my Redeemer liveth," splendidly, the Dr. accompanying her.

The President, Mrs. Pearson (our learned and good Bishop's wife) then sang—"O rest in the Lord," to the great delight of all present.

Mrs. Wood's—"He was despised," which the Dr. accompanied on the Piano, was also a great treat. The pieces played by Mrs. Millard and her daughter and Miss Donaldson, were also highly appreciated—as were the Secular Songs given by Mrs. Pearson, Misses Hannell, Mrs. Ellis, Mrs. Clack, Mrs. Stokes, Mr. Cotton, and Dr. Ellis.

Canon Selwyn in responding to the vote of thanks proposed by Dr. Ellis, to himself and Mrs. Selwyn for their kind reception, said, he hoped all had enjoyed their visit, and that they should meet again next year under equally happy auspices.

After several rounds of ringing cheers for the Canon, Mrs. Selwyn, and Dr. Ellis, in which the lusty voices of the choir boys were very telling, the company left the Vicarage delighted with the treat they had enjoyed.—(Communicated.)

### GOULBURN.

**WEST GOULBURN.**—Saturday, the 9th day of August, 1884, will long be remembered in the annals of the parish of West Goulburn as a red-letter day. In spite of the very unpropitious weather, and also the fact that there was no shelter of any kind to protect the spectators from the keen and biting wind which blew across from the cold uplands in the direction of Crookwell, a goodly number of people were present to witness the ceremony of laying the stone, amongst them being the Rev. Canon Soares (incumbent of West Goulburn), Auchinleck Ross, (Tirrama), Hugh Dunlop (Binda), and a fair sprinkling of ladies.

After a few preliminaries, the proceedings were opened by Canon Soares giving out the words of the hymn,

"Jesus, where'er Thy people meet,"

which was heartily sung by those surrounding the stone. Prayers were then read by the Revs. Canon Soares and H. Dunlop; after which the Rev. J. Auchinleck-Ross read the lesson (taken from Haggai, i, 2-15). Further prayers having been said.

Canon Soares called on Mrs. Harrison to deposit a bottle, which contained copies of reports, &c., referring to church matters, and copies of the *S. M. Herald*, the *Goulburn E. P. Post*, and the *Goulburn Herald*, in a cavity beneath the memorial stone. While Mrs. Harrison was performing this duty, the Canon paid a graceful tribute to that lady and to the other friends who had assisted him in the work of the parish. This part of the programme having been satisfactorily accomplished.

Mrs. J. B. Carter (in response to the invitation of the incumbent) stepped on to the stage, and, grasping the mallet and trowel, proceeded to lay the memorial-stone. The stone having been lowered into its position, Mrs. Carter made the following declaration:—"I lay this memorial-stone of a building to serve the purpose of a school, as also of a temporary church, for the parish of West Goulburn, and to bear the name of Christ Church School Building, to the honour and glory of the Holy, Eternal, and Undivided Trinity, the Father, the Son, and the Holy Ghost. Amen." At the conclusion of the declaration those present responded:—"And may the glorious Majesty of the Lord our God be upon us. Prosper Thou the work of our hands upon us; O, prosper Thou our handiwork."

The amount of £38 4s. 3d. was laid upon the stone. Of this sum £25 was given by Canon Soares, and the remainder by other friends.

Addresses were then delivered by the Revs. Canon Soares, H. Dunlop, and J. Auchinleck-Ross, and the pronouncing of the benediction brought the proceedings to a close.

The building, which will be of brick, with a galvanised iron roof, will present a very neat appearance. In the centre will be a tower of about 40 feet in height, which will set off the little structure to advantage. The main room will be 45 by 22 feet, and will accommodate 168 persons. This room will be used for

public worship. In addition there will be two class-rooms, each 16 feet by 14 feet, the tower entrance—a room of 7 feet square—and a vestry of the same dimensions. Mr. George Dalton is the contractor for the erection of the building. The building will face the city, and room has been left to permit of the erection in the future of a church between the present structure and the street.—*Goulburn Herald*.

### GRAFTON AND ARMIDALE.

**INVERELL.**—The work in this parish under the Rev. R. K. Ewing has been progressing in a marked manner. Mr. Ewing has been there about four years, he has established thirteen preaching stations, and built two churches costing about £250 each. The debt on St. Augustine's, Inverell, which was £2200, is now reduced to £980, mainly through the exertions of Mr. Ewing. The number of children in the Sunday School at Inverell has increased fivefold, and three new schools have been formed in other places.

### BATHURST.

**MUDGE.**—On 3rd instant, the Chancel, Pulpit, and reading-desk of St. John's were draped in black as a mark of respect to the memory of Mr. Robert Lowe, deceased, who had been many years a trustee of the church, and one who took an active and deep interest in all matters connected with the welfare of the parish. Canon Bentzen preached an appropriate Sermon, from the 1 Thess. iv. 13: "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others, which have no hope."

**OBERON.**—THE LATE REV. W. J. CAMPBELL.—A meeting of the members of the Church of England was held on 20th instant in St. Barnabas' Church, for the purpose of devising means for the erection of a memorial to the late Mr. Campbell, who laboured with much acceptance in the district. The meeting, which was fairly representative, was presided over by the incumbent (the Rev. H. T. Holliday). The feeling of the meeting was favourable to the movement, and more than one speaker spoke in very affectionate terms of their late assistant pastor. The Rev. R. Read of Rylstone, intimated that communion tablets would be very suitable memorials, and would be a means also of teaching those precious truths which had been the aim and object of the deceased. It was, however, carried by a proposition, moved by Mr. A. Stevenson, "That a stained glass window, containing a suitable inscription, be erected." The following gentlemen were appointed a committee to carry out the wishes of the meeting. Rev. H. T. Holliday (chairman), Messrs. Graham, Humphries, Harvey, Brennan, T. and R. Wilcock, A. and J. Stevenson, J. Wilson, F. Bailey, — Medcalf, P. Green, and J. Hughes, J.P. The benediction brought the meeting to a close.

**RYLSTONE.**—NARANGO.—This little rural district, a portion of the Rylstone parish, was enlivened out of its usual quietness on Friday, 6th ult., by a tea-meeting and concert. The day was a beautiful one, and encouraged people from their homes, many also availing themselves of the opportunity for a brisk ride or drive from Rylstone. Sports and various amusements were freely entered into in the early part of the afternoon, tea took place at 5 o'clock, and a concert at 7. The married ladies of the district gave one table, the bachelors the other. Mesdames Tailby, junr., and Thompson, took the initiative in getting up the tea. These were assisted by the Misses Tailby, Willis, Thompson, and Moss. About 120 sat down to tea. Mrs. Read and Miss Stafford had a stall of needle-work, and a pine tree decorated with fancy articles and toys, the sale of which considerably helped to swell the proceeds of the day, which are to be devoted to either repairing the old church building or the commencement of a new one, as may be determined at the next meeting of the district committee.

**RYLSTONE.**—DUNGARIE.—An effort was here made on Saturday, 28th ult., to reduce the debt of £300 upon St. Peter's Church. For the purpose a tea-meeting was held in the Railway Goods Shed. The tables were provided by Mrs. Vincent J. Dowling, of Lue, and Mrs. R. Cox, of Bristowe Hill. Mrs. Read, and Miss Strafford decorated a tree with fancy articles, &c., from which they sold a goodly number. The amount was added to the tea-meeting proceeds, making a total of about £20 in aid of the debt.

### MELBOURNE.

**APPOINTMENTS.**—The Rev. H. J. Poole to be rural dean at Wangaratta.

Mr. E. A. Higgin to be reader at the Bass, in the parochial district of the Gippsland Forest.

Mr. A. C. Trelaway to be reader at Milawa, in the arch-deaconry of Beechworth.

Mr. C. K. Cole to be reader at The Heart, Denison, &c., in the parochial district of Sale.

Mr. E. A. Harris to be reader at Pyalong, in the parochial district of Kilmore.

The Bishop of Melbourne commenced on 30th July a course of six Wednesday afternoon lectures in St. Paul's, Melbourne. His subject this year is "The Distinctive Principles of the Teaching of Jesus Christ."

The conference on the subject of the second coming of our Lord, held in the new schoolroom, St. Matthew's, Prahran, on the evenings of the 22nd, 23rd, 24th, and 25th of July, was very well attended, in spite of the inclemency of the weather, and many of the addresses were of no small ability and interest.

**NORTH FITZROY.**—A lecture in aid of the building fund of St. Luke's Church, North Fitzroy, was delivered in the Fitzroy Town Hall, by the Rev. C. J. Byng. The subject was "Judas on his Trial," and was treated in a most scholarly and masterly way. With the author of a recently published volume, *The Autobiography of Judas Iscariot*, Mr. Byng seems to agree in considering the treachery of the betrayer as resulting rather from the downfall of his hopes of temporal greatness than from any inducement held out to him in the shape of reward. The lecture was listened to with the utmost attention, and at its close a hearty vote of thanks was accorded to the lecturer.

**COLLINGWOOD: ST. SAVIOUR'S.**—The Rev. C. M. Yelland has initiated to his congregation that he intends to preach in the streets on Saturday and Sunday afternoons.—*C. E. Messenger.*

#### BALLARAT.

**APPOINTMENTS.**—Mr. John Baker as reader at Landsborough, &c., under special provisional licence.

Rev. H. E. Cooper, M.A., to be Vicar and Archdeacon of Hamilton.

Mr. P. Presswell as reader at Dimboola, on the nomination of the Rev. C. G. Allanby.

**THE BISHOP'S MOVEMENTS.**—On the 2nd July the Bishop attended the Alfred Hall meeting to protest against the *recidivistes*. On the 6th he preached at Glenpark, St. John's (Warrenhip), and Nerina, local meetings and committees occupying the week. On the 13th he addressed the Reformatory boys, and preached at the Pro-Cathedral and at Sebastopol. On the 14th he lectured at the Athenæum, Melbourne, in aid of the Board of Church Missions. On the 15th, he attended at the swearing-in of the new Governor, addressing a meeting at South Melbourne that evening. On the 20th, he preached at St. Stephen's, and on the 21st, he presided at a crowded meeting to welcome the missionary to the aborigines and his black choir from Lake Condah. On the 22nd, he lectured at Christ Church in aid of the Mission Chapel Fund. On the 23rd, attended the Governor's levee, and presented an address from the diocese. On the 24th, he attended the funeral of the Rev. W. Henderson, and meetings of the Diocesan Council, &c. On the 27th, he preached at Cape Clear, Carngham, and Haddon to very full congregations. His further immediate fixtures are:—31st July, and 1st August, induction of vicar and archdeacon, Hamilton; 3rd and 4th August, Portland; 5th, Bridgewater; 6th, Landsborough and district; 10th, Avoca, Percydale, and Moonambel.—*Church of England Messenger.*

### →NOTES ON PASSING EVENTS.←

**THE** Northern Territory has been until very lately a *terra incognita*. It is, however, being rapidly developed, and will ere long be regarded as a most important part of the Australian continent. The last quarterly report of the Government Resident has lately been presented to the South Australian Parliament. It is full of interest, and creates great expectations concerning the future of Northern Australia. The country is said to consist largely of grassy downs, suited for pasturing, and would carry from 4,000,000 to 5,000,000 sheep. Squatters are already on the alert, and are beginning to develop the pastoral industry. Some attempts have been made to cultivate the soil, but without much success. The mineral resources of the territory are likely to be very great. Gold, tin, and copper mines are being worked with good prospects of success. The white population at present is about 100, but as the various industries are developed there will be a large and rapid increase. It is expected that the railways will be speedily extended to the North, and with such facility for communication we may look for the occupation and development of this important region.

**NEW ZEALAND** seems to be in a great political difficulty. The people professed to be tired of the rule of the late Premier, and by their representatives signi-

fied their want of confidence in his Government. Sir Julius Vogel was entrusted with the work of forming a new Ministry. He succeeded in getting together a number of politicians who were willing to take office; but the Ministry was still-born. The House at once refused its confidence. The formation of a Ministry is in the hands of Sir George Grey, but the general opinion is that he will not succeed. If so it is likely that there will be a second dissolution of Parliament.

**WE** cannot help rejoicing in the failure of the Stout-Vogel Ministry. Mr. Stout, who was to occupy the position of Premier in the Ministry, is an avowed enemy of Christianity. He probably thought that his religious views would not affect his political rule. His intention may have been that they should not. But when we know that religion is not an outside theory, which may be entertained or not at will, but a vital principle which must enter into our national as well as into our individual life—when we remember that in the great matter neutrality is impossible, we are glad that Mr. Stout is not to occupy the influential position which was to be accorded to him in the Ministry which perished at its birth.

**THE** new Ministry in South Australia have entered into office at an unfortunate time, so far as their own comfort and popularity are concerned. They find the finances of our southern sister in a very unsatisfactory condition. Steps must at once be taken to increase the revenue. Retrenchment must be the policy for the present. To put on taxes and to reduce expenditure at one and the same time, may be for the ultimate good of the colony; but it will be difficult for the Ministry adopting such a course to keep the country in an amicable frame of mind.

**THE** Secularists are alarmed. The Bishop of Sydney has avowed his intention of waging war against them in their attempts to secularize the Schools of the colony. We rejoice that the Bishop has spoken out; we are glad that war has been declared. The points at issue are far too serious for unconcern and indifference. The enemy, though really weak, is noisy, assertive, and untruthful. The majority of the people do not think deeply upon the subject, and are influenced largely by the demonstrativeness of those who advocate one side or other of the question. We fear that those who value the Christian faith, above every other thing, have too long allowed the enemies of Christ and His truth to go unanswered in their empty and unfounded, though noisy, assaults upon the truth in love. The silence of the Orthodox has been misinterpreted. Not a few have been led to think that the assertions of unbelievers are not answerable, and their so-called facts genuine. We are glad that the Bishop is going to lead in this warfare. It is a holy war, and one in which the victory is assured.

**THE** Police Magistrate of Hay made some very strong remarks recently at the close of an enquiry into the death of a man who was another of the many victims of intemperance. The man had in a state of drunkenness fallen into the river and was drowned. After remarking upon the effects of drink, and stating that it was the cause of nearly every crime and casualty that came before him, he said that "only for the strong vested interests involved, the whole world would rise and denounce the drink traffic and put it down."

**IN** a paper read recently at the Health Exhibition, Sir James Paget dwelt upon the connection between the *health* and *wealth* of a nation. He showed that national wealth depended largely upon national health. His theory, doubtless, is correct; and in the light of it our legislators should view many prevailing evils which seem only to effect the person, but which in reality touch the national welfare. Excessive drinking—juvenile smoking—sensuality—are evils which affect individual health and wealth; as such they are only matters of individual concern; but if the public welfare is dependent upon that of the individual, as it doubtless is, is not the suppression of such evils a public duty?

**WE** begin to think that Mr. Bright will soon dread competition. The Sunday evening theatrical displays seem to pay so well, that others are coming upon the scene and seeking to improve their finances by entertainments of the same kind. Every available hall will soon be taken up for the same purpose. The spoil will be so divided that it won't be worth looking after. Mr. Peter Campbell is the last who offers to cater to the public on Sunday for a consideration. We presume that Mr. Campbell's other schemes have failed, and that in consequence he has entered upon the "fresh field and pasture new."

**THE** benefits of the Sunday closing of public houses, concealed very much by the present government, are slowly leaking out. Facts regarding Orange have lately been published. In 1880 the arrests for drunkenness on Sundays were 17. From January to August of 1881, they were 11. Sunday closing began in 1882, and the arrests that year went down to 8; while from January to August in 1883 they were nil. Thus men are kept sober by Act of Parliament.

**WE** are glad to observe that the 31st December next, which will be the five hundredth anniversary of the death of John Wickliffe, the morning star of the Reformation, is not likely to pass without some celebration. In England the Archbishop of Canterbury and men of different schools of thought have united to do honour to the memory, of one of the most illustrious sons of the English Church. Those who love the truth everywhere are under deep obligations to Wickliffe. The quaint remark of Fullers is worth remembering. Referring to the burning of the Reformer's bones under sentence of Rome, and their having been cast into the neighbouring brook Swift, he says:—"The brook did convey his ashes in Avon; Avon into Severn; Severn into narrow seas; they into the main ocean. And thus the ashes of Wickliffe are the emblems of his doctrine, which now is dispersed all the world over."

#### SYNOD OF THE DIOCESE OF BATHURST.

A session of the Synod of the diocese of Bathurst was opened in the usual manner on Wednesday, 18th instant, in All Saints' school-room, Right Rev. Dr. Marsden, Bishop, in the chair.

##### PRESIDENT'S ADDRESS.

The President read an address, portions of which only have we space for.—Had I not felt myself compelled by the Constitutions to convene the Synod annually, whether there is any business or not to submit—I should not have invited your attendance this year, when we have only one matter to refer to you, and that of local interest; as we know the great cost, the fatigue, and the loss of time which a visit to Bathurst involves. I trust, whenever the 'Constitutions' are revised, some discretion will be allowed the Bishop, so that he may not have to assemble you, until in the opinion of the Diocesan Council there is need for his doing so. As I propose before my contemplated departure from the colony, to review the work God has enabled the members of the Church to do for Him, since the formation of the See of Bathurst, there is no occasion to refer to its past history now, though I think it desirable to allude to a few topics of interest to us. With regard to our Church Society, we are under very great obligations to the Rev. Canon Blacket for what he has done for it during the past six months. He has devoted his time and talents to the furtherance of its cause, at considerable personal sacrifice, and I trust in the parishes he was able to visit, established branches which will in future render us material assistance. The success he met with (which would have been greater had it not been for the terrible drought, which rendered it useless to go to the far west) has convinced me that a permanent organiser is essential to the welfare of our society if it is to help the Church to meet the demands upon her. I should be grateful if some of our members would combine together to support such for a year or two, so that the slender resources at the disposal of the society might not be trenched upon. Although the Trustees of the Colonial Bishopric fund have allowed us until the end of the year to make up the sum of £1750, before we could claim their grant of £250, yet as only £1200 is in hand I fear I must inform them that we cannot avail ourselves of their kind offer. I regret we cannot, as I am afraid it will produce a bad impression on the minds of Churchmen at home, and also because I am anxious that better provision should be made for the Bishop of the See, so that your choice of a successor to me may be as wide as possible. Several of our canons require amend-

ment, but it has been thought desirable that their consideration should be postponed until my return from Europe. I may be able to get together valuable information from the Bishops and clergy and laity I hope to meet from other colonies. No doubt they have had similar difficulties as we have had to encounter. The Bishop and Canons of the Cathedral were under the impression that they were to have a share in the management of its affairs and the arrangement of the services, but hitherto they have had none, so it is evident they have been under a delusion. As it is desirable that their powers should be defined, that the Cathedral officials may work cordially together, it is proposed to renew the "Constitution" thereof on a future occasion. The "Presentation of Clergymen to vacant Parishes Canon" must have your attention. I am asked to give an authoritative decision upon a cause capable of two interpretations. I would rather have been relieved of the responsibilities, but after much hesitation I am of opinion that a clergyman is to be appointed by three distinct parties, Parochial and Synod nominators and the Bishop, and that each has a vote. I would ask that this decision be sustained until the canon is placed before you for amendment, when the whole matter can be thoroughly gone into.

Hon. W. H. Suttor, M.L.C., moved that the thanks of the Synod be conveyed to his Lordship for his excellent address, and that he be requested to have the same printed and circulated.

Rev. Dean Marriott seconded the resolution, and referred to the clause relating to the Bishop and Canons having a voice in the management of the Cathedral, and intimating that the regulation had not been carried out in this respect. He stated that no business requiring the attention of the Canons had arisen, and it would have been folly for him to have called Canon Wilson from Dubbo, Canon Bentzen from Mudgee, or Archdeacon Campbell to Bathurst. It would have been absurd for him to have done other than he had done.

Ven. Archdeacon Campbell pointed out that the Dean had failed to carry out the arrangement inasmuch as he had not invited the Canons to preach in the Cathedral from time to time.

Dean Marriott said he had made the first application to Archdeacon Campbell, who had consented on condition that a man was sent to supply his place in Blayney. But he could not possibly send a supply, as he was almost single handed.

The President said that certain furniture had been obtained and arrangements regarding the Cathedral services had been made without consent having first been obtained.

The resolution was then put and carried.

##### ELECTION OF OFFICERS.

The following gentlemen were elected:—*Clerical Secretary:* Rev. J. Young. *Lay Secretary:* Mr. J. W. Cornwell. *Treasurer:* Mr. T. J. McCarthy. *Panel of Triers:* Revs. Campbell, Dunstan, Bentzen, Dalrymple, Black, Hirst and Messrs. Cox, Rutherford, Clements, Wilson, R. Glasson, Pincock.

##### REPORTS.

The following reports were received and adopted:—Church Society's Report, Episcopal Residence Fund, Religious Instruction in Public Schools and Diocesan Council. From the report relating to the Episcopal Residence Fund it appeared that the sum of £1,172 9s. 2d. was in the bank.

##### NEW PARISH.

The Synod agreed to the proposal for the formation of the parish of St. Barnabas' South Bathurst.

##### EDUCATION COMMITTEE.

Rev. J. P. Ollis moved "that a standing committee, to be called the Committee on Education, and consisting of the Ven. Archdeacon Campbell, Very Rev. Dean Marriott, Revs. H. T. Holliday, F. M. Dalrymple, J. P. Ollis, the Hon. W. H. Suttor, M.L.C., Messrs. G. Pincock, R. W. Waters, C. H. Beaver, and J. W. Cornwell, be appointed to observe the ministration of the Public Instruction Act, and co-operate and correspond with similar committees in other dioceses."

Rev. Canon Blacket seconded the resolution. The motion was then put and carried.

##### ADDRESS TO THE BISHOP.

Ven. Archdeacon Campbell said he had a very pleasing duty to perform, although he wished it had been at a time nearer his Lordship's departure.

However, as there was at the Synod a larger gathering of clerical and lay representatives than was to be found on any other occasion, it seemed an appropriate time to offer for his Lordship's acceptance an address and a small token of regard from the clergy and laity of the diocese. The diocese had been by no means thoroughly canvassed, names having been sought for rather than donations. The testimonial represented a large number of small donations from all quarters. Most cordial responses had been given, and he read a number of extracts from replies which had been sent, and which testified in a very gratifying manner the esteem of the writers for the Bishop, and their appreciation of his labours. He then read the following:—

ADDRESS:—

Bathurst, August, 1884.

My Lord,

We, the undersigned Clergy and Laity of your Lordship's Diocese, having heard of your approaching departure for a trip to England, desire to offer to you and to Mrs. Marsden a few valedictory words.

We would gratefully assure you that we appreciate your arduous labours in the vast Diocese over which you have presided for more than 15 years, and we are glad to think that by the recent consecration of a Bishop of Riverina, your area will in future be somewhat curtailed.

We earnestly trust that you and Mrs. Marsden may be spared to return to us from the old country, refreshed in health, and able to continue Church work in the Western districts and in this colony.

We are not unmindful of the most generous way in which, for the period of your episcopate, you have expended a large proportion of your private income upon the Diocese. In thinking, too, upon your Lordship's unselfish tenure of office, it is our regret particularly that no episcopal residence has yet been provided for you; but we are not without hope that this deficiency may be supplied before long.

We wish to present you with some slight token of our regard, and, being unable in the colonies to procure that which we desire, we have thought that in London your Lordship would do us the favour of procuring a set of episcopal robes and case, which we hope to have the pleasure of seeing in your use when we welcome you back.

Wishing that your Lordship and Mrs. Marsden may have a pleasant voyage and sojourn in England, and hoping to see you again in good health among us when the objects of your journey have been accomplished,

We have the honour to remain my Lord,

Your obedient and faithful servants,

The address, which was illuminated, bore over 100 signatures.

His Lordship then read the following

REPLY:

My dear friends,

I am much gratified by the kind and encouraging words and wishes contained in the address you have presented to me.

Before accepting the office of chief pastor of the Diocese of Bathurst I was assured that I should be supported by the sympathy and counsel of the clergy and laity; the hope which was then given me has been realised: cordial co-operation has been accorded, as evidenced by the number of new parishes formed, and churches and parsonages erected since my arrival here, and by the large attendance of members of the Synod when it has been required for the transaction of business; or there was a desire to encourage me to persevere in my work by their presence.

The address just presented is most welcome now when I feel mentally and physically almost exhausted, by much travelling and the anxieties peculiar to the episcopal office.

My wife joins with me in thanking you most sincerely for your kind reference to her. It has been her desire in her sphere to help forward the work of our church in this diocese.

We shall look forward with pleasure to seeing our friends here again. I accept with many thanks your token of regard. I think I may take it as an indication on your part of a desire that I should continue my work amongst you.

With best wishes that God may bless you and yours, I am,

Your friend and Bishop,

S. E. MARSDEN,

Bishop of Bathurst.

After reading the address the Bishop expressed his thanks for the uniform and cordial hospitality which had been accorded to him during his travels through the Diocese. The work done had really been done by the clergy and laity, who had also found the means for carrying it on, he having simply been at the helm. He trusted that he should return to them recruited in health, so that he might continue his labours. The knowledge that his efforts had been appreciated was very gratifying to him.

The benediction was then pronounced, and the session terminated.—Abridged from *Bathurst Free Press*.

Six little words arrest me every day:

I ought, must, can—I will, I dare, I may.

I OUGHT—'tis conscience' law, divinely writ

Within my heart, the goal I strive to hit.

I MUST—this warns me that my way is barred,

Either by nature's law or custom hard.

I CAN—in this is summed up all my might,

Whether to do or know or judge aright.

I WILL—my diadem, by the soul impress

With freedom's seal—the ruler in my breast.

I DARE—at once a motto for the seal,

And, dare I? barrier 'gainst unlicensed zeal,

I MAY—is final, and at once makes clear

The way which else might vague and dim appear.

I ought, must, can—I will, I dare, I may:

These six words claim attention every day.

Only through Thee know I what, every day,

I ought, I must, I can, I will, I dare, I may.

*Chambers' Journal.*

Obriht is accused, and He is silent; silence is fitting for one who needs no defence.—*St. Augustine.*

## MEMORIAL TO THE LATE CANON STEPHEN.

On Monday a meeting of friends of the late Canon Stephen was held at the Church Society's house, Phillip-street, in connection with the proposed memorial to the late incumbent of St. Paul's, Sydney. Sir John Hay, K.C.M.G., presided, and the following gentlemen also were present:—Very Rev. Dean Cowper, Revs. Canon King, Dr. Corlette, A. W. Pain, W. Hey Sharp, P. R. S. Bailey, H. S. Childe, W. Hough, D. Murphy, Hons. A. Gordon, Charles Campbell, and W. A. Brodribb, Messrs. Michael Metcalfe, G. F. Wise, H. E. A. Allan, Robert Hills, Thomas Buckland, F. G. Humphrey, J. J. Farr, H. S. Smith, H. S. S. Bond, and H. J. Williams. Letters apologising for unavoidable absence, and expressing hearty sympathy with the object of the meeting had been received from several gentlemen, including the Very Rev. Dean Sheridan, Archdeacon King, Sir Wm. Manning, the Mayor of Sydney, Rev. F. B. Boyce, and others.

The Chairman said he should have been sorry to have lost the opportunity of testifying in public to the claims the late Canon Stephen had established upon the community by a lifetime of devotion to duty. (Hear, hear.) The character and labours of the late Canon Stephen were fully appreciated, not only by his fellow Churchmen, but also throughout the whole of the Christian denominations in this country. His labours in the cause of Christian charity and of humanity in general would long be remembered. He (the chairman) trusted that those who were moving in this matter would take care that those not immediately connected with the Church of England had a full opportunity of showing their respect for the memory of the Canon Stephen.

Hon. A. Gordon referred to his constant and most intimate intercourse with the late Canon Stephen during the 17 years that he was a parishioner of that rev. gentleman, and bore testimony to the feeling of strong personal attachment entertained towards the late Canon Stephen by all with whom he came in contact. The proposed memorial was to take an exceedingly appropriate form, testifying the respect of loving friends for the late Canon Stephen in his private life, and admiration of his public labours. It was of course true that St. Paul's College was connected with the particular church to which the late Canon Stephen belonged, but it should also be remembered that the founding of scholarships there would be in the general interest of those who were to become useful members of society. He (Mr. Gordon) had great pleasure in moving:—"That in order to testify the regard of the friends of the late Canon Stephen for his memory, a fund be raised to be placed in the hands of trustees, upon trust to invest, and to apply the interest for the benefit of the family of the late Canon Stephen during the life of his widow, and at her decease to hand over the principal to the Warden and Fellows of St. Paul's College, upon trust to found one or more scholarships to bear the name of Canon Stephen."

Dean Cowper seconded the proposition with very great pleasure, and alluded in feeling terms to 25 years co-operation between the late Canon Stephen and himself as friends, and as members and ministers of the same church. The late Canon Stephen's public career was one of great usefulness to the community generally, whilst the services he specially rendered to the church enabled himself and set a worthy example to other clergymen.

Mr. Buckland expressed his own disapproval, and also that of others who had spoken to him on the subject, in reference to the foundation of scholarships. He thought the principal should ultimately be handed over to the late Canon Stephen's children.

The proposition was carried almost unanimously.

On the motion of Mr. Metcalfe, seconded by Mr. H. E. A. Allan, it was resolved—"That the following gentlemen form a committee to carry out the foregoing resolution, viz.:—The Very Rev. the Dean of Sydney, the Ven. Archdeacon King, Revs. Canon Gunther, Canon King, Canon Moreton, Chas. Baber, W. Hey Sharp, H. S. Childe, S. S. Tovey, D. Murphy, A. Yarnold, W. Hough, Thomas Holme, P. R. S. Bailey, Dr. Corlette, A. W. Pain, Hons. Alex. Gordon, and W. A. Brodribb, Messrs. M. Metcalfe, H. E. A. Allan, A. B. Weigall, J. J. Farr, A. Richardson, Joseph Cook, S. Ward, R. Chadwick, W. Beaumont, G. F. Wise, R. Hills, H. S. Smith, F. D. Humphrey, and H. S. Bond, with power to add to their number; Mr. M. Metcalfe to act as honorary treasurer, and the Rev. Dr. Corlette as honorary secretary."

A subscription list having been opened and £900 promised, the usual compliment to the chairman concluded the proceedings.—*Daily Telegraph.*

M. Shapira, whose name is well known in connection with the recent Hebrew M.S. forgeries, has committed suicide, by shooting himself with a revolver, in a hotel at Rotterdam.

The greatest depth of the Atlantic Ocean, according to recent investigations just published in Germany, was found to be 8,340 metres (a little over five miles).

The Empress of Austria is not only about to become an authoress, like Queen Victoria, but has purchased type and a press, in order that she may print her own literary productions.

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AGENT MEETS ALL TRAINS.

We have received a copy of "Going to Jesus." It is a short account of Gussie Jerome, written by Mr. John Macdonald, of Surry Hills. It is an interesting account of a boy who died about a year since and who loved the Saviour. It should have a large circulation.

The following which we extract from a contemporary may interest some:—"The Rev. N. Kinsman, minister of the Free Church of England at Victoria, performed the marriage ceremony on Tuesday morning, the 16th inst., for the 2000th time. Mr. Kinsman on the occasion presented the newly-married couple (Mr. and Mrs. Knece, of Lilydale) with a handsomely-bound family Bible.

A PRINCIPLE OF DUTY.—If you care to give your class a word directly from me, say to them that they will find it well, throughout life, never to trouble themselves about what they ought not to do, but about what they ought to do. The condemnation given from the judgment throne—most solemnly described—is all for the *undones* and not for the *doers*. People are perpetually afraid of doing wrong; but unless they are doing its reverse energetically, they do it all day long, and the degree does not matter. The Commandments are necessarily negative, because a new set of positive ones would be needed for every person; while the negatives are constant.—*Ruskin. A Message to a Bible Class.* (Vol. II., "Arrows of the Chase.")

PRAY ON.—When the father of Laura Bridgman lay on his death bed only one of his children had professed faith in Christ, for which he was deeply troubled. "Do labour for the salvation of my children," he said to his pastor. "I have laboured for them," replied the pastor. "What more can I do?" "Hold on," was the reply of the dying man. This the pastor did, and was rewarded by welcoming to church-fellowship the last of Mr. Bridgman's family. We sometimes wonder if the Lord does not weary of our petitions. "Not a sparrow falls to the ground without our Father's notice." This is comforting. We are of more value than many sparrows. It makes no difference whether we are mindful of it or not, God's law is over us always for good. He answers our prayers in His own time and way. We find out usually that that way is the best. A boy at sea, in the midst of a terrible tempest, assured the sailors, as night darkened about them and they expected every moment to be swept into eternity, that if the ship could hold together till nine o'clock they would be saved. "For," said he, "father will be praying for us then." The hour came, and with a break in the storm, and they were saved. We are not sure that they were saved in answer to prayer. God knows about that. Of this we are sure, it is safe to pray. Prayer secures treasures that neither moth nor rust can corrupt. In a measure larger perhaps than many of us think, we shall have to answer at the Great Day for the earthly lives and the eternal destinies of the children entrusted to our keeping.—*Golden Rule.*

How to reach the young men of the better class in the lodging-houses which abound in every district of the metropolis has been a problem almost beyond solution. That class of our young men cannot be approached as those may be whose requirements are sufficiently met by the educational and social advantages to be found in connexion with parochial institutes and associations. Here is an account of an attempt by the Vicar of Kennington to overcome the difficulty in a laborious, but, as we venture to think, a satisfactory way. In narrating his experience the writer has set up a finger-post pointing the clergy in a new direction to the attainment of a desired end:—

"There are an immense number of clerks and young men in business in this neighbourhood who work late and never attach themselves to any institution. For a long time I considered how it would be possible to reach them in some slight manner, and, finally, I asked some six or seven of our men workers to go to the landladies of the houses in most of the principal streets of our parish with a letter of authorisation from me, stating that I wished to get the names of the lodgers in order that I might communicate with them. I was surprised how little objection was made to giving the names. Only four or five houses was sealed to my friends. Two hundred names were brought me, and I took a week's holiday and wrote to them all in my own hand, and with an attempt not to repeat myself unnecessarily. I find by experience that it is essential to write in *one's own hand*. Several men told me they compared notes with one another to see if the letters were lithographed, and finding they were not, they accepted my attempt in quite a different light. In my letter I said how hard it was to get to know all, but that I wrote to offer my goodwill, and that, if ever, by letter or otherwise, they would make themselves known to me I would welcome them, and if I could be of any service to them, they might command me. And I took, as my excuse for writing, the pretext of enclosing a paper of Lent sermons in the church. A great number never made a direct answer, but I was told that the church contained for many Sundays a larger proportion of young men strangers. A certain number wrote to me, and I give some extracts to show the tone of their letters. I may mention that many of them have never yet found out how I got to know their names (this throws light upon the natural history of landladies), and I saw no occasion to tell them."

We wish we had space for the extracts from the letters received in grateful acknowledgment of the effort to benefit the recipients.—*Church Worker.*

TRIALS.—"As the tree is fertilised by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*The Rev. F. W. Robertson.*

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## → ENGLISH MAIL. ←

(FROM OUR OWN CORRESPONDENT.)

The vexed question of how men are to be appointed to a cure of souls has again been relegated to a special commission. The knot of Liberationists who have incurred so much odium by obstructing Church reform in Parliament, agreed to a bill put forward by Mr. Leatham, a Nonconformist and Liberationist. His object was the same as that which Mr. Stanhope aims at—to prevent the sale of Livings. But the dilemma is this: either you must allow transfers in some form, else large numbers of livings would be in the hands of most improper persons, who could not get rid of them, or else you must hand them over to some person or persons in trust; and the question is to whom? To the Crown?—and so introduce political patronage; to the Bishops?—and so invite ecclesiastical tyranny; to the congregations?—and raise up innumerable electioneering scandals. On the whole, the system practised in New South Wales, and also in Ireland, though we have known failure, seems as good as any other. The difficulty in Ireland as in New South Wales seems to be that the Parochial Board overrides the Central Board, and nominates men for local reasons, often to the great detriment or even the spiritual ruin of the parish. Probably the most complete plan would be to extend the paternal jurisdiction of the Bishop in these cases.

Far more interesting scenes have been witnessed of late years than the celebration of Mr. Spurgeon's jubilee. The Earl of Shaftesbury presided; leading ministers of the various Nonconformist churches were present, while Canon Basil Wilberforce represented (in some sort) the National Church, of which Mr. Spurgeon is so consistent an enemy.

The great Baptist stands alone as a successful minister. Coming a raw youth to the old Surrey chapel, his life has been an uninterrupted success. He is by far the most popular preacher in the world, though he is both Calvinistic and strictly Orthodox, without a touch of the fashionable broad Churchism. The Tabernacle, cost £30,000, holds 6,000 people and is filled every Sunday. The Pastor's College, the almshouses, and the various other institutions are all wonderful, and all his own. "Spurgeon's young men" are found in every denomination, the Church of England not excepted. Among his congregations may be constantly seen ministers of state, aristocrats, men of intellectual eminence. Dean Stanley and Mr. Gladstone and many others have been numbered among his personal friends. A few years ago his congregation gave him a 'testimonial' in the shape of £6,000. He gave it all to the almshouses. The other day he was presented with a cheque for £4,500; and he plainly intimated that, notwithstanding the expressed wish of the donors, he should not keep it for himself. Such a man rises above the narrow limits of the 'denominations,' and becomes national property—a source of pride and thankfulness to the whole Christian world.

Three young Curates have resigned their position in the Church in order to become 'cadets' in the Salvation Army. Their reasons were diverse. One declared it was because he 'got a clean heart at an army meeting. Another said he preferred going by express to going by slow trains, which, considering that he came from the splendidly worked Stepney parish of Rev. J. F. Kitto, was, to say the least, ridiculous. They were all from Evangelical parishes (St. Jude's, Mildmay, Onslow Square, and Stepney), and all Highbury men; and deeply as one deprecates the excess of zeal which carried them off to General Booth, it is decidedly preferable to the exodus of Cuddesdon priestings to Rome. Had they taken the advice of one of the Salvation Army Staff, and become Salvation clergymen, it would have been still better. There is a great tendency among decidedly pious persons to get beyond Scripture and truth in their talk about holiness; and the difficulty is increased by the fact that being such really holy men it is hard to refuse them credit. None the less it is a duty to stand out against false views of every sort. General Booth held a field day in Sheffield not long ago, at which there were 50 brass bands and 'officers' from all parts of the world. He then announced that a young man had given up a profession which brought him in £2,000 to become a cadet at 27s. a week. It is all rolling up into another big set—for the necessity of getting money compels the officers to retain converts, rather than like Mr. Moody to attach them to settled churches. A sect without creed or sacraments must eventually fall away from the even partial truth it now upholds. And before very long the world will weary of it. Imagine 'Major' Tucker and a buff-coated contingent 'invading' a Christian village in order to re-convert the people to the faith of General Booth. Although confronted by the missionary in charge and requested not to come, they persisted, and succeeded in bringing commotion and trouble into the peaceful community. Such work, balanced at the other end of the State by that of the Cowley Fathers, when millions of heathen are crying out for the Gospel, is simply abominable.

The Franchise Bill, after being forced through the Commons by the compact majority that follows Mr. Gladstone, has come

to a standstill. The Lords, headed by Earl Cairns, have decided that there ought to be a Redistribution Bill also. The majority was 59. It is curious to know that the chief interest centred in the question as to how the Bishops advised them to trust the people as the Church had done. Two Archbishops and ten Bishops voted for the Bill; one, Bishop Ellicott, against it. It is hard to say whether the appearance of currying favour with the people in a political line will be useful; it is easy to see that it might lead into danger. The general course of debate brought out all the powers of the House of Lords. The speeches are more interesting, more pungent, more statesmanlike, more impartial, than any similar ones in the House of Commons. This fact cannot but impress itself on all thoughtful minds, when the Peers' House is threatened with an agitation assault got up by the Radical propaganda all over the country. Radical demonstrations and torchlight processions, however, do not represent the feeling of the country any more than Paris communists represent France.

France and China are again almost at war. The treaty of Tientsin has been repudiated as far as Celestial diplomacy ever repudiates anything and the French fleet has been ordered north it is believed with orders to occupy Fuchow, and an indemnity has been demanded. The prospect before us is very serious, and may lead to the destruction for a time of our commerce in these waters, and serious danger to the five or six hundred missionaries in the country. It is also stated that Sir Henry Chang, 'the great Chinaman,' intends to make a Caesarian march upon Peking, and assume the reigns of Government as a guardian of the infant emperor; thus ejecting the Empress-regent and her friends who are hostile to France.

The Conference on Egypt has met once and adjourned. France constitutes herself the champion of the bondholders; England is to pose as the self-denying nation which is to do police duty at the bidding of Europe for a few years, lend 8 million pounds to clear off the debt, remit the interest on the Suez Canal shares which Lord Beaconsfield acquired, and then march out in 1886 without any guarantee that the country shall not fall back into the condition it presented before. The horrors of the Pashalic rule will have been forcibly exposed by Mr. Clifford Lloyd in the *Times*; justice unknown, torture constantly employed to extort money from the natives; a wide-spread despotism of narrow-minded, brutal, irresponsible foreign governors.

The outbreak of cholera in Toulon is a bitter commentary on the European outcry against England during the Egyptian epidemic. France led the way in pouring abuse and insult upon us for our "selfishness" in jeopardising Europe, because of our commercial interests, and now she has imported it into her filthy uncleaned, undrained sea ports, direct from Tonquin by a transport. The "Sarthie" had several cases of cholera on board, but arrived with a clean bill of health; these bills, however, are not worth much when the next proceeding is to sell the clothing of the men who died of the disease. Instantly it burst out, fostered by dirt and intense heat. The panic which followed was a deplorable spectacle. Thousands of people hurried away from the place, rich and poor, young and old, leaving the town a desert. The most stringent and irrational measures of quarantine are paralysing the trade of the South, and already English railway docks are rising in anticipation of the diversion of the holiday-makers from the Continental play-places. The only really preventive measures are those adopted in England, namely, cleanliness, drainage, and a mind free from panic. The Health Exhibition, which has been visited already by eleven hundred thousand persons, shows what has been achieved and is being worked out in this direction. In the matter of cleanliness of town and house and person, the average Englishman compared with the average Continental, as light to darkness. That is why we remain calm in the presence of the cholera demon, and refuse to paralyse trade by quarantine restrictions, or to poison our arrivals with pestilential fumigations and washings.

Great interest still continues to be shown in the sayings and doings of your Bishop by the English public. I was glad to see that he took the chair for Mr. Booth, but not equally pleased that Mr. Booth had been denouncing the non-abstaining section of temperance workers. A volume of the Bishop's sermons has been published as a farewell gift to English friends. There is much capital reading in them, and amid much praise a whisper is heard that they are a trifle too "magnificent." The critic, however, seems to think that is no fault in a young country. Possibly the perusal of Sir H. Parkes' "tall talk" has given him the idea that the colonies cultivate a "magnificent" style. Sermons for reading of course require to be toned down from the elevated key in which they were pitched for public delivery.

The Marquis of Normanby has been entertained at a public banquet upon his return to England after 22 years service as a colonial governor. Lord Kimberley presided, and bore his testimony to him as one of the best governors who have ever presided over the destinies of the colonies.

Sir M. Hicks-Beach added that he had recommended him to New Zealand and had advised the Queen to place him at Mel

bourne after the crisis of 1878. Lord Normanby was a Liberal whip before he went to Queensland: and the poverty of the Marquisate made it almost a necessity for him to be employed in Government service. His Son, the Rev. Lord Musgrave, is the English Chaplain at San Remo. No one who had the honour of knowing the Marquis will easily forget his sympathy, his old-fashioned courtesy, or the knowledge and tact which he displayed in dealing with the diverse elements of Colonial Society.

July 11th, 1884.

## TEMPERANCE.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

**MOORE COLLEGE BRANCH.**—The usual monthly meeting of this Branch of the Society was held on Monday, 18th instant, and was attended by all the members now in residences at the College. Owing to the greatly regretted absence of the President (Rev. A. L. Williams) Mr. Rushforth, (senior student) took the chair, and after the usual opening service had been read and minutes of preceding meeting read and confirmed he called upon Mr. E. R. Deas-Thomson to read his paper on the working of the C.E.T. Society. Mr. Deas-Thomson responded to the invitation and in his very interesting paper set before the members present a concise and clear account of the work of the Society. In the discussion which followed Mr. Deas-Thomson showed how fully he was acquainted with the subject in all its bearings and from his valuable experience was enabled to add much to the information of those present. Mr. C. M. Lowe proposed and Mr. H. Tate seconded a hearty vote of thanks to Mr. Deas-Thomson which was carried with acclamation, and after Mr. Deas-Thomson had responded the meeting was closed by the Chairman pronouncing the Benediction. —Communicated.

**BOWRAL.**—The public meetings of the C.E.T.S. never take place without adding some persons to the ranks of total abstainers, and in nearly every case they enrol themselves as members at the next members' meeting. On Tuesday, July 29th, there was a very large attendance, for it was known that Mr. R. T. Booth and his companion, Mr. Glover, would be present. It was a very enjoyable evening, for not only were the songs, &c., of a very high order and merit, but also we listened to very earnest and effective addresses from both of the above-named gentlemen. We hope that Bowral air will work such a change in Mr. Booth's health, that at the end of his period of rest he may be able to go forth again on his crusade against intemperance.

**BULLI.**—On Wednesday, 6th inst., the Rev. F. B. Boyce delivered a lecture on "Father Mathew," in connection with the C.E.T.S. at Bulli. The Rev. H. W. Taylor, M.A., presided.

At a recent meeting of the Directors of the Benevolent Asylum it transpired that five out of seven young women received into the institution on a certain day came from public houses.

**CURE FOR DRUNKENNESS.**—The following is from the *Tasmanian Church News*:—A man saw advertised—"A sure cure for drunkenness." He forwarded the necessary premium, and received by return mail, written on a valuable postal card in beautiful violet ink, the magic words—"Don't drink." That is the best and only perfect cure.

**THE POSITION OF THE LOCAL OPTION QUESTION IN ENGLAND.**—It will be remembered that the House of Commons has thrice approved the principle of full Local Option and that the Government had promised to bring in a bill to deal with the question. Recently a large and influential deputation waited upon the Government to urge the immediate fulfilment of its promise. The Home Secretary, Sir William Harcourt, in replying said:—"The views of the Government have been distinctly stated as being in favour of the ratepayers having the power of determining in each locality what they desire with reference to the drink traffic. I stated that last year in my speech on Sir Wilfrid Lawson's Local Option resolution. I have nothing now to add to it, and nothing to change. I adhere entirely without modification to what I then stated on behalf of the Government. We desire that the local authority should have complete control over the drink traffic; that the locality should determine what houses should be licensed; whether any, or none at all, or how many; when they should be opened or closed, &c.; in point of fact, that the locality should have complete and absolute authority to treat this as a local question, and not one as it has hitherto been, regulated in every place by a fixed statute, which seems to me not appropriate to a question of this kind. We regard it as a question affecting the general welfare of a particular community like anything affecting its health or morals, or those other matters which are now confined to its local authority." Further answering a plea for special legislation for Scotland, where public sentiment would accept a more drastic measure than in other parts, Sir William said:—"My view is not at all for a drastic measure, but only for such a measure as the community wishes. I want each community to do exactly as it likes. This is equally applicable to any part of England or Scotland. If any locality requires absolute prohibition, let it enact it; if any desires partial prohibition, let it enact it for itself, and if any desires no prohibition at all, let it enact it for itself. My principles are—absolute and complete Local Option. My principles are the principles of Local Option, which is not drastic at all, but rather the reverse. Local Option would simply allow people to do in this matter what they liked.

### WE MUST ACT AS WELL AS THINK.

By EDWARD CARSWELL.

What's the use of writing, or speaking, or inditing,  
And wasting printer's ink;  
Of penning lengthy leaders, of sending out your pleaders,  
If people will not think?  
And what's the use of thinking until your eyes are blinking,  
Your brain with study racked?  
It all will do no good (never did and never could),  
If people will not act.  
There's weeping, and there's sighing, and many people dying  
Through alcoholic drink.  
And people say, "It's true, but we don't know what to do,  
"And we have not time to think.  
"We know that Prohibition would save many from perdition;  
"We speak it is a fact;  
"And yet we see them die, or for help we hear them cry,  
"Yet how many of us act?"  
Then hesitate no longer; the foe is growing stronger  
The longer we delay!  
But for God and man and right, let us rally for the fight—  
Let us work as well as pray.

The recently issued returns of the members of the Church of England Temperance Society are as follows:—Diocese of London, 49,253; Manchester, 45,000; Liverpool, 40,624; Lichfield, 36,368; Rochester, 31,933; Winchester, 31,450; Gloucester and Bristol, 31,133; Ripon, 26,993; York, 21,172; Exeter, 18,872; Canterbury, 18,734; Oxford, 18,627; Bath and Wells, 18,454; Salisbury, 18,056; Durham, 17,439; Worcester, 17,192; Lincoln—County of Notts, 8,002; County of Lincoln, 6,365—14,367; Carlisle, 13,430; Chichester, 13,271; Ely, 10,460; St. Albans, 9,475; Peterborough, 8,913; Norwich, 8,383; Newcastle, 7,492; Llandaff, 6,224; Truro, 5,807; Chester, 5,800; St. David's, 3,780; Hereford, 2,450; St. Asaph, 2,000; Sodor and Man, no returns; Bangor, no returns. As shown in a paragraph which appeared in our May number, in twenty-seven dioceses the total last year reached 432,674. This year, from thirty dioceses, the Council are able to report a total of 553,152 members, showing an increase over last year's returns of 120,478.

**POWER OF A BOOK.**—An old Puritan doctor, Richard Sibbes, wrote a book, years and years ago, called the "Bruised Reed," which fell, just at the right time, into the hands of Richard Baxter, and brought him under the influences of the enlightening power of the Spirit of God. And then Baxter's ministry was like the sun in his strength, and he wrote a book called, "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak the human tongue. That "Call to the Unconverted" went preaching on, until it got into the hands of Philip Doddridge—prepared by his pious mother's teaching from the Dutch titles of a mantelpiece, with very quaint Scriptural pictures—and it was the means of enlightening him to a broader knowledge and richer faith, and a deeper experience of the things of God. And then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical Christianity," which, far down in the sunny Isle of Wight, fired the heart of a clergyman who has attained a broad and wide reputation; and most deservedly, too—for who has not heard tell of Leigh Richmond? He wrote the simple annals of a girl, and published it under the title of "The Dairyman's Daughter"; and into how many languages has that been translated, and been made of God a power for the spread of truth? The same book on "Practical Christianity" went right down into a secluded parish in Scotland, and it found there a young clergyman who was preaching a Gospel that he did not know; and it instructed him in the way of God more perfectly, and he came forth a champion, valiant for the truth upon the earth, until all Scotland rang with the eloquence of Thomas Chalmers. What a chain! Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond, Thomas Chalmers!—*Watchword.*

**THE GREATNESS OF LITTLE THINGS.**—"Life is for the most part made up of little things, and the same may be said of the service of God. Great acts of heroism and devotion are, indeed, occasionally called for by special and unusual circumstances, but this does not happen very frequently in the lives of most of us; and, when it does, he will be most likely to respond to the opportunity who has been most careful in the smaller matters of daily life. Indeed, it is obvious that the greatest things must be composed of the aggregate of little things, and he who passes carelessly over such little things as mere trifles will hope in vain to attain to greatness in any department of human conduct. This is especially the case with all matters affecting our religious life and experience. I heard it once well said that 'nothing is small when God is put into it.'—*The Rev. W. Hay M. H. Attkin.*

**HOW TO FOUND RELIGION.**—A story is told of Lepaux, a member of the French Directory, that with much study he had invented a new religion to be called "Theophilanthropy," a kind of organised Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand. "I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed." What is it? what is it?" asked the other. "It is this," said Talleyrand: "go and be crucified, and then be buried, and rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end!"—*Church Worker.*

## \* CORRESPONDENCE \*

### THE SEAMAN'S MISSION.

(To the Editor Church England Record.)

Sir,—Will you allow me to ask the members of our Church, through your columns, to help our Seaman's Mission? We want books, papers, tracts, &c., for gratuitous distribution. About 50,000 sailors come to our harbour every year, and we like to leave something to carry this out, and very few help us. And yet all could help; and in a new country like ours, where we depend so much on the ships to bring us almost every comfort we enjoy, it seems to be our special duty to think kindly of our brave British seamen. Now, who will help? All left-off books, illustrated papers, "Sunday at Home," parcels of tracts and small books might be sent. Families moving often find an accumulation of books which it is a great question what to do with. Let us have them; our constant demand will absorb any quantity. Friends "up the line" will find a basket (a large square one) at the Sydney Railway Station, with a notice over it begging them to leave their contributions there. No trouble to any one to bring a few books at a time, and put them into the basket. If you cannot help us in any other way, good friends, perhaps you will send money to help this branch of our work. Out of the great mass of Churchmen we have in the colony, very few indeed do, but have ever done anything to help this work. The whole list of contributions (including seven Church collections) to our Seaman's Mission Funds last year amounted to £171 12s. 6d. And that in a rich commercial community! And I must add that that amount came chiefly from friends who give to almost every other work.

Now, will the non-givers help us? I will not attempt to urge the claims of such a work on a Christian English people, but having stated our want, will now wait the result.

I am, Sir, yours,

JOHN S. SHEARSTON,  
Seaman's Missionary.

## NOTICES OF BOOKS.

CHRISTLESS CHRISTIANITY. By Rev. M. Archdall, M.A.

The Bishop of Ballarat, in writing Mr. Archdall, states that this little work vigorously handles "the great questions raised in Judge Higinbotham's lecture, and he regards it as successful in exposing the true character and outcome of the judge's teaching." He thinks that "the passage showing the fallacy of any philosophy of Salvation which takes man as the fulcrum for his own elevation is keen and forcible." While "the quotations both in the pamphlet, and the appendices are valuable." He believes "that if it be not so widely read in the colony of Victoria as it deserves, the cause will be found in the fact that the judge's lecture was so triumphantly answered at the time by the Bishop of Melbourne, as to have lost its disturbing force amongst them." We cordially recommend this tractate to the consideration of our readers. It is nicely got up, and the price is small, and the subject is most timely.

THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. By Various Writers. Edited by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Vol. III. London: Cassell and Co., Limited.

This Third Volume of Bishop Ellicott's Commentary contains the remainder of the Historical Books. Dr. Barry, the new Bishop of Sydney, takes 1st Kings; the Rev. C. J. Ball, Chaplain of Lincoln's-inn, 2nd Kings, and 1st and 2nd Chronicles; the Rev. Dr. W. B. Pope, Ezra and Nehemiah; and the Rev. R. Sinker, Esther. The fact that two-thirds of the notes are the work of one hand makes the volume more even and uniform than its predecessors; but one characteristic feature of Mr. Ball's contribution adds to the lack of homogeneity in the Commentary as a whole. This feature is his frequent reference to the Greek of both the Septuagint and the New Testament, the quotations being printed in Greek characters. In no other part of the work, not even in the three New Testament volumes, is this done. It is a small matter in itself, but it supplies an additional illustration of what we have before pointed out, viz., the excess of independence in their respective methods shown by the individual writers. In one respect, however, they are all agreed,—or nearly all, for a partial exception or two occurred in the second volume. They have most certainly not set before them the original design enunciated by Bishop Ellicott, "the setting forth of the inner life of Scripture, and that, too, not without reference to the hopes, fears, needs, aspirations, and distinctive characteristics of the restless age in which we are living." So entirely does the purpose thus expressed appear to be ignored by the majority of the contributors that we cannot help suspecting a change of plan in the Editor's own mind. Has he recoiled from the homiletic element in view of the gigantic library of sermons simultaneously appearing under the title of the *Homiletic Commentary*?

A curious illustration of the avoidance of "practical lessons" is seen in Dr. Pope's note on Neh. viii. 10, "The joy of the Lord is your strength," "where, after explaining that "this beautiful sentence is, literally, *delight in Jehovah is a strong refuge*," he adds, "It is capable of unlimited application in preaching and devotion." Of course it is; but why may not the English reader described in Bishop Ellicott's original introduction find half a dozen lines of terse and pointed "application" in the Commentary itself?

But taking the work as it stands, there is no question as to its general ability, and the excellence, on the whole, of its explanatory notes, critical, geographical, and illustrative. Mr. Ball's, in the present volume, are particularly interesting. A specimen or two will best show their character, and as they are all short, fair samples can be given without a great demand on our space:—

"(On 2 Kings i. 7):—*What manner of man!*—see margin. The word *nishpat* here denotes the external characteristics and visible peculiarities by which a man is distinguished (*shaphat*) from his fellows. (Comp. our expressions 'sort,' 'fashion,' 'style,' and the Vulgate, '*Cujus figura et habitus est vir ille?*' I.XX., Syriac, 'appearance,' 'look.' Targum."

"(On 2 Kings ii. 3):—*Hold ye your peace.* . . . The Hebrew term, *heheshu*, imitates the sound, like our 'hush!'"

"(On 2 Kings v. 3):—*Would God.*—*O that!* 'Ahale here; in Ps. cxix. 5, 'Ahaley. The word seems to follow the analogy of 'ashre, 'O the bliss of!' (Ps. i. 1.) It perhaps means 'O the delight of!' the root 'ahal' being assumed equivalent to the Arabic *hala*, Syriac *halli*, 'dulcis fuit.'"

Mr. Sinker's Esther is distinctly superior to his Ruth, although he makes no more attempt than his colleagues to fully "set forth the inner life of Scripture." Some of the incidental remarks are happy. Thus, "Contrast Zeresh's perhaps last words to her husband [Haman] with those, for example, of the wife of good John Rogers, or of Rowland Taylor, on their way to the stake, in the days of the Marian persecution." And again, on the interposition of Ahasuerus to prevent the slaughter of the Jews:—

"Though he was for the time God's instrument in averting Haman's wicked design, his own base and worthless character is none the less conspicuous. . . . Great and noble ends are at times brought about by the instrumentality of unholy men, blind instruments in a purpose whose end they understand not. What greater blessing, for example, did God vouchsafe to England than the Reformation, whose foremost agent was a bloody and unholy King?"

But the most valuable section of this volume is Dr. Barry's commentary on 1st Kings. Although the same general shortcoming is noticeable in it, and it cannot therefore be put alongside his admirable notes on Ephesians, Philippians, and Colossians in the Third New Testament Volume, yet it does to some extent recognise the great purpose to which we have before alluded. The Introduction is excellent, and we must give one passage from it, or rather some broken fragments from the passage, whose full significance could only be shown by filling up the blanks which lack of space compels us to leave:—

"The very character of the compiler's work shows that he had in view throughout the great purpose which pervades the whole prophetic utterances—to bring out the Divine government over the covenanted people; to trace their sins and their repentance, God's punishments and His forgiveness; to draw forth for the learning of the servants of God in all ages the spiritual lessons taught by the voice of "God in history." . . . The evidence of this purpose is not to be found only or chiefly in the passages of grave reflection scattered through the books. . . . In all these there is a deep prophetic insight into the ways of God, not untinted by the sadness so characteristic of the prophets, but yet convinced that the Judge of the whole earth must do right, and ever resting with satisfaction on His righteous judgment.

"But the whole tenor and construction of the history tell this story with even greater emphasis. On attentive study it will be found to be not so much a continuous narrative as a series of records of great epochs of historical significance, strung on a thin thread of mere annalistic sequence. . . . The writer dwells rather on the lessons of history than the mere records of facts; on typical characters of good and evil which appeal to the humanity of all times, rather than on the social and political conditions of the nation which belonged only to his own age; on the solemn march of the righteous providence of God rather than on the confused and multitudinous struggles of human wills. In other words, he discharges what is virtually the prophetic office—only that he declares the works instead of the direct word of God. In this lies the spiritual value of the book before us. In this characteristic view of all events far more than of the miraculous element of the record, we find the distinctive characteristic of what we call 'Sacred history.'"

We add one of Dr. Barry's notes as a specimen. It is on the petition in Solomon's Dedication Prayer, that the Lord "may incline our hearts unto Him:—

Comparing this verse with the exhortation of verse 61 ("Let your heart be perfect"), we find exemplified the faith which pervades all Holy Scripture and underlies the whole idea of covenant

with God. It is a faith in the true, though mysterious, co-operation of the "preventing grace" of God, which must be recognised in all adequate conceptions of Him, as the source of all life and action, physical and spiritual, and of that free responsibility of man which is the ultimate truth of the inner human consciousness. God "inclines the heart," and yet the heart must yield itself. The conviction of this truth naturally grows deeper and plainer in proportion as man realizes better the inner life of the soul as contrasted with the outer life of event and action, and realizes accordingly the dominion of God over the soul by His grace, over and above His rule over the visible world by His providence. Hence it comes out, especially in the Psalms, the Proverbs, and the prophetic books. It is instructive, for example, to observe how through the great "Psalm of the Law" (Ps. cxix.) the conviction again and again expresses itself that only by His gift can the heart be enabled to obey it. In the New Testament, the "covenant of the Spirit," the truth is brought out in all its fullness; perhaps most vividly in the celebrated paradox of Phil. ii., "Work out," &c.

This is the kind of note that is really helpful to Bishop Ellicott's typical English reader; and we only wish that the whole Commentary had been written in a similar manner.—*London Record*.

The Church of England Book Society has republished an excellent little manual of the Lord's Supper, THE FEAST OF SACRIFICE AND THE FEAST OF REMEMBRANCE, with a Preface by the Bishop of Ripon, which appeared twenty years ago. The volume includes forty-seven hymns suitable for Sacramental and other occasions. It would be an appropriate and useful gift to Confirmation candidates.—*London Record*.

#### SYNOD OF THE DIOCESE OF GOULBURN.

The first Session of the fifth Synod of this Diocese was commenced on Wednesday, August 6. At 11 o'clock in the morning divine service with the Holy Communion was celebrated in St. Saviour's Cathedral. A large number of the clergy and lay representatives were present.

The Synod assembled in the afternoon in the Hall of the Mechanics' Institute. The chair was taken by the President, the Lord Bishop of Goulburn, shortly after 4 o'clock.

The President read the following address:—

My Reverend Brethren and Brethren of the Laity—  
We meet at an unusual season under special circumstances, and are called together at a new epoch in our diocesan history, to consider important questions relating to the welfare of the Diocese and to the constitution of our Cathedral church. For more than twenty years we have been working without much notoriety, yet steadily, in constructing our diocesan and parochial machinery. And, hitherto, I have regarded the management of our affairs as being of a mixed character, partly fixed and parochial, and partly missionary and variable. Under this impression I have closed my eyes to much that was apparently irregular—not unwillingly allowing more or less laxity to pass unheeded, because of the peculiar difficulties of our missionary condition.

But now that the diocese is to be reduced to more manageable dimensions—by the formation of a new diocese—and that our beautiful Cathedral presents a new centre, around which we may all rally for more systematic work under a more realising sense of our living corporate unity, the time has arrived for combined action on the part of all the parishes for the common good and for greater loyalty to the laws and regulations of our Church.

It is my earnest desire to make the Cathedral a centre of living unity, a model to the diocese in all that pertains to its spiritual life and prosperity, in the increased beauty of our services and the higher standard of our sermons as to their substance and power, so that the Church of England in the diocese may more and more become, by Divine aid, a mighty engine for the evangelizing of the people and the building up of the body of Christ in the faith and hope of the Gospel.

#### CHURCH SOCIETY.

There are parishes which, in past years, obtained large grants from the Diocesan General Fund, and from other sources through the Bishop, as well as from his own inadequate income, to enable them to build their churches and parsonages and to maintain their clergy. Some of these have been too apt, on becoming financially independent, to isolate themselves from their neighbours, to withdraw from the diocesan brotherhood, and to withhold their aid from the fund by means of which they succeeded in organising themselves into a self-supporting position. Will they not now see the propriety of maintaining that Common Diocesan Fund to which they were so much indebted? Most sincerely I trust that each clergyman and each parish will make it a point of conscience gratefully to work in behalf of the fund; otherwise the committee of the Church Society will be unable to continue the payment of grants, many of which are

long overdue, to the less wealthy districts. Nothing has surprised me more than to observe the facile manner in which some parishes have persuaded themselves to forget their Christian duty, to neglect the General Fund when no longer requiring assistance from it, and to grow careless of the welfare of their struggling brethren in weaker places, which cannot maintain their operations without subsidiary grants. It is impossible for the Church Society to make grants out of "a Common Fund," unless all the parishes make adequate efforts to sustain that fund. In this matter the City of Goulburn has nobly done its duty, notwithstanding the heavy burdens which it has sustained for many years.

#### THE NEW DIOCESE, THE ENDOWMENT OF THE SEE, AND CONSECRATION OF THE BISHOP.

I desire to lay before the Synod information of an encouraging character respecting the new see of Riverina. The sum of £15,000 has been secured for its endowment, consisting of the noble gift of £10,000 from the Hon. John Campbell, M.L.C., and grants of £2000 each from the Colonial Bishops' Council and the Christian Knowledge Society, and about £1000 from accumulated interest up to the first of May last. On that day Dr. Sydney Linton was consecrated in St. Paul's Cathedral by the Archbishop of Canterbury, under royal license from Her Majesty the Queen, as a Bishop for the colonies; and from that day he will receive his episcopal income from the above endowment. On his expected arrival in the beginning of next year, nearly half of the area of the diocese of Goulburn will be transferred to that of Riverina by a legal document as arranged by a determination of the General Synod. The Bishop was selected for the see by the Archbishops of Canterbury and York and the Bishop of London, and by them heartily recommended to the Bishop of Goulburn, and was then consecrated after the full approval of the four nominators. The above Endowment Fund has been safely invested on mortgages upon freehold securities by Messrs. F. Campbell, A. S. Chisholm, and G. Mair, the trustees named in the Hon. J. Campbell's declaration of trust, at interest for the benefit of the Bishop of Riverina. By the cession of all that portion of the diocese of Goulburn which lies west of the parishes of Temora, Junee, Wagga Wagga, Germantown and Albury, I shall be relieved of a very large but important section of my extensive charge, in the welfare of which I have always felt very great and special interest. My earnest prayer is that the Church in the West may, under this new development, make vigorous strides, and become a stimulus to us and a pattern to all the dioceses.

#### ENDOWMENT OF THE SEE OF GOULBURN.

The founding of the new diocese leads me very naturally to speak of our own case. The circumstances of that of Riverina resemble very closely those of our own diocese when I began my work more than twenty years ago, with the exception indeed of one important particular, which presents a contrast greatly in favour of the former. I was consecrated on the 25th March, 1863, on the assurance that £12,000 had been then subscribed, yet, as I afterwards learned, all the money which had been collected and paid into the bank at the above date for the endowment of the see was only £1450. Through God's goodness, this sum grew in the course of two or three years to £8800, and this being further augmented by English contributions to £10,800, was safely invested on mortgages upon freehold securities at interest for the Bishop of Goulburn; and on the 21st of February, 1874, the deeds and securities for the investment of the fund were duly inspected and examined in the presence of each other by myself, the Hon. James Chisholm, M.L.C., F. R. L. Rossi, C. E. Newcombe, and A. M. Betts, Esqs., in the office of the last named, and all the documents were placed for custody by Mr. Betts under my seal in the Commercial Bank, Goulburn, during my absence in England. Between that date and the present time the fund has been further augmented, by fresh contributions and the payment of subscriptions previously promised, to the sum £13,600, which is now securely invested for the endowment of the see of Goulburn, as shown by certificates and Declaration of Trust. But besides the subscriptions to the fund, there is a farm of 100 acres at Collector, the gift of the late Mr. Joseph Bull; and the Taradale property, the gift of Messrs. John and Robert Campbell; and £100 payable annually from the Sydney Bishopthorpe estate (though this annuity has been due for two years and a half since the death of the late Metropolitan); together with £50 a year from W. P. Faithful, Esq.

#### PROVINCIAL SYNOD.

From an intimation recently received from Sydney, I think it probable that the Provincial Synod of the Church in this colony may be convened for the month of October. We shall therefore be required to elect clerical and lay representatives—according to regulations in that behalf already made.

#### GENERAL SYNOD.

Though the time for convoking a General Synod has not yet arrived, it may be prudent to elect representatives, that we may not be taken unawares in case of any emergency.

#### WARANGESDA MISSION.

The mission to the Aborigines at Warangesda on the Murrumbidgee, near Darlingford, has been steadily advancing under the Rev. J. B. Gribble, notwithstanding many trials and difficulties, and the funds needed for its support are obtained with very great struggles; but we are encouraged to persevere by the Government that for each pound collected for the mission they will add two pounds for the temporal wants of the mission, while we are to provide for the salary of the Rev. J. B. Gribble as superintendent.

#### THE METROPOLITAN BISHOP OF SYDNEY.

Having, in virtue of my position as senior Bishop in this colony, had the privilege of taking an active part in the arrangements which led to the most happy selection of Dr. Alfred Barry to be the Lord Bishop of Sydney, Metropolitan of the Province of New South Wales, and Primate in Australia and Tasmania, I feel profound thankfulness to God for his appointment. I am persuaded that it will be an incalculable blessing to our church and a great bulwark of our common Christianity against the varied assaults of the enemies of revealed religion; and I would re-echo the thoughts of one of my Right Reverend Brethren that his position in England in the foremost rank of the clergy, his varied and high scholarship, general and theological, and his direction of it toward the ever-changing attitude of free thought, his comprehensive mind and sound judgment, united with the largest capacity for practical work, invest the chair of our metropolitan with peculiar lustre.

#### RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

Concurring most heartily in the desire expressed by the Metropolitan and leading representative men of several denominations, that all the provisions of the Public Instruction Act for the "general religious instruction" of the young children for their seventh clause, and in the case of our own children, and systematic teaching in the doctrines of our holy religion, and the tenets of our own church according to its seventeenth clause, may be fully carried into effect, I would publicly express my sympathy with the movement, and wish it God-speed. We cannot expect, nor do we now ask, the Government to do anything in contravention of the law, but we do demand that all the privileges granted under the Act may be allowed to us, so that the rising generation may, through the agency of the public school itself, be brought up in the fear of God, and by the knowledge of His laws be led to obey His commandments, the special distinctive instruction being left to the voluntary agency of the church, and of others who may be authorised and willing to convey it.

#### ST. SAVIOUR'S CATHEDRAL CHURCH.

The Constitution of the Cathedral will form an important topic for our consideration, and you will be asked to pass a cathedral ordinance embodying that constitution.

The proposition is, that the cathedral shall be governed by a chapter consisting of the Bishop, Dean, and Canons, in all matters relating to its services and its religious and ecclesiastical arrangements; while its financial and temporal affairs shall be managed by a council consisting of the church, who shall be elected by the synod of the diocese. All further details will be contained in the draft ordinance, which will no doubt be placed in the hands of members without delay.

It may be needful to give a concise account of the history and progress of the cathedral, the original idea of which was seriously entertained by the gentlemen of Goulburn before my arrival in the colony.

But first of all, I would invite your attention to general principles on the subject of the cathedrals of the Church of England. The cathedral system is of great antiquity, and the first establishment of cathedral churches may be traced back to the fourth century, after the conversion of the Emperor Constantine to Christianity. These buildings were called "cathedra," as the "seats" of the Bishops and Clergy.

In England also cathedral churches are of very ancient date, with establishments consisting of Bishops, Deans, and Canons, all living together in one cathedral city, maintaining and diffusing the principles of Christianity throughout the diocese, of which the cathedral was the mother church. To this class belong all the old cathedral foundations in England. The admirable English parochial system grew up as the result of this diocesan activity, and thus each parish had its own pastor, and each diocese its own cathedral with its Bishop, Dean, and Canons. The chapter was the Bishop's council, to be consulted in cases of difficulty, and to aid him in promoting the public worship of God, and in propagating the Christian faith. The eminent Lord Coke, the very greatest authority on the questions of law, informs us that in cathedral churches all things "were so ordered as might tend to the public worship of God, which was one of the ends of their institution, and an argument for their usefulness. . . . Parochial churches were to the cathedrals as the synagogues to the Temple at Jerusalem—being built for those who could not attend the solemn worship of God in the Temple. So it was in the Christian Church; every

cathedral in its first institution was as the Temple to the whole diocese—where the worship of God was to be performed in the most decent, constant, and solemn manner. For which end it was necessary to have such a number of ecclesiastical persons there attending, as might be ready for all the offices of the Christian Church, such as constant prayers and hymns, preaching, celebration of Sacraments and so forth. Upon this ground the institution of cathedral churches among Christians was a very reasonable thing." The principle thus enunciated by Lord Coke (viz., that the cathedral was as the temple to the whole diocese) is an understood axiom in the Church of England, and is clearly stated in all books of authority in the following form—  
"That the Cathedral Church is the Parish Church of the whole diocese." Thus Bishop Gibson in his Codex, a learned commentary upon the Canons and Laws of the Church of England, published in 1713, makes the following statement—"The Cathedral Church is the Parish Church of the whole diocese; and it hath been affirmed that if one resort to the Cathedral Church it is a resorting to his Parish Church within the natural sense and meaning of the statute." This definition is uniformly reaffirmed in the same language in Dr. Burn's "Ecclesiastical Law;" Sir Robert Phillimore's "Laws of the Church;" Cripps' "Laws of the Church and Clergy," and Dr. Archibald Stephens' "Laws relating to the Clergy," &c., &c.

A Cathedral Church, as was stated by me some years ago at one of our public meetings, differs from a Parish Church in this respect, that whereas the Church of a Parish belongs exclusively to the members of the church resident within the limits of that parish, the Cathedral Church belongs equally to all members of the Church resident within the limits of the whole diocese. Its uses and advantages must not therefore be restricted to any one parish. Nevertheless though it is the property of the whole diocese, and its privileges may be claimed by all Church members within the diocese, it will of necessity be chiefly used by those who reside in its vicinity, and practically be under their care, while its solemn services will be regulated and conducted by those who represent the whole diocese, viz., the Bishop and Cathedral authorities.

From this statement of general principles I proceed to consider those which relate to St. Saviour's Cathedral. In the first place, every town which has the cathedral or see of a bishop becomes thereby entitled to the honour of a "city." In pursuance of which ancient plan, Her Majesty the Queen raised the town of Goulburn to the rank of a city in March 1863, by the following document:—"We do, by these presents ordain and constitute the town of Goulburn to be a Bishop's see, and the seat of the Lord Bishop of Goulburn. And we do ordain that the said town of Goulburn shall henceforth be a city, and be called 'the city of Goulburn.' And we do hereby further ordain and declare that the church called St. Saviour's, in the said city of Goulburn, shall henceforth be the cathedral church and see of the said Messrs Thomas and his successors Bishops of Goulburn. Moreover we will, and grant by these presents that the said Bishop of Goulburn shall be a body corporate, and do ordain, make, and constitute him to be a perpetual corporation, and to have perpetual succession."

This building was, however, notoriously inadequate to the requirements of the case, and even before the appointment and arrival of the Bishop a premium of £50 was given for a design for a Cathedral Church upon a large and comprehensive scale. But, on the suggestion of the late Bishop of Sydney, this project was for the time abandoned, though the old building was insufficient in accommodation for the idea of a cathedral, and unsafe in structure. Nevertheless, on my arrival, finding that the diocese was very insufficiently provided with clergy and churches, I determined again to postpone the scheme for a cathedral and for an episcopal residence. But when the arrangements for the erection of churches and parsonages in all the important parts of the diocese were in a forward state, steps were at once taken for the erection of Bishopthorpe, and as soon as this was completed, I initiated a scheme at the end of 1870 for the collection of funds for the building of a cathedral on a large and handsome scale—a design which has been carried into effect up to our highest expectations.

The land (three acres and a half in extent) upon part of which the cathedral stands was granted by the crown in 1842 for the erection thereon of a church in connection with the Church of England under the provisions of the Church Temporalities Act. In 1842, the date of the grant, there was only one parish in Goulburn—indeed, most of the county of Goulburn was divided into the two parishes of St. Saviour and St. Nicholas, and in 1873, under an impression entertained by many, though erroneously, that the above grant of three acres and a half was made for the separate purposes of a church, a parsonage, and a school-room, steps were taken with the consent of the trustees to erect a building on the southern portion of it. But before it could be employed for school purposes it was used as a church for St. Saviour's parish; and, on the removal of the old building, all its internal fittings (pulpit, benches, communion-vessels, table and chairs, service and registration books, &c.) were transferred to the new building, as well as the materials of the old chancel,

which were turned into a large vesty-room attached to the same, and from that time, 1875, this building was practically the *Parochial Church of St. Saviour's Parish*. In the subsequent year, 1876, the present Incumbent was appointed and licensed, and as incumbent he has never known any other parish church. And inasmuch as we have high authority [Ayliffe's *Parergon Commentary on the Laws and Constitutions of the Church of England*] for stating that though a church was not consecrated, yet if Divine service was performed therein, it enjoyed the same immunities as a consecrated church, to guard the building from all profane and common uses, I have licensed the same. It can therefore still be used for services, sermons to Sunday-school children, and such legitimate religious objects as may conduce to the instruction and edification of the parishioners.

The first appeal (1871) for funds for the erection of the cathedral was issued under the conspicuous heading of "A CATHEDRAL CHURCH FOR THE DIOCESE OF GOULBURN," and upon the building committee, to show its general character, were the names of eight or ten of the clergy of the diocese. It contains a statement that "the new building will be a Cathedral Church for the Diocese and at the same time a Parochial Church for Goulburn," and that the committee "confidently looked to all members of the church in the diocese in the first instance for self-denying contributions; in the assurance that they who make the greatest efforts to help themselves will receive most sympathy and support from without," and they specially stated that they "felt it would be hopeless to attempt anything upon a worthy scale without a large measure of external help from the colony and from England." Will anyone assert that this language bore any reference to the building of a mere Parochial Church in St. Saviour's parish? Does it not in the outset plainly declare that it was to be a Cathedral, and that nothing less was contemplated? But it mentioned "a Parochial Church for Goulburn," it will be said. Yes—but Goulburn at that time and six years previously possessed two parishes. When a proof copy was issued of the first appeal, it announced nine contributions of £100 each in 1871, and those whose letters were printed thereon, said that they promised the money for the erection "of a Cathedral Church for Goulburn." Again, in January 1874, the corner stone was laid of a church, to be called "St. Saviour's Cathedral," and "to the Parochial Church of the city, and the Cathedral Church of the Diocese of Goulburn." Of the £18,700 obtained for the Cathedral, I can I believe, correctly state that £18,000 either passed through my hands or were obtained through my exertions. Not one single subscription was by me either solicited or obtained for any other than for a Cathedral.

But as the land was granted under the Provisions of the Church Temporalities Act, it was always contemplated to apply to parliament for an act for two objects—first, to transfer the site to other conditions for cathedral purposes, and to provide the requisite funds for the organization of the Cathedral establishment on the one side; and on the other to conserve the financial and other parochial rights of St. Saviour's parish, within the limits of which the Cathedral stands. With this view it was suggested, and the suggestion was adopted, that a portion of the Glebe lands in St. Saviour's parish, granted for the Church of England by the crown in 1843, might be let on remunerative leases—that first of all the claims of the incumbent might be satisfactorily met—and that the balance of the rents and profits of the Glebe might be made available for the above purpose. This might have been done some time ago—but the trustees required the consent of the incumbent and of the Bishop in writing, and it was desirable and proper that the trustees should secure to the incumbent of the parish for the time being a larger annual sum from the Glebe than the £150 provided by the Church Act. For this purpose also a special Act of Parliament became necessary, and I suggested that £300 a year should be secured to him in lieu of the £150. Accordingly the trustees and the incumbent agreed by a legal document signed by them and him severally in the presence of witnesses that in consideration of the sum of £300 a year being secured from the Glebe revenue to him and his successors as incumbents of St. Saviour's parish, he and they would undertake to use their best endeavours to obtain an act of parliament embodying the above agreement." And on a subsequent occasion in the beginning of last April, in the presence of three gentlemen—two of them elected members of this Synod—the incumbent of St. Saviour's parish signed a further document withdrawing his application to be made Dean of St. Saviour's Cathedral, and undertaking not to oppose the passing of the Cathedral Act through Parliament, on the understanding that he may have the privilege conceded to him of preaching once a Sunday in the Cathedral, and be allowed to perform such surplus duties within the Cathedral as he may be requested so to perform by any parishioner or parishioners; and that, in addition to the £300 a year named above, and the occupancy of St. Saviour's old parsonage with eight acres of Glebe, he shall, in lieu of surplus fees, and of offertory alms, receive from the Cathedral revenue the sum of £100 a year, besides £100 a year from other sources—making altogether £500 a year with the parsonage and eight acres of Glebe. And thus the whole ques-

tion now stands—awaiting the action of the Synod and the passing of the Act of Parliament. I conclude in the words publicly used when the top stone was placed on the Cathedral:—"Herein may the true faith ever abide, and brotherly love remain; and here may prayer and praise be offered continually in the name of our Lord Jesus Christ, who ever liveth with the Father and the Holy Ghost, one God, world without end."

The reading of the address was followed by applause. Mr. W. J. Watson moved that the thanks of the Synod be given to his Lordship the Bishop for his address, and that he be requested to have the same printed.

The Venerable Archdeacon Puddicombe seconded the motion, and took advantage of the opportunity to correct a slight error in the address that any mention was made of money or the old parsonage in the agreement signed by him. It was only the rights he wished to maintain.

The President said he would correct the mistake. The motion was carried, and the President said he would have much pleasure in acceding to the request.

The Rev. A. D. Faunce and Mr. W. H. Maybury were elected secretaries.

Mr. H. B. Fitzhardinge was elected chairman of Committees.

#### WEDNESDAY, 6TH AUGUST.

Rev. H. Dunlop moved and Mr. H. T. Makin seconded—"That in the opinion of this Synod immediate steps should be taken to place the Church Society of Goulburn upon a more satisfactory foundation." Carried.

The Rev. Canon Soares moved—"That this Synod desires to record its earnest and heartfelt thanks to Almighty God for having graciously heard the prayers of His people in the several dioceses of Australia and Tasmania, and answered the same by guiding the minds of His servants, the Bishops of the said dioceses, as well as the members of the Diocesan Synod of Sydney, and finally the Archbishops of Canterbury and York, and the Bishops of Durham, Rochester, and Liverpool in the selection of a prelate so eminently qualified to fill the several offices of Bishop of Sydney, Metropolitan of the province of New South Wales, and Primate of the dioceses of Australia and Tasmania, as the Most Rev. Alfred Barry, D.D., D.C.L."

The Venerable Archdeacon Puddicombe seconded the resolution. The Rev. T. Symonds moved—"That, taking into consideration the distances by which clergymen in country districts are separated from each other and their consequent isolation, this synod is of opinion that it would be desirable to hold 'retreats,' or days of rest for spiritual communion and encouragement, for the clergy in different parts of the diocese."

The Rev. J. Auchincloch-Ross seconded the motion. After some discussion the motion was withdrawn to be considered next day at a conference of the clergy.

#### THURSDAY, 7TH AUGUST.

Messrs. A. F. Gibson, Deniliquin; H. O'Brien, Burrows; Dr. Campbell, Yass; J. J. Roberts, Junee; A. S. Chisholm, Kippilaw; and P. C. Palmer, Canberra; took their seats.

Mr. W. G. O'Neill asked—Have the Glebes belonging to the Christ Church, Queanbeyan, and St. Paul's Church, Burra, district of Queanbeyan, kindly given by the late George Campbell, Esq., and the Hon. Charles Campbell, Esq., been yet conveyed to Church Trustees. If not, are any steps being taken to have such conveyance executed?

The Chancellor answered in reference to his own grant it had been conveyed to the bishop as sole trustee, and with regard to that of his brother, the late Mr. George Campbell, there were technical difficulties in the way, as soon as these were removed it would be conveyed.

Mr. Mackellar asked—1st. By what authority or power was the parish of West Goulburn erected?

2nd. Was the parish of West Goulburn created contrary to resolutions passed by a number of the parishioners of St. Saviour's parish at a meeting duly convened and held in St. Saviour's school-house, and presided over by the Venerable Archdeacon Puddicombe?

The President in reply to the first question answered, By the same authority as other parishes.

The second question was withdrawn.

The Rev. Canon Smith asked—1st. Can the Easter Tuesday vestry meeting be adjourned legally?

The Chancellor replied he thought it could, but not beyond Easter week. Mr. Gordon had given an opinion that the election of churchwardens could not be postponed, but for any other purpose the meeting could be adjourned.

2. How many persons besides the clergymen and the outgoing churchwardens must be present to form a quorum?—Three.

3. Can women who are pewholders or renters of sittings vote at the election of churchwardens?—Yes.

4. Does the Church Act authorize the charging of any fee when churchwardens are appointed by the Bishop?—No.

Mr. W. Conolly presented a petition signed by 578 adult members of the Church of England, who were in the habit of attend-

ing the parish church of St. Saviour's, praying that no ordinance be accepted by the synod which did not recognize the new building in the dual capacity of the parish church of St. Saviour's and the Cathedral of the diocese.

The petition was received. Canon Drutt read the report of the election committee. The Cathedral ordinance—The second reading was moved by Mr. Betts and seconded by Mr. Shepherd and supported by Ven. Archdeacon Puddicombe and others. The debate which occupied much time, turned largely upon the question of Parochial rights. In our next issue we hope to give the text of the ordinance as passed by the Synod.

The Venerable Archdeacon Puddicombe, by permission, moved—"That this synod desires to record its deep regret at the loss sustained in the councils of the diocese by the death since the last session of the fourth synod of Messrs. H. Zouch, W. C. Harris, J. F. Cassell, and W. S. Harbert." He expressed his personal regret at the loss especially of the late Captain Zouch and Mr. Harris.

Mr. Conolly, the President, the Chancellor, the Rev. J. Scott, and Canon Drutt expressed their sympathy with the resolution, which was carried unanimously.

#### FRIDAY, 8TH AUGUST.

The President took the chair at 3.25 p.m., and opened the proceedings with prayer.

In answer to Mr. I. Shepherd, the president and Mr. Betts gave detailed particulars as to the extent of land belonging to the parishes of St. Saviour's St. Nicholas and West Goulburn, also as to the revenues and accounts of the trusts, the names of the trustees, &c. In regard to the land resumed from the Glebe at West Goulburn by the government for the waterworks, it was stated that the trustees had asked about £1300 and the government had offered £1150 for the same, with interest at six per cent. from the date of resumption, which offer the trustees had agreed to accept.

The synod then proceeded to the election of twelve members of the council of the Cathedral, the number previously agreed upon in the ordinance as the proportion to be so chosen. The following were elected:—The Chancellor, Messrs. R. Maddrell, H. B. Fitzhardinge, W. J. Watson, Hon. James Chisholm, C. S. Alexander, Dr. Campbell, A. S. Chisholm, A. W. Clapham, W. Conolly, A. Mackellar, and A. F. Gibson.

The following were elected representatives to the Provincial and the General Synods:—The Ven. Archdeacons Pownall and Puddicombe, the Revs. Canon Drutt, Smith, and Soares, the Rev. A. D. Faunce, the Chancellor of the Diocese, and Messrs. A. M. Betts, A. S. Chisholm, H. B. Fitzhardinge, Dr. Campbell, C. S. Alexander, A. Mackellar, W. Conolly, J. S. Hayes, and R. Maddrell.

The Rev. H. Dunlop moved—"That this synod returns its sincere thanks to Almighty God for the successful opening of St. Saviour's Cathedral."

Mr. W. J. Watson seconded the motion, and it was carried. The Rev. B. Dunlop moved—"That this synod expresses its indebtedness to the Lord Bishop of Goulburn for the exertions displayed by his Lordship in the erection of the cathedral."

Mr. W. J. Watson seconded the motion, which was carried by acclamation.

The Bishop thanked the members of the synod for their expression of gratitude to him. He denied the statement that had been reported in town that the services at the cathedral were Popish in their character. The morning service was now plainer than it had often been in the pro-cathedral.

The standing committee of the last synod were re-elected. A formal motion by the Ven. Archdeacon Puddicombe, moved at the request of the Bathurst synod, referring the regulation of cemeteries to the Provincial Synod, was carried.

The Ven. Archdeacon Pownall moved—"That in the event of the See of Goulburn becoming vacant, nomination be delegated to the Archbishops of Canterbury and York, and the Bishop of London."—Carried.

A vote of thanks was accorded to Mrs. Thomas for her kindness in entertaining the delegates to the synod.

The Te Deum was recited, the benediction was pronounced by the President, and the synod adjourned sine die.

#### "VITAL BREATH."

Worn out with an unusually busy Saturday's work, Mrs. Brown threw herself upon the broad, old-fashioned sofa in her sitting room, after the tea things were washed and put away, and called little Kitty to come and repeat the morrow's Sunday-school lesson. She was so tired that even a fly was a burden, and she positively felt relieved to find that the hymn was one she knew by heart, so that it could be heard without book and she might rest her aching eyes.

At the other end of the room, her husband and his father were discussing earnestly the best ways of working the "A Day in the Country Fund," of which the elder gentleman was a manager.

Kitty's hymn was the dear old-fashioned, "Prayer is the soul's sincere desire," and the little Sunday-school scholar went

through it so smoothly that her listener was lulled to sleep, and actually dropped off at the beginning of the last verse, hearing faintly, on a distant back-ground of "thin-pale-foul-breath-half-starved-fresh-air"—and the like, the sweet voice of the child in the familiar words "Prayer is the Christian's vital breath."

As the home scenes and sounds receded, a great white Angel seemed to over-shadow her, and a grave, sweet voice said: "Come, child of God, I would show thee how badly Christians fare, for lack of this vital breath."

Then the Angel took her through the houses of some of her friends and acquaintances. She recognized the spacious rooms, with their rich furniture, the pictures on the walls, the gilded ornaments, the various dainty appointments of fashion and luxury which she had sometimes found it hard not to covet, since John had failed in business, and her style of living had so changed. The pets of these houses, even the canary, the lap-dog, and the sleek Maltese kittens, were well known to her, but the people she could not recognize at all. They were thin, they were feeble, some were almost skeletons, and many looked in a dying condition.

"These cannot be my friend and neighbours," she cried. "I never saw them look like this!" "No," said the grave voice, "but this is their true condition in God's sight, when they neglect prayer, the Christian's vital breath."

Then the Angel held up a small shining mirror, and the sleeper saw pictured in it the beautiful home in which she and John had lived for the first few years of their wedded life.

"Ah, it is my old home!" she said, with a sob. "Why tantalize me with a sight of it? But who is the wasted invalid now occupying my old place? Poor thing! her days are numbered."

The Angel smiled sadly. "Look closely," said he, "and thou wilt see that it is thyself; not as thou art to-day, but as thou wast in the days of prosperity, when worldly cares and pleasures, fashion and folly, crowded out thy prayers. See, now, what the Lord has done for thee." So saying the Angel turned the small mirror, and showed her the picture of this very Saturday, when, amid the cares that had seemed too heavy to carry alone, she had constantly lifted up her heart to her Heavenly Father, for help, guidance, and strength. Oh, what a sweet, fair picture! How radiant and blooming she saw herself! She wept for joy, and turned to thank the Angel for the lesson she had learned, but he had vanished, and drawing a long sigh, she opened her eyes upon the same home-scene they had closed upon.

John was saying, "See, Kate has fallen asleep. No wonder! Poor child, she is over-worked. I am afraid she is breaking down under the strain, and I don't know how to help it."

"No, no, no, John!" cried his wife, springing from the old sofa, and putting both arms so tight around his neck that she actually choked back the sigh that he was breathing forth. "No, no, John, the hard work has been my life!" And with smiles and tears she told her dream—vision she felt it had been.

Then they knelt down for the evening prayer, which the old white-haired father offered with a new fervour this evening; and before putting out the sitting-room lamp, at John's request they all sang Kitty's hymn, the wife's voice growing trepidulous as they reached the last verse:

"Prayer is the Christian's vital breath,

The Christian's native air;

His watchword at the gate of death,

He enters Heaven with prayer."

—Family Churchman.

"A LITTLE library, growing larger every year, is an honourable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life." And when such a library as the American divine whose words we have quoted had doubtless in mind at the time of writing the passage, has advanced to a fair state of completeness at the hands of a book-loving, scholarly man, only to perish entirely, like that of the Bishop of Sydney, by the foundering of a vessel, the event must enlist the keenest sympathy of the public. Most to be regretted is the loss of note-books, literary memoranda, and MSS. of importance. Dr. Barry has, as a writer, in a remarkable degree what a modern philosopher proclaims to be the usual accompaniment of original power, namely, "an assimilating power," which enables him to present the substance of entire tomes of theology within the compass of a few luminous pages. A disaster which has destroyed the labours of such a mind would under any circumstances be too signal to pass unnoticed. The event presents in a strong light the newness of the work to which Dr. Barry is called, and the faith and energy which now have fallen on a braver heart, and the faith and energy which now triumph may lend a brilliancy to the future of the Australian Church which cannot now be foreseen. We welcome the movement so speedily set on foot for giving the Bishop another library, and are glad to know that in the matter of books he is already the richer for his loss.—Church Worker.

Preaching is optional with the Russian clergy, and there are thousands of priests who for years neither write nor deliver a single sermon. With a population of over one hundred million, the country has 85 bishops, one hundred thousand clergymen, and only 41,000 churches.

AGES OF MAN BEFORE THE FLOOD.—A writer, Charles S. Bryant, in a recent issue of the *Popular Science Monthly*, offers the following considerations to show that there was no real disparity between the ages of the patriarchs and those of men of later time. He says that a very slight error in the translation of the Hebrew numbers has led to all the apparent disparity, and insists, on the authority of Genesis vi. 3, that the age of the antediluvian was not to exceed 120 years. The passage reads, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Mr. Bryant ascribes the errors in the ages as given in the Bible, to the improper rendering of concrete numerals by the translators. He says that Genesis v. 3 is properly rendered, "Adam lived an hundred and thirty years, and begat a son," &c., but that if this verse had been translated as the fifth is in the Authorised Version, it would read thus: "Adam lived thirty hundred years and begat a son." In the fifth verse the Authorised Version reads: "And all the days that Adam lived were nine hundred and thirty years, and he died." The true reading by the rule, Mr. Bryant says, would be: "And all the days of Adam, which he lived, were a hundred years and thirty and nine years, and he died;" making the entire age of Adam 139 years, instead of 930 years. The writer further says, that at the date of the writing of Genesis the Hebrews had no means of writing nine hundred, or any number of hundreds above one, without repetition or circumlocution. He gives the following as the ages of the patriarchs before the Noachian deluge, remarking that they are subject to a few uncertainties in the numbers below 100:—

	Correct Age as given in the Bible.	Average age.	858
1. Adam, Genesis 5, v.	139	.....	930
2. Seth, Genesis 5, viii.	121	.....	912
3. Enos, Genesis 5, xi.	114	.....	905
4. Cainan, Genesis 5, xiv.	119	.....	910
5. Mahalaleel, Genesis 5, xvii.	122	.....	895
6. Jared, Genesis 5, xx.	117	.....	962
7. Enoch, Genesis 5, xxiii.	114	.....	365
8. Methuselah, Genesis 5, xxvii.	121	.....	969
9. Lamech, Genesis 5, xxxi.	117	.....	777
10. Noah, Genesis 9, xxxi.	139	.....	950

Miss Barlow, of Leicester, has given the sum of £8,000 for the erection of an additional church in the parish of Knighton, a Leicester suburb. This is the third church that has been presented to Leicester within a few years to meet the rapid increase of population. In two instances considerable endowments were also provided.—*Church Worker*.

On the occasion of laying the memorial stone of Old Lenton Priory Church, now being restored, the Bishop of Lincoln related the history of the structure, and concluded as follows:—"Looking at the magnificence of that ancient house, which we might compare with the Temple of Jerusalem, we may well weep at the result of their labours in comparison with that. That is

perfectly true, but may we not apply to ourselves the words of the text, and be joyful upon making a very natural contrast? When we think of the time which has elapsed since the foundation of that priory, and of the religious, secular, political, and temporal changes that have taken place, there is cause for rejoicing. Where are the Normans, the Plantagenets? Where are the House of York and the House of Lancaster? Where the Tudor and where the Stuart dynasties. They have all vanished; but there has been since the foundation of Lenton Priory, no change whatsoever in the fundamental principles of the Church of Christ. There is permanence about our religious fabric. We have the same Scriptures, the same sacraments, and the same ministry, and therefore in these days of scepticism, rationalism, infidelity, and latitudinarianism, the permanence of Christ's Church in its essentials is most assured compared with the evanescence of all earthly dynasties."

CANON MEDD, at the last Church Congress, said:—"I go so far as to say, that we want not only our existing services somewhat varied and reinforced, but also additional Complete Services."

This is practically acknowledged already by the Shortened Services Act, which permits the compilation of Additional Services from Prayer Book materials to be approved by the Ordinary. The Appendix I have suggested would greatly help this process; for we have at present no special children's prayers, nor Harvest Thanksgiving Prayers; and for the annual Day of Intercession no suitable missionary prayers.

The most pressing wants I note here are these:—

1. A Children's Service.
2. A Harvest Thanksgiving Service, fully authorised.
3. A Service of Intercessions for Missions, which should surely include a L'vany.
4. A Special Service for Good Friday afternoon.
5. A Special late Service for New Year's Eve.
6. Services for Institution and Induction.
7. Services of Preparation for Holy Communion.
8. An Ember-week Service, again with a special Litany.
9. A Special Service of Intercession for Unity, such as one lately printed by the Vicar of Great Yarmouth.
10. An Afternoon Service for Sundays, such as one published in 1872 by the S.P.C.K.
11. A Second Evensong for churches that have two evening services on Sundays. The duplication of an identical service within a few hours is a bad thing spiritually, not for the congregation, which may be wholly different, but for the church officials, parson, clerk, choir, organist, &c., who, for the sake of all, as well as for their own sake, have just a claim to be considered.—*Church Worker*.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

## Notice to Subscribers.

Subscriptions to June, 1885, are NOW DUE, and will be thankfully received. Postage stamps (penny preferred) may be remitted in payment. All Subscriptions are acknowledged at the commencement of the advertisement columns.

## THE CHURCH'S DUTY TO THE CONFIRMED.

We drew attention in our last issue to the great importance to the Church of the Confirmation, and the great increase of power which she ought to receive from the accession of so large a number of young persons to the ranks of her volunteers. But it will be obvious to any one who has any experience of human life and human nature, that this "does not follow as a matter of course, and that it can only be secured by much vigilant attention on the part of the clergy and their more spiritually minded helpers, and the efforts which they may make for establishing the faith and cultivating the Christian principles of the confirmees.

To this we think too much attention cannot be given. It is not to be supposed that those who have been instructed, and how sincere soever their intentions may be, will be able to maintain their spiritual warfare without help, guidance, and encouragement, or that they will know how to act in matters that relate to their Church life, without further instruction. The truth is that, for this purpose, they stand in need of constant help and support, and if they do not receive it, in many instances, they make ship-wreck of faith, or fall into a cold formality or indifference to religion altogether.

It seems to us, therefore, to be worthy of the consideration of the Clergy whether they ought not to endeavour to promote some means for keeping under their special over-sight and guidance the young persons in their several congregations, who have publicly avowed themselves the Lord's people, and professed their determination to serve Him. We have known, in some instances, the great value of such protection; but this has only made us feel more strongly the need of its extension and adoption more generally. And we venture to think that suggestions might be offered in our columns for the consideration of those who are anxious to adopt the best methods they can find for furthering the spiritual welfare of those about whom we are writing.

A Communicant's Union is one of the methods which we have heard suggested, and we should be glad to learn whether, in any of our parishes, it has been brought into operation, and with what results. It strikes us that if wisely and judiciously worked such might be made a powerful means of building up the young, of establishing them in a right faith, in guarding them against prevalent error, and pointing out more fully their responsibilities and obligations as Christians. And when there is so much error abroad, both within the Church and without, Christian pastors, anxious for the success of their ministry, cannot be too earnest or too diligent to feed and nourish with wholesome doctrine the sheep and lambs entrusted to their care.

Bible classes may be made to do good service in the same direction; but not the ordinary bible class which receives all, whether confirmed or not, and without distinction of their Christian condition, i.e., whether they are mere enquirers after knowledge or firm believers, seeking a larger acquaintance with Divine truth. A bible class of the ordinary stamp, and a bible class for communicants, as we suppose the confirmed to have become, ought to differ in many respects, though alike in some. If a Communicants Union is found impracticable, then such a bible class as we now refer to, might be attempted.

But there is one thing which we venture to think is of great importance, at the same time that it requires delicacy, tact, and judgment. It is personal intercourse of a spiritual and devout character. We attach much value to this, as an occasional means of strengthening and encouraging, as well as guarding against evil influences those who are committed to the care of the Minister of the Church.

But, by whatever means the work may be attempted, it is the Church's solemn duty, and the duty, therefore, of her spiritual guides, to surround the young members of the flock with all the spiritual protection and help in their power, to build them up in the truth and in the fulfilment of the responsibilities which they have taken upon themselves, and the results obtained will ordinarily be in