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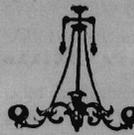
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THE

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## NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st of  
 the month, but when that day falls on a Sunday the paper will be  
 issued on the 2nd. As this paper has been commenced at a considerable  
 risk by a few, to meet a want long felt by many members of the Church  
 of England, it is hoped that all who take an interest in it will use  
 their efforts to increase its circulation. The clergy and other friends  
 of the RECORD who obtain subscribers are requested to send to the  
 Manager the full NAMES AND ADDRESSES of subscribers.

All clergymen sending the names of six subscribers to the RECORD  
 will be placed on the FREE LIST.

Subscriptions for the current year are now due.  
 Any subscriber not receiving the paper when due is requested to  
 communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.

All communications of a literary nature intended for insertion  
 should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
 172, PITT-STREET. No correspondence will be published which does  
 not furnish the Editor with the name and address of the writer, not  
 necessarily for publication. The Editor cannot undertake to return  
 manuscript in any case.

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

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

## SOMETHING ABOUT LENT.

THE present is acknowledged to be a utilitarian  
 age. And men judge of institutions and practices  
 by the good which they think can be got out of  
 them. In this way they judge of the Lent Season.  
 And if they do not see on the very surface some  
 immediate benefits, they are ready at once to condemn  
 the institution and everything connected with it.

But it does not follow because they do not see the  
 good, that there is none. Upon such a principle  
 many things, which are undoubtedly beneficial to  
 large numbers would be condemned. We can  
 well remember the time when a large body of  
 Englishmen could not see any good in the use  
 of Agricultural machinery, which is now adopted in  
 all farming operations. We remember also how  
 difficult it was in this Colony, at the commencement  
 of the Railway enterprise, to induce any great  
 number of persons to believe that it would be pro-  
 ductive of the benefits which were predicted. People

are sometimes too indolent to inquire into and  
 examine facts; sometimes prejudice blurs their  
 vision; at other times preconceived notions; so  
 that they cannot view with candour nor judge im-  
 partially that which is presented to them.

We propose in this article to shew that there is a  
 practical value in the observance of such a season,  
 and that it is worth while to try to make it in the  
 best sense subsidiary to the growth of grace. Now,  
 what is the prominent idea in this Lent Season?  
 the thought which stands out in the first place, and  
 pervades it? The only answer we can give to this  
 question is CHRIST: in His character of Man's  
 Redeemer; in His humiliation and sufferings,  
 leading on to His death. To Him our special  
 attention is drawn; our thoughts are directed to  
 Him in this aspect of His work; and the lessons  
 which we are thus taught are of the highest moment  
 and the most practical character.

The world has its heroes, whom it delights to  
 honour, and whose virtues it tells us to emulate.  
 But what heroism can be compared with that of  
 Him, whom we commemorate at this season?  
 Where, amongst all the heroes of ancient or modern  
 times, can we find any magnanimity, or courage, or  
 self-sacrifice, any nobleness of soul, any grandeur  
 of enterprise, any sublimity of purpose, which can,  
 for one moment, be put in comparison with His?  
 If it were then only for the contemplation of Him  
 in these aspects, and to inspire us with the principles  
 which He so marvellously displayed, we might  
 point to such a season as one of the greatest value.

But we have a personal interest in all that He  
 did, and suffered: seeing that it was for us and for  
 our salvation that He underwent all.

No part of His work on earth, no part of His  
 humiliation, or of His obedience, from the Cradle  
 to the Cross, can be separated from the rest; as  
 not included in that undertaking by which He was  
 to reconcile and bring us back to God. We con-  
 template Him therefore as our Surety, our Bonds-  
 man, laden with our sins, and doing everything for  
 us. And if on the one hand, we are elevated by  
 the heroism which He displays, we are again  
 humbled by the sight of what our sins have done,  
 and yet filled with hope and confidence by His  
 achievements and victories.

These then, we assume to be the prominent  
 thoughts which the Lent Season suggests.

And as we commemorate His humiliation, so we  
 are taught to humble ourselves with Him; to  
 cultivate self-denial, self-sacrifice, humility, meek-  
 ness and love: in fact the mind which was in Him.

Now all this we believe to be calculated to deepen  
 the spiritual life of the soul: to increase and expand  
 its graces, and to bring it into closer harmony with  
 God's mind concerning us. It is calculated also to  
 enhance our Christian virtues, to enlarge our human  
 sympathies, and to render us in every way more  
 useful in the relations of social and domestic life.  
 And we are therefore prepared from the utilitarian

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point of view alone to maintain the practical worth of such a sacred season.

And we would appeal to the members of our Church to consider whether they ought not to endeavour to make a fuller and more earnest use of it. Many, we are afraid, shrinking from the abuses which they know to exist in some quarters in connection with its observance, as if it were in some degree a means of gaining the Divine favour, and atoning for past sins, take little or no notice of the appointed services. And by so acting, we believe they lose the blessing which they might obtain. We counsel them to adopt a better course and try the effects. Our conviction is that they will find it conducive to a better knowledge of themselves, an increase of spirituality of mind, and of that higher tone of religious life which we miss so much in this country.

We hope we shall not be thought by the Clergy to be going beyond our proper sphere if we urge them also to do their best by their sermons and services to utilize the season. There is a mass of irreligion and worldliness around us, which demands the most strenuous efforts to grapple with it, and if possible break down its serried ranks. It calls for earnest and energetic action, if we are to make any decided and successful breach. The Clergy will do well to think the matter over, and looking at the condition of their flocks, to ask themselves whether they cannot do something more than they have done hitherto. No one can say that the spiritual condition of our congregations is what it ought to be. Is there not, in a very large degree, worldliness of spirit, frivolity of mind, love of pleasure, and an absence of those qualities which the Bible points to as the genuine fruit of the Spirit dwelling in the heart? And is there not a sad deficiency of Christian workers, in our Sunday Schools, and as District helpers, in visiting the poor, the sick, and suffering? And of persons who interest themselves generally in the spiritual welfare of their brethren?

The Church of Rome has her guilds, her sisterhoods, her brotherhoods, and other organizations. Why should not we, with a purer faith, and greater freedom of action, have larger bodies of volunteers, bound by neither secret nor open vows, ready at all times for action, and manfully fighting against the powers of evil?

#### FLOGGING.

How to deal with "larrikins," is a question which seems to be engaging the attention of Magistrates and others in almost every large town. The evil of larrikinism has grown to such proportions and has become so unbearable, that there is a feeling on all sides, that strong repressive measures are demanded. Punishment of various kinds, have been inflicted but all to little purpose. Offenders have been fined and imprisoned, but these have failed to check the evil. Imprisonment is lightly regarded. The culprits are confined for a short period, during which they are well fed and clothed; a fine, very often falls upon parents or friends. The advisability of introducing the lash as a punishment for larrikin offences, has been much discussed. There are no doubt many arguments against it. There is much about it which an Englishman dislikes and from which he naturally recoils. It seems, too, to be out of harmony with the principles of Nineteenth Century life. It is regarded as a remnant of barbarism, and painfully recalls scenes in connection with slavery which are now matters of history only. It is true corporal punishment exists in our schools, in our homes, in the army, and in the navy, but it

is regarded everywhere as a very doubtful means of discipline, one which should be avoided rather than encouraged. Should it then be adopted, as a punishment for larrikinism? We think that there are urgent reasons for an affirmative reply. In the first place, the evil is one which is developing daily and which has not been checked by any measures yet adopted for its suppression. It is one which has become a plague-spot in the community, and which will if unsubdued involve us in sorrow and disgrace. It seems therefore to be both right and reasonable that extreme measures should be adopted to meet circumstances which are becoming extreme. Then we must not forget that the unfortunate class to which we are now referring are not as a rule amenable to ordinary discipline. They, probably never had any home training. They are uneducated, rough, idle young persons in whom the animal largely preponderates, consequently influences which are usually powerful, and which have to a large extent superseded corporal chastisement, are powerless to overcome larrikin propensities. If milder remedies could be employed with any hope of ultimate success, we should most certainly discountenance flogging. But it has been proved that while a fine or imprisonment is laughed at, the "Cat o' nine tails" is dreaded. We counsel the remedy.

#### THE BISHOP OF SYDNEY.

We understand that the Dean has received a letter from the Bishop, dated "San Remo, January 11th," in which he speaks of his health as improving. He had been out for a long ride a day or two before with Mr. Browne, and was going out again on horseback that day. The weather, he said, was lovely, very like our best Australian spring days. Mr. Browne's friends in the Colony will also be glad to hear that although he had been seriously unwell, his Medical Adviser thought he might in time resume duty.

### →\* THE MONTH \*←

PROFESSOR PEPPER has been attempting to tap the clouds and produce the rain which Queensland so much wanted. He constructed a large steel kite, by means of which the clouds were to be pierced and rain produced. In one instance it is said to have been successful. Other attempts ended in failure. We are glad to learn that Queensland has received abundant rain from Him who said, "Ask of the Lord rain in the time of the latter rain." It is strange that men should so eagerly look for a successful disturbance of the natural order of things when that disturbance is to be effected by man, but the idea of divine interference with what seems to be natural law is ridiculed and rejected. One of our "dailies" represents Professor Pepper's attempt as a marvellous scientific discovery. Another speaks of it as an "undignified failure." Which is right?

ON Saturday, January 28th, the foundation-stone of a new Lutheran Church was laid in north Goulburn street. The German residents of our city are to be congratulated upon this effort to obtain a suitable place of worship for themselves. We wish them God-speed, and hope that when completed it will be a place in which God is truly worshipped, and in which the name of the great Reformer should be strong in affirming the great doctrines of the Reformation, and bold in the denunciation of error. This, we trust, will be the case with the Lutheran Church of Sydney. Then we shall welcome those who are engaged in this work as fellow-labourers in the Gospel, and extend to them our sympathy.

WE read with regret that a fire had occurred in the pulpit of Chalmers Church. We hope that by this time the injury has been repaired and all the inconveniences removed. Without desiring to make any unkind reflections upon those who usually occupy the pulpits of our churches, we venture to suggest that our Churches generally, would be improved if twice in the week, at least, there was "fire" in the pulpit.

THE Society for the Prevention of Cruelty to Animals is one which is entitled to more sympathy and support than it gets. It has been the means of checking much cruelty which was wantonly perpetrated upon dumb animals. It has succeeded in bringing many offenders to punishment. But, from observation, we are convinced that there is much work before this society. The animals which are

to be seen in some of our omnibuses and cabs are a disgrace to us as a civilized community. In many instances they are ill-fed and broken-down, quite unfit for the work which is put upon them. It is quite a common occurrence for an omnibus with its load of home-bound passengers to come to a stand-still, the result of which is that the temper of both driver and driven is sorely tried and the horses are belaboured with the whip. Some time ago there was a marked improvement in the animals used in our public vehicles. We are sorry that the improvement is now referring, got back to a state of things which is painful in the extreme. We suppose that the omnibus proprietors are using up the old horses before they are superseded by the Steam Motor. We hope that the Society for the Prevention of Cruelty to Animals will be the friend of the old horses, and prevent the ill-treatment to which they are daily subjected.

SIR HENRY PARKES has been warmly received in America, and seems to be making the most of his time there. His rest will, we imagine, be such as is derived from change of labour. We believe that the Premier's visit to other lands will be beneficial to the Colonies, but it is to be hoped that such benefits will not be gained by an undue tax upon the time and strength of Sir Henry Parkes who needs and deserves a holiday.

THE voice of the public has been heard upon the Public-house question. The verdict is unmistakable, and most satisfactory. An overwhelming majority of the ratepayers in our Municipalities have emphatically stated that they want no more public-houses for three years. Our opinion has always been that the cry for public-houses has emanated from a few interested persons. The recent poll proves that it has been so.

THE CITY MISSION has been celebrating another year of its history and work. The outlook seemed brighter than usual and there is evidence that this most useful institution is establishing itself in the hearts of the people. The attendance at the annual meeting was much larger than has been the case before. The report of work accomplished was satisfactory. The support accorded to this Mission has been well sustained, and, on the whole, the prospects are bright. The Committee consider themselves justified in seeking the services of another Missionary. May one be found who will be worthy to work side by side with those who have so earnestly sought the spiritual welfare of those who are "ignorant and out of the way."

IT must be manifest to every one who studies the condition of Religious life in the City of Sydney, that there are thousands of our fellow creatures who are unbenefitted by the ordinary means of grace. They are not found in the Churches. They, apparently, are not attracted by the services which are provided for those who are accustomed to attend our places of worship. What is to be done for them? Are they to be allowed to remain in a state of alienation from those things which are calculated to make them happier and better? Surely not! Many attempts have been made to reach the class to which we refer. Open-air service has been tried. The Gospel Text of the Young Men's Christian Association was erected in some of the lowest parts of the City, and services of a suitable character held night after night. And what was the result? Not perhaps all that was desired, but certainly it was such as to convince all who are capable of judging that these outsiders are not inaccessible, if only the right methods of reaching them be employed. We are glad to know that the Young Men's Christian Association of this city has determined to open one of the theatres for a series of Sunday evening Gospel services. They have been unable to pitch their tent this season on account of injury which it received in a gale when it was last erected. So they are determined to obtain a place in the city, where Gospel meetings will be held, and an effort made to bring many within the sound of Gospel who otherwise would be roaming the streets. We have every confidence in the Association which has initiated this movement, and believe that in their hands it will be safe from the abuses which might find an entrance under the circumstances, and will be turned to the best account. We sympathize with them in their desire to reach those who are estranged from all that is good, and who have hitherto resisted whatever effort the Churches have made to reclaim them. We trust that the Churches generally will give this movement their countenance. It is intended to supplement and help the ordinary work of the Church, and cannot be regarded in the light of interference or opposition.

THE Australian Churchman is very indignant at the recent appointment to the Parish of St. Philip, and indulges in abuse of the powers that be. Does our contemporary not know that St. Philip's parish has a Board of Nominators, and that these gentlemen unanimously nominated the clergyman who has been appointed? We understand, moreover, that the appointment has the approval of at any rate a large proportion of the congregation. What right then has the Churchman to complain? And if abuse is deemed necessary, why not abuse the persons who are responsible for the appointment?

### \* CHURCH + NEWS \*

#### Diocesan Intelligence.

CHURCH SOCIETY.—The monthly meeting was held on 6th February. The finance statement showed £2107 2s. 4d. having been received. The warrant recommended for payment was for £629 16s. 8d. There was a supplementary one for £953 11s. 10d. The Rev. Jos. Hargrave had attended the annual meeting of St. Mary's (Balmain) Auxiliary;

and the Rev. Canon Stephen and Rev. T. B. Tress were present at Paddington Auxiliary annual meeting. The Rev. Canon Günther not having obtained the definite information on his motion, for a grant in aid of the stipend of a Clergyman or Catechist to visit the Asylum at Newington, the Asylum for the Infirm and Destitute at Parramatta, and the Parramatta District Hospital, the further consideration was postponed to the next meeting. It was resolved that the Annual Meeting be held on Monday evening, the 13th March. It was moved and agreed, that £100 be granted towards the stipend of the clergyman at Summer Hill for the present year, 1882; also, that the sum of £100 be granted to the parish of Leichardt towards the stipend of a clergyman. Three new applications were referred for report.—1. From the Rev. John Vaughan, at the request of the Church and Parsonage Building Committee, for a grant of £100 towards the erection of a parsonage at Summer Hill. 2. From the Rev. B. S. Willis, for a grant of £80 towards services at the outlying districts of Manly. 3. From Mr. T. B. Walcot, for £100 for stipend for curate for St. Peter's, Woolloomooloo. A letter was read from the hon. secretary St. Peter's (Woolloomooloo) Auxiliary, claiming, by directions of the committee, a return of two-thirds of the total amount received by the Auxiliary, stated to be £221 16s. 6d. The committee held in hand £121 16s. 6d., and a cheque was asked for the balance of £23 1s. 2d.

CLERICAL MEETINGS.—The Country and Suburban Clerical Meeting met at Pymont Parsonage on Tuesday, the 28th February, the Rev. Alfred Yarnold presiding. The following passage was discussed—Acts xviii, from 5 v. A Paper on "Decree on Public Service" was read by the Rev. Dr. Corlette. It was agreed to change the day of meeting from the fourth Tuesday to the fourth Monday in each month. The Clerical meeting assembling at the Deanery, met there on Monday, the 13th of February, under the presidency of the Vicar-General. The portion of Scripture read and considered was 1 Timothy vi. 10 to end, after which, at the instance of the chairman, the duty and advantages of the proper observance of the Season of Lent were discussed at considerable length. The Archdeacon brought under notice the prominence given in the Scriptures to Fasting, and the enjoining of the practise by the Church of England. Canon Stephen undertook to read a Paper on the subject at the monthly meeting on the 13th of March.

CLERICAL.—As notified in our last number, the Rev. J. D. Langley has been appointed to St. Philip's, Sydney. He will enter on the cure on the 1st March. Arrangements have been made to welcome him to the parish at a tea-meeting to be held immediately after his arrival. The Rev. Alfred Yarnold, of Pymont, who has been appointed to Christ Church, North Shore, in succession to the Rev. Edward Symonds, is to be similarly welcomed on Thursday evening, the 2nd March. Whilst there can be no reasonable objection to such a mode of introducing a pastor to his flock, it is to be hoped that the more solemn and appropriate mode of doing so observed in the Mother Church at Home—by an Induction Service—will not be lost sight of. The Rev. Joshua Hargrave has been appointed to St. David's, Sydney, and the Rev. G. H. Mazy to Kangaroo Valley. The Rev. F. T. Trivett has been appointed Curate of Penrith and South Creek to assist the Rev. George Brown, incumbent of those places. We have much pleasure in stating that Canon and Mrs. Moreton have returned to the diocese in renewed health. Another well-known and respected clergyman, the Rev. C. Priddle of Liverpool, has also come back to his duty, after a well earned holiday in Europe.

THE CATHEDRAL.—A meeting of the Chapter and the Towers Building Committee, and others interested, is summoned for the 1st of March, to devise means, and to adopt measures, for liquidating the Cathedral debt, amounting in round numbers to £5000, and which was incurred in erecting the Towers, in building the Deanery, and in casing the interior walls with tiles. We trust that the result of this meeting will be a well organized, and at the same time a practicable, plan for liquidating this large liability, which lies as an incubus upon the Chapter, and is prohibitory of all effort in the direction of endowment, and of desirable improvements of various kinds. One leading Churchman has promised to contribute the munificent sum of £500; and if only a few of the members of the Church of England in the diocese of Sydney, who have been blessed with ample means, would follow his excellent example, the consummation so heartily to be wished for would readily be accomplished. However, as in other Church works, so we suppose it will be in this instance—dependence will have to be rather placed on the smaller contributions of the many.

#### Parochial Intelligence.

ST. ANDREW'S SUNDAY SCHOOL.—ANNUAL DISTRIBUTION OF PRIZES.—The Annual distribution of prizes in this Sunday-school took place on the 30th January last, in the school-room, Pitt-street, at 7.30 p.m. This event is always looked forward to with much interest by the scholars and teachers, and on the late occasion that interest was not less than in former years. We may mention that the prizes given are apportioned according to the number of marks obtained by the scholars during the year. These marks are given for punctual attendance, repetition of the prescribed lessons, and good conduct. A certain number can be obtained by each scholar every Sunday; and at the end of the year these are added up, and prizes given according to the number obtained. There are three standards of prizes, designated 1st, 2nd, and 3rd. But no prize is given to those who have not obtained a certain minimum number of marks. On the 30th instant, the scholars, with a goodly number of their friends, their teachers, superintendents, and the Dean, assembled at the school at the hour above named. The Rev. Dr. Marriott was also present, by invitation. A hymn having been sung, and a short prayer offered, the Dean gave an address of a few minutes' length; and was followed by Dr. Marriott, who spoke more fully to

the scholars, teachers, and parents upon their respective duties. After this, the prizes were distributed by the Dean. Amongst them were two special prizes to girls who, for three years, had obtained every possible mark in their class; and were now promoted to become teachers. There were others who approached very near to them, and were therefore presented with prizes of higher value than were generally given. It is believed that this prize giving has a good effect in stimulating diligent effort in the scholars, while the books, selected with much care, supply valuable mental food to those who receive them, and are treasured up as pleasant memorials in after years. The amount expended in the purchase of the books rather exceeded £22—which was collected by the teachers. We may add as a collateral piece of information that large additions have been made recently to the Sunday-school library, which now numbers upwards of 800 volumes.

**ST. PAUL'S, SYDNEY.**—With reference to the deputation from the Congregational Church at Redfern which some time since waited on the Minister for Public Instruction, to request him to purchase their chapel as a school, Mr. Thomas Buckland, a trustee of St. Paul's Church, has written the following sensible and caustic letter to our weekly contemporary—

**"HOW TO BUILD NEW CHURCHES.**

To the Editor of the *Churchman*.—Sir,—The clergy, churchwardens, and all other members of the Church of England, will I am sure be grateful for information which may enable them to erect new churches without drumming for subscriptions, draining the pockets of their parishioners, or (as in many cases) spoiling an old church in their attempt to enlarge and improve it.

I therefore offer no apology for drawing their attention to a scheme propounded by the minister and elders of the Congregational Chapel, Cleveland-street, which for smartness merits the careful study of all churchmen requiring additional church accommodations.

By the daily papers it appears, that having caught two members of Parliament, they waited upon the Minister for Public Instruction, in whose ears they bewailed the probable educational destitution of the Church of England school children of Redfern, consequent upon the contemplated resumption for railway purposes of St. Paul's Denominational School, and their minds were so wrought upon by the excess of their sympathy that they actually asked the Minister to buy their chapel and to make it a public school, to house the St. Paul's Church of England Denominational school children.

Here, then, is the wrinkle—As soon as a church requires repair or enlargement, catch two members of Parliament, interview Mr. Suttor, sell him the old church for as fair a price as you can get; the money so obtained (if you are equally smart) will enable you to buy land and build a new church to hold twice as numerous a congregation as the old one, and at no cost to the churchgoers, whatever it may be to the country.—Your obedient servant, THOS. BUCKLAND."

**BALMAIN.**—On Saturday afternoon, the 4th February, the foundation stone of St. John's Church-School, Birchgrove Road, North Balmain, was laid by the Dean of Sydney, Vicar-General. There was a large attendance of the parishioners of Balmain, and several of the city and suburban clergy. The building, exclusive of fittings, is to cost about £1,200, and will accommodate 850 persons comfortably, independent of class-rooms. The work is being carried on under the superintendence of Mr. Buchanan, the architect, who gives his services gratuitously. Mr. J. P. Franki, on behalf of Mr. J. P. Franki, has gratuitously presented the whole of the stone required for the building. After the ceremony of laying the stone had been performed, the assembly was addressed by the Dean. He explained that the object of the gathering was to lay the foundation-stone of a building intended to serve the double purpose of a church and school, until at some future time it would be found possible to build a larger and more commodious church, better adapted to the future population which it was expected would gather in large numbers in that locality. Some people asked what necessity there was for this building. The population of the municipality of Balmain was 17,000. It was usual in this colony to calculate the members of the Church of England as being about two-fifths of the total population. That would give about 6,800 members of the Church of England among the residents of Balmain. What provision had been made for that population? They had two churches—St. Mary's, which accommodated 700 persons, and St. Thomas's, which accommodated 500, so that the total accommodation in the whole municipality was only sufficient for 1200 or 1250. It was proposed to build a church which would accommodate 400 persons, and it would readily be seen that there was ample need of that additional accommodation. He maintained that it was the duty of the members of the Church of England to make ample provision for the people to attend public worship, and to exert themselves to the utmost to prevent the masses drifting into a state of semi-heathenism, or becoming indifferentists and notingarians. It had pleased God in His good providence to make the Church of England the means of first conveying the Gospel to these lands, the first shipment of arrivals in this colony being accompanied by a clergyman of the Church of England. It was, he believed, peculiarly the duty of that Church to devote its energies to the spiritual welfare of the people, and he would gladly see a church planted in the midst of every large body of population. To do that good work it was necessary for the people to subscribe liberally, and he trusted that the efforts of those who were endeavouring to have this very necessary building erected would not be hindered by the lack of funds. The Rev. T. B. Fress, incumbent of St. Mary's, explained that it was believed that the building would be ready for occupation by the second week in June. It was anticipated that the work would involve an expenditure of about £1,500, add towards which they already had £500 in hand, although they had not yet made any active canvass for subscriptions. He believed that the Houses of God should be erected by the aid of the freewill offerings of the people. [The Dean of Sydney: Hear, hear.] It was derogatory to the Church to which they belonged that they should

have to have recourse to various plans of raising money which he would not enumerate and to which he did not care to more particularly allude, and he expressed the hope that this Church would be raised with aid from such means as those he had hinted at. A collection was then taken in aid of the building fund, the sum of £26 ss. 3d. being subscribed.—Abbreviated from *Herald*.

**PARRAMATTA.**—The Annual Meeting of the St. John's Auxiliary to the Church Society was held in the Parochial schoolroom, Canon Günther in the chair, on Thursday evening the 9th February. The Dean of Sydney attended as a deputation from the Parent Society. There was a large attendance and much interest was manifested in the proceedings of the evening. In the course of his opening speech the Chairman said: "He repeated his remarks made at the Local Option meeting, on Tuesday, viz: that if famine and battle slew their thousands, fever, and sorrow, and suffering slew tens of thousands, and there were many parts of the Colony where he feared, souls were perishing and where the Society had but little influence. At the last annual meeting the parishioners had not only been asked to contribute to the Society's funds, but to assist in reducing the debt. He expressed his gratification at the response, and alluded to an association among the King's School boys which had collected £22 or £23 toward the Society's funds the past year. It was naturally more pleasant to support the society than to merely pay off debt, but they should not grumble at calls for assistance, but regard them as opportunities for showing their interest in their fellows, and their realization of their own privileges. The Society had much to do in the future. The funds from the Church and School Estates would be discontinued with the close of this year, and the deficiency would have to be made up by voluntary subscriptions. Men were wanted to specially counteract the spirit of infidelity, scepticism, and agnosticism now abroad—men properly qualified to battle with these evils, not here only, but throughout the Colony. He referred to the increase of population since 1870, both at Parramatta and in the suburbs of Sydney, and said that at the present time there were two or three places, where ministers of religion should be located without delay. The Society was ready, if funds were collected, to supplement those funds, not to provide the clergyman with luxuries, but with the bare necessities of life. They had had ups and downs, but now looked forward hopefully to the future. He thought the people were but half awake, and pointed out that business men would never try to carry out their affairs in a way such as that in which many Christians worked in the Church's cause. The people wanted waking up to their privileges as members of the Catholic, Apostolic, United, Holy Church of England, to a sense of the importance of this, their Master's work, and to do it for His glory. If the presence of Napoleon was worth 30,000 extra soldiers to his cause, at what should they estimate their Master's presence in this warfare against sin and the devil. If their offerings were to be acceptable too, they must mean sacrifice and self-denial. He did hope they would do more and more in the future, and that God's blessing would rest on the agents of the Society, that all the means of the committee might be used for the welfare of their fellow colonists and the glory of God." From the report which was read by the secretary (Mr. Schwartzhoff), we gather that "the total income for the past twelve months amounted to £462. This was apportioned as follows, viz.—stipend fund St. John's proper, £146; stipend fund districts attached, £111; Curate fund, £46 (inclusive of balance £16 from 1880); for the general wants of the diocese, £129. The four districts attached to St. John's have furnished the sum of £140 towards the stipend of the curate during the past year—a slight advance upon the amount received in 1880, although, perhaps, not commensurate with the increase of population and monetary resources in these districts. On the other hand, it must be remembered that other local wants have been urgent, and have been well met. The work in these districts is steadily progressing. The contract for the church at Granville has been accepted, and the stone will be laid very shortly. A grant for £100 in aid of the building has been received from the Church Society, and the sum of £150 will be advanced for a like purpose from the loan fund on the usual terms. At Guildford, too, it is hoped a brick church will shortly replace the present unsightly wooden structure. The land for the new church has been kindly presented by Mr. Whitaker, of Orchardleigh." The Dean moved the adoption of the report, which was seconded by Mr. T. J. Pearson. The other resolutions were spoken to by Rev. W. B. Boyce, formerly of the diocese of Bathurst, by the Rev. W. A. Phillips, curate of the parish, and by Messrs. W. Burns and Schwartzhoff.

**PROSPECT, SEVEN HILLS AND BLACKTOWN.**—The annual festival of the Sunday Schools in this district (of which there are five), was held on Thursday, 26th January. The children began to assemble in the Parsonage grounds at Prospect at about 9 a.m., but owing to the distance that some had to travel, all did not arrive until after 10 o'clock. Various amusements were provided for and vigorously indulged in by the children until about half-past 12 o'clock, when all were assembled in the large gospel tent, which had been brought over for the occasion from the waterworks. A hymn was then sung, and prayer offered by the Incumbent, also a short address to the children, after which they were feasted to their heart's content with a variety of good things, and having been thoroughly satisfied they were dismissed to their games, and their visitors, to the number of over 100, were invited to stay the cravings of hunger, the Choirs of the several Churches in the district entertaining them the meanwhile with a selection of hymns to the accompaniment of an American organ. Nature's wants having been amply supplied, amusement was again sought in various ways until 6 o'clock, when the call was given for tea. A few words of counsel and advice were addressed to both children and friends by the Rev. J. Hargrave, of St. David's Surry Hills, and by the Incumbent. Hearty cheers were given by the children for their teachers, for the kind friends who had aided so generously in providing for the festival, and for the Rev. J. and Mrs. Spooner. The doxology was sung, and all separated for their homes

evidently well pleased with day's enjoyment. The weather was all that could be desired, and nothing happened to mar the perfect harmony of the day's proceedings, for all which may the Lord be abundantly praised.

**BULLI.**—Great interest is being manifested in this district, in the erection of our new church, which we trust will work a new and bright era in the history of the parish. The tender of Messrs. Orphen and Newson of Wollongong, for £785 was accepted. Mr. Alderman F. A. Franklin, C.E., of Wollongong, has generously promised to supervise the work in progress. The laying of the foundation stone cannot be arranged for, for a few weeks to come, as the contractors have yet to prepare bricks, &c., with which to commence the work. However, when that ceremony is performed by our beloved Vicar-General, we hope to see a large number of our Sydney friends—clerical and lay—present. We do indeed need the sympathy of loyal, large-hearted Churchmen in this crisis in our Church's life, and it is our fervent hope that it will be shown at the "Bull Church Foundation Stone."—*Communicated*.

**Inter-Diocesan News.**

**GOULBURN.**

**CHURCH SOCIETY.**—The annual meeting of the Church Society of the Diocese of Goulburn took place on Monday evening, February 13, in the hall of the mechanics' institute. There were about a hundred and thirty persons present, of whom a large proportion were ladies. On the platform were the Lord Bishop of Goulburn, the Revs. G. M. Ven. Archdeacon Puddicombe, Canon Soares, the Revs. G. M. D'Arcy-Irvine, C. Kingsmill, and J. L. Taylor, Dr. Sly, Messrs. A. M. Betts and I. Shepherd. The Bishop read letters and messages of apology from the Revs. A. D. Faunce and R. J. R. Edwards, Messrs. Alexander Gordon, F. Deacon, C. S. Alexander, and John Davidson, who, from various causes, were unable to attend.

The Ven. Archdeacon Puddicombe read the report and balance-sheet.

The Chairman then delivered the following address—

Ladies and gentlemen,—Every year anxieties, neither light nor few, attend the operations of the Church Society, and the committee are often involved in great perplexities; yet, as on some former occasions, we are again enabled to thank God and to take courage. Owing to circumstances explained in the report, there was great reason to fear that the society's receipts for general purposes would have fallen far below those of former years. But, through the goodness of our God, and the efforts of friends in various localities, and notably in the parish of Yass, the committee have been enabled very greatly to reduce the debt which hung so heavily upon them in the early part of the year. The marvellous success which God granted to the Rev. A. D. Faunce in raising an emergency fund of £500, has exercised a beneficial influence upon the friends of the society elsewhere, and has had the effect of preventing the great diminution of income which the committee so much dreaded on the withdrawal of the labours of the organising secretary. As it now is, however, the committee have been enabled to pay all grants owing to buildings, except in the case of eight parishes, to which about £375 are still unpaid. For this our thanks are specially due, and are gratefully tendered to the Rev. A. D. Faunce and our generous friends in the parish of Yass.

**Association Secretaries.**—The association secretaries have, in some instances, rendered signal services to our cause by advocating its claims beyond the limits of their own parishes. There is reason to believe that this year all of them will take an active part in promoting the interests of the society and in augmenting its revenues in their several localities. Without zealous co-operation on their part we can scarcely expect the financial side of the society to grow and prosper.

**Clergy.**—Progress continues to characterise the diocese in each department of its work. Six clergymen have been added to our ranks, while three have left us for other fields of labour. The Rev. Canon Scott, M.A., has been appointed to Bungendore; the Rev. J. Auchinleck Ross to Queanbeyan; the Rev. R. J. Ross-Edwards, B.A., to Tarago; the Rev. C. A. S. Minton to Balranald; the Rev. J. B. Gribble to Darlington Point; the Rev. M. Gray to Temora; the Rev. James Clarke to Deniliquin, as assistant minister; and the Rev. R. H. Christie to Germanton; while the Rev. W. Anderson left us for Sydney, the Rev. J. Swindells for New Zealand, and the Rev. A. C. Newstead for England. The Rev. Thomas Watson, who has laboured gratuitously and with so much zeal in the district of Juncos, will be located elsewhere, and his place supplied by another missionary.

**Churches.**—St. Paul's Church, Deniliquin, has been enlarged by the addition of a chancel, the transepts being left for a future effort. The handsome and commodious church of St. Andrew, Braidwood, is rapidly rising, from designs by Mr. Cyril Blacket. The beautiful memorial church at Bodalla, also by Mr. Blacket's designs, must be approaching completion. At Tibba Tibba, on the coast, an unpretending church has been finished and used for service. It has been decided to build a church at Temora, though the good design obtained from Goulburn has been laid aside for a more inexpensive one, adopted in consequence of the change of circumstances on the gold-field. John Boucher, Esq., one of our most generous benefactors, has created at his own charge a convenient building for divine service on his own property, a few miles from Bukelong. A commencement has been made in the construction of a place of worship for the blacks at Warangesda mission. The church at Woodhouselee is making progress; and it is proposed to rebuild in stone that of St. Stephen's, Pajar. Towards the building of St. Nicholas', North Goulburn, the Society for Promoting Christian Knowledge has granted and paid the sum of £50.

**Parsonages.**—Parsonage houses (or vicarages as some delight to call them, a name by no means inappropriate), have been finished at Taralga and Adelong. It is a subject of great regret that the society is not at once able to pay grants of £100 each to these most necessary buildings. Designs have been adopted for a parsonage house at Taralga, and a contract, I believe, taken for the stonework. Some time ago a promising effort was made to build a parsonage at Germanton. This will ere long be resumed, I trust, under a stimulating grant from the society. There is an official dwelling of very limited dimensions at Temora, for the Rev. M. Gray; and a similar one at Warangesda, for the clerical superintendent. When the above works at Taralga and Germanton are completed, every incumbent in the diocese, except those of Panbala and Tumberumba, will be provided with a vicarage. And when all the incumbents are thus suitably housed in comfortable abodes, I shall greatly rejoice.

**New Parishes.**—It would be a special advantage if the parish of Major's Creek and Araluen could be re-established; and if new parishes could be formed between Binda and Burrows, between Bega and Moruya, between Cooma and Deniliquin, between Canberra and Gunning, in connexion with Gundaroo, between Wagga Wagga and Coomanderra, in connexion with Junee, and also, one out of the parish of Cooma, and lastly, one at Urana and Jerilderie. These are arrangements which must be kept in view, in order as soon as practicable to release the overtaxed incumbents, and also to make ample provision, and to afford more frequent opportunities for Christian instruction and worship in some of the localities indicated.

**The Colporteur.**—The work of the colporteur has been maintained with, I believe, increasing success. Mr. Hempton has travelled much and far in the prosecution of his Christian and benevolent object. This mission was created and is supported by the fund which arises from the annual sale of the goods provided by the generosity of Christian friends in England. It has been the means of doing an immense amount of good in every part of the diocese which has been visited by the Church of England book wagon. The colporteur has visited during the year no less than ninety towns and hamlets, and the intervening homesteads as far as practicable. He has distributed tracts in places scarcely visited by any other missionary, has held services wherever desired by the clergy, and has invariably offered, and in most instances has been allowed, to conduct family worship wherever he was led to camp for the night. He usually sleeps in his wagon, the care of which and of his horses occupies his unwearied attention. He has sold a large number of Holy Scriptures, Books of Common Prayer, Books of Praise, and other religious useful publications. We have undoubted cause to bless God for the existence and extensive usefulness of this admirable institution, for it manifestly helps the clergy effectively in their work of evangelization. It scatters seed by the wayside—seed of which, I doubt not, we shall hear after many days.

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

The sum of £200 is required to relieve the mission from its present embarrassments—embarrassments which, in some measure, existed when it came under the sheltering wing of the Church of England; and also a constant monthly supply of funds to enable those who conduct the mission to carry on their self-denying labours. The clerical superintendent with wife and family, the overseer, and the matron have all likewise to be supported. Assistance at the rate of £50 a year has been voted by our Church Society, and a similar annual sum from the English special fund; as well as £50 a year by the executive committee of the Church of England board of missions of Australia and Tasmania. Like Mr. A. Gordon I also visited the station in September last, and was deeply impressed with the importance of the work, and was intensely interested in all that I saw. The baptism of several of the adults and their children was one of the most affecting missionary services in which I ever took part, and it left an impression never to be effaced. Last week, for the third or fourth time, Archdeacon Pownall visited the station. He reports that it is absolutely necessary for Mr. Gribble to take a lengthened rest, to enable him to recover from the great strain to mind and body which he has endured for nearly two years. Meanwhile we must endeavour to find help for Mr. George Bridle and his sister, that the

work may be continued, if God will, in unimpaired vigour. Last week it was my privilege to send them a plough and harrow and all the accompaniments to enable them to till the ground for the support of the mission, for we are anxious to lead them to turn to profitable account the six hundred acres already obtained from the Government as well as the four hundred acres which have been promised. The Warangal reserve is to be conveyed, I believe, to the following trustees—Alexander Stuart, Esq., M.L.A.; E. H. A. Allen, Esq., F. H. Douglas, Esq., M.L.A.; George Heiden, Esq., and the Ven. Archdeacon Pownall.

**The Cathedral.**—The cathedral has made considerable progress during the year, and it is hoped that ere long the walls will be finished. Towards the debt upon the four central arches the sum of £390 has been received, leaving only £201 required to cancel it; while further sums, amounting to £3,323 4s. 10d. were also paid to the treasurer towards the expense of the clerestories and the gables. The scheme for raising a hundred contributions of £50 each, started by the Hon. C. Campbell, our worthy Chancellor, has enlisted the support of seventy-seven friends, most of whom have paid the money. One of these was the Rev. W. May, late incumbent of North Goulburn. Twenty-three additional sums of fifty each would indeed remove a crushing load of anxiety from my mind. But, meanwhile, a friend—who had previously been a generous benefactor, and who was gratified to witness (after an absence of some time in England) the progress made in the building—wrote to offer another donation of £100 if ten others would follow his example. Towards this scheme we have gained six contributors of £100 each, viz., the Hon. C. Campbell, J. S. Hayes, Esq., the Hon. James Chisholm, T. Lewis, Esq., the Bishop, and the Rev. T. Watson. The Hon. John Campbell has promised further help, and W. Conolly, Esq., before his departure for Europe, sent me promissory-notes for £100, and I am led to hope for other contributions towards the roof. The list of unpaid promises shows that, if all would kindly send in their contributions, we should be able to pay for the walls. But these amount to some £1400 I believe. Preparations have been some time in progress for the construction of the roof, for which a contract was recently signed. It is hoped that this work will be finished within the ten months specified in that document; and that simultaneously the internal fittings may also be making progress, so that we may hope to have the building ready by the 25th of March, 1883, the twentieth anniversary of my consecration in Canterbury Cathedral as the first Bishop of Goulburn. May I be allowed to add that there are several competent members of our church in Goulburn whose names do not appear on any of the subscription-lists. May we hope that they will come in and share with us the joy which we shall feel in completing so noble a pile.

**Division of the Diocese.**—The division of the diocese will soon, I trust, be an accomplished fact. It is already well known that that constant and generous benefactor of the church in New South Wales, the Hon. John Campbell, has dedicated the munificent sum of £10,000 towards the endowment of the see of Riverina. I would now mention that he has formed a trust and appointed Frederick Campbell, Esq., Yarralumla, Andrew S. Chisholm, Esq., of Goulburn, and George Mair, Esq., of Grougall, as trustees of the endowment fund. He has also arranged that the Bishop of the new see shall be selected by the Archbishops of Canterbury and York, and the Bishops of London and Goulburn. All the necessary documents have been forwarded to the metropolitan Bishop of Sydney in England and to the Archbishop of Canterbury, for it is Mr. Campbell's desire that the new diocese shall be identified with the Church of England, and become another link in the chain to bind us more closely to the mother-church. Within a few weeks I hope to hear that grants in aid of the endowment fund have been promised by societies in London. The new Bishop will then be selected and appointed without delay, and be consecrated by the Archbishop of Canterbury, under royal license from the crown.

**Need of Special Benefactions.**—Meanwhile I desire to commend the Church Society to the generosity of all our friends in the diocese. There never was more need of this than in the present year. The diocese has already lost the sum of £350 per annum, which for some years had been by the Propagation Society annually voted to us, and distributed among seven of the clergy who most needed external aid. The Colonial and Continental Church Society have also for many years voted £350, which have annually been distributed likewise among seven of the clergy. But in future we are not to expect more than £250 as an annual grant. Added to these evils will be the withdrawal of all subsidies from the revenues of the church and school lands, amounting to £500 or £600 a year to this diocese. The income produced in the year 1882 will be the last available for the Church in this diocese. The meaning of all this is clear. This combined action in England and in the colony will deprive the clergy of grants amounting to £1000 a year. But we must rely upon God and face the difficulty! Seeing that the population of the diocese has increased and parishes have been multiplied, we ought now to say to each parish, "you must, if you please, raise a large stipend for your own clergyman; you should also send larger contributions to the general fund of the Church Society!" May the Great Head of the Church graciously dispose all hearts in the diocese to imitate the Hon. John Campbell and family, and many others whom I might name, and to do something more this year for the glory of God by giving liberal benefactions to the cause of His church. (Cheers).—*Goulburn Herald.*

**TUMUT.—THANKSGIVING SERVICE.**—On Sunday, 19th February, a large congregation assembled in All Saints' Anglican Church, to take part in the thanksgiving service for the bountiful harvest with which this district has been blessed. The interior of the sacred edifice had been suitably adorned for the occasion with cornal produce. Grouped stems and ears of wheat and barley, maize plants, and wreathed ivy surmounted the chancel window and decorated the pulpit and reading desk, while the chandeliers were in like manner adorned, and the font was filled with fruit. The general effect was

pleasing and appropriate, and the vicar, with Mrs. Spencer and assistants, are to be congratulated upon the taste displayed in the embellishment of the church. It may also here be mentioned that the harvest hymns and other musical portions of the service were rendered in a style which demonstrated that the earnest efforts of the vicar, and especially of Mrs. Spencer, to improve the efficiency of the choir, have borne good fruit. In addition to four of these hymns special prayers and thanksgiving were offered, and appropriate psalms were chanted. The Rev. G. Spencer chose for his text the 17th verse of the 14th chapter of Acts—"Nevertheless he left not himself without a witness, in that he did good and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." In the course of his thoughtful and practical sermon the rev. gentleman pointed out how specially favoured the farmers of this district had been, contrasting their position with that of the South Australian wheat growers, who owing to the failure of their crops had to appeal to Government to aid them to buy seed, and to landlords to remit their rent this year; yet even in Adelaide a thanksgiving service had been held, and one of the largest churches thronged on the occasion. Reference was made to English harvest thanksgiving services, and the rev. speaker stated that having introduced this fitting observance here he proposed continuing it annually. As respected the object to which the thank-offerings of that day were to be devoted—the reduction of the church debt, which is now about £400—it was urged that where there is a will there is a way, the successful efforts of the Anglicans at Bega, now under the ministry of the Rev. D. E. Jones, to clear off the principal and interest of a debt on the church of £900, and of the Yass Anglican congregation to raise £500 for the Goulburn Church Society, being adduced as examples worthy of emulation, and proofs that the congregation of All Saints' could, if they exerted themselves, free their church from debt during the present year. Comments upon the parable of the sower concluded the discourse, a collection to which liberal contributions were made followed in due course, and the pronouncing of the benediction terminated the thanksgiving service. One disappointing feature in connection with the above service may be briefly noted, viz., that although farmers above every other class are most immediately benefited by an abundant harvest, we are informed there were not as many present thereat as could be counted on the fingers of both hands. The collection amounted to £27 15s. 3d.—*Tumut and Adelong Times.*

## MELBOURNE.

**THE LATE JAMES HENRY.**—The *Church News* has the following "In Memoriam."—The death of so eminent and highly respected a colonist as Mr. James Henry has not failed to call forth on all sides expressions of heart-felt admiration and regret for the warm-hearted friend, the blameless man of affairs, and the able and disinterested senator. We cannot pretend to add much to the excellent biographical notices of the deceased gentleman that have appeared in the daily papers, but to those not only who have enjoyed Mr. Henry's intimacy and known the depth of his religious convictions, and the humility and the consistency of his walk with God, but who from a distance have looked up to him as both an exemplary Christian merchant, and a loyal son of the Church of England, always ready to befriend her ministers, and to promote her work, the following particulars will not be without interest:—

James Henry, the eldest of a family of eleven, was born at West Tarring, in the County of Sussex, 24th September, 1800. His father was squire of the parish, and was able to place thirty-eight votes at the disposal of the conservative candidate, who, for many years, represented his native borough in the House of Commons. Mr. J. Henry himself generally sympathised with the liberal party in politics, especially under the leadership of Lord Palmerston, but in later years the vagaries of Mr. Gladstone, and his high-handed dealing with the Irish Church, caused the transference of his sympathies to the other side.

His memory reached back to the arrival of news of the battle of Trafalgar; and he has been often known to describe the illuminations used on that occasion, as well as his own imitation of them in these colonies at the time of the coronation of Queen Victoria. Mr. Henry's business life began as assistant to his father in his farming operations, which were extensive. Subsequently he occupied a responsible position in the family bank—Henry, Upperton, and Oliver (now Henry and Co.), carrying on business at Arundel, Worthing, and Steyning, in the county of Sussex.

In consequence, however, of the great fall in rents and depreciation in value of land, which brought heavy losses to his father, Mr. Jas. Henry suggested that the family should emigrate to one of the colonies; and a grant of land in Western Australia having been obtained through the influence of the late Earl of Egremont, James Henry, with his two brothers, Stephen and John, set sail from England in 1829 in the barque *Caroline*, with twelve servants, and stock to the value of £10,000.

The tale of his life in Victoria as settler, merchant, and citizen has been told in many public prints, and need not be repeated here. It is rather the religious and ecclesiastical aspects of his character on which we would touch. Here, while readily appreciating every good man, and sympathising in every good work, he ever showed himself loyal to the teachings and discipline of his own Church, and a staunch supporter of all societies and movements that tended to increase her efficiency or extend her influence. He was a member of the Conference called by Bishop Perry, which resulted in obtaining our present Act for the self-government of the Church. His interest in all diocesan and parochial matters never flagged to the day of his death. Indeed, he would humbly account for the strong attraction such subjects always had for him on the ground of hereditary propensity, the pedigree of the family being traceable to a Henry who was churchwarden in the year 1640. But his liking went deeper than the mere order of his Church. He entered fully into the spirit of her services, and found consolation and help in the form of sound words

which she provides for her children. Being able of late years to attend public worship only very occasionally, he regularly each Sunday read aloud the Church service, omitting nothing and concluding with a sermon. His diary contains constant entries such as the following:—"I had service at home, reading Canon Clayton's XXVI. Sermon—Marks of Conversion, 2 Cor. v. 5—able and profitable. May it with the service be made profitable to my soul for Jesus' sake." And on the last Sunday spent on earth—"I had service at home, reading Mr. Allan's sermon No. XII.—'The Work of God,' St. John iv. 4." He always read and prayed aloud in his room in the morning, and made a point of never looking at the newspaper or occupying himself with any worldly business until he had done this. On Sunday, 8th ult., he began the perusal of a work entitled *From Death unto Life*, and to a member of the family who visited him on the Monday, he expressed himself as greatly interested in it; indeed, that morning he had sent into town to purchase two copies, one of which he sent to his only sister, and the other was found in his desk with the name of an old servant written in it.

After his eighty-first birthday, thanking God for the good health of his children and their children, he writes:—"I die a Christian, a simple believer in Jesus Christ, a personal, living, and loving Saviour, without any righteousness of my own, but perfect and secure in His; and that I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day." On 1st January the following entry is found in his diary:—"Another year has come round, and I am spared to bless and praise Thy holy name, O God, through my Redeemer and Saviour Jesus Christ. Grant me, I pray Thee, O God, a thankful heart for countless mercies and blessings during the past, and if still spared for a short time longer, may I, through the aid of the Holy Spirit, cast all my care upon Him who careth for me. I commit all those belonging to me by endearing ties to my Saviour, looking unto Him, the Author and Finisher of my faith. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." "Thy will, O Lord, be done." "Blessed are the dead which die in the Lord; even so, saith the Spirit, for they rest from their labours." "God be merciful to me a sinner."

A few days before his death he had expressed a wish to attend a family celebration of the Lord's Supper before the contemplated departure of a portion of the family for England. But it was not to be. The hour of his departure was nearer at hand than those who heard his animated talk, and marked the clearness and vigour of his mind, could have believed.

On Thursday morning, 12th January, early, before any were up, peacefully and without pain "his quiet eyelids closed—he had another morn than ours."

"*Sit vita congrua nomini*" is the motto of Mr. Henry's family. The name, we are well assured, by which he himself set most store was that of *Christian*, and with that name the unanimous witness of his friends and children is that his life was in perfect accord.

## BALLAARAT.

**THE BISHOP.**—His Lordship sailed for England, by the *Liguria*.

**YOUNG MEN'S FRIENDLY SOCIETY.**—An attempt is being made to establish a Young Men's Friendly Society for the diocese of Ballaarat on the basis, so far as practicable, of the English society, whose name is adopted. A meeting in furtherance of this object was held in Christ Church schoolroom. The Lord Bishop of the Diocese presided, and the attendance of young men was very satisfactory. A number of general rules and regulations were submitted by a sub-committee, previously appointed to frame them, and were finally adopted, with several amendments. The following are the general rules:—

The society shall be called "The Young Men's Friendly Society for the Diocese of Ballaarat," and shall consist of associates, who shall be communicants of the Church of England, and of members to be introduced by associates.

1.—The object of this society shall be to unite young men in the diocese of Ballaarat in friendly sympathy and Christian fellowship.

2.—By monthly meetings for social intercourse and mutual improvement, having reference to Christian life and doctrine.

3.—By the introduction of members moving from one place to another to branch societies or correspondents.

4.—By showing practical sympathy for young men with regard to their spiritual and temporal wants, by means to be hereafter devised.

5.—By occasional social reunions, to which the friends and relatives of members would be invited.

6.—By co-operation with parochial institutions, and friendly intercourse with kindred societies.

II.—A council shall conduct the general business of the Society, and shall consist of a president, who shall be the Bishop of the Diocese, if willing, two or more vice-presidents, and of the clergymen of the diocese, who shall be *ex-officio* members thereof, and of laymen, not exceeding twenty in number, exclusive of the vice-presidents, and such vice-presidents and laymen shall be elected by associates at a general meeting, and shall hold office for one year from the date of their election, or until the appointment of their successors.

III.—Associates shall be admitted, after the society is formed, by the council, on the recommendation of a clergyman of the diocese, and shall be subject to such by-laws as may be framed by the council. Their duties will be—to enlist members, to collect their subscriptions, to remit them, with names and addresses, to the general secretary, and to promote the objects of the society as far as possible, especially with regard to members introduced by themselves. All clergymen of the diocese shall be *ex-officio* associates.

IV.—Members shall be admitted only by associates, who will testify to their fitness for admission. They must be above fifteen years, and members of the Church of England; but persons not belonging to the Church may be admitted as members by the council, on the recommendation of an associate.

V.—Visitors.—Tickets of admission to meetings of the society may be given to any suitable person by associates.

VI.—Subscription.—Associates and members above eighteen years shall pay not less than one shilling per quarter to the funds of the society; under eighteen years, not less than sixpence per quarter, in advance. Friends giving a donation of not less than 4s. to the funds of the society, may be elected by the council as honorary associates or members, without further subscription.

VII.—All meetings of the society shall be opened with prayer, and closed with the Benediction.

## TASMANIA.

**THE DEAN OF HOBART ON THE DIFFERENT SCHOOLS OF THOUGHT IN ENGLAND.**—At a recent Clerical Meeting in Hobart, Dean Bromby read the following interesting notes on the present state of feeling between the different Schools of Thoughts in the Church in the Mother Country: also, between the Church and other Denominations:—

One had heard and read so much about bitterness and party-spirit in the Mother-Church that one almost dreaded the visit to England. It seemed like leaving some quiet haven and launching out into the great deep.

And no doubt there was very much to sadden the heart and cause much grave anxiety in the aspect of Church matters at home. One cannot but think that "comprehensiveness" is carried too far. As an accomplished writer of our day once said, "We ought to take care lest our good-natured Church in trying to be comprehensive becomes incomprehensible."

I hope I should be one of the last to wish to deprive our English Church of that true liberty which has been handed down to her, as I believe, from the earliest ages of Christianity. I agree with some wise words which I once read in a number of the *Church Quarterly Review*:—"Firmness in asserting all defined Catholic Truth; readiness in welcoming truths of all other kinds; slowness to close questions which the Church Universal has left open; generous tolerance of various schools within reasonable limits—such should be in the future as in the past the policy of that Unique Church, which is, in virtue of the three main sections within its pale, in direct contact and sympathy with the three cardinal principles which should be combined in a perfect Faith and Creed—authority, imagination, and reason."

And I think we ought ever to keep in mind the saying which should lie at the foundation of all controversy—"in essentials, unity; in non-essentials, liberty; in all things, charity."

Still, with all this, one cannot help thinking that the limits within which loyal sons of the Church of England are supposed to be kept at the present day hardly deserve the adjective "reasoning." Over and above that which has been called, with one of those flashes of humour which sometimes brighten up the regions of ecclesiastical conflict, "the great obscure party"—over and above that party, which, in spite of the above description, contains an immense number of industrious single-minded and noble-hearted men, the three "Schools of Thoughts" are, no doubt, very often far too sharply defined and tell off their adherents into opposing camps, to the keen delight of those who, for one reason or another, have no love for England's Church.

Much too there is that is very distressing and perplexing in being confronted with various phases of ecclesiastical legislation—much that is altogether bewildering in the present state of Church law. One devoted clergyman is kept for months languishing in prison; while his neighbour, who, if he differs from him, only differs in being a little more "advanced," is promoted, by the *Crown which imprisons*, to a Canonry, and while another cleric, of much the same opinions, is still further promoted to a Deanery!

From a distant colony one can succeed fairly well, it may be, in looking at such things dispassionately, but when one is brought face to face with them at home, when one's relations and dear friends are ranged on one side or the other, one is often drawn painfully enough in different directions. Yes: the Church has to grapple with immense difficulties; many one-sided views of truth are allowed to block up the whole range of vision. Many "burning questions" kindle into a white wasting heat of discord the hearts which should be all on fire with the mild flame of Divine charity. And yet, with it all, I can honestly say that there was very much to cheer one in the state of Church matters at home. It is wonderful how, when heart comes near to heart, "burning questions" cool down, and men begin to wonder how they could ever have been so hot with one another. As I remember hearing the Bishop of Peterborough say at the Leicester Church Congress, in his own humorous way, "He had during the last thirty years or so trodden very comfortably on the cold ashes of many a burning question which had once threatened to be the destruction of the Church." My own impression is that, to a great extent, hot angry excitement and bitter party-spirit flame up in the pages of ecclesiastical papers and on platforms where the champions of this or that school meet together, and "the sympathy of numbers," that great factor in all human experience, is too often turned to bad account. But I found that, when men meet together and no longer know each other as the impersonification of this "soul-destroying error," or that "pernicious nonsense," and when they find themselves confronted by masses of heathenism, or vice, or misery, it is remarkable to see how much better friends they become. Principles are still held dear; but then the principles held dear by other men are found, in the midst of kindly intercourse and co-operation, not only to be tolerable, but even complimentary to one's own. I was often pleasantly surprised to find how kindly men, who very seriously from one another, spoke of each others' work. Very seldom did I hear really bitter words spoken, though it certainly sometimes seemed to me that the Broad Churchman was in danger of being impatient with those who were somewhat his inferiors on the intellectual side—that the Low Churchman would too often hold himself apart from men of different schools, not

bitterly, but in a certain spirit of sorrowful isolation—and that the High Churchman was sometimes tempted to be satirical, satirical in a good-tempered way, but in a way that was none the less trying and unfortunate.

Deeply interested as I was in the questions which agitate the Church, and in noticing the attitude of one school of thought towards another, I was delighted to hear of a Conference to be held at Southampton on "The Deepening of the Spiritual Life." It was getting very near the end of our time in England, and there were many friends and places yet to visit, but this was an opportunity not to be lost, and so other things were made to give way to it. The meeting was one of a series of those gatherings which are generally known as the "Broadlands Conferences," from the fact that most of them are held at Broadlands, the beautiful estate of the late Lord Palmerston, near Romsey, and now the property of Lord Mount Temple. I am told that nothing can exceed the Christian hospitality and courtesy shown there, or the almost poetic interest of the meetings in the Orangeries, or under the beautiful trees at Broadlands. On this occasion, however, as is sometimes the case, the Conference was to partake to some extent of an evangelistic character, and therefore it was to be held in the spacious grounds of Canon Wilberforce's Vicarage at Southampton. During the three days it lasted I was the guest of one who was but a short time ago working with us in this Diocese, and who now holds a living in the New Forest—the Rev. H. T. Hughes—and we used to drive in every day to the meetings of the Conference. Each morning there was a Prayer Meeting at 7 o'clock, a Celebration at St. Mary's Church at 8, an "Experience Meeting" at 11, a General Meeting with addresses by selected speakers at 3, and an Evangelistic Service at 7. Those who took part in the meetings were indeed Christians widely differing from one another in many of their views of Christianity, and yet the whole Conference was marked by a rare spirit of kindly forbearance and a determination to get down to that which all earnest men and women hold in common. Various hindrances in the way of those trying to lead really spiritual lives were exhaustively treated, and many helpful thoughts were elicited by the contact of mind with mind and heart with heart. Among the speakers were such men as Lord Mount Temple, Canon Wilberforce, Mr. Henry Varley (Baptist), the Rev. Geo. Body, the Rev. Mr. Corbett, the Rev. Mr. Barker of West Cowes, Lord Radstock, Dr. Boardman (from America), Professor Barrett, the Rev. Andrew Jukes, a well-known London artist, whose name I forget, and two ladies, one of whom, Mrs. Amanda Smith, a negress, had been converted to God when a slave-girl in the United States.

The "Experience Meetings" were new to me, and I am free to confess that I am in doubt as to their usefulness. To invite men and women to give glowing accounts of the details of their conversion and their experiences before a large audience seems to me to be running the risk of encouraging unreality in matters of religion. At the same time I thankfully acknowledge that, on the occasion I refer to, there was much in the experiences recited that was very humble and touching, and that such recitals evidently laid hold of numbers of persons among the audience with a power that ordinary sermons fail to assert.

The meetings were held in an immense tent pitched in Canon Wilberforce's grounds and holding some 2,000 people. At the evening Evangelistic Services the scene was a very remarkable one. Crowds of people filled the tent, and overflowed on both sides into the park-like space around it. In the long warm twilight of English July evenings such a scene could not fail to move one very much. On the three evenings very earnest addresses were given by Mr. Henry Varley, the Rev. Geo. Body, and Lord Radstock, and the hearty stirring Missionary hymns, so well known to many among ourselves, were sung with great fervour by the multitudes present.

One could not but believe that many a heart was deeply touched by the power of the Holy Spirit, and that many a waverer was won for God. Indeed, Canon Wilberforce told me that after such Conferences he could plainly see a great quickening of the spiritual life of his people and an earnest longing on the part of many to give themselves up to the service of God in active works of charity.

In recalling the happy hours spent at the Southampton Conference I cannot but feel that it was good for Christians who differ strongly from one another on certain points thus to have been brought together, and that of most difficulties in the spiritual life it may be said (as was observed lately at Cambridge, at the opening of Ridley Hall) "*Solventur ambulando*—so long as we walk with God."

**BATHURST.**—Canon Smith has resigned the Incumbency of All Saints, Bathurst, and is about to leave the diocese. Severe ill-health renders it imperative that he should cease from all ministerial work. We have received accounts of two meetings held at Bathurst, one to elect two nominators to assist the Synod Board of Patronage in the selection of a successor, and the other to arrange for a testimonial to be given to Mr. Smith. Without venturing to enter on the matters in dispute between the Bishop and the Canon, of which we know nothing, or so little as to be unable to give an opinion even were we disposed to do so, we cannot but express the deep regret which we feel—a regret which we are sure we share with all loyal-minded Churchmen—that some of the speakers at these meetings so far forgot themselves as to indulge in language with reference to their Bishop which no circumstances whatever could justify.

**PARKES—PRESENTATION.**—A very pleasing ceremony in connection with our Sunday-school took place on January 1st. It consisted in the presentation of an address (printed on satin, and framed) and testimonial to our superintendent, Mr. John Dudley. The testimonial took the form of 1 vol. "Farrar's Life of Christ," beautifully bound, and 2 vols. of a Commentary on the New Testament.

**CONCERT.**—A very successful concert was held in the Masonic Hall, on January 26th. The building was filled by a very appreciative audience, and everything passed off satisfactorily. The proceeds are

to be devoted towards painting the church, and effecting other necessary improvements.

**DEATH.**—A very sad gloom has been cast over our congregation in the unexpected death of Miss Paravicini, which took place on January 30th. She had been closely identified with our church, having been a member of the choir, and for some time a Sunday-school teacher.

**INTERESTING SERVICE.**—It being understood that the Rev. B. Stephens would preach with special reference to the death of the late Miss Paravicini, the Church of England was densely crowded at an early hour on Sunday evening, February 5th. The discourse was one calculated to inspire hope and resignation in the hearts of mourners and friends, and the promises held forth in the Scriptures were vividly and forcibly portrayed. He was listened to throughout with deep attention, and the large audience were frequently affected to tears. The choir rendered hymns appropriate to the occasion with unusual power and pathos.—*Forbes and Parkes Gazetteer.*

#### NEWCASTLE.

**ST. PAUL'S, WEST MAITLAND.**—During the past month the opinion of the congregation has been taken as to whether the time for Morning Service should be altered from 11 to half past 10, this was brought about to meet the wishes of the teachers of the Parochial School, and those who assist in conducting the services at St. Andrew's Church and St. Barnabas' Church in the districts of Bishop's Bridge and the Horse Shoe Bend respectively. The ballot as taken showed a majority of 15 in 350 in favor of half past 10, but those in authority do not consider the majority sufficient to warrant them in disturbing existing arrangements.

Special Services are announced to be held in the Parish Church, during Lent, as follows:—

Morning Prayer every week-day morning, except Good Friday and Saturdays, at 7 o'clock.

Ash Wednesday, February 22nd.—Evening Service, 7:30. Subject of Sermon: "Watchfulness," Rev. J. Shaw.

Wednesday, March 1st.—Evening Service, 7:30. Subject of Sermon: "Prayerfulness," Rev. H. S. Millard.

Thursday March 2nd.—Lecture 1, 7:30. Subject of Lecture: "The Service for the Holy Communion," Rev. J. Shaw.

Wednesday March 8th.—Evening Service, 7:30. Subject of Sermon: "Constancy in God's Service," Rev. Canon Tyrrell.

Thursday March 9th.—Lecture 2, 7:30. Subject of Lecture: "The Service for the Holy Communion," Rev. J. Shaw.

Wednesday March 15th.—Evening Service, 7:30. Subject of Sermon: "Submission to the Divine Will," Rev. B. E. Shaw.

Thursday March 16th.—Lecture 3, 7:30. Subject of Lecture: "The Service for the Holy Communion," Rev. J. Shaw.

Wednesday March 22nd.—Evening Service, 7:30. Subject of Sermon: "The Uses of Adversity," Rev. Canon Selwyn.

Thursday March 23rd.—Lecture 4, 7:30. "The Service for the Holy Communion," Rev. J. Shaw.

Wednesday March 29th.—Evening Service, 7:30. Subject of Sermon: "The Man of Sorrows," Rev. H. S. Millard.

Wednesday April 5th.—Evening Service, 7:30. Subject of Sermon: "The Great High Priest," Rev. J. Shaw.

Good Friday.—Morning service 11 o'clock; Sermon, Rev. J. Shaw. Evening service 7:30 p.m. the Lord Bishop.

The Lord Bishop of the diocese will preach at morning and evening service on Sunday, February 26th, and on each Sunday evening in Lent, as well as at the evening services on Good Friday and Easter Day. The sermons will treat upon the Revised Version of the New Testament, more especially in its relation to the principal articles of "Christian Faith, the true place of Repentance," and "Conversion in Human Life," "the Meaning and Use of the Sacraments," "the Doctrine of the Atonement," and "the Life of the World to come."—(From our Correspondent.)

#### NORTH QUEENSLAND.

**RULES FOR THE BISHOP'S PRIZE, FOR THE ENCOURAGEMENT OF SUNDAY SCHOOL SCHOLARS.**

- 1.—That the prize be called the "Bishop's Prize," to be awarded annually.
- 2.—That candidates for the prize be scholars under 17 years of age, who have attended some Bible Class or Sunday School in connection with the Church of England for a period of not less than three months.
- 3.—That the examination be conducted in writing, by means of sealed papers, in the presence of the Clergyman and Superintendent.
- 4.—That the Examination be held during the last week in October in each year.
- 5.—That the subject for examination be selected from either the Bible or Prayer Book.
- 6.—That the successful candidate be disqualified for receiving a second prize for the same subject.
- 7.—That at each examination the subject for the following year be announced.
- 8.—That the prize consist of a book or books to the value of £5.
- 9.—That the names of the first ten candidates who have obtained the highest number of marks in the examination, be published in order of merit.
- 10.—That no prize be awarded unless the candidates obtain at least three-fourths of the number of marks assigned to the paper.

Subject for 1882.—"The Gospel of S. Mark."

**THE WESLEYAN METHODISTS SEEM TO BE STIRRING IN ROME.**

A meeting for promoting the observance of Sunday was held in the Methodist Chapel, Rome, on Monday, December 19th, under the auspices of the Roman Young Men's Christian Association. The chair was taken by the late Lord Mayor of London, Mr. McArthur.

## Notices of Services this Month.

### NOTICE TO THE CLERGY.

Any Services to be held during any coming month will be notified in the *Record* under a special column. Notices to be sent in to the Editor, 172, Pitt Street.

#### CHRIST CHURCH, ENMORE.

A Service of Song entitled "Song Memories of Bible Scenes," will (D.V.) be held in the above temporary Church, on Monday evening, March 6th, commencing at Eight o'clock. A collection will be taken for the balance due on the Organ.

The Foundation-stone of the new building will (D.V.) be laid next Saturday afternoon, the 4th instant, by Judge Josephson, Divine Service in the present church in Fotheringham street, Stanmore road, at 4 p.m. The Stone will be laid at 4:30.

#### ST. MARY'S, BALMAIN.

**LENTEN SERVICES.**—"Christ in the Pentateuch."—Special Sermons will be preached on the above subject on Thursday evenings during the season of Lent. March 2, "The Tree of Life," Rev. W. H. Ullmann, B.A.; March 9, "The Paschal Lamb," Rev. E. D. Madgwick; March 16, "The Smitten Rock," Ven. Archdeacon King, B.A.; March 23, "The Manna," Rev. Canon Stephen, M.A.; March 30, "The Brazen Serpent," Rev. R. Taylor; April 6, "The Cities of Refuge," Rev. J. Bamier; Good Friday, 11 a.m., Rev. T. B. Tress; 7:30 p.m., Rev. J. Hargrave. The Services will commence at 7:30 p.m. THOMAS B. TRESS.

## NOTICES OF BOOKS.

**PLAIN PROOFS OF THE GREAT FACTS OF CHRISTIANITY FOR THE HELP OF MINDS PERPLEXED WITH DIFFICULTIES.** By the Rev. F. R. Wynne, M.A. p.p., 88. Popular Edition. London: Hodder and Stoughton, 1881.

These Plain Proofs were given in a course of six lectures to a large and mixed congregation. They treat of, 1. The Great Question, is the Gospel Story Authentic? 2. The Great Power, the Christian Religion. 3. The Great Figure, Our Lord Jesus Christ. 4. The Great History, Christ's Life, Death and Resurrection. 5. The Great Message, God was in Christ Reconciling the World unto Himself. 6. The Great Literature, God's Word. But Wynne says, "None of the arguments in this little book are new. If they were they would probably be unsound. It is not likely that any true grounds for belief have been unknown and unnoticed by fifty generations of believers. I have only put together materials which lie within every one's reach, in the order and the form which long experience in the controversy has made me feel to be the most convenient and the most forcible."

We know of no book which in so small a space comprises so much that is telling and powerful. Mr. Wynne summarises the historical arguments for Christianity in a more masterly manner. At the same time the style is very simple and plain. We are sure that those described on its title-page as the persons for whom the book is published will find much help from it. We have used it ourselves in the direction indicated—for the help of minds perplexed with difficulties—and have good reason to be satisfied with the result.

**COUNT CAMPELLO. AN AUTOBIOGRAPHY GIVING HIS REASONS FOR LEAVING THE PAPAL CHURCH, WITH AN INTRODUCTION.** By the Rev. William Arthur, M.A. p.p., xxix. 147. London: Hodder and Stoughton, 1881.

This is a very remarkable book. It is remarkable as containing the reasons for which a "Monsignore, a Canon, of the Patriarchal Vatican Basilica, a Nobleman of unspotted life and reputation and at the same

time not deficient in learning," (to use the expression of a celebrated Roman writer) solemnly abjured Roman Catholicism. It is remarkable also for the fact that it was penned in the Eternal City and there printed and published as freely "within sound of the bells of St. Peter's as any convert from Protestantism might publish one within sound of the bells of St. Paul's." But it is remarkable most of all for its reticence. "Count Campello feels that there are topics which even a gentleman and much more a Christian naturally shuns. Consequently his allusions to the general corruption which for ages has been the honor or the delight of writers in Rome, according to their character, are only such allusions as are inevitable, and they are free from any personal charges." In these pages the names of Cardinals and other notable personages are found with no reflection of any kind upon their private character. We do not wonder from the whole tone of his writing that he comes out from Rome feeling sure that he leaves behind him in one and all of his former colleagues some leaning towards him, some regard for his zeal in the service of the Universal Church. The Romanists must regard such a loss as a heavy blow and severe discouragement. The work is useful and opportune.

**SAVING FAITH. WHAT IS IT? A SCRIPTURAL ENQUIRY AND APPEAL.** By the Rev. Joseph Tanner, B.A. Third Edition, Revised. p.p., 80. London: Religious Tract Society.

It is related that many lives were lost on the sad occasion of the sinking of the *Princess Alice*, because ropes which were thrown out to the poor drowning people, and by which many hoped to be saved, proved unable to bear the strain, so that they fell back again into the water and perished. May we not however draw a lesson? Most people have some sort of hope that they will be saved. But in too many cases it is to be feared that their hope is not well founded, and that they are depending upon that which will not bear the strain. Is it not wise then, to examine our hope well before-hand? And so to make sure that it is a safe and true one that will not fail us,—a hope that we may venture our whole weight upon for eternity.

And ought not those, too, who throw out ropes to save—in other words who undertake the solemn responsibility of pointing out to others how they may escape everlasting destruction—to take care lest they should be holding out what is not really the truth, lest they should lead people to depend upon that which, when the time comes for testing its ability to save, will prove to be a delusive hope, so that they perish after all.

The result of the author's experience in conversing with people about their souls is, that comparatively few know exactly what is meant by *believing in the Lord Jesus*, or what is just the difference between the converted and the unconverted,—between those who are in a state of salvation and those who are not. That such uncertainty prevails is precisely what the enemy of souls desires; and there is reason to fear that multitudes are fatally self-deceived on this vital question.

It is for the purpose of clearing away what is deceptive, and making plain the only sure and certain hope of salvation that these pages have been written. And it is hoped that they may be of use, both to those who wish to be saved themselves, or to those who would be the means of saving others.

We have preferred to allow this author to state his purpose in his own words. The little book is divided into two parts: 1. The Scriptural meaning of believing in the Lord Jesus, and 2. The Scriptural meaning of being born again. In our opinion Mr. Tanner has attained the object of his desire.

IMMORAL ACQUIESCENCE.—AN APPEAL FOR THE NATIONAL CONSIDERATION OF SOME NATIONAL DUTIES.

Portion of Sermon preached at Westminster Abbey, on Sunday, December 18th, by the Rev. Canon Farrar.—  
 "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou say'st 'Behold, we know it not,' doth not He that pondereth the heart consider it?"—Prov. xxiv. 11.

What is the object of sermons? Whatever other objects they may have, surely this object at least is clear and indisputable—they should aim at making men better, and so at making the world happier. They are meant to promote religion. Well, let it be written with a pen of iron on the rock for ever that the sole genuine outcome of religion is goodness. They are meant for the furtherance of the Gospel; and the Gospel does not mean a few picked phrases for "the elect," but means glad tidings—on earth peace, goodwill towards men. The form of godliness is worse than a whitened sepulchre without its power; and what we want is not merely to enable this or that man to go about saying, "I am converted," but it is to bring heaven nearer to our earth.

I turn to another subject—the deplorable want of innocent amusements, of healthy means of physical exercise and recreation for our boys and youths. There are in London I know not how many thousands of youths between the ages of fifteen and twenty of the poorer classes; and I know not how many thousands of young persons of both sexes employed in shops. The hours of labor of all these are for the most part hard and long. It is not now my purpose to speak of the cruel conventionalism which compels even the young women to weaken their health and injure their future offspring by standing all day long till they are ready to drop for weariness. I hope that this needless hardship will be corrected. I wish all success to the efforts of shopmen to obtain shortened hours of toil. Here too, there is need that national thoughtfulness should replace immoral acquiescence. But, to keep to the point immediately before us, is it astonishing that in the absence of healthy recreation so many young clerks and shopmen (amid a general range of character exceptionally high) are tempted into betting, gambling, drink, and dissipation; and that in a lower class the career of crime is, as a rule, always begun after the age of fifteen and before the age of twenty? Thousands of youths go home weary with routine, but with the imperious necessity for something to amuse and occupy them, after their long hours of monotonous occupation. With no pure female society to refine, with no bright social intercourse to cheer them, with nothing awaiting them except a lonely and dreary lodging, or stifling home crowded with families of all ages and both sexes; under such circumstances what do you offer to those discouraged thousands, except the streets, and the music-halls, and the low theatres, and places where the immoral congregates, and incentives on every side to the lowest and most degrading vices? Why should it be so? Many of those youths are eager for good; they grasp the hand stretched forth to save them; you little know how hard some of them strive to save themselves from going over the abyss. In the Birkbeck classes there are 3,500 students, availing themselves of varied and admirable instruction, and for want of a little help they are left to struggle on with premises deplorably inadequate. Wherever a parish is able to bear the expense of a good youth's institute, it is thronged by lads who cheerfully utilize even the poorest chances of innocent exercise. Is magnanimity, is public spirit so dead in wealthy England, that the thousands who now lavish their almost immeasurable wealth in ever-increasing personal luxuries, will never learn how infinitely sweeter is the luxury of being good; and how infinitely richer are investments in good deeds than in acres and in Consols? And if large acts of munificence on the part of the wealthy classes are almost as rare as the Phoenix, why should the nation regard with apathetic indifference this destitution of its youth?

Will the nation never be roused from its money-getting to look to the things which belong unto its peace? Will the stream of English charity never be diverted from the sentimental to the practical? from catering for mendicancy to its stern eradication? from the subsidising of pauperism to its extinction? from the cure of disease to its prevention? from the costly and wretched punishment of vice to the cheap and noble diminution of temptation? Are the youth of our great cities—is the growing manhood of the future—a matter of such complete indifference to us? The youth of a nation, said Pericles, are as the spring of the year. How can you have the glory of the summer, or the fruits of autumn, if the root be as rottenness, and the blossom go up as dust? Wherein consists the true wealth of England? Not in that for which it toils in the very fire; not in its immense exports; not in its vast revenues; not in its enormous savings? These things are means, not ends. A nation may be rich and dishonourable; rich and mean; rich and feeble; rich and too cowardly to stand before its enemies; rich and unwilling to bear its just burdens or to face its plain duties. A nation is too rich—rich to its own bane and ruin—if it has never learnt to make a right use of its wealth. What England wants is not the increase of her wealth, or the extension of her territory, but the light of a purer knowledge, and "the fire of a loftier morality;" and this you cannot have unless, feeling it to be the duty of a nation to care for the individual welfare of its citizens, we be wise enough to see through sophisms, and strong enough to overthrow monopolies. The suppression of crime, the deliverance from the pressure of national temptation, can best be effected by preventive institutions; but if this be aimed at neither by preventive legislation nor by individual exertions, then we are neglecting our duties, and to all nations which neglect their duties, doomsday comes in the end.

And, to touch on one more topic, may it not be that this neglect of adequate means to guide and amuse our youth is due to the fact that the state of the streets and parks of London at night is more shamefully immoral, and therefore more utterly repellent, than those of almost any great city in the world? So at least those testify who profess to know. I will say nothing of what any may see for themselves; nothing of places of amusement, seemingly innocent, but in

reality centres of corruption; nothing of the appalling evidence which rushes in upon those who dare to consider this subject; but I will quote the single testimony of one of those eminent foreign physicians who worshipped in this Abbey during the Medical Congress in July. In recording his impressions of England he says that "Men call the capital of France the modern Babylon, and say that vice and immorality have nowhere a freer field." But this reputation of Paris is in reality exaggerated, and prudish England must in this respect certainly bear the palm. After having traversed many a street, and many a city, nowhere have I seen such a state of things as may be seen nightly in certain London thoroughfares. It is a veritable market of iniquity, held under the eyes of the police, who take no notice of it. The Faubourg Montmartre of Paris is as Eden compared to Piccadilly-circuit. There, then, is the charge in the plain bare fact of it, as given by a competent and an impartial witness. And if it be true, put this plain question to the conscience of the nation—ought these things so to be? Citizens of London, you who profess to be, and are, honest, sober, God-fearing men—are you content with this reputation of your great capital? Is it your will that in London, as in Ephesus or Babylon of old, there should be open merchandise, not of gold and silver only, but also of the bodies and souls of men? Is it nothing to you that thousands of women, who might once have worn in unpolluted innocence the rose of matronly honour, should be thus hideously trampled under foot? Is it nothing to you that so many youths, often when reason is so weak and passion so headstrong, should ruin their opening lives, and should at last lie down in the grave with their bones full of the sin of their youth, to bequeath, perhaps, to miserable generations the clinging and ineradicable curse? Ought these things so to be? And, if not, are we so legislatively feeble, so individually apathetic, as to say that there is no remedy for such things as these.

I address these questions to the conscience of the nation; and what will you answer? I know that you will not give the answer of godless indifference, which content for itself with a calculated immorality, suffers its victims to be swept unpitied to their doom. You will not give this answer, for you are Christians. Will you, then, talk to me about Liberty? To me there seems to be no conception of Liberty so false and so deadly as that which, perilously confounding it with licence, connects it any way with the unchecked immunities of temptation, and multiplied facilities for vice. Are you interfering with liberty when you close gambling halls, when you put down nuisances, when you protect dumb animals from needless cruelty, when you suppress immoral literature, when you interfere with the sale of poison? And, if not, why should you invoke that sacred name, why should you shoot out your arrows from behind that stainless shield, when the question is whether as a nation, you will try, or not try, to save myriads of men your brothers, and women your sisters, from unprotected precipitation into vices of which the curse is handed on from generation to generation to poison the blood of children yet unborn? Do not repeat to me the stale sophism that you cannot make men moral by Act of Parliament. We only ask that they should not be made immoral. If you cannot arrest the determination of the depraved, at least do not neglect the innocent and abandon the wavering. If you cannot promote virtue, at least minimise the facilities for vice. "You cannot pave the bottomless pit." No! but is that to furnish you with an excuse for suffering to be made ever smoother and smoother the path which slopes to it?

And shall Custom excuse you? Ah! let me tell you that nations are not long suffered to harden themselves in evilness. It has been rightly said that "the course of all the evils in the world may be traced to that most deadly error of human indolence and corruption, and that it is our business to preserve and not to improve." Immoral acquiescence in preventible evils is neither more nor less than the painlessness of the wound which has begun to mortify; it is the final course of cities and of communities whose shame has become incurable, because it has become first familiar, and finally unblushing.

In appealing, then, to the conscience of the nation I would appeal to you. The audiences gathered in this place are large and miscellaneous. Therefore to the young men and young women here, who are the hope of the future, I would appeal, not only to place their own lives under the great Angel of Purity, praying to God that they may turn at once, with haughty fastidiousness and abhorrent pity, from every approach to those sins which murder alike their own souls and the souls of others for whom Christ died; but also I would entreat them by the love of God and the tenderness of Christ that they would not, by adding to man's shame and wickedness, rob themselves, at the very beginning of life, of that best hope for which any man can live—a hope for the amelioration of the world. And to those who yearn to break the force of sin I appeal to take the right view on these matters, and to help the growth of virtuous and manly opinion, bearing in mind that to you it may be granted to shape the public voice, and that "the public voice shakes the palace, the public voice penetrates the grave, the public voice precedes the chariot of Almighty God, and is heard at the judgment-seat." And to those who make our laws, and control our institutions, I appeal by the sacred principle that, if it be "the duty of every Government to make it easy to do right, and difficult to do wrong," it must be yet more imperatively its duty to reverse the conditions which, at this moment, and on every side of us, make it all but impossible for thousands to do right, and fatally inevitable that tens of thousands will do wrong.

But, if public opinion be apathetic, if immoral acquiescence triumph, if legislation refuse its aid, then lastly I appeal to you—if such yet be left as—to you sons of God, called by voices of irresistible command, appointed by hands of invisible consecration—to you, strong and clear-sighted souls, to whom it is given to rouse the consciences of nations, and, in spite of the agonised screams of offended vanity, to burn up epigrams and sophisms in the fire of your moral indignation! Fools, thank God, rush in where Angels fear to tread. And when such fools—the saints, the reformers, the philanthropists whom comfortable sinners and well-to-do monopolists call by that name—priests who all other priests hate—preachers who have "as many

stones flung at them as other men have flowers"—true men whom the mean and the conventional ever accuse of disturbing the peace of the Church and of the world,—when those fools have led the forlorn hopes of humanity to storm the strong towers of custom and to "smite the hoary head of inveterate abuse," then, perhaps, the world's ice-cold angels of officialism may begin to follow them, and religionists, ceasing from the jangle of their party recriminations, may crowd in where God's fools have led the way to snatch from them the sole crown which the fools of God do not value—the crown of earthly gratitude, the reward of earthly honour. Yea, while some are squabbling as though the universe depended on phrases or on ornaments,—Oh God, give us saints! saints who will recognise that all the just and the true and the humble, whatever they call themselves, are of one religion, the religion of the Ten Commandments, the religion of the Eight Beatitudes—saints who will recognise that the one thing, and the only thing which God requires of men and of nations is to do justice, and to love mercy, and to walk humbly with their God.

For if not—if God gives us no saints even to win His cause by suffering, and for His sake to forego the sleek applause of men, and to welcome the beatitude of their malediction—if He grants us no St. Francis, no Savonarola, no Luther, no Howard, no Clarkson, no Wesley or Whitefield—then be sure that the axe is already uplifted in the air. Slow and silent, but certain, is the working of God's inexorable law. It is deaf to sophistry; it is heedless of vested interests; it is pitiless to excuses. Upon callous immorality, upon cold acquiescence in wrong, out of the darkened future it breaks at last, "a Nemesis crowned with fire," trampling guilty nations into indiscriminate ruin, laying waste fenced cities into ruinous heaps. Nature and Destiny are but other names for this irresistible Providence. For men and for nations it has but one law—sow and reap. Sow to the Spirit, and reap eternal life. Sow to the flesh, and reap corruption. Sow the wind, and reap the hurricane. "To burn away in mad waste"—so wrote the great moralist who has recently passed away from us, "the divine aromas and plainly celestial elements from our existence—to change our holy of holies into a place of filth, to make the soul itself hard, impious, barren. Surely a day is coming when it will be known again what virtue is in continence of life; how divine is the blush of young human cheeks; how high, beneficent, sternly inexorable, if forgotten, is the duty laid, not on women only, but on every creature in regard to these particulars. Well, if such a day never comes again, then I perceive much else will never come. Magnanimity and depth of insight will never come; heroic purity of heart and of eye; noble pious valour to amend us, and the age of bronze and lacquer, how can they ever come! The scandalous bronze-lacquer age of hungry animalisms, spiritual impotencies, and mendacities, will have to run its course, till the pit swallow it." Oh, England! "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!" May the day never come "in which they shall be hid from thine eyes."

✻ CORRESPONDENCE. ✻

(We do not hold ourselves responsible for our correspondents' opinions.)

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I was much pleased to see by your issue of January, that you are making a special effort to increase the circulation of your estimable and useful journal, and I sincerely hope the effort will result in some success. From its first issue I have been an appreciative reader; but I have often thought that, considering its theological principles and its object, it should have, not only a wider circulation, but a more frequent appearance. That an enlarged circulation can be effected by but little effort is certain; but, sir, can nothing be done to bring about a more frequent appearance? Could it not be issued weekly, or at least fortnightly?

Your journal is actually needed by the Church but few words are sufficient to show. So far as I know, it is the only really representative organ our church has in this country.

Many reasons could be urged why the *Record* should be issued more frequently, and if possible, once a week. By its monthly issue, much of its intelligence, especially church items, are unavoidably stale, having been read in other papers two or three weeks before, and this must be inimical to its success. And when such a journal is issued but once a month it scarcely lives in the memory of its readers. Moreover, if the *Record* is to efficiently represent our Church, to disseminate church intelligence and doctrine amongst our people, to instruct the minds, and improve the characters of its readers, to quicken and augment their interest and activity in church work, and to resist the errors which certain organs are effectually promulgating, it must have a more frequent appearance. And, sir, while I acknowledge the orthodoxy and the high literary status of the *Record*, I do hold that, considering other churches have their weekly organs, this monthly issue is no credit to us as a church, when it is remembered that our church comprises the chief intelligence and wealth of the Colony.

I am quite prepared to bear that difficulties stand in the way of a weekly issue of the *Record*. Perhaps there are financial difficulties, for the weekly issue would incur an increased expense. But could these not be surmounted by reducing the size of the paper, by increasing the contributions, and by appealing to all our clergymen who are in sympathy with the *Record* to endeavour to enlarge its circulation? And perhaps there are literary difficulties in the way, for the weekly issue would demand an augmentation of original and selected matter; but could not this be overcome by securing the gratuitous and systematic assistance of a few of our clergymen and laymen who are able and willing to help in the cause of truth and our church in this particular way?

Inasmuch, sir, I am confident that if the *Record* were but one-fourth of its present size, in reference to its reading matter, and issued once a week, it would have a much wider, and, I believe, a constantly widening circulation, and would accomplish immeasurably more good in the cause of truth, and in the interests of our God-honoured Church.—I am, &c.,

CLEBURC.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—It is with great reluctance that I ask permission in your columns to make some remarks on Mr. Alexander Gordon's letter in your issue of February 1st. Many great acts of kindness and the invaluable help given by Mr. Gordon to the late Bishop, to the Diocese of Newcastle, and to myself personally in the discharge of very responsible official duties, afford the fullest proof that his kindly expression of appreciation of the character of Bishop Tyrrell, as drawn by the Rev. R. G. Boodle in his biography, is the genuine feeling of his heart, and I can therefore fully understand that it has not been without pain that he has found himself dissenting in such strong terms from the general view of the Bishop's labours, as regards Synodical organization, which Mr. Boodle has taken. Mr. Gordon's criticisms, however, must not be allowed to pass without some remark. He does not appear to have seen that it is not the accuracy of Mr. Boodle, but of the Bishop himself to which he takes exception. Throughout the biography Mr. Boodle repeatedly gives his authorities, and they are chiefly the letters written to himself, and the published addresses of the Bishop. These came before the world at the time, and, if inaccurate, should have been then challenged. Mr. Boodle also himself took part in the earlier proceedings of Synodical organization, was one of those examined by the Committee of the Legislative Assembly on the "Synod Bill," and derived his knowledge on this subject after he left the Colony, not only from Bishop Tyrrell's letters, but from those of others who took part in the work.

Mr. Gordon has not specified, except in general terms, the particular passages whose accuracy he calls in question. This, in my opinion, ought in all fairness to have been done. To me, however, as one who carefully marked the course of events, and took some part in the commencement of Synodical organization, Mr. Boodle's statements in these respects appear in the main accurate, and much as I regret that the necessity of an adequate account of Bishop Tyrrell's labours compels his biographers to revive differences which we would all gladly forget, and add thus to give pain to many whom we sincerely respect, I cannot allow that he has given an erroneous impression of what actually took place. When Mr. Gordon gives his promised account of Synodical organization, we shall be able to see how the facts appeared to him. But with the documentary evidence already in our hands, with the annual resumed given by Bishop Tyrrell in his addresses to his Synod, and above all with the Constitutions before us, and their practical working as regards the Provincial Synod during the 15 years which have passed since they were agreed to, the candid student of our Synodical history can scarcely come to any conclusion than that to which the biography of Bishop Tyrrell will bring him.

Considering the prominent, and I may add, laborious part which Mr. Gordon took, a part which unfortunately was in many points antagonistic to Bishop Tyrrell, he must pardon me if I point out that, if the historian who takes the speeches of Gladstone or Beaconsfield alone as the materials for his history is likely to give a one-sided view, Gladstone or Beaconsfield themselves are not very likely to be quite impartial.—I am, &c.,

COLES CHILD.

Morpeth, Feb. 20, 1882.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I find that some remarks of mine, made on the evening of the 25th after Epiphany, at St. Andrew's Cathedral, have been considered of sufficient importance to form the subject of a leading article in your paper, bearing the heading "Mistakes Corrected."

As a claim to infallibility would be the last thing any of the *Record* staff would arrogate to themselves, I feel sure the writer of this article in question will bear with me while I endeavour to correct some of the mistakes he has fallen into respecting what I did and did not say on the occasion referred to.

Let me state, *in vaine*, that I did not go out of my way for the subject of my remarks—it was thrust upon me by the Epistle for the day.

That Epistle is eminently adapted for expository treatment; as such I dealt with it. It was thus that I came to speak of the gifts of prophecy (preaching), of the Diaconate (the "ministry" of our English version) of teaching and of ruling.

In treating of the first two gifts I drew attention to the destruction between the priesthood and diaconate as emphasized by the Primitive and the English Churches, and I condemned the too common practise of expecting deacons newly ordained to preach before educated congregations, and suggested the desirability of their sermons being examined and corrected by their incumbents, or some other experienced brethren in the ministry—a benefit which, one would think, even the most talented deacons would thankfully avail themselves of.

It was at this point that Moore College was named.

"Fancy," said I, "a young man who has perhaps been only six months or so, say, at Moore College, the very next Sunday after his ordination, laying down the law to a well-read theologian and experienced critic of the New Testament, and one possessed of a wide knowledge of human nature," &c., &c.

Had I been preaching in England I should probably have said "Fancy a youth who has perhaps devoted only some six months or so to the study of theology after leaving the University," &c., &c.

I had in my mind the system of the Church of England at large, which (as is universally acknowledged) pays far too little attention

to the preaching of its clergy; and Moore College was merely mentioned as being the alma mater of the majority of the New South Wales clergy.

The point in question was the iniquity of expecting inexperienced deacons to do the work which the Church has ever (in theory at least) committed to priests only.

I was fully aware of the duration of the course when I spoke; though I had heard of one non-graduate who was ordained after a few months' residence at Moore College.

I consider the curriculum an admirable one, and I yield to none in my respect for the learning and piety of the two clergymen who preside over and lecture at the College; and were the students on entrance possessed even of the preliminary classical and mathematical training of a fourth form grammar school boy, I would venture to predict that these gentlemen would turn them out at the end of their two years' course capable of holding their own anywhere. I have the honour of knowing some Moore College men who did receive such preliminary education; and these would shine even in a London or an English University pulpit.

But it is just here that our weak point lies. Our grammar school boys do not, as a rule, go to Moore College. Our gentry, as a rule, do not bring up any of their sons to the ministry.

And yet the upper classes complain that the clergy here are not equal to those at home.

Now, let your readers, once for all, know that whatever I have mentioned about Moore College, I have done so for *this reason only*. The educated members of our congregations cry aloud for a higher and more cultured class of ministers, but do nothing to produce them. The remedy is in the hands of the laity, and my one aim in speaking of the matter has been to induce them to apply it.

As to the teaching of religious subjects in our day schools, I was aware of what was done in some of our schools by the clergy and catechists of our Church. I did not say that nothing was done. I did say (and this through a conversation with one of our most far-seeing clergymen) that to supplement the teaching of the clergy, whose time is so taken up with other matters, an order of teachers for this express work was most desirable, and at some future time my hearers might perhaps be asked to contribute to a fund for this object—I confess to a feeling of surprise at the satisfaction of my clerical brethren with the present amount of religious teaching given by our Church in the Public Schools. This must be highly gratifying to Sir John Robertson, as it clears him of all injustice in his drastic educational reforms.

As to aged and infirm rulers, whether of a diocese or a parish, I will only say that I had England in my mind, even more than New South Wales. I was speaking of a system, not of individuals. I gave the genus—your leader writer, or his informants, supplied the species. The exception as to men of much vigour, in spite of old age only 90 to prove the rule, that when men have laboured hard for 44 years, to the satisfaction of God and the Church, they are worthy of rest, and a pension sufficient to maintain them in peace and comfort for the remainder of their days on earth; and it was to press this home to the hearts of my hearers that I adverted to the matter.

As to the superannuation fund, having preached several sermons in its behalf, I cannot be wholly ignorant of its existence; but I have yet to learn that any gentleman could keep himself and his family in comfort even in its largest allowance.

February 24, 1882.

Yours sincerely,  
D. H. ELLIS.

[We have inserted this letter as an act of fairness to Dr. Ellis; but, at the same time, in justice to ourselves, we must say that we adhere to the correctness of our article. Having spoken with not a few persons who were in the Cathedral on the evening referred to, and heard the Doctor's discourse, we are confirmed in the truthfulness of our comments. We rather think our reverend friend must have forgotten something that he did say, and states in his letter what he would have said. We would take the opportunity of reminding him that the cause of the Church of England in this Colony is not likely to be helped forward by attacks upon her clergy, either young or old; or by misrepresentations and ignorance of what she is doing.]

As a specimen of the effect of what he said that evening, we give the following:—A Moore College man was present and heard the sermon. As he was going out of the Cathedral, a lady, just behind him, said to a friend—Dr. Ellis has been running down the Moore College clergy again, this evening, and I am very glad of it.—Ed.]

### Notice to Subscribers.

We have to apologise for certain printer's errors which escaped our notice in the hurry of getting out last issue through the press. We sincerely hope that none of our Subscribers will think the *Record* staff guilty of such enormities as "locus tenens," or "jumen accipe et imperti" instead of "lumen accipe et imperti," or "pro avis et focis," or "an elegant sermon." This latter refers to the *eloquent* sermon preached by Rev. J. Barnier, in the Cathedral.

We have to thank Rev. D. Rutledge of Warren, for obtaining nine additional Subscribers, and sending their subscriptions. If all our Clergy would only do the same the Church of England would not be so outshone by Romanist, Orangemen, Wesleyan, Presbyterian, and Congregationalist literary organs as she is at the present time. We hope this appeal will stir up some to lay aside apathy, jealousy, or distrust, and help us *con amore*.

### OUR LONDON CORRESPONDENT'S LETTER.

London, January 13th, 1882.

Christmas! The "festive season" of 1881 is numbered with its fellows. The traditional frost and snow, which most people consider to be the right things in the right place on and about the twenty-fifth day of December, have been agreeably conspicuous by their absence. No bitter cold heralded its approach; none accompanied its departure. No icicle beards, nor red-tipped noses—at least, not from cold—no lachrymal glands frosted-out into activity, were to be seen. While many of the young and healthy lament this seeming want of fitness in things, hundreds of thousands, if not millions, amongst us rejoice at being spared the discomfort of a severe winter. Skating and kindred amusements impart health and vigour to such as can participate in them, but the weather which prepares for these pleasures

"Makes countless thousands mourn," for, with them, food and fuel are almost as the gold of Ophir. We have, thus far, had a remarkable winter,—as temperate and mild as spring. It would be difficult, if not impossible, for our venerable friend, the oldest inhabitant, to find a parallel to it within his experience of this country. September was a most beautiful month. October was equally so, until about the fifteenth day, when a storm of terrific violence set in; since that time, fearful gales, in quick succession, have alternated with peaceful interregna. Meteorologically, we have seen wonders. On the south coast, daisies, violets, roses, fuchsias, geraniums, polyanthuses, primroses and other flowers, are in full bloom in the open air; the flower and fruit of the wild strawberry, and small gooseberries, were gathered in Essex only a week ago; whilst, so far north as Lincolnshire, wallflowers, pansies, &c., are even now in flower. Birds began to build their nests, and, in fact, most of the little creatures of nature seem to have been rather seriously misled. The last night of the old year was one of surpassing beauty. As I walked home from the Conference Hall, Midway Park, where I had attended the Watch-night Service, the firmament was a picture of exquisite grandeur, the whole expanse was a cloudless deep blue, the stars glittered with uncommon brightness, while the moon, at gibbons, lit up the entire region round about with marvellous beauty. Numbers of people stood at their open doorways breathing the soft, balmy air, and listening to the church bells giving a rapturous welcome to the New Year. Never was a New Year ushered into the world under a fairer sky. Can such a scene as this be London in mid-winter? The picture, truly, is pleasant, but another five days and we reach the first anniversary of "Arctic London"; for the eighteenth day of January of last year, is one which our young friend, the youngest inhabitant, is likely to remember.

The past year has furnished the usual obituary list. Amongst the *literati* Daniel—for, as a writer, it is probable he will be best known by his patronymic—and Carlyle. The law and the gospel may be debited with Hatherley and Dean Stanley and Dr. Punshon.

The first instalment of the Duke of Marlborough's Sunderland Library was disposed of by public sale early last month; another portion will be offered in April. It is thought the sale of the whole will not be completed within twelve or eighteen months. Here is, indeed, a rich treat for bibliophiles who have heaps of money, for there is a vast assemblage of extremely rare works. Such *bagatelles* as two or three hundred pounds each for copies of rare specimens retire into insignificance compared with £1,000 for "the choicest of the Augustinus series," and £1,600 for "the Latin Bible in two volumes, printed on vellum, and the first of any printed with a date."

These are tall figures, and indicate the contiguity of some "bloated aristocrat"; for, those who are otherwise than aesthetically inclined book-worms have not always, or too often, heavily-lined purses. *Appropos* of these fearsome prices, and, as illustrative of the practical turn of the American mind, a Boston (U.S.) contemporary has the following:—"A man in London has given \$8,000 for a Bible. It is in Latin, and was printed in 1462. For a dollar he might have purchased a brand-new one, and one that he could read. However, perhaps he didn't want to read it."

A serious outrage, of a class unknown in this country in modern times, has recently been committed at Dunecht, near Aberdeen. The body of the late Earl of Crawford has been stolen from the family vault. Many weeks have elapsed since the crime was discovered, but nothing appears to be known as to the offenders. The police are said to be very "reticent" in the matter. This, being interpreted into plain English, means that they know nothing whatever of the criminals. "Reticence" covers ignorance, but is seldom taken for it. I observe the word occupies a prominent position in the police vocabulary of the day, it is akin to the art of knowing "how not to do it." Within the past few days an intimation was sent to Chislehurst that the tombs of the late Emperor of the French and the Prince Imperial, were to be attacked. Happily, they have not yet been disturbed.

Pursuing a congenial theme I may state that one of the old landmarks of London, and one of its greatest eye-sores, is about to be demolished. Newgate will, this month, cease to be a prison. A Sessions House is to be built on its site. That such a sink of iniquity should have been allowed to remain in the very heart of the city until nearly the close of the nineteenth century, is at once a scandal and a disgrace to London.

Parliament will meet on the seventh of next month "for the despatch of business," as the usual phrase has it, and there is certainly plenty to be despatched. In the meantime, "the powers that be," are stamping the country in the customary manner at this period. The Government will have something to do in convincing the people that all useful stringency has been exercised, and *in time*, in Irish affairs. Locking the stable door after the steed has escaped, although not sagacious, is considered by not a few, as being precisely the policy pursued by Her Majesty's Government. It seems, rather, as though the whole thing was the rehearsal of a Christmas Pantomime by Irish

members, permitted, though not sanctioned, perhaps, by the Lord Chamberlain of St. Stephen's. Mr. Parnell made a fair King *in posse*; Mr. Biggar was a very good Pantaloon,—having natural gifts for the part; Mr. Healy, although a young "hand" promised well for Clown (Miss Parnell practised Columbine in Dublin); while Mr. Forster made a constable of the usual stage kind—always trying to arrest somebody, but getting woefully beaten in the attempt. The proceedings invoked infinite merriment—reports of the performance being interlarded with "much laughter" and "roars of laughter"—interrupted only at rare intervals by the Sergeant-at-Arms removing a performer by a metaphorical ear when he was considered as having been too funny for anything; but the programme was sure to be repeated the following evening. When the transformation scene was being enacted (we always speak pantomimically about Christmas time), the machinery failed to work smoothly, in fact, certain portions stuck fast, for some of the actors succeeded in escaping through the apertures, while others became entangled in the machinery and were carried off to the Kilmainham hospital—*gaol*, I mean—to remain there until H. M. Theatre at Westminster opens for the next season—Session, I mean. To leave metaphor: if the Government be thus lethargic, will the nation appreciate their inactivity? This is a question which Mr. Chamberlain—the Minister for the Board of Trade—evidently has some doubt about, for, only a few days ago, when speaking at Birmingham, he gave a hint that the country might be appealed to ere long. If repressive measures had been adopted eighteen months ago and I speak from personal observation when in Ireland at that date, as well as from the sources of our common information—the lives of many innocent persons would have been saved, and shocking, abhorrent cruelties inflicted upon cattle would have been prevented. It is a fact,—and it is sheer nonsense to deny it,—that the atrocious atrocities of these wily demagogues, indulged in month after month, without let or hindrance, have worked the masses up to such a degree of resistance to the law—passive though that resistance may sometimes be,—that no Land Act will, of itself, meet the necessities of the case. Who were the first-fruits of the Coercion Act! Some Tim Murphy and Pat O'Rourke, or other ding-dong nobodies, whose names were not known outside their own parishes, and scarcely within them.

Owing to the success of the obstructives during the last session, there are legislative arrears to be overtaken, and it is very problematical whether this difficulty will cease so long as every insignificant bill from every quarter of the United Kingdom has to be taken to Westminster, and made the subject of a special act of parliament. In a large majority of these cases the business could be done as well—and better, too—in the Council Chamber of every individual municipality, as in that of St. Stephen's. It is hoped that an important move in this direction will be made during the coming session; and, if so, legislation for the country at large concerning important matters, may have some chance of making headway. It is high time the drink traffic received a little attention,—the paternal attention of the government. Mr. Gladstone has spoken of Sir Wilfred Lawson's measure as just and reasonable, so that we may hope.

The Rev. S. F. Green is still in duration, notwithstanding the frantic efforts of many sympathetic meetings throughout the country to effect his release. Many people assert that they have no sympathy with Mr. Green's religious views, but will exercise their utmost powers in favor of securing religious freedom. It is in vain to remind these liberal-minded men that Mr. Green and his co-conspirators have sworn fealty to the Church of England, and subscribed to her doctrines, but that, instead of being faithful to their obligations they have arrayed themselves in Romish motley, and would foist their halcyonism upon their Churches. I trust all the Pope's horses and all the Pope's men will assail the gates of Mr. Green's prison in vain until he cries *pecunia*.

The *Daily Telegraph* of 11th instant has the following:—"A scene of some excitement occurred yesterday in connection with the sale of the advowson of Presteigne, Radnorshire, at the Mart, Tokenhouse Yard, (London). The living, valued at £1,300, was knocked down for £5,000. At the conclusion of the proceedings, the secretary of one of the Church Societies entered an indignant protest on behalf of the Church and religion, against the infamous scandal of these sales!" I enter mine, too, with all my heart and voice.

PENTALPHA, F.S.A.

## TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The committee met in the Church Society's House, on Friday, 10th February. The chair was taken by E. Docker, Esq. Prayers were read by the clerical secretary, Rev. W. Hough. Minutes read and confirmed. The treasurer's statement showed £10 4s. received at the annual service in the Cathedral, including which sum there was a balance to credit of the society of £31 14s. 8d. Sunday accounts were passed for payment. The name of E. M. Stephen, Esq., was added to the committee. The secretary announced that His Excellency the Governor had kindly consented to become patron of the society, and had expressed his sympathy and interest in the cause for which it works. Letters were read from the Venerable Archdeacons W. H. Pownall and A. T. Puddlecombe, of Goulburn, and B. L. King, of Cumberland, accepting the office of vice-presidents of the society; also from Rev. W. H. Martyn, of Taralga, stating that a branch of the society, with hopeful prospects, has been formed there.

At a previous meeting, a letter had been received from the Darlinghurst branch society, asking suggestions for the better carrying on and extending the society's operations. A sub-committee had

taken it into consideration, and now brought up their report. Its chief recommendation was that a paid-agent of the society be appointed generally to collect, collect subscriptions, and to assist pecuniary assistance to any really useful scheme for carrying on the society's work. In the conversation which ensued, it was generally expressed that want of money was a serious hindrance to the expansion and success of the work. The final acceptance of the report and action thereon was postponed to the next meeting, or until consultation with the branch societies would elicit information as to whether aid would be forthcoming to meet the expense.

A vote of thanks was passed to the Rev. J. Barnier, for the sermon preached in the Cathedral, with a request, that it should be printed and circulated by the society.

The secretary read a letter from the parent society in London, to the Right Rev. the Lord Bishop of Sydney, bringing under his Lordship's notice the following resolution respecting colonial temperance work, passed at a meeting of the executive committee, on Tuesday, 4th December, 1881:—

"Inasmuch as it is evident from the testimony of missionaries and recent writers, both civil and military, that the sin of intemperance so destructive to our own people has taken deep hold in the Colonies and British India, that it is demoralizing Colonial life, destroying the native races and bringing reproach on the name of Christ among them, and proving one of the chief stumbling-blocks to their acceptance of the Gospel,—

It was resolved—  
"That it behooves the Church of Christ in these lands to use special means under its great Head for encountering and overcoming this sin. That the success of the Church of England Temperance Society, its adoption by 23 of the 30 dioceses of England and Wales, and its extension into the sister Church of Ireland and into 10 of the Colonial dioceses, justifies the belief that it is owned and blessed by the Head of the Church, and that it may safely be recommended to the rest of the Colonial dioceses.

"That with a view to this, free grants of specimen publications of this society be made to the several dioceses, and that they be transmitted, with a letter from the executive, to the Bishop of each diocese, respectfully calling his attention to the subject.

"The following sub-committee was appointed to carry out the above—Rev. H. E. Fox, Rev. A. S. Herring, Rev. N. Dawes, Stephen Bourne, Esq., and the secretaries.

(Signed) H. J. ELLISON, Chairman.  
J. H. POTTER, } Secs.  
ALFRED SARGENT, }

The publications alluded to lay on the table. Many of them are to be found at the Diocesan Book Depot in Pitt-street. It was felt that every effort ought to be made to circulate the truly excellent tracts and pamphlets, including the *C.E.T.S. Chronicle*, and amongst the young the *Standard Bearer*. The meeting closed with the benediction.

ST. PETER'S, WOOLLOOMOOLOO.—The monthly meeting was held in the School room on Monday, 13th February. There was a large attendance. Many no doubt were drawn by the expectation of seeing Canon Moreton again amongst the Temperance workers. They were not disappointed. The Canon filled the chair and made his address most interesting by relating something of his English experience. While in London he had attended the Commemoration Service and meetings of the great parent society. The former he described as a most impressive scene. There was an immense audience in St. Paul's of the clergy who were present and acted as vergers for the occasion. The regular officials were superseded and the clergymen worked diligently to get all comfortably seated. It was a cheering sight to see so many of the best of the parochial clergy and crowds of most influential lay-workers engaged in the cause of temperance. The Canon exhorted the parishioners of St. Peter's, Woolloomooloo, to follow faithfully the good example of the great Church of England Temperance Society in England.

ST. MARY'S, BALMAIN.—This branch met on Monday, 13th February. This meeting was looked forward to with interest as prizes were given for the prettiest frames made by the boys or girls themselves for their members cards. The plan worked well. There were many competitors, but were unfortunately unable to give the names of the prize winners. Prizes have also been promised to the best juvenile writers of essays on temperance. These seem good methods to sustain the interest in the meetings, while they at the same time cultivate the taste and intelligence of the members.

TARALGA.—A branch society has been started by Rev. W. H. Martyn in this parish. It commenced with five abstainers, five members not pledged to total abstinence, and sixteen juveniles. The president writes hopefully of the infant society, and we trust he will send us news from time of growth in numbers and influence.

BATHURST.—The New Licensing Act has made the Bathurst publicans angry. A certain wise authority said that "anger resteth in the bosom of fools" and these men have exemplified the truth of his saying. They met and passed two resolutions from which we hope they will derive much satisfaction—the third proposed to boycott the temperance people and all who wickedly aid and abet all attempts, in the interests of law and good morals to restrain drunkenness and the drink traffic. But the dire catastrophe was averted. There was enough common sense left in spite of groggy influences to stop the passing of the third resolution. It is almost a pity it did not pass, so that the folly of boniface might have been made more apparent. How could the publicans have banded together and enrolled their boycotting forces? What dependence could they have placed upon them? The

devoted friends of the publican cannot be bound by any promise, for it is a curious fact that alcohol destroys truthfulness and makes lying easy. But suppose the unfortunates who crowd the bar-room had all been enrolled and all were to keep their resolutions. What then? Would there have been any perceptible diminution in the trade profits of temperance shop-keepers, answerable to the losses falling on the most respectable of the publicans who must have shut their doors to all the members of parliament, and many other good customers who approve of the present act. Besides this, the persons who are met under the control of the publican, are just those whose custom few tradesmen care to have. Their thirst is too absorbing to leave room for the wants of the household, the supplying of which keeps the useful shops going. The publican's till is a voracious shark-like monster which leaves nothing, or next to nothing of the bread-winner's earnings to the butcher, baker or clothier. Even if the terrible resolution had passed, starvation and penury would not have fallen upon the friends of temperance. They could have lived still. We hope they will take note of the fierce and pitiless spirit opposed to them and work more resolutely in the good cause. Greed and appetite combine to make the rule of king alcohol as savage as it is strong. Let the Temperance Societies in Bathurst work with a will. We wish heartily there was a branch of the Church of England Temperance Society amongst them. But to whichever of the organizations they belong, they ought to learn from the publicans that this is a case of war to the death. Let them take up the bitter challenge and trust that as the cause of temperance is that of law, and good order and morality, as against covetousness, lust and drunkenness, their side will ultimately win the day.

**NEW SOUTH WALES BRANCH OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—If this Society is to be at all worthy of the noble stock from which it has sprung, its members in Sydney must bestir themselves. It has not yet taken the position to which it is entitled by the broadness of its constitution or the influential position of its patrons and members, and the number of Church people who agree with its principles and objects. At home the Society has its agents as town missionaries to do rescue work about the public-houses, police courts, and wherever the victims of the drink traffic are to be found. We hear that the Sydney Committee wish to appoint a man of this sort. But where is his pay to come from? Could not the friends of the Society speedily answer by at once sending donations to the Secretary or Treasurer. We would advise our readers to get a few months issue of the "Church of England Temperance Chronicle" and they would learn what a vast field of labour is spread out before the Church of England Temperance Society, and how many plans of work are open to it, for which the usual Temperance Societies have no place in their rules. Money is wanting, and there was never a good cause put before the Sydney public yet but the money was forthcoming. So may it be in this instance.

#### JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAINWARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC. ETC.  
CHAPTER V.

(Continued from page 287.)

"A gentleman!" poor Johanna exclaimed; "he can't want me. It must be a mistake."

"It is not a mistake. Make haste," said little Sybil; "and there is papa come home," she exclaimed, dashing off, while Johanna stood as if turned to stone. All her shyness seemed to return, and she looked almost despairingly at Oswald.

"Will you come, too—will you come with me? Who do you think it is?"

"Not a New Zealander or a Fiji Islander," Oswald said. "I dare say it is the hero of Gertrude's story, who seemed to know you."

"But he can't know me: no one ever came to Ashton. I never knew any one."

"Come, now; don't stand talking there as if I could tell you how he knew you. That he does not know you is very certain; so put a good face on it."

Poor Joanna felt all her own stiffness and shy coldness return as she got near the drawing-room door. It was a long, low room, and the fire-luce was at the further end. There, at last she opened the door, she had a vision, as in a dream, of the bright fire, and daylight from the chandelier—the little afternoon tea-table—Sybil and Daisy in their blue frocks—Ceil, pretty and neat as ever—and on the sofa, by Miss Prendergast's side, a tall figure lying back, apparently entirely at ease. Then Miss Prendergast's voice was heard:—

"Here is Joanna. My dear, this is Mr. Coningham, a cousin of yours." Then in a half-side which was painfully audible,—

"She is very shy, and not at all strong, we fear."

Joanna advanced like one of those marionettes at which admiring children look.

"Plain, awkward, and very sulky-looking," was Mr. Coningham's inward comment; but he extended his hand, and said in a pleasant voice,—

"I am come to make acquaintance with you. My father, Lord Beauclerc, is, you know, an invalid, and asked me as his representative to call upon you as I passed through Ministerholme. He was your father's cousin, you know; we ought not to be strangers."

"Come and sit here, my dear," said Miss Prendergast, "then you can talk to your cousin. I am sure you must be glad to see him. I hope, Mr. Coningham, you will let me prevail on you to join our tea-table presently. Here is Dr. Prendergast. Mr. Coningham—Arthur."

Dr. Prendergast bowed somewhat stiffly, and Miss Prendergast continued:—

"Joanna's cousin, Arthur. I am trying to persuade him to stay to tea."

But Dr. Prendergast did not respond, to his sister's great surprise.

Meanwhile, Joanna sat stiffly at the end of the sofa, and envied the ease with which Ceil went on with her work, and talked to the children about their doll's broken leg over which they were lamenting.

Claude Coningham was far too sharp-sighted not to discover that the master of the house did not second the invitation to remain to tea; and after a little more conversation he rose to go, and said to Joanna, "My aunt told me to say she should be delighted if you could pay us a visit some day; perhaps you will accompany my cousin," continued he, turning to Ceil. "We live in the midst of moors and heather, but we shall have some things to show you of the north country which may please you."

"Thank you," was all Ceil said, demurely; and then Claude Coningham bade good evening to the party, and took his departure. But Dr. Prendergast followed him from the room, and said,—

"Mr. Coningham, may I have a word with you in my study about my ward."

"Certainly; I shall be most happy to hear what you have to say about my cousin. As I am her next of kin, it is only natural that I should wish to know her."

"I am her guardian, as you may be aware, and the late Lady Beauclerc's instructions were very precise, and it is of course my duty to act upon them. Mr. Field, who is co-trustee with me, will tell you that there is no choice left to us but to adhere strictly to the wishes so plainly expressed. Until Joanna is of age, she is to be entirely under our guidance; and, for what reason I know not—nor do I wish to inquire—Joanna is to have no intercourse with the family of Lord Beauclerc."

Claude smiled.

"I should think such strange, eccentric orders were more honoured in the breach than in the observance."

"That is not for me to decide," Dr. Prendergast said. "At the risk of seeming discourteous, I must adhere to Lady Beauclerc's wishes. Until Miss Coningham is of age, it is my intention to fulfil the trust committed to me. She is still but a child, and of a very nervous and sensitive temperament, hidden under a cold, reserved exterior."

"Well, I need not detain you farther, Dr. Prendergast. I shall of course tell my father of my visit and of the result."

Dr. Prendergast bowed, and then passed out into the hall with his visitor.

A sudden rush up the wide staircase made Claude Coningham look towards it. He caught sight of a laughing, merry face leaning over the first turn of the banisters. He waved his hand, and said,—

"Good-night! I hope the blackberries were as good as they looked."

In another moment he was gone, and Dr. Prendergast said sternly,—

"Gertrude, is that you?"

"Yes, papa," she said, springing down.

"How did you know Mr. Coningham?"

"I met him this afternoon, when I was with Mrs. Stuart, papa. He saw me standing on the top of a high bank, where I was gathering blackberries."

"Oh! was that it?" said Dr. Prendergast. "Come to tea now."

#### CHAPTER VI.

##### THE BEAUCLERC'S.

The wind was howling through the avenue of elms which led to the old home of the Beauclercs, when Claude Coningham drew near the great iron gates. The halloo of "Gate,—gate" from the driver of the cab which had brought him from the station of Culverworth, received no attention, and Claude at last put his head out of the window, and said,—

"Open the gate yourself! There is no one in the lodge, I dare say!"

The driver clambered down from his seat, and after many pushes, pulls, and exclamations, succeeded in opening the rusty heavy gates, the wind all the time whistling round the shabby vehicle and rushing up the avenue with a loud roar.

At last the cab turned in, and then there was some acceleration of speed as the poor patient horse responded to the whip, halting at last with a sudden jerk before the large dark door, over which a dim uncertain light was flickering.

Again the driver clambered down from his seat, but Claude was before him, and pulled the hanging bell with a vehemence which resounded through the deserted, desolate house.

An old and very decrepit-looking man opened the door, and said,—

"Well, Mr. Coningham, I said it was you, a-ringing like fury! You ain't expected; and, jerking his head in the direction of a door on the right of the dark sombre hall, he added, "things ain't very pleasant to-day."

"Well; pay the cab-fare, Matson."

"Pay! Well, I don't suppose there's five shillings in my pocket. Money ain't plentiful at Culvers, Mr. Coningham."

Claude shrugged his shoulders, and putting his hand in his waistcoat pocket, checked half a sovereign at Matson, and then walked towards a door, over which fell a thick, heavy, large curtain.

Claude knew that curtain well; he raised it, opened the door, and on the other side came upon another curtain, if anything thicker and heavier than the one outside; but not too thick to prevent a shrill, irascible voice from reaching his ear,—

"Shut the door! Who is it? You'll kill me with the draft! Oh! its you; is it?" was Lord Beauclerc's greeting, as Claude advanced farther into the close, heated atmosphere of a room which, in addition to a huge fire, was lighted by a large moderator lamp.

"Yes, father; and how are you,—all right?"

"All right! I'm all wrong,—everything is wrong."

But Claude had turned towards another arm-chair where his mother had once sat, and from which she had often welcomed him with her sweet voice,—the one note of music in his young life where so much that was terrible and sad had been prominent.

He sat down in the empty chair opposite his father folded his hands at the back of his head, and looked into the fire.

"Well, you are precious grumpy, and down in the mouth. Have you seen her?"

"I have been to Ministerholme, and I have seen her,—a little, plain, dark child of fifteen."

"Humph! She will grow out of that, Claude. But, whatever she is, you'll have to take her and her five thousand a year, and that place. What's the place like?"

"Rather better than this," said Claude sarcastically. "Plenty of timber, and a house in which one might be tolerably comfortable."

"Good! And did you see that charlatan, the wretched designing doctor, with his brood of children, who are to cheat you out of your rights?"

"Nonsense! I have no rights. What was I to old Lady Beauclerc? As to the doctor, I liked him. He has a good face, and an eye that would fear no man. I say this quite disinterestedly, for he gave me the cold shoulder pretty decidedly, and refused Aunt Isabel's invitation more decidedly."

"Theascal, he shall live to repent it; and the sneaking lawyer is as bad. They are a couple of rogues. But look here, Claude! There is only one chance for you, and that is a marriage with this girl. I am deeper in the mire than ever: there's no money to send you to Oxford; the school bills at Harrow are not paid; so you must hang about for a couple of years, and perhaps you may be more lucky than your father if you try your hand."

"I am not going to gamble, or stake on horses, if that's what you mean," Claude answered, standing upright now with his hands in his pocket. "I am not going to hang about. I am going to work."

"As a tinker or stone-breaker?" his father asked contemptuously.

"As neither; but I should think either of those occupations better than dishonour. I am going to work. Mr. Brandon has promised to help me, and I shall get on, I dare say."

"Get on! A nice heir you are to this precious title,—title, indeed! with a bare cupboard and empty cellars, and debts and misery!"

Claude did not attempt to interrupt his father. He knew well, when one of his storms of invective set in, interspersed with words which cannot be written here, silence was the only refuge. His sweet, patient mother had always met these bursts of passion thus; and her voice was present always with her boy, and at these times. Even now he almost heard her repeat her favourite words: "Let patience have its perfect work." And, indeed, she had had some need of patience.

From the day on which her husband had unexpectedly inherited the barony of Beauclerc he had given himself up to many bad habits; and by gambling and dissipation in a few years reduced the already impoverished exchequer of the Beauclercs. Sad indeed had been the home-life which Claude had known, leavened only by the deep religious spirit of his mother; and her example had saved her son.

More than all her warnings and counsels, more than all the wise and tender words which fell from her lips, was her life. Quiet in the midst of storms, patient under vocation, forging under the bitterest injuries, loving to the end as only a Christian woman can love, she, being dead, yet spoke—spoke to him, and encouraged him to prefer honourable exertion to proud poverty—and to choose the good rather than the evil.

To be Continued.

## ENGLISH MAIL

### SUMMARY OF NEWS.

#### £151 FROM A PARISH OF 978 PEOPLE

For Foreign Missions, is a striking instance of what a missionary spirit can do. The contributions to the exchequer of the Propagation Society from the village of Kirby, Misperton, lately sent up to the treasurer, amounted to £151! Nor was this large sum made up mainly of the gifts of the rich. One labourer's box contained 39s., and a maid-servant's £4 17s. This parish has sent forth a clergyman to labour in Africa, and one of its natives—a son of the soil—is to-day doing clerical work in North-West America. This village's rector is the well-known Rev. George Body, in whom, as in Canon Knox-Little, Primitive Methodist zeal strangely rivals Ritualistic formalism, but whose evangelistic fervour makes him, as it ought to make every preacher of the Gospel, thoroughly in earnest in the advocacy of the cause of missions. The churches need a fresh baptism of the Holy Spirit, and if all of them contributed in the same proportion, an enlargement of their operations would soon result.—*Christian Herald.*

#### A SENTENCE OF TEN YEARS'

Penal servitude has been passed on a man who shot a small child as it clung to its mother in the house of a woman named Leavane, in Ireland. The aiders and abettors of the murderer have each been sentenced to five years of the same punishment. It seems that trial by an Irish Jury ceased to be a mere form in this case at the Cork assizes.

#### AN ARTICLE IN MACMILLAN'S MAGAZINE

has alleged that Mr. Egan, an officer of the Land League, allows himself a salary of £2,000 a year, and as much more for expenses. The writer is a Mr. Pigott, who formerly earned his livelihood by writing in support of the League, but has now ceased to be connected with it. Mr. Egan has replied very sharply, but gives no statement of the items upon which he has expended the money intrusted to him.

#### THE NO-RENT POLICY

in Ireland is of course leading to constant evictions. The Executive of course carries out the judgments of the courts, as the latter proceed through each county. The *Irish World* takes the following view of this procedure:—"The fiendish ingenuity of the land-thieves

has hit upon a plan of wrecking Ireland, county by county. To Cavan and Leitrim belongs its first honourable distinction. The brigand plan is to concentrate all their forces first on one or two counties, and, those desolated, proceed to the next. But will it avail them! They desolate fifty families, say, in the week—or one hundred families. The branch leagues, open or secret, must continue to exist and do their humane work. Funds—plenty of funds—must and will be sent over to Mr. Egan in Paris to enable the local branches to do their duty. Sustained by ample resources from this country, eviction will lose its terrors. Instead of rent the brigands will get defiance. What will ensue, what can then ensue, to them but universal bankruptcy? A complete collapse of the whole impious system. In short, they are all in one heap of confusion, and the puzzle is very puzzling indeed. The prayer we put up for the Land Thugs is, 'God increase their pain, and squeeze it closer to their hearts!' Two-legged hyenas they are, and we have them caged at last."

The *Guardian* says:—"The placards which call on the people not to pay and to abstain from the courts are couched in the most violent and foolish language, concluding often in words like the following:—'One more blow and the victory is yours. Hold the rent, hold the harvest, hold the land, and the new year which is about to dawn upon us shall welcome a nation released from bondage.'"

#### THE LANDLORDS

are also using rather martial language. A correspondent to the *Pall Mall Gazette* criticises the speechifying at the meeting at the Mansion House, in connection with the Property Defence Association, in the following words:—

"One of the most active and martial spirits of the association addressed his English hearers in a speech of considerable length for money to carry on the work, and dwelt upon the need of abundant supplies of ammunition and the sinews of war. The printed documents of the association were in circulation at the meeting. And what do they say? They talk about sending out expeditions fully equipped, of engaging large bodies of men at high rates of pay, of the cost of victualling and supplying remote stations, of providing arms and implements, and of maintaining a central depot of men and stores. What does all that mean? The expressions, the whole language, is military and warlike. This is what English money is asked for. This is what it is going to."

Against this may be set the following:—

Some 500 tenants on one estate have lately committed themselves to open defiance of the law in a resolution, which states that:—

"We, the tenants of Sir Augustine Fitzgerald, on the Moy estate, will pay no rent until the prison doors are opened, Michael Davitt and all the suspects released, the Coercion Act repealed, and all tenants recently evicted reinstated in their holdings."

#### DR. PLUMPTRE

has been installed Dean of Wells Cathedral. He preached a sermon on that building on Christmas Day, the Sunday after his installation, principally laying before his hearers "The Ideal of Cathedral Life."

#### THE FIFTEENTH CONFERENCE

of Head-Masters was held on Thursday and Friday, 22nd and 23rd December, at Wallington College, under the presidency of the Rev. E. C. Wickham, the head-master of that College. The conference was held in the gymnasium, forty-seven head-masters being present, and sixty-five assistant-masters. The latter did not, however, take any part in the discussions or voting. The following schools were represented:—Abingdon, Bath College, Bedford, Berkhamstead, Birkenhead, Birmingham, Blackheath, Bradford, Brecon, Brighton College, Bromsgrove, Bury-street Edmund's, Cambridge (Parse School), Charter-house, Clifton College, Cranbrook, Dulwich College, Durham, Eastbourne College, Ely, Eton College, Felstead, Haileybury College, Liverpool College, City of London, International College, Milhill (N.W.), Southwark (St. Olave's), University College School, Malvern College, Marlborough College, Monmouth, Newcastle (Staffordshire), Norwich, Oswestry, Oxford (Magdalen College School), Rossall (Fleetwood), Sedburgh, Sherborne, Shrewsbury, Sutton Valence, Worcester (Cathedral School). The Head-masters of Rugby and Harrow were both absent, the former having gone to Rome, and the latter to the South in search of health. A resolution was passed in favour of adopting a scheme drawn up by the University of Cambridge for the normal training of teachers who should receive certificates of qualification on passing certain examinations in which the science of teaching would be included.

THE BISHOP OF LIVERPOOL ON THE MEANS TO INDUCE ATTENDANCE AT PUBLIC WORSHIP.

The Bishop of Liverpool, speaking on Monday, January 9, at the annual meeting of the Liverpool Scripture Readers' Society, naturally had something to say about the conclusions to be drawn from the religious census recently taken in that city, and the indifference to which the figures so plainly point. As might have been expected, he dealt with the subject in a strong common-sense fashion, heartily welcoming lay-help, and offering some suggestions which are well worthy of consideration. Dr. Ryle said:—

"Nothing but the old doctrines contained in the Word of God was wanted. Still, they should adapt their machinery to the peculiar times in which their lot was cast. They were too much disposed to walk in hard and fast lines, and greater elasticity was needed in the working of the Church of England. They wanted shorter and simpler services, in addition to the old parish services—something besides the morning and evening prayer; something like what Paul and his companion apostles used to work upon; services containing a short exposition of the Word of God; two or three simple hymns—not with droning tunes, but tunes that all delighted in—and one or two plain extempore prayers in simple vernacular English. These would be reverent apostolic services such as Paul began at Ephesus, at Corinth,

at Philippi, and Thessalonica, and they would appeal to the sympathies of the neglected populations."

#### THE EXETER SOCIETY FOR THE PROMOTION OF GOOD MANNERS.

Last week the Bishop of Exeter assisted at the inaugural meeting of the Semper Fidelis Society, which has been founded in that city for the promotion of good manners. His lordship said that at the bottom of good manners would always be found three things—self-sacrifice, self-control, and self-respect. A man who constantly showed that he was giving up for other people, that man was in heart and reality one of nature's gentlemen. If he went to his club in London and saw a man place a heap of reviews in his chair and sit upon them, that man might be very high in rank, but he was not a true gentleman. Napoleon I. was once walking with one of his Senators in the streets of Paris. They met a poor man staggering under a heavy load. The Senator would have pushed the man off the footpath; but the Emperor said, "No, respect that burden." The Emperor at that moment showed himself to be a thorough gentleman. A true gentleman would always pay back small benefits, and he would always forget small injuries. Some years ago, during a tour in Ireland with his sister, he was struck by the gentlemanly character of the Irish peasants. True, it was often wanting in self-respect; because they would not hesitate, in order to please, to tell lies to almost any amount. (Laughter.) Crossing the Lakes of Killarney, the Irish-speaking boatmen, on being asked why they did not talk Irish, replied that they could talk Irish better than English, but they did not talk Irish in the boat because the lady did not understand Irish. These were the true gentlemen. In the Highlands of Scotland he had also been struck with the gentlemanly character, but there it was the gentlemanliness of perfect self-respect. The three principles which he had described would be found at the bottom of all good manners.—*Guardian*, Dec. 28.

#### THE CONVERSION OF THE LATE COLONEL FORESTER, FOR THIRTY YEARS DEPUTY SERJEANT-AT-ARMS IN THE HOUSE OF COMMONS.

Colonel Forester, late of the 52nd Light Infantry, who for nearly thirty years was Deputy Serjeant-at-Arms in the House of Commons, but who resigned last summer, died on Tuesday, December 13th, 1881. He was the son of the late Dr. Forester, Canon of Worcester and rector of Broseley. In 1852 he married the relict of Lord Henry Russell, but was left a widower in 1879. In an obituary notice, the *Record* says:—"When quartered with his regiment in Canada he made, as a man of the sea, a flying visit of a few days to the United States, to return by way to Halifax. The vessel in which he sailed encountered a very heavy storm before reaching the port of Halifax, which nearly led to a complete wreck. Indeed, it was the opinion of the captain who commanded the ship that she could not ride out the gale. But she did, and safely landed her passengers. He afterwards told the writer of this notice that before that moment he had never experienced one serious thought or anxiety about a judgment to come, neither did he then, when the storm was at its height, reflect as to what would become of him if hurried in that condition, unforgiven, before a throne of judgment, to answer for a thoughtless life. It pleased God, however, a few days after landing, to put to him, through the Holy Spirit, this question—What would have become of you if you had perished in that storm? The inquiry had never been before him until that moment. It now brought him up face to face with the most momentous question that can ever occur to any one. The result, to give his own account, was that he passed through a period of suspense and pain that while it lasted seemed torture both to body and soul. But the hands of the same God Who thus wounded soon made whole. The most marked contrast in his life followed. He was the devout centurion, devoting himself to the welfare of the soldiers under his charge, conducting that most difficult of all things at that time, the Bible-class in the regiment. When he was teaching and persuading to follow Christ it was with the men 'The Captain is the Christian today,' when he had to correct and punish for regimental misdemeanours it was, 'The Captain is the soldier to-day'; when he left the army he was the upright and consistent Christian gentleman. For many years, and until the lamented death of that faithful servant of Christ, Canon Conway, he was an attached member of his congregation at St. Margaret's, and taught in a Sunday-school."

#### LATEST ENGLISH INTELLIGENCE, DATED JANUARY 13TH.

##### IT IS RUMOURED

that Mr. Gladstone intends to appoint Dr. Howson, Dean of Chester, as Bishop of Newcastle.

The *World* says, however, that the Premier has chosen the Rev. George Henry Wilkinson, Vicar of St. Peter's, Eaton-square, Chaplain to the Bishop of Truro, and Canon of the future Cathedral of Truro, as the new Bishop of Newcastle.

##### A CITY MERCHANT

has offered to erect a church in the Diocese of Rochester provided nine others are subscribed for within a year. Amongst the sums already promised there is one contribution of £2,000.

##### THE CHURCH CONGRESS

is to be held this year at Derby, God willing, on October 3rd, 4th, 5th and 6th.

##### THE ELECTRIC LIGHT

is now used in St. James' Church, Marylebone.

##### THE MORNING POST

says that the Rev. Canon Knox Little, rector of St. Alban's, Manchester, is to be prosecuted for ritualistic practices.

#### THE POLYTECHNIC INSTITUTION

in Regent-street has been purchased by Mr. Quintin Hogg, as the future head-quarters of the Young Men's Christian Institute. This Institute began in a ragged-school in York-place, Strand. It now numbers 600 members, and publishes a monthly journal of its operations.

#### MR. GLADSTONE

and his son, Mr. W. H. Gladstone, attended the service at the Metropolitan Tabernacle on Sunday evening January 8th.

#### THE ARCHBISHOPS,

and bishops, and clergy of the Irish Church enjoined and observed the 13th of January as a day of special humiliation.

#### THE NEW YORK CHURCHMAN

says that the Revised Version of the New Testament has ceased to command a sale among the booksellers of New York City.

#### THE EDINBURGH DAILY REVIEW

publishes a census of church attendance in the city, taken on Sunday. The population is 228,000, and there are 157 churches. The attendance at the morning or afternoon and evening services was 101,719, or an average for each service of 50,957. Of this total the Established Church had 27,096, and the Dissenting places of worship 74,617.

#### THE COMMITTEE

of last year's Church Congress held a meeting at Durham last week, at which it was reported that the receipts amounted to £1087 18s. 9d., and the disbursements to £996 12s. 9d., leaving a balance in hand of £99 9s., which was given to the Newcastle Bishopric Fund.—*Rock* January 13th.

#### THE NEW CATHEDRAL

at Honolulu is to cost 50,000 dollars. A resident Englishman has presented the stone. The subscription list, containing the names of King Kalakana, the Queen, and Dowager Queen Emma, already amounts to 15,000 dollars. The Bishop of Honolulu is in England, soliciting aid for this purpose.

#### DR. BARDSELY,

vicar of Bradford, speaking at the anniversary of the Calverley Church Institute, said that, "Although there was evidently a falling-off in attendance at public worship generally, yet the percentage of Churchmen to Nonconformists was rather more than a fourth in 1881, as compared with less than a seventh in 1851."

#### DR. GEORGE HENRY SAMSON

has been committed for trial for the murder of his brother-in-law, Percy Malcolm John, a student at Blenheim-house School, Wimbledon, on the 3rd of December.

#### THE IMPRISONMENT OF THE REV. S. F. GREEN.

From All Saints' Church Union, Melbourne, Australia, the Rev. S. F. Green has just received the following address:—"Rev. and Dear Sir,—I am directed by the Council and members of All Saints' Church Union to express their warm sympathy with you in your patient composure for the Church's cause. May your burden be lightened by the fact that your fellow churchmen at the other end of the world are watching with interest your patient endurance for the Catholic Faith, and that their prayers are being raised to God on your behalf. I have the honour to be, Rev. Sir, your obedient servant, E. SELWYN HUGHES, hon. secretary." Replying to many letters and acts of sympathy from the clergy and laity of the American Church, Mr. Green, in the course of a long letter, says, "There are three great principles involved in our present struggle, and all alike are matters of the first consequence:—1. The rights of the Church. 2. Our rights as citizens to the benefit of the law. 3. Our rights as men to religious liberty. What the end may be we cannot forecast, but, surely, if we be faithful to God, the future must be in our own hands."

#### SIGNS OF OUR TIMES.

(Taken from *Nature*, December 29.)

*Suicide; an Essay on Comparative Moral Statistics.* By Henry Morselli, M.D., Professor of Psychological Medicine in Royal University, Turin, &c. International Science Series, Vol. xxxvi. (London: C. Kegan Paul and Co., 1881.)

This work enters the International Science Series as an abridged translation of the author's original book, which was written in Italian. As its title implies, it is throughout statistical, and as no pains have been spared in collecting statistics from every available quarter, the results are the most comprehensive and complete that can be obtained with reference to the subject of which the essay treats. The sermons are interesting, not only because of the light which they shed upon a somewhat sombre topic, but also because they show what a powerful and trustworthy instrument of inquiry we possess in the statistical method, even when applied to what at first sight might appear the most complex and variable of causes leading to the most uncertain or least calculable of effects. For assuredly the most striking feature common to all the multitudinous tables which Dr. Morselli presents to us is the uniformity with which, under a given set of conditions and over a sufficiently wide area of observation a certain average number of suicides will occur.

Chapter I. is on "The Increase and Regularity of Suicide in Civilised Countries," and it shows that, to use the words of its opening sentence, "from statistics collected up to this time is demonstrated this most painful fact, that suicide has increased from the beginning of the century, and goes on continually increasing in almost all the

civilised countries of Europe and of the New World." Thus, for instance, in France from 1827 to 1852 there was a continued increase in the annual number of suicides, from 480 to 826 per million of inhabitants, and in Italy from 1864 to 1877 there was a similarly gradual rise from 29.2 to 40.6.

Of the "influences which act upon suicide," the first that are considered are the "cosmico-natural." Concerning climate it is shown that "the South of Europe gives the minimum proportion, while that rises by degrees and the centre is approached, reaching a maximum at 50 degrees of latitude, and again gradually declining northwards, "whence it appears that the zone in which are situated the countries where suicide is the most frequent is the temperate, as might be anticipated from the historical fact of the favourable development of ancient and modern civilisation in the regions furthest removed from the extreme climates." As shown graphically by a shaded map, "the line of suicide crosses the European continent from the north-east to the south-west."

The distribution of suicide in each of the chief countries of Europe is then given. Of the statistics on this head we may quote those which have reference to our own country.

"In Great Britain the average, lowest in Ireland, higher in Scotland and Wales, becomes still more elevated in the North of England, and it acquires its maximum in the South; nor can it be said that this is caused by the metropolis, as it was in France by the irradiation of Paris, because London, on the contrary, gives a smaller proportion of suicides than some of the South and South-west counties, and especially Cumberland. We give in Table VII. the averages of the five years 1872-76 calculated on the population of the country of 1871.

TABLE VII.—Distribution of Suicide in England-Wales (1872-76.)

DIVISIONS AND COUNTRIES.	Annual average.	In the million.	DIVISIONS AND COUNTRIES.	Annual average.	In the million.			
<b>I. LONDON.</b>								
Middlesex ... ..	199.4	88.6	VI. CENTRAL-WEST.					
Surrey ... ..	63.2	59.1	22. Gloucester ... ..	29.0	59.5			
Kent ... ..	34.4	72.0	23. Hereford ... ..	8.0	66.1			
<b>II. SOUTH-EAST.</b>								
1. Surrey ... ..	33.0	99.8	24. Shropshire ... ..	15.8	59.1			
2. Kent ... ..	55.0	87.4	25. Stafford ... ..	43.9	49.1			
3. Sussex ... ..	47.0	111.0	26. Worcester ... ..	21.2	62.0			
4. Hampshire ... ..	32.8	62.3	27. Warwick ... ..	58.2	92.3			
5. Berkshire ... ..	17.2	76.0	<b>VII. CENTRAL-NORTH.</b>					
<b>III. CENTRAL-SOUTH.</b>								
6. Middlesex ... ..	20.2	98.9	28. Leicestershire ... ..	23.0	83.2			
7. Hertford ... ..	10.4	53.4	29. Rutland ... ..	3.6	153.9			
8. Buckingham ... ..	9.6	61.9	30. Lincoln ... ..	22.4	68.0			
9. Oxford ... ..	11.4	63.9	31. Nottingham ... ..	29.0	81.6			
10. Northampton ... ..	18.0	72.3	32. Derbyshire ... ..	27.4	84.3			
11. Huntingdon ... ..	2.2	60.5	<b>VIII. NORTH-WEST.</b>					
12. Bedford ... ..	5.8	38.2	33. Cheshire ... ..	38.0	70.3			
13. Cambridge ... ..	12.2	68.5	34. Lancashire ... ..	197.4	69.2			
<b>IV. EAST.</b>								
14. Essex ... ..	27.6	62.6	<b>IX. YORK.</b>					
15. Suffolk ... ..	22.6	65.0	35. West-Riding ... ..	133.4	71.4			
16. Norfolk ... ..	33.2	77.0	36. East-Riding ... ..	29.4	86.1			
<b>V. SOUTH-WEST.</b>								
17. Wiltshire ... ..	11.6	47.4	37. North-Riding ... ..	18.4	54.2			
18. Dorsetshire ... ..	9.6	50.7	<b>X. NORTH.</b>					
19. Devonshire ... ..	38.0	62.6	38. Durham ... ..	37.2	53.6			
20. Cornwall ... ..	13.8	38.5	39. Northumberland ... ..	27.2	70.3			
21. Somerset ... ..	32.0	66.3	40. Northampton ... ..	21.2	96.2			
<b>XI. WELSH.</b>								
42. Monmouthshire ... ..								
43. South Wales ... ..								
44. North Wales ... ..								

Why Cumberland, Sussex, Surrey, Warwick, and most of all Rutland, should show such pre-eminence is unaccountable.

Other things equal, the most favourable localities for suicide are flat plains and the courses of large rivers, while mountainous districts invariably yield the smallest percentage. Again, "the regions where suicide predominates are all those formed by alluvial deposits of the most recent epochs: regions, that is to say, which up to the Tertiary period had remained covered by the sea, and which, emerging only in later times, assisted the development of the more recent flora and fauna."

Concerning the influence of seasons, it is shown that—"The transition period between spring and summer, and especially the month of June, exercises the most positive influence on suicidal tendency, whilst that of winter, particularly of December, would be negative. It is strange that for long an opposite opinion was held; it was maintained that suicide was more frequent in damp, cloudy, and dark weather, such as helps the development of the melancholy passions."

On this subject Dr. Morselli observes that the regular distribution of voluntary deaths in the course of the year, which, taking the chief countries of Europe, he graphically represents by means of curves, "is in evident relation with that of madness. All alienists are agreed as to the greater frequency of mental alienation in the summer season, and this law is confirmed by all the statistics of the asylums for the insane." But—

"It is to be noted that suicide and madness are not influenced so much by the intense heat of the advanced summer season as by the early spring and summer, which seize upon the organism not yet acclimated and still under the influence of the cold season. And this also applies to the first tables, perhaps better still in the proportional figures of our statistical tables, as may be seen in the proportional elevation, which all the curves, as shown by us, offer in the autumn months of October and November, when the change from the warm to the cold season is more severely felt by the human constitution, and especially by the nervous system."

It is a curious fact that everywhere suicides are committed with greater frequency during the first third of any given month than during the second third, and during the second third than during the

remaining third. Moreover of the first third, the first two days yield the largest proportional number. "From whence this fact proceeds is not clear, unless it be that in the first days of each month debauchery, dissipation, orgies, especially in large cities, are more numerous."

Again, among men the first days of the week predominate in respect of influences leading to suicide over the latter—the order standing Tuesday, Thursday, Monday, Wednesday, Friday, Sunday, Saturday. Among women, however, an inverse ratio obtains—the order here being Sunday, Friday, Thursday, Wednesday, Tuesday, Saturday, Monday. Doubtless the reason of this among men is that Saturday is usually a day of joy, and "thus a day of joy, of material well-being, of moral quiet." This lasts through Sunday, but with Monday men's labour begins, with the after effects or satiated gluttony, inebriety, &c. On the other hand, "the high proportion [of suicides] among women on Sunday is of the greatest psychological interest."

As regards the time of day, the hourly distribution of suicides— "Is parallel to activity in business, to occupations in work, in short with the noise which characterises the life of modern society, and not with silence, quiet, and isolation. Petit and De Boismonet then justly note that the influence of the diurnal hours is shown also in the predominance of those months which have the longest days, and are precisely, as we see, June, May, and July. Thus all the influences which we are studying join together and mingle in one single and efficient synthesis, that is to say, the dependence of man upon nature."

One of the most interesting chapters in the book is that on "Ethnic Influences," a general summary of which is given in the appended table.

On this it is remarked:—"The low position in point of numbers held by the English peoples, with regard to suicides, in comparison with the Germans, whilst the first place in the civilized world as regards power and riches belongs to them without dispute, is astonishing; it is not modern Rome, it is not England, which gives the greater number of suicides."

And the divergence between England and the countries where the Celtic race remains most pure (Scotland, Ireland, Wales), proves "the influence of the Germanic element infiltrated"—the Celtic races being least addicted to suicide, and the Germanic most so.

Another very interesting section is that on religious influences. The Jews display "an habitual resistance to suicide, though the same nations, Italy, Spain, and Portugal, stand on the last step of the scale of suicide, whilst those exclusively or mostly Protestants take the first grade; it suffices to cite Saxony, Denmark, Scandinavia, and Prussia. In countries of mixed religions, the inclination towards suicide diminishes in direct ratio to the predominance of Catholicism. . . . the most frequent order in which the various religions follow each other is thus: Protestants, Catholics, Jews; and the next in order of frequency come Protestants, Jews, Catholics."

In this connection the following is perhaps worth quoting:—"The very high average of suicides among Protestants is another fact too general to escape being ascribed to the influence of religion. \* Protestantism, denying all materialism in external worship and encouraging free inquiry into dogmas and creeds, is an eminently mystic religion, tending to develop the reflective powers of the mind and to exaggerate the inward struggles of the conscience. This exercise of the thinking organs which, when they are weak by nature, is always damaging, renders them yet more sensible and susceptible of morbid impressions. Protestantism in the German States further exercises this exciting influence on the cerebral functions in yet another manner; it originated *its philosophical systems which are based on the naturalistic conception of human existence, and put forward the view that the life of the individual is but a simple function of a great whole.* These philosophical ideas are harmless enough to strong minds and those stored with a fit provision of scientific culture, but in the democratic atmosphere of our times the heart is not educated *pari passu.* The religious apathy with which the present generation is afflicted does not arise from a reasoned inquiry into the laws of nature or a scientific appreciation of its phenomena; it is not in short a deep conviction of the mind, but springs from a physical inertia and from the little hold obtained by any ideas but such as are directed to material improvement and the gratification of ambition. To our mind therefore the great number of suicides is to be attributed to the state of compromise which the human mind occupies at the present time between the metaphysical and the positivist phase of civilization, and as this transition is more active in countries of marked mystic and metaphysical tendencies, such as is the case with Protestantism, it is natural that in them suicide should have the greatest number of victims."

Another feature of interest which a comparison of the statistics of all countries brings out is that "it is those countries which possess a higher standard of general culture which furnish the larger contingent of voluntary deaths,"—a fact which finds its curious expression in the following:—"The scale of these countries according to suicide is nearly the same as that of the periodical press." It is likewise higher in towns than amongst the more scattered inhabitants of the country.

Concerning sex, "in every country the proportion is one woman to three or four men, as in crime it is also one to four or five"—a proportion which the tables show to be everywhere maintained with wonderful constancy, save in a few cases, the most remarkable of which is that of Spain, where "one woman commits suicide against only two and a half men." This strong tendency towards suicide shown by the women of Spain our author attributes "to the force of their passions, which brings them nearer to the male sex."

In both sexes the suicidal tendency augments in direct ratio with age up to the fifth decennial period for men, and up to the fourth for women, beyond which they diminish with as much uniformity. In England, however, the number of young women who commit suicide between fifteen and twenty years is so large as to exceed by more than a tenth the number of men. This "precocity of suicide in English women lasts up to the thirtieth year, when the proportional

\* [The Protestantism here spoken of is only a form of Atheism.—ED.]

relation between the two sexes becomes nearly equal to the average. The masculine excess also seems to diminish in extreme old age, so that at above seventy the two sexes tend to draw near again." But—

"The diminution in the last period of life is much more irregular than in all the other conditions: strongest in Württemberg, less so in Sweden, Belgium, and England; very weak in France, Bavaria, and Italy; falling almost entirely in Denmark (1835-44), Saxony, Austria, and perhaps Prussia. This diminution of suicide amongst the old belongs to the weakening of their character and to that want of energy natural to the last period of existence, in which man returns almost to childhood, and not having a long future before him, and even if overtaken by misfortune, he prefers to await the natural end of his days. Moreover, the religious sentiment awakens and revives in old age, acting as a curb to the passionate emotions and as a supreme comfort in adversity."

#### LATEST INTELLIGENCE.

We hear that the Rev. Thomas Holme, late of Maryborough, is to be appointed to the new church at Leichardt, and that there is a possibility of the Rev. Dr. Marriott succeeding Canon Smith at Bathurst, and a clergyman from New Zealand succeeding the Rev. Alfred Yarnold at Pymont.

#### SUBSCRIPTIONS RECEIVED.

The Manager acknowledges with thanks the following Subscriptions received during the month of February:—Mrs. Cowlishaw 5s.; Dr. A. E. O. Walker 5s.; Mrs. Wiertel 5s.; Mr. W. J. Jordan 5s.; Mr. S. J. Pearson 5s.; Mr. Moss 5s.; Mr. W. K. Colyer 5s.; Mr. H. H.

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**MONTEFIORE, STUART & CO.,**  
65 PITT STREET, SYDNEY.  
General Agents for all the Colonies of Australia.

**J. GRAHAM NIXON, INSURANCE AND GENERAL AGENT,**  
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Capper 5s.; Rev. A. C. Moseley 5s.; Mr. C. Allen 2s. 6d.; Mrs. Kemball 5s.; Miss M. Young 5s.; Mr. D. Campbell 5s.; Mr. R. Wright 2s. 6d.; Mr. G. C. A. McClure 5s.; Mrs. A. E. Hahab 5s.; Mr. A. Fletcher 8s.; Mr. J. C. Ellis 5s.; Mr. C. Knillands 5s.; Mr. Henry Portus 5s.; Mr. R. Waddy 5s.; Mr. William Keating 5s.; Mr. William Stymon 5s.; Mr. William Purdon 5s.; Mr. G. H. Tuckwell 5s.; Mr. J. P. Buckley 5s.; Mr. Henry Healey 5s.; Mr. J. Coombes 5s.; Mr. N. Monson 5s.; Mr. E. Tate 5s.; Mr. Garvin 5s.; Miss Whitehead 2s. 6d.; Mr. J. Taylor 5s.; Mr. J. Rosford 5s.; Mr. D. McBryde 5s.; Mr. C. Shakespear 5s.; Mr. T. Now 5s.; Mr. G. Self 5s.; Miss Shakespeare 5s.; Mr. W. Thompson 5s.; Mr. W. Stewart 5s.; Mr. T. Foster 5s.; Mr. J. Sams 5s.; Mr. W. Gray 5s.; Mrs. Gibson 5s.; Mr. J. J. Walsh 2s. 6d.; Mr. John W. Hosking 5s.; Mr. W. G. Jones 11s.; Mrs. Curtis 2s. 6d.; Mr. H. Vickers 5s.; Mr. J. E. Scrupton 5s.; Mr. F. R. Strange 5s.; Mr. T. M. Shepherd 5s.; Mr. A. L. Richardson 5s.; Mr. T. Scott 2s. 6d.; Mr. John Gray 10s.; Mrs. Old 5s.; Rev. S. Fox 8s.; Mr. W. Grant 8s.; Mr. G. Griffiths 8s.; Miss Fox 8s.; Mr. G. Atkinson 5s.; Mr. W. Orth 5s.; Mrs. R. Mayo 5s.; Mr. R. Ellis 20s.; Mrs. G. W. Dight 5s.

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

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Begs to announce that he is opening Novelties in—

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

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

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Widow of the late Canon O'Reilly, intends to open a Boarding School for Young Boys to prepare them for the higher schools.

She will endeavour to have them grounded thoroughly in English, Latin, French and Arithmetic. Music and Drawing if required. Mrs. O'Reilly will give her personal attention to the Religious and Moral training of the boys.

Terms on application. The School will be under the immediate supervision and examination of Dr. Badham, of the Sydney University.

References kindly permitted to the Very Rev. The Dean of Sydney; Dr. Badham; A. B. Weigall, Esq., Sydney Grammar School; The Venerable the Archdeacon of Cumberland; Rev. Canon Günther; Alexander Gordon, Esq.

#### HOP BITTERS WILL STRENGTHEN YOU.

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

#### HOP BITTERS WILL BELIEVE YOU.

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

#### HOP BITTERS IS WHAT YOU NEED.

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

#### HOP BITTERS WILL GIVE YOU NEW LIFE AND VIGOUR.

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

## Rose Clifford; OR A WOMAN'S STRUGGLES AND SUCCESS.

### CHAPTER I.—SORROW AND DESTITUTION.

Stitch, stitch, stitch.  
In poverty, hunger, and dirt,  
Sewing at once, with a double thread,  
A shroud as well as a shirt.—Hood.

Without—a cold, pitiless wind, and heavy rain; everyone hurrying homewards, to seek rest and comfort from the prevailing wretchedness; within—but another kind of misery and gloom, for the only sense in which the place deserves the name of "home" is that it is a shelter from the elements. A sad home, indeed is this; for hunger, and want, and destitution are no strangers here. The reader need not ask for its precise locality, for in every large town—yes, in every small one, too—there are many such "homes"—a single room, or at most a couple of rooms, high up over some shop, or a tumble-down tenement in a back street, the existence of which is a shame to civilization. Here, then, in the third story of a good-sized building—the ground floor a respectable-looking shop, the first floor front let out in semi-gentle apartments—dwell the heroines of our story—Mrs. Clifford and her three daughters, Rose, Louisa, and Blanche. The room is neat and clean, but desolate and bare—no fire in the grate even on this cold December day; and the only furniture a long table and half-dozen creaky chairs. It is a sitting room and work-room combined—just such a place as Tom Hood might have had in his mind when he wrote his famous "Song of the Shirt." Mrs. Clifford was a widow, who had, as the saying is, "seen better days," but had no resource but to gain a livelihood as sempstress, an occupation in which her daughters helped her. Hard, indeed, was the life of a sempstress then. From early morn till late at night, it was—

Work—work—work,—  
Band, and gusset, and seam,  
Seam, and gusset, and band,  
Till the heart is sick, and the brain benumbed,  
As well as the weary hand.

"So much work for so little money," sighed Mrs. Clifford; "it is hard, my children; God help you and all of us." And the poor discouraged woman ceased her work for a moment and cried bitterly. "Courage, mamma," said Rose, the eldest of the three, and who possessed the most spirit and energy of the family. "It cannot be always thus; depend upon it we shall some day—I can't say when or how—surmount our troubles, and then we'll smile at our past sorrow. The widow sighed and gave a faint smile, and the weary work went on as before—went on through all the long day and far into the weary night; for a bride was to be married a few days hence, and the trousseau had been given to the Cliffords to make. It was, indeed,

With fingers weary and worn,  
With eyelids heavy and red,  
The city clock had just struck ten, when Rose, carrying a good-sized parcel, got out of the omnibus and entered the establishment of Messrs. Ferguson and Co. "How do you do?" said Mr. Ferguson, with a cheerful smile, for he knew something of the past history of the Cliffords, and took an interest in them; "glad you have brought the work in time; rather a heavy order for you. Mrs. Williams (who had charge of the ladies' department) is waiting for you. Come and see me as you return; I've something to show you." Rose handed in her work, and a few minutes afterwards was seated in Mr. Ferguson's room. "Now this is what I wish to show you," said the kind-hearted Mr. Ferguson, at the same time uncovering a somewhat strange-looking object standing on the table. "A sewing machine," thought Rose, for she had lately seen a picture of one in a paper, and read a remarkable statement of the machine's

capabilities, but had thought no more of it when she found at the bottom, "Price, £20;" for at that moment £20 was a fortune to the Cliffords, and such a sum was utterly beyond their means. Sewing machine and piano dealers had not then hit on the happy idea of taking weekly payments for their goods.

"This," said Mr. Ferguson, is one of Singer's latest Patent Sewing Machines, and I should be glad if you and your mother would give it a trial. The thing is new, and if what is promised about it is true, it will revolutionise our trade, and the manufacturer will have conferred one of the greatest boons possible on humanity. I cannot say more at present." "But is it not very expensive," asked Rose, whose heart had begun to leap with joy as she thought of what might be done with the machine; "I am afraid we're too poor to buy it." "That's a difficulty I can help you over," said Mr. Ferguson; "what I am chiefly anxious to know is, whether it is likely to be a success; I have bought this as an experiment. I will arrange that you shall have lessons at the agent's, and I'll send the machine to your home. It turns out good work, and you approve of it, you can pay for it gradually out of your earnings with it." Rose thanked her generous employer and gladly accepted his offer. Hurrying homewards, she told the good news to her mother and sisters. The letter were anxious to see the machine and test its wonderful capabilities, about which, however, Mrs. Clifford was somewhat incredulous. The machine was soon placed on the work table, and the same afternoon Rose took her initiatory lesson in its management. She found the working of the machine so simple that she wondered she had not invented one herself years ago. She soon became a clever machinist, meantime teaching her sisters and mother. Work came in fast, and was rapidly executed, so that not only was the machine soon paid for, but money was saved with which to purchase a second, then a third, and then a fourth. Once more the Cliffords were beginning to taste happiness.

### CHAPTER III.—SUCCESS AND HAPPINESS.

Ten long years have passed since the events recorded in our last chapter. Important changes have taken place in the family of the widow and her daughters. Mr. Ferguson's experiment proved an unexpected success; but others besides himself enjoyed the benefit. Sewing machines in fact made the fortunes of the Cliffords. The toil of days could now be done in hours; and what before was wearying, exhausting labour was now comparatively light and easy. No more midnight toil, no more plying the needle till nearly sunrise. After a while Mrs. Clifford and Rose, aided by the liberal Mr. Ferguson, began business on their own account, and were exceedingly prosperous; and Louisa and Blanche obtained excellent situations in one of the best London houses. For some years they lived in a pleasant, cheerful villa at Richmond. Rose is considered the old maid of the family; at any rate, she says she will never leave her mother; and they have always lived together. But Louisa and Blanche both got married, the former to a surveyor, and the latter to a surgeon. After a while they and their husbands emigrated to Australia; and after they had been here about a year they sent for their mother and sister to join them. Once more the whole family was united. It is New Year's Eve in this far southern land. Not frost and snow, and biting winds, which make what is called "seasonable" weather in England,—pleasant it may be to those who have cheerful firesides and abundance of all creature comforts, but terrible indeed to the poor and the destitute. No! but soft blue skies and balmy fragrant air; glorious sunshine, charming flowers, and luscious fruits; signs of happiness and comfort on every hand—this is the New Year's eve on which our party is assembled. At such a moment it is almost impossible that their thoughts should not revert to the sorrows of years ago. There is sadness and pleasure in the contrast; but joy is of course the uppermost feeling. "We have much to be thankful for," said Mrs. Clifford in a tone of quiet gratitude. "Yes," said the practical and pros-

saic Rose, whose tact and energy had done so much to retrieve the family fortunes, "yes; but we should not forget to what we chiefly owe our success. I think we ought to adopt a sewing machine for our family arms. But for sewing machines we should to-day be stitching away in that wretched garret." The mother shuddered, and Louisa and Blanche murmured "Oh, never mind that now." "I think," continued Rose, "if anyone ever deserved ennobling, it was the inventor of the sewing machine. What a blessing his invention has been to the world, and especially to women! What time it saves; what a help it is; and how simple and easy to work it. And, moreover, the machines are comparatively so cheap now, and the terms of purchase—by the time payment system—so easy, that I suppose everybody in Australia has one." "I, too, should think so," added Mrs. Clifford. "You have forgotten, my dear, to say what money can be made out of them by those who use them for business purposes. Really, when one thinks of it, there's more sense in making every family buy a sewing machine than in compulsory vaccination." "Well," said Louisa, whose Colonial experience seemed appealed to, "every family hasn't yet got a sewing machine, because they don't all know its utility and what a blessing it is. For my part, I would not be without my 'Light Running Standard' for the world; indeed it would be impossible for me to get through my work without it. It saves me a fortune every year." "And my new 'Singer,'" chimed in Blanche playfully, "takes the sweetest music that was ever heard in a house—a decided improvement on Jenny Lind and Anna Stevens' 'Who is the Sydney agent for these sewing machines?' asked Mrs. Clifford. "Messrs. Johnston and Co., of 746, George-street, Haymarket," said Louisa. "They keep every kind of machine, sell them at most moderate prices, and give the easiest terms; in fact their name is a 'household word' in thousands of families here." [SEE THEIR ADVERTISEMENT ON THE FRONT PAGE.]

"Then," said Mrs. Clifford, Messrs. Johnston and Co. are doing more to promote the progress, happiness, and civilization of Australia than any one else, and we must all wish success to them and their business." These sentiments were warmly responded to by the whole of the company, until at last the enthusiasm culminated in three hearty cheers for "Johnston and Co. and sewing machines." And so merrily passed the Cliffords' first Christmas eve in Australia.

Ten per cent. Discount for CASH.  
Weekly 2/6 Weekly  
NO ADDITION TO THE PRICE.



Chief Depot for New South Wales:  
**NO. 1, DARLING STORES,**  
Harbour-street, Sydney.

**THE EL DORADO TEA STORE,**  
 578 GEORGE STREET, BRICKFIELD HILL,  
 (Four Doors from Bathurst Street),  
 Was Opened on  
**SATURDAY, FEBRUARY 25, 1882.**  
 CENTRAL RETAIL AGENCY  
 FOR  
 ASIATIC TEA COMPANY'S PACKET TEAS.

**BLACKMANN & PARKES,**  
 ARCHITECTS,  
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**NEW BOOKS AND FRESH SUPPLIES JUST RECEIVED—**

Memorials of the late Bp. Mellvaine of Ohio.  
 From Log Cabin to White House—Story of the late President Garfield's life.  
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 Bible Readings, by Henry Moorhouse.  
 Bath, the Moabitess, by Henry Moorhouse.  
 Notes for Bible Readings, by Briggs & Elliott.  
 Dr. Geikie's Hours with the Bible, 3 vols.  
 " The English Reformation—how it came about—and why we should uphold it.  
 " Entering on Life, a book for young men.  
 " Great and precious promises.  
 A young man's difficulties with his Bible.  
 The White Fields of France—Story of Mr. McAll's Mission to the working men of Paris and Lyons.  
 Prevailing prayer, or triumphant faith, as seen in the life of John E. Vassar.  
 Strength in Weakness—Memorials of Mary Richards.  
 Agnes Graham, deaconess, with introduction by the Dean of Chester.  
 Light and Rest—confessions of a soul seeking rest.  
 Hymns and Meditations, by A. L. Waring.  
 Daily Meditations, by Rev. George Bowen.  
 The School of Grace, by Rev. W. H. M. H. Aitken.  
 God's Everlasting Yes, by Rev. W. H. M. H. Aitken.  
 Hints to Christian Workers—A Manual for Parochial Missions, by Rev. W. H. M. H. Aitken.

Discipleship—Follow thou Me—by Mrs. Pennefather.  
 Christ lifted up, by Rev. E. Gilchrist.  
 Christ and free salvation, by Rev. J. B. Figgis.  
 Searching the Scriptures, by Dr. Anderson.  
 The Holy Life, by Rev. E. H. Hopkins.  
 Thoughts on Life and Godliness, by Rev. E. H. Hopkins.  
 Sunrise Gleams, by Lady Hope.  
 Never say die—a talk with old friends—by S. G. Prout.  
 Mrs. W. H. Wigley's Thoughts for Mothers—Thoughts for Children—Thoughts for Young Women—Thoughts for Servants, Thoughts for Teachers.  
 Also full supplies of books by the late Miss Havergal—Rev. Ernest Boys, Rev. George Everard, and others.

**Church of England Book Depot,**

172 PITT STREET, (NEXT HORDBERN'S.)

**THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.**

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 The Commercial Banking Company of Sydney.  
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 The Rev. Canon H. S. King and J. G. Ewer, Esq.  
 OFFICE:—Phillip-street, Sydney.

**RECEIPTS FROM 31st JANUARY.**

SUBSCRIPTION.  
 Rev. C. F. D. Priddle ... .. 25 0 0

**COLLECTIONS.**

Plymouth ... .. 4 2 1  
 All Saint's, Parramatta ... .. 3 12 6  
 St. Peter's Cook's River (2) ... .. 13 1 9  
 Emu Plains and Castlereagh ... .. 3 10 4

**AUXILIARY FOR GENERAL FUND 1881.**

Windsor ... .. 25 19 10  
 Waverly ... .. 58 14 6  
 Plympton ... .. 14 12 0  
 Hunter's Hill ... .. 7 3 0  
 Ryde ... .. 63 12 0  
 St. Michael's ... .. 38 5 1  
 Wollongong ... .. 6 7 0  
 Parramatta North ... .. 11 7 6  
 Cobbitty ... .. 36 9 7  
 Menangle ... .. 4 3 0

St. John's, Darlinghurst—  
 Mr. Charles Parbury £10 10 0  
 Major Airey ... .. 1 1 0  
 Hon. J. B. Rundle ... .. 2 0 0  
 Mr. Wm. Buchanan ... .. 5 0 0  
 Mr. Wm. Speer ... .. 2 2 0  
 Mr. Edward Hordern ... .. 2 2 0  
 Mrs. R. Thorne ... .. 5 0 0

For 1882—  
 Mr. Charles Parbury ... .. 10 10 0  
 Miss Ebsworth ... .. 1 0 0  
 Mr. Percy Williams ... .. 1 0 0

27 15 0  
 H. E. A. ALLAN,  
 Hon. Treasurer.

1881  
 St. James's ... .. 76 14 6  
 St. John's, Parramatta ... .. 8 5 0  
 Christ Church ... .. 6 5 4  
 Cook's River ... .. 75 0 0  
 Kiama ... .. 1 19 6  
 Camden ... .. 5 2 6  
 All Saint's, Woollahra ... .. 86 8 3

**W. E. TOOSE, Manufacturing Jeweller, &c.,**  
 HAS JUST RECEIVED A NEW AND BEAUTIFUL ASSORTMENT OF ALL THE LATEST DESIGNS IN JEWELLERY, WATCHES, CLOCKS, &c.,  
**418 GEORGE STREET SYDNEY.**

1881  
 Redfern, ... .. 2 s. d.  
 Dapto in January—  
 Mr. C. T. Pelham ... .. 1 0 0  
 Mr. J. Daley ... .. 0 10 0

1882  
 Piton—Oaks ... .. 2 8 0  
 S. S. Collection ... .. 4 13 8

**AUXILIARY FOR STIPEND.**

Sackville Reach ... .. 5 5 0  
 Pitt Town ... .. 7 6 3  
 Bandwick ... .. 12 11 8  
 Enmore ... .. 26 13 0  
 St. Barnabas' ... .. 13 10 0  
 Waverly ... .. 39 8 4  
 Burwood (St. Luke's) ... .. 33 6 8  
 Upper Mittagong ... .. 10 0 0  
 Robertson ... .. 11 5 0  
 Kangaloon ... .. 11 5 0

32 10 0  
 St. Michael's ... .. 7 1 8  
 Campbelltown ... .. 20 13 4  
 Lithgow ... .. 10 0 0  
 Enfield ... .. 33 6 8  
 Lithgow ... .. 2 10 0  
 Darlinghurst ... .. 33 6 8  
 St. Simon's and St. Jude's ... .. 8 6 8  
 Newtown ... .. 33 6 8  
 " Curate ... .. 12 10 0  
 Parramatta (St. John's) ... .. 3 5 0  
 St. Thomas', Willoughby ... .. 33 6 8  
 St. Saviour's, Redfern ... .. 16 13 4  
 Petersham, for Infirmary ... .. 8 0 0  
 St. David's ... .. 25 0 0  
 St. Alban's, Five Dock ... .. 16 13 4  
 Arncliffe ... .. 10 0 0  
 Gladesville ... .. 25 18 0  
 Hunter's Hill ... .. 13 18 8  
 Burrawang ... .. 3 10 0  
 Wallerawang ... .. 20 0 0  
 " Catechist ... .. 11 13 4  
 For Appin—Dr. B. L. Jenkins ... .. 12 10 0

**ROBINSON'S New Patented Cooking Range—The Sydney.**

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

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

**REQUIRING NO BUILDING IN,**  
 there is no addition to the first cost for mechanics' labour.

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

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

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

**F. R. ROBINSON AND SON,**  
 STORE WAREHOUSE,  
 486, George-street, Sydney (down the gateway),  
 Opposite the Markets.

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

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 Near Crown Lands Office,  
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**PLUMBER & GASFITTER,**  
 Galvanized Iron & Zinc Worker,  
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**WOOLLOOMOOLOO.**

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets connected.

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**The Trade supplied.**

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**10, Park Street, Sydney.**

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 BEG to inform their friends and the general public that they have commenced business at 10, PARK STREET.

**J. MASSEY & SON**  
 are now offering for CASH or on TIME-PAYMENTS,  
**Pianofortes** by ERARD, AUCHER, BORD, MULLER, SIMPSON & Co., (New York).  
**American Organs** by the first Makers.  
 Music by every Mail.

**J. NEWTON,**  
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**Cabinetmaker and Upholsterer,**  
 HAS always on hand a well-assorted stock of RELIABLE FURNITURE, IRON BEDSTADS, MATTRESSES, PALLI-ASSES, &c., at moderate prices.

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 253 & 255 GEORGE STREET,  
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TO SQUATTERS AND COUNTRY FAMILIES.

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BEGS to inform the public that they can always obtain Governesses and Tutors, (Protestant and Catholics,) of first rate abilities and unquestionable testimonials and references, many having diplomas and certificates of merit. Ladies Companions, Housekeepers, Needlewomen, Business and Station Managers, by applying at her office,  
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**COAL and WOOD MERCHANTS,**  
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**BATHURST STREET, WEST,**  
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Best Newcastle, Smith, Nut, or Western Coals, Bitlet Wood, (Oak or Ironbark), Cut or Uncut, Breeze, Coke, or Charcoal.

Wood Cut to any Length, always on hand, and of Superior Quality.

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**HENRY'S COLONIAL OINTMENT,**  
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WAS the first and is the only article of the kind invented, prepared, and offered to the Colonial public by an Australian Chemist  
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 A never-failing remedy for Worms in children and Adults. Price 6d. each; or, in packets of three powders, for any age, 1s. per packet. And HENRY'S VEGETABLE (KARISAKA) ANTIBILIOUS PILLS, 1s. per Box. Also,

**HENRY'S ANISEED BALSAM,** FOR COUGHS, 1s. per Bottle.  
 Which are the best articles of the kind to be found in the Australian Colonies.  
 Sold by all Chemists, Storekeepers and Wholesale Houses; also by the Inventor and Proprietor.

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 (Fourth door from Commercial Bank Corner)  
**HAY MARKET, SYDNEY.**  
 Pure Drugs and Chemicals imported regularly for Retail, Wholesale, and Dispensing purposes.

**AUSTRALIAN "HOME" SHUTTLE SEWING MACHINES.**

UNPRINCIPLED Dealers—to make a few extra shillings profit—offer for sale worthless Sewing Machines that will not stand a year's ordinary wear.



THE HOME SHUTTLE LOCKSTITCH Manufactured for us, like the above design, with our name on the work plate.

Purchase no other kind. We solicit information of the attempted sale of counterfeits of the above Machine, when we will take legal action in protection of our rights.

We have now sold over 20,000.  
 Hand Machine, complete, ..... 24  
 Treadle Machine, complete, ..... 6  
 Ditto with cover, complete, ..... 7  
 No charge for cases or packing.

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NOTICE!—Every Purchaser will receive a CASH DISCOUNT of 5 per cent. on producing this advertisement at our office.—M. MOSS & CO.

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Pure Black and White Pepper.  
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 Half-chest-dard Boxes of Tea, very low prices  
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FRIEND OF ALL!  
**Holloway's Pills.**

This Great Household Remedy ranks among the leading necessities of life.

THESE famous Pills Purify the Blood, and act most powerfully, yet soothingly, on the LIVER, STOMACH, KIDNEYS, and BOWELS, giving tone, energy, and vigour to these great Main-springs of Life. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are so wonderfully efficacious in all ailments incidental to Females of all ages; AND AS A GENERAL FAMILY MEDICINE are unsurpassed.

**Holloway's Ointment.**  
 Its searching and healing properties are known throughout the world. For the cure of bad Legs, bad Breasts, old Wounds, Sores & Ulcers.

It is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures Sore Throat, Diphtheria, Bronchitis, Coughs, Colds, and even Asthma. For Glandular Swellings, Abscesses, Piles, Fistulas, Gout, Rheumatism, and every kind of Skin Disease, it has never been known to fail.

The Pills and Ointment are manufactured only at 533, OXFORD STREET, LONDON, and are sold by all Vendors of Medicines throughout the civilized world, with directions for use in almost every language.

\* \* Purchasers should look to the Labels on the Pots and Boxes. If the address is not 533, Oxford-street, London, they are spurious.

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**Fashionable Portraits**

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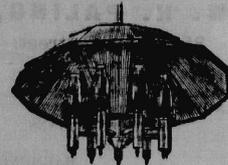
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THE

# Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 22.

SYDNEY, SATURDAY, APRIL 1st, 1882.

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## NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st of the month, but when that day falls on a Sunday the paper will be issued on the 2nd. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation. The clergy and other friends of the RECORD who obtain subscribers are requested to send to the Manager the full NAMES AND ADDRESSES of subscribers.

All clergymen sending the names of SIX subscribers to the RECORD will be placed on the FREE LIST.

Subscriptions for the current year are now due. Any subscriber not receiving the paper when due is requested to communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.

All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PITT-STREET. No correspondence will be published which does not furnish the Editor with the name and address of the writer, not necessarily for publication. The Editor cannot undertake to return manuscript in any case.

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

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

## SPECIAL NOTICE.

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

## YE OLDE ENGLYSHE FAYRE.

In the summary of news for transmission to Europe published by a contemporary on the 23rd ultimo, under the heading of Music and Drama, our eye caught the following:—

"It is evident that the Easter season will be a merry one this year; for in addition to the efforts the different theatrical managers will make to attract patronage, there will be in full survey a couple of

those 'fayres' which have monopolised the place formerly held by 'Bazaars,' and 'sales of gifts.' The Garden Palace will be the scene of 'Ye olde Englyshe Fayre,' held under the patronage of the Anglican Churchmen of Sydney, for the benefit of two Churches at North Shore; and St. Mary's Cathedral, which is as yet unopened, will contain 'Ye Faire of ye Olden time,' for the success of which members of the Roman Catholic Church are labouring."

This is the first time in this colony so far as our recollection serves, of an effort for raising funds for building a Church, being classed under the head of dramatic amusements. And yet we believe our cotemporary is right. But it is a mistake to imagine that such a method of obtaining money for the sacred purpose of erecting a House for the worship and service of our Creator and Redeemer has the approval of "the Anglican Churchmen of Sydney" generally. We do not blame the writer for falling into this error, as he might easily have been misled by observing the names, which are advertised as giving it their patronage. But we feel it due to a large number of our most thoughtful and earnest Churchmen to say that they are deeply pained by it. They look upon it as descending to very low ground for obtaining money wherewith to build a sanctuary for God. They regard it as unworthy of the high position which the Church of Christ should ever maintain in carrying out such objects. And they object to mixing up so much frivolity and worldliness, and, we might add, vulgarity and coarseness, with a purpose so noble and holy.

It pains us exceedingly to have to write thus; but we should not be doing what we conceive to be our duty, we should not be true to our conscientious convictions of what is right, if we were to be altogether silent. We have heard the opinions of men of different schools of thought, and we are giving utterance to what we have gathered from them, as well as to our own ideas, when we lament, upon the grounds which we have just stated, the introduction of this "Fayre" as a means of getting money for Church building.

We should almost wish to say no more. But as we shall doubtless, be thought by those who differ from us to be "sentimental," or "puritanical," or "too straitlaced,"—epithets which are often used to repel the force of sober truth—we would ask our friends to enquire how the "Fayre" was carried on in Melbourne. We have been assured by those on whom we can rely for accuracy, that Raffling was the order of the day, openly and avowedly practised, that the "Punch and Judy Show" was attended with profanity of speech and the coarsest mockery of religion, and that many other things were said and done which were at variance with Christian sobriety and rectitude.

\* We allude to the "Champion Punch and Judy," "Climbing a greasy pole," "Sack Racing," "Other Olde Ye Tyme Revels," &c.

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