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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.

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of the month, to insure their insertion in the next issue.
All business communications to be addressed—THE MANAGER
CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

THE ENGLISH CHURCH UNION.

We have been requested to supply our readers with some
information about this institution, upon the ground that,
as appeared by an advertisement in our last issue, a branch
of it has been established in this colony, and its nature
and objects are not understood. We will comply with the
request in this article, so far as our limits will allow.

We gather from the authorised documents of the society
that it was formed in the year 1859, "for the purpose of
uniting clergymen, laymen, and churchmen in defence
of the doctrine and discipline of the Church of England,
and of the rights and liberties of its members." "A very
laudable object"—many of our readers will exclaim—"and
we are glad of the existence of such a society." Very
laudable—we say too—if these words were intended to
convey the meaning which they appear to do; and if, in
working out the design, it had been found that the real
purpose had been thus fairly and unequivocally
expressed.

But what were the circumstances which led to the
foundation of the union? We find them summarised by
the president, the Hon. C. L. Wood, in his address on the
20th anniversary, on the 9th June, in the present year.
And it is well to allow him to give them, as they will not

be disputed by those who may be friendly to the institu-
tion. He says, "The Catholic revival" (by which he
means the spread of Tractarian principles and practices),
"on which, at first, the sun had shone so brightly, had
fallen in with storms." "There had been much opposition
outside the pale of the English communion; and
more painful still, inside the church, principles and
practices, which men knew to be essential to the church's
life and well-being, seemed to be discouraged, if not con-
demned, by the authorities of the church itself. In the
sphere of doctrine, decisions had been given in courts of
law which were thought by many to represent the church
contrary to the Catholic faith, as in the Gorham case.
Prosecutions of the clergy had been set on foot, as in the
case of Archdeacon Denison. . . . The doctrine
of the Real Presence in one case; in another, that of Mr.
Poole, the practice of confession had been made the sub-
ject of legal proceedings; while, in regard to the Ritual
of the church, the troubles at St. Barnabas, and the action
of Mr. Westerton, the churchwarden of St. Paul's, Knight-
bridge, had set the example of those organised assaults
upon the ritual of the church, as prescribed by the Book
of Common Prayer, of which we have had so many
examples since. Opposition to the church then, as now,
had no scruple about a recourse to violence, if such
violence seemed likely to advance its own ends. Mobs
had been stirred up to attack even women. The nursing
sisters of St. Margaret's, East Grinstead, had been insulted
for wearing their habit, and on one occasion, placed in
actual danger of their lives. Attempts had been made
to drive the clergy from their work, as in the case of St.
George's in the East, where, on the pretext of putting
down what are the commonest accessories of Divine Wor-
ship all over England, every possible outrage had been
offered to Mr. Bryan King, and the clergy who had come
to help him in his trouble. Moved by such circumstances
and drawn together by a common danger, it was but the
common instinct of self-preservation, that churchmen
should unite on behalf of the doctrine and discipline of
the church, so rudely attacked, in defence of their own
rights and liberties, and in support of principles upon the
maintenance of which they well know the whole fabric of
the church depended." Such, according to Mr. Wood,
were the circumstances out of which the union arose.

But it is admitted that the principles and practices
which were upheld by those who thought such a union
required were discouraged, if not condemned, "by the
authorities of the church herself." And that they had
also been condemned by the courts of law. And when it
is quietly assumed and asserted that those principles were
"regarded as essential to the church's life and well being,"
it must be borne in mind that this was by men of
extreme views, which had been forced into the church by
what was known as the Oxford or Tractarian Party.
That party, however, no more represented the Church of
England than the three tailors in Tooley-street repre-
sented the people of England.

Amongst the rules of the E. C. U. the 2nd reads thus:
"The objects of the 'English Church Union' are—(1.)
To defend and maintain, unimpaired, the doctrine and
discipline of the Church of England. (2.) To afford
counsel, protection, and assistance to all persons, lay and
clerical, suffering under unjust aggression or hindrance
in spiritual matters; and (3.) in general so to promote
the interests of religion as to be, by God's help, a lasting

witness in the land for the advancement of His glory, and the good of His church."

Hear, again, we must read, with such qualification as the views of the promoters of the union suggest. We very much question whether the 'counsel, protection, and assistance,' would be afforded by the society to any but those who were endeavouring to foist upon the church the peculiar doctrines and discipline upheld by the section of unionists.

It will surely not be considered unfair to judge the Union by the acts to which it has given publicity. We quote a few of the utterances given on public occasions, to be found in the society's publications.

One of the secretaries of the Union, in a paper on the re-union of Christendom, given in the *C. U. Gazette*, Vol. I., pp. 252-254, makes the following recommendations to English churchmen:—

"A more friendly intercourse with Roman Catholics." "The restoration of the essentials of Catholic and primitive ritual, and of Catholic practices and observances—such as the observation of fasts and festivals, the use of the sign of the cross, of the 'Hail Mary,' as a memorial of the Incarnation, of prayers for the departed, of confession, of guilds, confraternities, &c."

Dr. Littledale, a delegate of the Union, speaks thus of the martyrs and reformers of our church, in a lecture which he delivered at Liverpool before the English Church Union in 1868. He denounces them as "a set of miscreants;" he compares them with Robespierre, Danton, Marat, St. Just, Couthon, &c., of the French Revolution. He says that *these men* "merit quite as much admiration as Cranmer, Ridley, Hooper and others, who happened to have the ill luck to be worsted in a struggle wherein they meant to serve their adversaries as they were served themselves. They were false to their God, to their sovereign, and to the liberties of their country." And in 1874, the Dr. wrote a letter in which he publicly stated that, "if he had to write his lecture over again, it would be his duty, in the interests of truth (?) to make the colours of the picture much darker."

Another utterance of the same writer is as follows:—"The English churchman *rejects and abhors* the Protestant Communion which is offered him, and *longs for the Catholic Communion* which is refused him. And he does this, because, though English, he is a Catholic too, and a member of the Catholic Church which is the mother of us all." There can surely be no mistake about the antagonism of the E. C. U. to the Reformation, in which Englishmen for the last 300 years have been wont to glory.

But let us now see how it aims at promoting our re-union with Rome.

The Rev. Orby Shipley, writing on what he terms the "Four cardinal virtues," says plainly that the aim of the Catholic party, as they would call themselves, is to *re-Catholicise* the Church of England; "to liberate the church from the tyranny of the State;" "to make *confession* the *ordinary custom* of the masses;" and "to teach them to use eucharistic worship;" and to establish our claims to *Catholic Ritual* in the highest form." We have, he adds, "to restore the religious (meaning the *monastic*) life, to say mass daily, and to practice reservation for the sick."

Mr. Orby Shipley was a member, and on the council, of the E. C. Union.

Dr. Pusey, the Vice-President of the society, some years ago published an *Eirenikon*, a work designed to show how it was possible for the Church of England to shake hands with the Church of Rome. He aimed to prove that there is no essential difference between the doctrines of Trent, and the 39 articles of the Church of England. He suggested, amongst other things, that after all *Transubstantiation* was probably only "a question of words"—spoke of the Reformation as "a miserable quarrel"—approved of the work of the original Tractarians to "*Catholicise* England"—and said that he "would gladly die to unite the Church of England with the Roman and Greek Churches."

Now, what did the E. C. U. do? At the annual meeting of the society it eulogised and endorsed the *Eirenikon*; and passed the following resolution:—

"That this Union rejoices in the publication of Dr.

Pusey's letter to the author of the 'Christian Year,' and earnestly hopes and prays that God, in His own time and in His own way, will dispose the hearts and minds of His people, that the sad divisions which now rend the seamless robe of Christ may be healed; and that the whole of Christendom may be re-united into one holy communion and fellowship, to the glory of God, and the salvation of the human race."

In a letter to the *Weekly Register*, Dr. Pusey said:—"We readily recognise the PRIMACY of the Bishop of Rome; neither is there any thing in the SUPREMACY *in itself* to which we should object. In my conviction, there is no insurmountable obstacle to the union of the Roman, Greek, and Anglican communions."

We refrain from pursuing further the course which has all along been pursued by the E. C. UNION. Enough has been adduced to put our readers in possession of its character and objects. We might go on to show how it has pledged itself to defy the law, as it has been declared by the highest courts of the Realm; how, instead of being merely defensive, it is aggressive, innovating, and law breaking; how it has set itself in steadfast opposition to the bishops of the church; how it upholds the doctrine of a sacrificing priesthood; how it sympathises with the Jesuits; how it dethrones the Bible to exalt the Church and Tradition; how vehemently it condemns the grand doctrine of justification by faith only, the supreme principle of the Reformation; how it favours mariolatry and image worship. But we will conclude with pointing to the condemnation of it by the archbishops and bishops of the church on various occasions.

In 1866, an address was presented from the E. C. U. to Bishop Longley, who, in his reply, said—"I cannot but feel that those who have violated a compromised settlement which has existed for 300 years, and are introducing ceremonies and vestments of very doubtful legality, are really, though I am quite sure unconsciously, *doing the work of the worst enemies of the church*. I have witnessed with feelings of deep sorrow, the *tone of defiance* with which the recently introduced practices have been supported."

In the same year, the Bishop of St. David's, addressing his clergy, said—"No churchman who does not desire the subversion of our Reformed church, and its final absorption in the Church of Rome, can too deeply distrust, or too strenuously oppose the proceedings of the ENGLISH CHURCH UNION."

The Bishop of Llandaff, the Bishop of Carlisle, the Bishop of Bath and Wells, the Bishop of London (Dr. Jackson), the Bishop of Peterborough, the Bishop of Winchester (Dr. Wilberforce), expressed similar views. While the Archbishops of Canterbury and York, in 1873, addressed these observations to certain memorialists, who had invited their attention to the character of the movement with which the E. C. U. is identified. (60,000 lay members had signed the memorial).

"There can be no doubt that the danger you apprehend, of a considerable minority of the clergy and laity amongst us desiring to subvert the principles of the Reformation, is real." "We feel justified in appealing to all reasonable men to consider whether the very existence of our National Institutions for the maintenance of religion is not imperilled by the evils of which you complain."

We now leave our readers to judge for themselves what this society for the defence of the doctrine and discipline of the Church of England really is; and whether it deserves their encouragement and support.

"RECORD" Office, November 22nd.

SHALL THE CHILDREN GROW UP HEATHENS OR CHRISTIANS?

MANY a budding M.L.A. is whetting his rhetorical scythe on the grindstone of the twenty-eighth clause. He bears his blushing honours thick upon him, and for the delectation of his family circle, even if the fame of it goes no further, he feels that he must say something. The world must take knowledge of him that he was not born to bloom unseen. Looking round the armoury of political breech-loaders he will be fain to mark the Education Act as a serviceable piece for the discharge of his wordy gun-

powder. Let us humbly express our hope that Mr. Tracy Tupman's example will not be followed by these incipient legislators. They may shoot at the pigeon and kill the crow, if they please. But it will be trying the patience of everybody rather severely if, while aiming at the crow, they lodge the charge in the fleshy portion of their own friend's shoulder. It is one thing to oppose the crafty usurpation of a priestly faction, that steadfastly refuses any position short of dominant supremacy over the consciences as well as the purses of men. It is quite another to thwart the holy aim of a national church watered by the life-blood of a Cranmer, a Ridley, a Hooper, and a Latimer.

We have been scanning the electioneering speeches of the best known candidates to ascertain what their minds may be on the subject of the education of their country. What sort of boys and girls are there now in our schools throughout New South Wales? What sort of men and women will they become? Now is the time for deciding what shall be the answer to such a question as this? It may not, perhaps, be quite as interesting or exciting to some persons as would be the undecided issue of an international boat-race. But it still remains to be seen whether a large number of the Church of England laity are not rather more than lukewarm in their belief that the fear of God is the beginning of wisdom. For this is a matter which will have to be settled by majorities in every country governed by the people themselves through their elected representatives. It is this question of the principle upon which the young life of their nation is to be moulded, that has lately compelled the German Chancellor to risk his life and position in the German Parliament rather than suffer the Vatican to go on poisoning the minds of the Roman Catholics of Germany with the sanction of its Protestant Emperor. It is this question of the principle upon which their future citizens are to be moulded into responsible men and women, that has just driven M. de Freycinet from the Premiership of France, because M. Gambetta was determined to carry out his March Decrees for the expulsion of the Jesuits. It is this question of the principle upon which the embryo legislators, divines, doctors, lawyers, farmers, and merchants of New South Wales are to be nurtured from the green blade to the ripe shock that must now meet with fair attention at the hands of the bran-new Parliament. They will find it harder to construct than destroy. Still "we raze but to raise" must be their watchword. If not, their government will, sooner or later, be hooted to its exit. A larrikin mob round a hustings may fail to appreciate anything but what is denunciatory of laws human and divine. But there has always been a sober and thoughtful class of people, thank God, in the life of every age and nation, who have not been so blinded by covetousness or partizanship as to lose their perception of the vital necessity of religious instruction, as a regular branch of study in the schools where their children learn how to think as well as what to think about. There is a rumour that the movers of this demolition of denominational schools will not be satisfied till they have done away with even the possibility of teaching God's Word in the public schools. If this rumour be true, then they will be the greatest curse to this country that has ever disgraced the name of Bible-loving England. At any rate we, the clergy and laity of the English Church, must quit ourselves like men at this crisis. We are not to be hoodwinked by any backstairs policy. We do not intend to take our gospel from the time-serving scribblers paid to manufacture such current journalism as will sell. "Thus saith the Lord," is the sole warrant we need. It has stood our fathers in good stead, even to the last hour of their earthly lives. Should man or angel attempt to foist any other doctrine upon us, whether under the name of "secularism," or any other high-sounding symbol, by the word of Him that liveth for ever, such an one is to be covered with our execrations. Let as many as name the name of Christ be resolved from the commencement of this new Parliament, to set their heel upon the slightest attempt to banish religious instruction from the regular school-routine of our children. Let any who may desire to attempt such an iniquity beware lest, before they think it, they incur the doom pronounced by

their Creator and Judge upon that man who causeth one of these little ones to offend. We have been induced to speak thus definitely in consequence of a letter appearing in the *Herald* of November 17th. It bears the signature of Dr. Moore White. After noticing that Mr. G. H. Reid was the only candidate who had publicly stated that he would "strenuously resist any attempt to make the Public school system of education more secular than it is," the writer affirms that "the Irish National school-books, with their entirely unsectarian scriptural lessons and extracts, are being superseded by a new series of class-books." The result of this is that all the Scripture lessons are shelved into one separate book, "and the only guarantee that it will ever be used in the school is that it is supposed to form a subject of examination on the occasion of the inspector's visit. Such a guarantee has only to be stated in order that its value may be duly appreciated." Is this true or not? If it be true, then the writer is certainly justified in saying that "the ultimate legitimate result will be secularization." Our personal acquaintance with a large and important Public school, in which the majority of the children are now learning to know Jesus, makes it hard for us to restrain our indignation at those, if any such there be, who would strangle in the birth this simple outgoing of the children's hearts to the children's Saviour. We appeal to the Christian mothers of this colony. Let not those former ones of Salem, who brought their little ones to God in the flesh, rise and condemn you in the judgment for not having been determined that your children should receive the spiritual blessing of the risen and glorified Redeemer.

THE ADDRESS OF THE BISHOP OF NEWCASTLE.

THE opening address of a new Bishop at a meeting of his Diocesan Synod is sure to be carefully studied by all in the neighbourhood who value an interest in church work, for it will probably lay down the lines on which the new Chief Pastor intends to work. The recent address of the Bishop of Newcastle, a report of which will be found in another column, is no exception to this rule. The lines on which it may be presumed that he will work are laid down pretty clearly in it.

After regretting that the time between his arrival in Newcastle and the then occasion had been so limited, and after praising the foresight and organisation of Bishop Tyrrel, he contrasted the condition of the Church in Australia with that of the Church at home. If it was true that at home it had "the happy bondage" of State patronage and control, yet it was, by that very alliance with the State, saved from narrowness and onesidedness. "They were not here protected by that safeguard, and it became, therefore, the more important that they should cultivate large-heartedness, the spirit that is most of all opposed to every taint of sectarian bitterness of thought and speech. 'It was not difficult to raise an army for the assault of Rome, or for a crusade against Geneva, but the Flesh and the Devil were less definite antagonists, and sometimes while we think we are in arms against them, we are really fighting on their side. A common hate was the cement to consolidate a party.' From such a hate, may they all be delivered! Would not the Church of England have been distinctly poorer if the names of Pusey, or Maurice, or McNeill had been struck off the roll of her presbyters? Would not her pulpit have been a far weaker organ for the conversion of the thoughtless and the edification of the thoughtful, if she had not found a place for men differing as widely as Simeon, Liddon, and Robertson?" This is very true, and we are glad to see that the Bishop has adopted for his principle of action so comprehensive a standard. What is the use in these days, when infidelity is rampant and churchmanship lukewarm, of shutting off from the ranks of the church's recognised defenders and authorised evangelists, men whose views on merely non-fundamental points differ from our own? Paul was not James, Peter was not Apollon, and yet all traces that we have of them show that they did not differ from each other less than clergymen of different views in the church of England who conscientiously adopt the thirty-nine articles. Let a clergyman be only a truly Christian man holding doctrines within the limit of his church, and then

whether he be broad, or low, or high, he will have a good work to do in the colony, and may claim the sympathy and support of all his fellow churchmen.

The Bishop then discussed the future supply of clergy for the diocese. He pointed out that a high intellectual standard should be set for candidates for the Ministry. He "strongly advocated the plan of the sons of members of a synod becoming Ministers of the Church of England, by being first well trained here at Moore College or St. Paul's and then sent to Cambridge." Whether such a plan will be found feasible or not may be doubted, but it is at least a good sign that the present bishop is dissatisfied with the method that has heretofore largely obtained in the diocese, that of ordinary catechists who have not received any systematic training further than that which the overworked clergyman in whose parish they were labouring could afford them.

On the education of children Bishop Pearson took an especially satisfactory ground. He recognised the mistake that the Colonial Government has made in discouraging local denominational zeal, and in excessive centralization of power in a Minister of Education residing in Sydney, but he pointed out that it was incumbent upon churchmen—not on the clergy only, but on the laity also—to use their privilege of teaching in the Public schools. "They did not dare leave undone the Chief Shepherd's work in the feeding of his lambs, simply because they could not do it in their own way." "The Public school system was only a secular system when it was allowed to become secular, and that must not be." This is what we all need to remember, and what every clergyman is bound to lay before his congregations, that in some way or other the children in every Public School must be taught the truths of Religion. We have this privilege now, and we should gladly use it.

With a few recommendations as to informal conferences in addition to the regular Synodical work, and an account of the mistaken notions that prevail in England with regard to the present value of the late Bishop's bequest, he closed an address which shows him to have sympathy, independence, and common sense, and which augurs well for the growth of the Church in the diocese of Newcastle.

DEVOTIONAL READING.

A THOUGHT OR TWO UPON THE SECOND ADVENT.

EVERY Scripture doctrine should have in the Christian's mind that place, and that measure of attention, which are given to it in Holy Scripture. Great mistakes and serious errors have arisen in the church from not attending to this rule. Heresies have grown out of it. Schisms have been caused by it. And Christians have been perplexed.

Let us apply this to the doctrine of our Lord's second coming. The place which it holds in the New Testament is most important and striking. It is there set before us as the Great Hope of the Church; the goal to which she is advancing; the grand consummation at which she shall obtain her perfect bliss both in soul and body.

It stands out very prominent in the teaching of Christ Himself. We need only refer to St. Matthew xvi 27, xix 28, to the Parables of the Wheat and the Tares, the Net cast into the sea, the Talents, the Pounds, the Ten Virgins; and to the description of the Son of Man seated on His throne of glory, with which we may connect the promise in John xiv 1-3.

It occupies a large place in the Epistles, and it is the key-note of the Book of the Revelation. It was that for which the Corinthians were waiting (1 Cor. i. 7, xv. 22-24); for which the Philippians were looking (Phil. iii. 20-21); which the Thessalonians were expecting (1 Thess. i. 10) and (2 Thess. i. 7-10). Timothy is reminded of it, as a motive to be instant in season and out of season in preaching the Word. And Titus, that he may teach it as a doctrine full of comfort, and an incentive to holiness. The Hebrews are assured that, like the High Priest in the Jewish Temple, who came out, after he had offered the atonement, to bless the people, so Christ will come forth from the Heavenly Temple "without sin unto salvation." (Heb. ix. 28.) St. Peter urges Christians to be looking for and hasting unto it (2 Pet. iii. 12.) St. John holds it out as the period when we shall be made like God (1 John iii. 2.) And in the Revelation the triumph of the Church awaits his return.

From all this it is evident that the Second Advent should occupy a prominent place in the faith and hope of Christ's people. But it may, nevertheless, be dwelt upon to the exclusion of other doctrines equally important. And if we study the New Testament carefully, we shall find that Calvary and Gethsemane must stand beside Mount Olivet. The most glorious hopes of the one must rest upon the humiliation and sufferings of the others.

How admirably does our church connect the two in the services of the Advent Season, the humiliation and the glory. She keeps both before us in the Collects, the Epistles, and Gospels, and in the

special lessons for the Sundays. But she is ever pointing onward to the glorious appearing of our great Lord and Saviour Jesus Christ; and directs our thoughts to the result to ourselves, to the church universal, and to the world.

Let us ever keep in mind the solemn closing words of the Revelation. "He which testifieth these things saith—Behold, I come quickly." May we be able to respond, "Even so, come Lord Jesus!"

THE MONTH.

THE "working man" of the present day is a highly favoured individual. Everyone seems bent upon serving him and promoting his interests. The scheme which has lately occupied the attention of many, which proposes to give a technical education to young mechanics and others, we cordially approve of. The "Working Men's College" in connection with our local School of Arts is now an established institution, and is working admirably. Lectures are given every week, which are largely attended and much appreciated by those whom they are intended to benefit. Classes are formed with a view of giving apprentices a theoretical knowledge of the trade which they are learning. A conference, inaugurated by the "Trades and Labour Council," of New South Wales, was recently held in the College-hall of the School of Arts. The conference was presided over by Sir Henry Parkes, and attended by some of our leading men, who took a hearty interest in the proceedings. The attempt is being made to secure the recognition of the institution by the Minister of Education, and to bring it under his care. But Sir John Robertson does not quite see how it can be managed.

SYDNEY THEATRE-GOERS have been regaled during the last two or three weeks at the Queen's Theatre by an American drama entitled "My Partner." The principal characters in this popular piece are two partners, who have both fallen in love with one girl. As the play proceeds the discovery is made that one of these men has compassed the disgrace of the girl. Imagine the influence which this must have upon the young persons who nightly assemble to witness the performance. Think of the moral effect which must be produced upon these actors, who, in rehearsal and upon the stage, represent, for the amusement of the prurient, a state of things which should make them blush for shame. Truly public morality must be at a low ebb when crowds will assemble night after night to witness such a representation, and when respectable people uphold the modern theatre as a means of improvement and innocent recreation. "O tempora! O mores!"

A KIN TO THIS is the recent outrageous display on the Melbourne Racecourse on the "Cup day." The *Herald* favoured us with a long account of the costumes worn upon that occasion by ladies who patronised the lawn, bidding for a share of public admiration. We tremble for the future of our land when we find mothers of families stooping to this, and young ladies who, in a few years' time, should be directing the household in accordance with God's Word, manifesting their utter unfitness to take the position which God assigns to woman. We regret that Sydney ladies are to be seen in this group, and that some of them occupied a very prominent position in this exhibition of extravagance and folly.

A PORTION of the Victorian public followed the examples of some of our philanthropists in Sydney, and clamoured for the reprieve of the notorious Kelly. We mourn over the miserable end of this man, but if law and order are to be preserved amongst us, and our youths are to be deterred from a course of vice, care must be taken that the dignity of the law is maintained, and crime adequately punished.

DR. VAUGHAN has been opening a new Roman Catholic Church at North Shore. He embraced the opportunity, as his custom is, of addressing the members of his church, and pursued the prevailing Romish policy of misleading those whom he addressed. His heart was full of sympathy for the Jesuits who have been expelled from France, and he devoted much of his time upon the occasion to setting out the wrongs and virtues of the "Society of Jesus." He describes the Jesuits as self-denying, obedient, full of charity, as "sacrificing all they possess in order that they may minister to the spiritual and temporal needs of their fellow men." Does Dr. Vaughan forget that there is such a thing as history? Does he not know that history disproves every statement that he has made concerning the Jesuits? The members of the Society of Jesus have been noted for their cunning, their avarice, and their untiring opposition to everything which does not immediately tend to aggrandize the Romish Church. This society is perhaps the wealthiest institution in the world. It possesses mines, land, counting-houses, and other property in almost every part of the world. Wherever they go they lay their hands secretly but surely upon material things. Their duplicity has been too much for Kings and Popes, and France is not the only country which has found it necessary to expel these people as a social pest. It is well that Australians should know the character of this "order," upon which Dr. Vaughan has set his heart, and with which he is going to flood this land. We recommend the study of the history of the Jesuits as it is given by Nicoll.

THE people of Illawarra are again bestirring themselves about a railway. They have pressed their claim to this upon the Minister for Works with much force, and the Minister seems to favour the project. The district of Illawarra is a very large and important one. Its coal mines are invaluable. Its dairy produce is of great importance to Sydney, a large quantity of butter being at

CHURCH NEWS.

Diocesan Intelligence.

CHURCH OF ENGLAND LAY READERS' ASSOCIATION.—The fifth annual meeting of this excellent association was held on the 11th November, the Bishop of Sydney in the chair. His Lordship in his opening address expressed himself as pleased with the progress made during the past year, and with the support accorded the society. He referred to the substantial recognition of the value of its services given by Dr. Barry, who had forwarded £5 in aid of its funds; and he expressed a hope that so good an example would be followed in other districts benefitted by its operation. The Bishop spoke with gratitude of Mr. Shearston's work amongst the seamen. It appeared from the report, Divine Service had been conducted by the lay-readers at twenty-seven different places. The total number of services held, irrespective of work done by two members living at Windsor and Bowral, had been 515, and exclusively also of assistance rendered occasionally to the clergy in reading the prayers or the lessons. One of the readers, Mr. Shearston, was engaged throughout the year in conducting services amongst the sailors of H.M. service, as well as amongst those on board the mailboats, and other merchant-men. The following is this gentleman's interesting resumé of his work:—"I do myself the honour to report, for the information of the committee, that during the year I have carried on this special work to the utmost of my power, seeing as I do that there exists such a great need for some such work. I have visited ships in the stream and at the wharfs, varying in size from the large Orient and mail steamers to the small sailing colliers, and have been very gladly received by the men. I have boarded about 370 ships in all, and have spoken to at least 1500 men. (This of course in the merchant service work.) I have also visited H.M. ships, including, Emerald, Danie, Comorant, Beagle, Sandfly, and Renard. I have distributed some 2000 of the society's tracts, and about 300 of Mr. Power's very plain practical tracts also; and 600 copies each of 'British Workmen' and 'Band of Hope Review'; these papers are a grant from the Diocesan Book Depot, and are very much liked by the men. I have also given away a few copies of a cheap edition of the Prayer Book, and some few Testaments, and sold five Bibles to seamen. The 'Monthly Letters,' with which our members are well acquainted, have been regularly printed and distributed—500 each month. I have an agent in each ship, who receives them every month (by post when absent from Sydney), and who distributes them to the messes in their ships and delivers them to the officers, done up in wrappers and addressed to them. As a proof that these 'Letters' are appreciated, I may mention that many of the officers and men have contributed liberally to the fund for printing them. Two of H.M. ships on this station carry chaplains, and in these I only work as we do ashore under his direction, or with his consent; and I may say that the chaplains have always treated me with respect, and seemed glad to see me carry on my mission in the ships. In ships where there is not a chaplain I always obtain the captain's permission before doing anything, and this has always been given most readily, and I have in many cases received letters of thanks from officers for my services. H.M.S. Comorant is one ship without a chaplain, and I have during part of last quarter, while that ship was in harbour, from the 9th to the 17th Sunday after Trinity, conducted Divine service on board at 10 o'clock a.m. I was very kindly received, and 'Church was rigged' on the quarter deck, in usual navy fashion, and the church pennant hoisted, and the bell tolled, and a very solemn and reverent feeling prevailed, and the captain and the officers of the ships attended every service, and were very kind in assisting me in every way. A weekly temperance meeting is held on each ship while in harbour, and our good Commodore does all in his power to encourage this branch of the work. I deeply regret that I have not been able to do more for these fine men, seeing that we have about 40,000 of them coming to our port every year. I have done what I could to fill the blank in our Church's work as regards seamen. I feel satisfied that if this number of men were living in any place on shore, or even in the course of a year passing through any place ashore, that our Church would not neglect them; but every arrangement would soon be made to at least speak to them of the things concerning the kingdom of God, if not provide them with a church and pastor. Why, then, should these thousands of brave men be so long neglected by our Church? I beg our members to help me, while in my humble way I try to show them they are not forgotten, and speak to them, in the name of our Church, of the glorious Gospel of the grace of God, and of our Saviour Jesus Christ." The adoption of the report was moved by the Dean, and seconded by the Rev. E. G. Hodgson, and carried *n. d.* The following officers were elected (the Bishop is President, *ex officio*):—Vice-president, Very Rev. the Dean of Sydney; secretary, Mr. Joseph Cook; treasurer, Mr. W. J. Jordan; committee, Revs. C. F. Garnsey, W. Hough, J. D. Langley, W. W. Mort, R. S. Willis, and A. Yarnold, and Messrs. W. R. Beaver, John Clark, Alfred Cook, R. Fletcher, Hutchinson, and J. S. Shearston.

NEWS from America informs us that the great struggle for the Presidency of the United States is over, and that another republican victory has been obtained. General Garfield has been elected by a large majority. The new President of the great republic is a self-made man. Until he was 16 years of age he could neither read nor write. By ability, perseverance, and care, he has risen to the highest position which his country can offer. Besides the many natural powers with which he is endowed he is possessed of gifts of grace, which he has used for the glory of his Lord and Master. America is to be congratulated upon the fact that so many of her leading men have been animated by the fear of God, and not only so, but they have not shrunk from their duty to God while occupying high positions. This accounts for the prosperity of the country, for "righteousness exalteth a nation."

GREAT EXCITEMENT prevails in consequence of the general election which has been proceeding during the last fortnight. The £40 penalty involved if a candidate does not poll one quarter of the votes of the lowest successful candidate has not deterred a multitude of men from aspiring to Parliamentary honours. The electors have a large choice. It is to be hoped that they have exercised their privilege conscientiously and honestly. The addresses of most of the candidates have been marked by open-spokenness, and our prominent politicians have given no uncertain sound. A large majority have unmistakably adopted the principle of Free-trade; though, on the other hand, a few are bold enough to espouse the cause of Protection. Enough has at least been said to warrant the belief that we are not likely in this colony to be burdened with the evils which the short-sighted policy of Protection has invariably brought with it. We have cause also to be thankful that so much unanimity seems to exist as to the need of Temperance Reform. A great many of our politicians have expressed themselves in favour of local option. This principle has lately been accepted by the House of Commons, and will probably become the law of England. It is to be hoped that we may in this respect follow the example of the mother country, and give the principle a fair trial. Electioneering excitement, however, is not healthy, and we shall be glad when all our political aspirants shall settle quietly down under the verdict of the ballot-box.

WE are warned by more than one of the inspired writers against the evils of the latter days. St. Paul tells us that "perilous times" shall come, that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." St. Peter assures us that "there shall come in the last days scoffers walking after their own lusts." In every age of the church's history error has, to some extent, influenced the minds and corrupted the practices of men. But in the present day we seem to be in a sea of trouble, disturbed by heresy and unbelief. In keeping with the spirit of the age we have error in endless variety—something to suit the peculiarities of almost every mind. On the one hand we have the increase of superstition—a strange thing in this matter-of-fact age—yet manifest to every one who watches the progress of the Church of God. We have then the other extreme of infidelity, which is asserting itself with a boldness which it has, perhaps, never before attained. It is assuming an aggressive attitude which endangers the profession of all who are not established in the faith. Then immediately comes a phase of error which is all the more dangerous because containing an admixture of truth. This is represented by the Plymouthists, who, while (as we admit) holding some of the leading doctrines of the gospel in all their purity, nevertheless have, in some important particulars, wandered from what we hold to be the teaching of God's Word, and have hindered instead of helped the cause of truth. In the same category we place Irvingism, which has attracted a considerable number of earnest persons, and had the effect of unsettling their minds. The same is to be said of Swedenborgianism, which has lately received an impulse in Sydney, and is exercising an influence upon some. The members of the new church are just now very busy. They have secured a lecturer from Victoria, who has been setting out the doctrines of the body which he represents. They have regular services, and by tracts, pamphlets, and mission efforts, are endeavouring to extend their influence. They are followers of Emanuel Swedenborg, and called their body the "New Church," because they consider that the teaching of Swedenborg was the commencement of a new dispensation of light and truth, which is described in the Revelation as the "New Jerusalem." They adhere to the Bible in its integrity, but maintain that Swedenborg was especially inspired to interpret it—in a word, they believe that the New Church alone possesses the real meaning conveyed in the natural sense of words. They deny the doctrines of the Trinity, the atonement, justification by faith alone, the resurrection of the material body, and other fundamental truths of the Christian religion. We counsel any of our readers who may have come into contact with any of the advocates of their system, or their writings, to take their opinions "to the law and to the testimony;" and "if they speak not according to the Word, it is because they have no light in them."

THE GOSPEL TENT has been removed from Sussex-street, much to the regret of many who have been induced to attend the services which have been held there. But one object of having a tent is that it may be removed from one needy locality to another. We understand that it will not be erected again for a month, as the general secretary of the Y.M.C.A., who has the control and management of it, is about to proceed to Melbourne for a short time. On his return the work will be resumed.

SUNDAY SCHOOL FESTIVALS.—The following schools have had their annual picnics or excursions during the past month. *St. Matthias, Paddington*, at Pearl Bay, 300 children and teachers were present. *St. John's, Ashfield*, at Parramatta Park. *St. Peter's, Campbelltown*, at Campbellfields. *Macdonaldtown*.—The first Sunday School feast in connection with this parish, at Macdonaldtown, a magic lantern exhibition having been previously given. *Broughton Creek and Kangaroo Valley*, attended by over a hundred children. *Camden*, attended by one hundred and fifty children.

CHURCH EXTENSION.—The population of the metropolitan railway suburbs has increased during the last few years at a ratio far exceeding that of our church accommodation. Although a great deal has been done to meet the spiritual wants of the members of the church, by the formation of the Enmore, Macdonaldtown, St.

Saviour, Redfern, and Leichhardt parishes, still greater efforts must be made to bring the ordinances of religion within the reach of all church people in the suburbs. The want of a place of public worship has been sorely felt by churchmen in the growing suburb of Summer Hill, and steps have been taken to provide the same. On Wednesday evening, November 3rd, a meeting was held in the Oddfellows' Hall, Ashfield, to discuss the advisability of erecting a church. The Lord Bishop of Sydney presided, and there were present the Revs. Dr. Corlette, and J. D. Langley, and other gentlemen. The Bishop, in addressing the meeting, referred to the rapid strides church-building was making in the suburbs, and explained the working of the Church of England Loan Fund. Dr. Corlette informed the meeting that a site had been fixed upon in Smith-street, at the corner of Henson-street, which, owing to the liberal promises of a few gentlemen, was nearly paid for. He proposed the first resolution:—"That this meeting regard with great satisfaction the steps that have been already taken towards the provision of a church for Summer Hill, and engage to sustain the effort in every way." Seconded by Mr. H. Robinson, and carried. Mr. Badgery moved, and the Rev. J. D. Langley seconded:—"That a subscription list be opened for the object of completing the purchase of the land and the erection of a building for public worship upon it without any unavoidable delay." Carried. A subscription list was opened, and nearly £520 promised. A proposal by Mr. Lloyd, to this effect:—"That a committee of thirteen gentlemen be appointed to carry out the foregoing resolution, with power to add to their number," was seconded by Mr. Harris, and carried.

THE REV. EDWARD ROGERS.—The death of this well-known and highly respected clergyman, occurred on the 15th November, at Holy Trinity Parsonage, Sydney, at the age of sixty-eight years. Mr. Rogers had been Incumbent of Trinity for nearly twenty-five years, and had previously held the cures of Brisbane Water and Camden. In all these places he succeeded to a very remarkable degree in winning the love and esteem of his people. He was distinguished for the very methodical and painstaking manner in which he was wont to perform the various duties of the Ministry; and for this reason, as well as on account of the active sympathy he ever manifested with sorrow and suffering, he was generally regarded as a model "Parish Priest." His loss will be long and acutely felt by his bereaved flock, to every member of which he was not only the ever-attentive pastor, but also the kind friend and the judicious adviser. Mr. Rogers was for many years Clerical Secretary to the New South Wales Branch of the British and Foreign Bible Society, an office which he filled so ably and conscientiously, and with such deep interest in the work, as to render his death a very great loss to the Society. Mr. Rogers succeeded the late lamented Canon Stack as Rural Dean of Balmalm.

CLERICAL CHANGES.—We understand that the Rev. John Vaughan, of Penrith, will shortly remove to Summer Hill, a new parish about to be formed between Petersham and Ashfield; that the Rev. R. Eva, of Prospect, has accepted the Incumbency of Maryborough, in the Diocese of Brisbane; that the Rev. A. Colvin, curate in charge of St. Simon and St. Jude, Sydney, is to be transferred to the Curacy of St. Thomas, North Shore; and that the Rev. R. L. King, of Gladsville, chaplain to the Bishop, is to be removed to a wider sphere of duty in Holy Trinity Parish, Sydney.

THE NEW APPOINTMENT TO HOLY TRINITY CHURCH, SYDNEY.—The Lord Bishop has appointed Rev. R. L. King, Incumbent of Gladsville, to the Incumbency of Holy Trinity, Sydney, rendered vacant by the death of Rev. Edward Rogers.

BRIGHTON CREEK AND KANGAROO VALLEY MISSION DISTRICT.—The annual festival of the Sunday School at Brighton Creek was held on Thursday, 18th November. It had been postponed from the 9th, Prince of Wales' birthday, through inclemency of the weather. About 250 adults and over 100 children were present. The attendance was less than on former occasions on account of it being nomination day for the Shalhaven electorate. The weather was delightful, and the provisions were excellent in quality and in abundance. Various games were indulged in, and a distribution of prizes was made amongst the winners. Seventy children attend the school, and every scholar was the recipient of a suitable book. The school meets twice each Sunday. The morning session is held at the parsonage, from want of accommodation elsewhere. A handsome presentation, in the form of an elegant tea and coffee service, was made to Mr. H. Taylor, the superintendent, as a mark of appreciation of his services for many years in connection with the school church. Appropriate addresses were delivered by the Rev. Mr. Elkin and Mr. Brown; the former presented the rewards to the scholars, and Mrs. Elkin made the presentation to Mr. Taylor on behalf of the scholars, teachers, and clergyman. A musical and elocutionary entertainment was given in the evening by the C.E. Young Men's Literary Association, assisted by lady and gentlemen friends, and was attended with marked success. Mrs. Elkin presided at the pianoforte, and the president of the association—the incumbent—took the chair. The day's income will no doubt add considerably to the funds of the school.

On Tuesday, the 16th November, the annual picnic of the Cambedarra Sunday School was held. The day was highly favourable, and the attendance was about 250 parents and friends and 150 children. Nothing was omitted that could be done to add to the pleasure and comfort of the visitors and scholars. Until lately the school was unimportant and of little distinctive character, but now it has taken up a decided position, and is likely to prove beneficial to the church in the district. Its condition is at present deserving of commendation. There are 55 scholars enrolled, and for all these rewards were provided. The superintendent, Mr. T. Shepherd, in the report of the school, gave a very interesting account of his work. The Rev. Mr. Elkin and Mr. Brown addressed the parents, teachers, and scholars, and the rewards were distributed by the incumbent. An excellent entertainment of music and literature was given in the evening, and was well attended. The Rev. Mr. Elkin presided, and the proceeds, it is believed, will do more than cover the expenses of the school. In October a tea meeting and special services were held in the Kangaroo Valley in aid of the organ fund, and were of a highly

attractive character. Special sermons were preached by the Rev. J. Elkin. Mr. Morley, of Sydney, was in charge of the organ. The collections amounted to £12 10s. The organ is not only a handsome and serviceable piece of church furniture, but it is much valued and appreciated by the congregation. The tea meeting was on the Tuesday following the services, and was a marked success and well patronised. A concert was given the same evening in the Cosmopolitan Hall by the N.M. Literary Association of Brighton Creek, and was more than a success. The proceeds of the day and Sunday services amounted to £57 10s.

CONFIRMATION.—Confirmations have been held at Picton and at Bowral.

THE CATHEDRAL.—The following are the Preachers on Sunday afternoon and on Saints' Day evenings during December:—Sunday, December 3rd, the Dean; Sunday, December 12th, Canon Allwood; Sunday, December 19th, Canon O'Reilly; F. St. Thomas, December 21st, Canon O'Reilly; Christmas Day, December 25th, the Dean; Sunday, December 26th, Canon Stephen; F. St. John, December 27th, Canon Stephen; Innocents' Day, December 28th, Canon Stephen.

Parochial Intelligence.

ST. PAUL'S, SYDNEY.—The "Gospel Hall," situated in Abercrombie-street, Clippendene, once used by the City Mission, was some months ago turned into "St. Paul's Mission Chapel," where a Sunday evening service has ever since been held either by the clergy of the parish, or by lay readers, for the accommodation of a class whom it is hard to induce to come to a more regular place of worship. The experiment has been on the whole satisfactory, the attendance being generally encouraging. On Wednesday evening, the 24th November, a tea meeting was held in connection with the chapel, which was attended by a large number of those for whose special benefit it has been opened in connection with our church. The meeting was addressed by Canon Stephen and the Rev. H. Walker Taylor (Curate in charge of the Mission), Mr. Holland, and by an elderly man belonging to the congregation, who said that two years ago he was a constant attendant at public houses, and could not read a word, and now, thanks to the power of the Gospel, he was a constant attendant in the house of God, and had also been able to learn to read. In proof of which he read out the Parable of the rich man and Lazarus, and gave, in his own simple language, a brief commentary on its leading incidents. Several sacred pieces were very creditably sung during the evening, accompanied by an harmonium, which, through the kindness of the Bishop, Canon Stephen had been enabled to secure for the use of the Chapel.

NEWTON.—The second half-yearly meeting of the "Local Government" in connection with St. Stephen's Young Men's Institute, took place on Tuesday, November 23rd. There was a very fair attendance of members; the speaker, Mr. E. W. Molesworth, in the chair. After the usual routine business was finished, the half-yearly report and balance-sheet were read by the Ministry, and carried. The report showed that during the past session 47 meetings had been held under the auspices of the Local Government, the aggregate attendance being 606. An industrial exhibition, and a lecture by Canon Stephen have been given during the term; also two chess and draught tournaments, for which prizes had been given by Mr. Molesworth. A library has also been started, and shelves and cupboards for the books erected at a cost of £9 5s. Several donations of books have been received, and steps are to be taken to obtain a library worthy of the Institute as soon as possible. The report closed, praying that the hand of God would prosper the work of the Institute in the future as greatly as in the past. The balance-sheet showed the finances in a healthy condition. Votes of thanks to the retiring speaker and deputy-speaker, Messrs. E. Molesworth and W. Wilson, were carried by acclamation, and suitably acknowledged. The following gentlemen were elected to the offices of speaker and deputy-speaker respectively for the ensuing six months, Messrs. E. W. Molesworth and J. R. Blacket. It is the intention of the Ministry to hold an horticultural show as soon as practicable.—*Communicated.*

WINDSOR.—The Rev. F. W. Stretton has been absent at Melbourne on a month's sick leave. On his return home he was most cordially welcomed by his parishioners, who presented him with a purse of twenty-seven sovereigns to meet travelling and other expenses. The presentation was made privately.

PETERSHAM.—The window in memory of the late Rev. H. A. Palmer is now erected in the chancel of All Saints'. The following are the subjects depicted:—St. Luke, the Nativity, the Ascension, St. Peter preaching, St. John, St. Matthew, the Annunciation, the Lord's Supper, St. Peter healing the lame man at the Beautiful Gate of the Temple, and St. Mark. There are five lancet shaped lights; and the colouring is rich and well toned. The inscription below the window is, "To the glory of God, and in loving memory of Henry Andrew Palmer, first incumbent of this church, who fell asleep 9th May, 1879." A new organ has also been erected in this church, and other improvements effected.

ST. PETER'S, WOOLLOOMOOLOO.—On Tuesday, 23rd November, a large gathering took place in the schoolroom, of newly-confirmed and their friends, to present on the part of the former, an address to the Rev. Canon Moreton, and some furniture for the communion table and chancel of the church. The choir added much to the interest of the evening by rendering selections of sacred music. Short addresses were delivered by the incumbent, and Messrs. Walcott and Chalver (church-wardens), thanking the donors for their gift to the church.

BALMAIN.—ST. THOMAS'.—The corner stone of the enlargement of this church (consisting of a Chancel and Transept), was laid by the Bishop on the 13th November. His Lordship, who was assisted by the Revs. W. B. Thynrell, T. B. Tress, and George Brown, the incumbent, stated that this was the fourteenth occasion since April,

in the present year, that he had been called upon to lay the foundation stones of churches and church enlargements, or to open new churches. He calculated that over £20,000 would be required to complete these works. The Loan Fund had given great impetus to building, encouraging poor parishes to undertake what would otherwise be beyond their power. At the conclusion of the Bishop's address over £135 was placed on the stone. The whole cost of the enlargement, including purchase of land, will be about £1300. Like most of the suburban parishes, St. Thomas' is growing very rapidly, and the present church accommodation is lamentably inadequate to the requirements of our church people.

REDFERN.—ST. SAUVOUR'S.—This temporary church, which is a very neat and slightly cruciform structure, having accommodation for 300 persons, was opened for divine service by the Bishop on Saturday afternoon, the 27th of November. Prayers were said by the incumbent, Dr. Mariott, and the lessons were read by the Dean of Sydney, and Canon Stephen, Rural Dean. The Bishop preached an appropriate sermon from the xxv. Exodus 8 v., "Let them make me a sanctuary that I may dwell among them." The offerings, together with contributions privately gathered by collectors, but publicly presented, at the conclusion of the service, amounted to £120. A small and neat silver communion service was presented at the same time by Mr. J. J. Farr. The musical portion of the service was most cordially rendered by the choir, assisted by members of St. Paul's. The following clergymen were present in addition to those already named:—Revs. C. Baber, J. Manning, W. H. Olmann, R. Symonds, J. D. Langley, Wm. Hough, J. Hargraves, Julian Russell, H. Walker Taylor.

LITHGOW AND WALLERAWANG.—By an oversight, the news from this parish was omitted last month. It consisted of an account of the opening services of St. Paul's Church, Lithgow, on Sunday, September 26th. The church has long been needed, but the work has been delayed from that to common cause, dispute about a site. The building is of brick, from the design of E. T. Blacket, Esq., is capable of seating a congregation of over 200 persons, and is supplied with suitable fittings, comfortable pews, and a fine American organ. On the opening day the rain poured down continuously, but nevertheless, good congregations assembled; the sermons were preached by the Bishop of Sydney and the Rev. J. D. Langley. The services since have been well attended; a good choir has been organised, and the choral part of the service is conducted very creditably. The Sunday-school is weekly increasing in numbers. On September 27th the Bishop laid the foundation-stone of another church in this parish. This is not to be built by public subscription, but is entirely the liberal gift of Miss Barton, of Wallerawang House. The church of St. John, the evangelist, Wallerawang, will be a fine stone structure, complete in every respect, and is intended to be a memorial of the late Edwin Barton, Esq. After the laying of the stone, the Bishop gave an address to those present, and pointed out that it is right that those whom God has blessed with wealth should devote part of it to promoting God's cause. The church, whose walls are now rapidly rising, is from a design by the Rev. William Browne, who, with the Rev. Thomas Harrison and the incumbent of the parish, assisted in the service. The parish has lately obtained the services of a catechist. This will enable more efforts to be made for the spiritual good of the thousand navvies who are now working on the Wallerawang and Mudgee railway.

Inter-Diocesan News.

BATHURST.—MOLONG.—EIGHT DAYS' MISSION.—Some four months since it was proposed to have a mission here, and at the time many wondered what a mission really meant, but now that it is over they are satisfied it is something more than a name, for it has been, by the power of God, a blessing to many. The Rev. F. A. Dalrymple, being assisted by a few of God's faithful servants, commenced the work by weekly prayer meetings and house to house agitation. An old and much-loved friend of the residents of the town and district was chosen an absence of 14 years, was welcomed as one who had spoken glad tidings in times past. The services were commenced on Tuesday evening, Sept. 14th, and were continued until the following Wednesday week morning. The attendance at the services was remarkable, as it increased until the building was found too small to accommodate all who desired to hear the Word of God read and explained. The morning services were most refreshing to waiting souls, and many were heard to say that they felt as though they were gathering heavenly food to strengthen them for a day's temptations and trials. Whether at the morning or evening services, one blessing was known and felt to be present, namely, the Spirit of God moving both preacher and hearers nearer to Christ. Truly it was a season of refreshing to many souls, for some were brought direct to Christ, the living fountain opened for sin and uncleanness—and some to inquire more concerning their souls' need and soul's help. All seemed to feel that the preacher was a man of God moved with love to souls, and purposed that he should go away and say, "What must I do to be saved." The fruit of the services was seen, 1st, by the number of persons who did not ordinarily attend the means of Grace becoming regular attendants, 2nd, by the number coming up to the Holy Communion, as we had an attendance of 60 at the closing service, 3rd, by a continued attendance at the Wednesday evening meetings. A remarkable feature of the services was that the large congregations assembled never grew tired of hearing the Word, as they could not be induced to withdraw from the church till the close of the after meeting. Since the close of the mission we have put forth an effort to keep those whom the Lord has given us to care for, by forming a communicant union. September, 1880, will long be remembered as a month when blessings from God were poured out on the town of Molong. We still pray and sing, "and what shall the harvest be?"

MELBOURNE.—Speaking of the late session of the Church Assembly, the *Messenger* says:—"It was briefer and the measures of importance passed at it fewer, than usual, but the attendance showed no falling off from past years, and the discussions were as animated as ever, and called out an unprecedented number of new speakers. The Assembly indeed is to be congratulated on the quality of the new blood that was introduced into it last year. Among both the junior clergy and the more recently elected lay representatives several debaters of great promise are beginning to show themselves, destined, doubtless, to furnish the future leaders of the house and councillors of the Church. Two things were especially noticeable in the session just ended—one, contradicting the popular idea as to clerical retrogressiveness, that whenever any new and untried measure was proposed it was a clergyman who proposed it, while the resistance to it came chiefly from the conservative spirit of the laity; the other, that a complete change has taken place in the feeling of the Assembly as to its right to deal with spiritual subjects, and that we never hear now the stock objection of old times that legislation other than concerning the temporalities of the church is *ultra vires* to the Assembly. We can hardly be wrong in connecting with this deeper sense of its responsibilities the alteration in the tone of the House with regard to the necessity for confining office in the church to communicants, as shown by the large majority, 49 to 17, by which it was decided that none but communicants should represent the teachers in the Sunday-school Association. The practical legislation of the session may be briefly summed up, as the passing of the Sunday-school Bill, and the reduction of the minimum superannuation allowance for an incumbent from one-half to one-third of his average income." There was an interesting debate in the Synod on the subject of a *Secular Diaconate*, a resolution having been passed by Canon Barby as follows:—"That the General Synod be requested to consider the expediency of instituting an order of deacons, who, while not being required to relinquish their secular calling, shall be authorised to discharge certain specified ecclesiastical functions." The following amendment was introduced:—"That the General Synod be requested to consider the expediency of admitting into the holy order of deacons properly qualified persons, who shall not be required to relinquish their secular calling." Another amendment was then moved; so was also "the previous question." There was very great difference of opinion in this Synod on the matter under discussion. Finally the Bishop said that his object in introducing the proposition was to enrich the ministry, not to degrade it by the introduction of improper persons. It was not to be supposed that he was going to ordain butchers, and bakers, and candlestick-makers, as Canon Dickinson seemed to fear. He had in his mind a class of persons of superior qualifications, but who, perhaps, in consequence of some accidental circumstance in their early life, had adopted a secular profession. These men might render valuable service to the Church, and the question was whether some kind of authority should not be conferred upon them. He did not suggest that indelible orders should be conferred upon them, but simply that an opening should be made for them through which they might give their services to the Church. He found, however, from the discussion that took place on Friday last, the Assembly was so much divided on the subject that it would be better to let the matter drop. He himself would undertake to bring the matter under the notice of the General Synod in some form or other, and in the meantime it would be as well to withdraw both motion and amendment. The resolution and amendment were withdrawn. Towards the end of the Session there was rather a warm discussion on the cost of Church management, or on the alleged heavy expenses incurred in carrying out merely Diocesan machinery.

About fifteen hundred children from the various Church of England Sunday-schools in the city and suburbs assembled in the Town Hall on the afternoon of Sunday, 17th October, to hear an address from the Bishop upon the subject of the Bishop of Melbourne's Fund. Evening prayer was said by Canon Bromby, Canons Chase and Handfield reading the lessons. The Bishop's text was from Gal. vi. 2—"Whatsoever a man soweth, that shall he reap." He said that among village children at home there was a pretty custom in sowing mustard-seed in the form of the initials of their own names, and watching as it grew up, as they expected it to do, in the form in which it was sown. But one thing those children did not expect—that, instead of the mustard they had put into the ground, crocuses or daffodils should spring up—for they knew that mustard-seed only can come from mustard-seed. It was just the same in the spiritual world as in the natural. If they sowed bad words or bad deeds they would reap the bad fruit of shame and disgrace. Having made the position plain by various illustrations from familiar things, the Bishop admonished the children to avoid evil thoughts, which are really acts—mental acts—and bind down the soul to evil habits. Even repentance cannot make a man what he was before. The nail that has once been driven into a board leaves a hole after you have drawn it out. The young should take heed to sow good seed, in the shape of good thoughts, and words, and deeds, and to shun evil courses and evil company.

The Rev. Horace Tucker has been appointed to the Incumbency of South Yarra, one of the most important Parishes in the Diocese. He was duly inducted by Archdeacon Stretch on the 12th November.

NEW ZEALAND.—The Wardenship of St. John's College, Auckland, has been offered to the Rev. John Still, formerly of the Melanesian Mission. The Rev. A. Taylor, Wesleyan Minister, has applied for ordination at the hands of the Bishop of Dunedin. This is the fourth instance of a Methodist Preacher seeking for Holy Orders in the Diocese of Otago.

BRISBANE.—The Rev. Thomas Holmes, Minister of Maryborough, has been compelled by ill health, to the deep regret of his deserted flock—to resign his cure. He is to be succeeded by the Rev. Richard Eva, of the diocese of Sydney.

TASMANIA.—Archdeacon Davies died at Hobart Town on the 13th Nov. aged 66 years.

PERTH.—A corner-stone of the new Cathedral was laid on the 2nd November by Governor Sir W. Robinson.

THE ENGLISH MAIL.

Our mails from the old country have brought us, up to the time of writing, thirty-two English newspapers, besides intelligence from private correspondents. The latest date is October 8th.

SUMMARY.

ELECTION DEVICES.—Inquiries into election bribery have been held at Canterbury, Oxford, Sandwich, Chester, Macklesfield, and Knaresborough. The *Times* of October 8 says:—"The evidence has shown an extraordinary prevalence of corruption in some of these towns."

SIR BARTLE FRERE BACK IN LONDON.—The war in Basutoland is an unfortunate coincidence for the late High-Commissioner of South Africa. The *Spectator*, September 25, says:—"We assume the days of 'francing pro-consuls' are over, and that henceforth our colonial Governors will condescend to obey instructions from home."

VISCOUNT MOUNTMORRES MURDERERS.—A reward of £1000 has been offered by the Irish Executive for evidence that will unearth the murders of Lord Mountmorres. Anyone who confesses a share in the crime, provided he be not the actual murderer, is to be pardoned. They seem to have their "Kelly-gang" difficulties in the Emerald Isle.

PARNELISM.—Mr. Parnell is still doing his best to suppress what he calls "landlordism" in Ireland. He has been addressing noisy meetings at Kilkenny and Cork. To the latter place he was escorted by a triumphal procession.

SYMPATHY WITH TURKEY.—Some ferocious letters are appearing in the *Daily Telegraph* denouncing Mr. Gladstone's foreign policy with regard to Turkey. People sympathise with the much-disturbed inhabitants of Duleigno. It does not appear to be generally understood in England that the question really at issue is whether the weed Islam is to be rooted out of Dame Europa's garden or not.

THE AUSTRALIAN CRICKETERS.—The Lord Mayor of London has done the honours of the Mansion-house to the Australian cricketers. These plucky fellows deserve a hearty welcome home. Murdoch seems to possess the rare combination of merit and modesty.

A PLEA FROM IRELAND.—The Scripture Readers' Society for Ireland, whose motto is "Eris in Only Hope the Bible," have issued their Fifty-seventh Annual Report. The secretary, writing from Dublin, says:—"The committee continue to receive most urgent applications from clergymen in various parts of Ireland, who, from the altered circumstances of the church, are unable to pay a curate, to send them Scripture Readers; but as in most cases they cannot contribute to the support of such when supplied them, the committee are compelled to look to others for funds to enable them to carry on their important work." A letter in this issue of the *Record* refers to the same subject.

THE CHURCH AND THE DISSENTERS.—The Leicester Nonconformists seem to be coming to the knowledge that the Church of England is not an enemy. The way in which they have shown this is very striking. It is the best blow that has been dealt to that arch-schismatic, Satan, for some years past. It may perhaps have been finally evoked by the tact and mainly sense of the Bishop of Peterborough. But it seems to have had its root in a feeling of regretful shame at the Northampton election. It was evident, from the correspondence on the subject, that every conscientious Nonconformist loathed the result of that fierce struggle to send an opponent to the English Church into Parliament. When it was too late they repented bitterly. They saw that they had been ensnared. It seems possible that their opposition to all denominational schools in this country may have a similar result. They have been trapped into voting for the Education Act on the understanding that scriptural and unsectarian teaching was still to be retained in our Public Schools. They are now awaking to the consciousness that that was only a ruse to secure their votes; and that the Nonconformists of this country have been misled or misdriven into holding the stirrup for the devil of our day—a godless secularism.

SIR BARTLE FRERE AND SOUTH AFRICA.—It is only just to Sir Bartle Frere to say that some of the people in South Africa think he has done them a great service. On his last reception day at Government House, delegates from the Eastern Frontier and from Natal attended; and the bishop and clergy, the working men, the farmers, and the Bible Society, and other local associations presented addresses. The Hon. Mr. Robinson, M.L.C., delivered an address, in which he stated that the view of the natives of Natal was that Sir Bartle Frere saved them and their country from ruin. They believe that Cetewayo determined to try conclusions with the white man, and they applauded his Excellency's quickness in discerning and promptly averting the danger. They speak of his action as the best proof that has yet been given of the wisdom of the English Government.

RITUALISTS GOING OVER TO ROME.—The official organ of the diocese of Paris, the *Semaine Religieuse* asserts:—"It is announced that the Holy Father is about to address to the English Bishops a brief of congratulation on their zeal, and on the success with which it has been crowned. Twenty-three ministers of the Protestant sect called Ritualist (!) have just embraced Catholicism." It need hardly be said that the "English Bishops" here spoken of are those which the Pope has had the audacity to appoint to places in England.

THE BISHOP OF GRAHAMSTOWN V. DEAN WILLIAMS.—Things seem to be in a queer state in South Africa generally. The Supreme Court of Grahamstown has decided that the present bishop of that diocese is not the legal successor of the late bishop, because he "had no letters patent, and was not appointed by the Crown." He is not, therefore, allowed to have any jurisdiction over the Cathedral. The Dean, Williams by name, has issued a notice that a confirmation is to be held in this cathedral by Dr. Colenso (!) who certainly has the advantage, if advantage it be, of having been appointed by the Crown.

It seems to be Dean Williams' object to exalt Dr. Colenso, and do his utmost to cause him to be regarded as the only legal Bishop of the Church of England in South Africa. The whole question is just this. What constitutes a Bishop of the Church of England? According to the Chief Justice of Grahamstown (though his brother on the bench, Mr. Justice Smith, dissented from him), the *sine qua non* is appointment by the Crown by Royal Letters Patent. If so, then all colonial bishops consecrated since 1866 are informally appointed. For it was decided in 1866 that Letters Patent should no longer be conferred on colonial bishops. To make the case still more remarkable, it so happens that Bishop Merriman, the present Bishop of Grahamstown, was called to his office by the unanimous voice, without a single dissident, of all his clergy and representative laity. The Chief Justice confessed that he did "not pretend to any acquaintance with the ecclesiastical laws of England." Yet his court was the only one where the question could be tried. Costs were given against the Bishop. It was decided that the Cathedral of Grahamstown should be left "for ecclesiastical purposes in connection with the Church of England," from which church the church of South Africa was decided by the Chief Justice of Grahamstown to be distinct and separate, "root and branch." This latter portion of his remarkable decision he based upon a provision in the first article of the Constitution of the Church of the Province of South Africa, viz.:—"that, in the interpretation of its standards and formularies, the Church of this province be not held to be bound by decisions in questions of faith or doctrine, or in questions of discipline relating to faith or doctrine, other than those of its own ecclesiastical tribunals, or of such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal."

A correspondent, writing to the *Guardian* of October 6th, says on this point:—"In one word, we are separated from the Church of England, 'root and branch,' because we do not submit questions of faith and doctrine to be decided by the Privy Council. Most churchmen, whether they defend the Privy Council or not, would hold, I should imagine, that its jurisdiction in such matters is an accident of the Church of England, due to its established position, and not an essential part of its discipline, and therefore not binding upon the unestablished branches of our communion. The only remedy for Bishop Merriman in this case is an appeal to the Privy Council. This is being prosecuted. Meanwhile the other party are pushing their victory to its extreme consequences. An attorney's notice has been served on the treasurer of the Bishopric Endowment fund, 'That an action will be forthwith commenced in the Supreme Court to restrain him from paying over to Bishop Merriman any of the assets arising from that fund.' The *Guardian* correspondent sums up the matter thus:—"As far as South Africa is concerned, the judgment leaves Dr. Colenso the only Episcopal representative of the Church of England in this country. Bishop Merriman, though he has been formally recognised as Bishop of Grahamstown by all civil authorities, from the Governor himself downwards, and in legal documents, ever since 1871, the year of his consecration, is entitled to that designation no longer; the title, as well as the income, must be passed on to the new Bishop who is to be sent out by the Queen armed with the Letters Patent. Bishop Jones, the Metropolitan, is in little better case, for he was not appointed by the Queen, but chosen after delegation by the elective assembly of the diocese, and he too has no Letters Patent, and several of the churches in the Capetown diocese are governed by ordinances similar to that in force at Grahamstown. The tender and, so far as appears, the only clerical representative of the Church of England in this diocese is Dean Williams, with whom the readers of the *Guardian* are already sufficiently acquainted."

THE SULTAN'S APPEAL TO THE GERMAN EMPEROR.—Abd-ul-Hamid has attempted to induce Germany to lead the way for the other Powers in favour of letting the surrender of Duleigno depend upon the conditions agreeable to Turkey. Emperor William has replied, insisting upon the decisions of the Berlin Congress being carried out.

COMPARATIVE REVENUES.—The revenue of Queensland for the past quarter amounts to £484,000, showing an increase of £81,000 compared with the same quarter of 1879. The revenue of the colony of Adelaide amounts for the quarter to £496,000, or an increase of £87,000, compared with the September quarter of last year. The revenue of the colony of Sydney for the quarter amounts to £1,224,000, being an increase of £297,000 as compared with the same period of last year. The above extract from an English paper shows what a hazy notion exists in England as to what the different colonies of Australia are.

ALDERMAN MARTIN LORD MAYOR OF LONDON.—It was a curious coincidence that Alderman Martin's election took place before the Australian cricketers left London. He entertained them at the Mansion House on October 4th. He had only been elected four days previous. They left Charing-Cross station for Dover at 20 minutes to 8 on the following morning, October 5th. It may interest our readers to know the antecedents of the new Lord Mayor. He was elected of course as being next in turn of those aldermen "not past the chair." He is the eldest son of the late Rev. John M'Arthur, a Wesleyan minister at Londonderry, and brother to Mr. Alex. M'Arthur, M.P. for Leicester. He was born at Derry in 1812, and has been Liberal M.P. for Lambeth since 1868. He is a member of the firm of Messrs. W. and A. M'Arthur, Australian merchants, in Silk-street, Cripplegate, and elsewhere. He was elected Sheriff in 1867, and Alderman for the ward of Coleman-street in 1872. He is a J.P. for Surrey.

DEATH OF SIR FITZROY KELLY.—Sir Fitzroy Kelly, Lord Chief Baron of the Court of Exchequer, died at Brighton on Friday morning, September 17th, within a few days of his eighty-fourth birthday. His life is a history in itself. In 1818 he was entered at Lincoln's Inn, and practised at first as a special pleader, but subsequently, being called to the Bar, he went the South-Eastern Circuit, and afterwards the Norfolk. Ten years after his call he was made a King's Counsel. During his career at the Bar he was connected with a large number of cases of

interest. For instance, he assisted in defending Frost, the Chartist, he was in the case of *Graham v. Bishop of Exeter*, and in that in which Moxon, the publisher, was indicted for blasphemy for publishing Shelley's works; also in the O'Connell appeal to the House of Lords from the decision of the Irish courts; and the Crown jewels of Hanover were gained by him for the father of the King. One case with which his name has been intimately connected was tried at Aylesbury, in 1845, when he made his famous defence of Tawell, which gained him the sobriquet of "Apple-pip Kelly." Tawell is always described as "The Quaker murderer," but had, in fact, been expelled from the Society of Friends. He affected, however, the Quaker garb and demeanour, and was generally respected for his piety and wealth; but, while he was building schools and establishing savings-banks, he poisoned a woman to whom he had been making an allowance. The case is memorable because it was the first in which the telegraph was called in to assist in securing a murderer; and the excessive ingenuity of his defence—namely, that the woman was poisoned with prussic acid from apple-pips which she had eaten. After half-an-hour's deliberation, however, the jury returned a verdict of guilty. A strong Conservative in politics as well as in law, Mr. Kelly was Solicitor-General to Sir Robert Peel's Administration in 1845-6; and also Lord Derby's in 1852. In 1858 he was made Attorney-General. When Lord Derby came in again, in 1866, Sir Frederick Pollock resigned the post of Lord Chief Baron of the Exchequer, and Sir Fitzroy Kelly was appointed to the vacant place. For fourteen years he sat as chief of the Court of Exchequer, and he would next summer have been entitled to retire on a pension, after the fifteen years' service which Judges are expected to render. The *Spectator* for September 25 points out the fallacy of expecting every eminent lawyer to enter Parliament in the words:—"We have given elsewhere a sufficient estimate of the Lord Chief Baron, Sir Fitzroy Kelly, who died on the 18th inst., but we wish to add here a remark on the leading peculiarity of his life. Such a career could only have occurred in England. An excellent and learned lawyer, a persuasive advocate, and the most industrious of mankind, Sir Fitzroy succeeded in his profession. English custom, however, bound him as a great lawyer to succeed also in Parliament, and the double obligation spoiled his life. He had great difficulty in getting a seat, his opinions were so unpopular that his agents bribed for him, and his defeat on petition burdened his whole life with a huge debt. When, at last, he entered the House, he was found of little use in debate, and he had actually to wait till he was seventy for a seat on the Bench. The time necessary to serve for a pension made him too old for his work; he could not resign without one, on account of the old election difficulties; and so he lived both reputation and usefulness. No man was ever more lackless and the reason was his unfitness for the political work which the English system fastens on every lawyer."

THE LATE PREBENDARY AURIOL'S WILL.—The will has been proved of the Rev. Edward Auriol, rector of St. Dunstan's-in-the-West (£45,000). Prebendary Auriol leaves £5000 to the Aged Christians' Society; £100 each to the Clerical Education Aid Society and the St. Dunstan's parochial schools; £4000 Bank of England stock for his brother Charles for life, and at his decease £3000 for the Church Missionary Society; £1,000 each to the Pastoral Aid Society and the Clerical Education Aid Society; £500 each to the London Society for Promoting Christianity among the Jews, the Irish Church Missions, and the Church and Continental Society, and £100 to the Friends of the Clergy Corporation.

A PLEA FOR CHRISTIAN TEACHING OF CHILDREN.—THE SEAHAM EXPLOSION.—Eight more bodies were brought to light at Seaham Colliery yesterday. Upon the tin water-bottle of one of the poor fellows, Michael Smith, was written the following letter to his wife, evidently scratched with a nail:—"Dear Margaret,—There were 40 of us altogether at seven a.m. Some were singing hymns, but my thoughts were on my little Michael. I thought that him and I would meet in heaven at the same time. Oh, dear wife, God save you and the children, and pray for myself. Dear wife! farewell! My last thoughts are about you and the children. Be sure and learn the children to pray for me. Oh, what an awful position we are in." "Little Michael" was the writer's child whom he had left at home ill. The child died on the day of the explosion. One of the exploring parties brought from the Maullin seam the following writing chalked on an old ventilation door:—"All alive at three o'clock. Lord have mercy upon us. Together praying for help—ROBERT JOHNSON." In another part is written with chalk on a plank the words, in a bold, clear hand:—"The Lord has been with us. We are all ready for heaven.—RICHARD COLE. Half-past two."—*Record*, October 1. The water-bottle referred to was one of the tin flasks in general use amongst out-door labourers.

BURNING OF WHITECHAPEL CHURCH.—Whitechapel Church was accidentally destroyed by fire last week. It was rebuilt only three years ago, at a cost of £70,000, a well-known brewer being a very large contributor to the building-fund. Of course we do not think that this had any connexion with its destruction by fire, but if the church is once more rebuilt, we hope it may be without the aid of unholy gain.—*Christian*, September 2nd.

THE "MORNING HERALD" AN UNSAFE GUIDE.—The issue of the *Morning Herald* for Wednesday, September 29th, contained the following telegram:—"The European Concert Broken.—Paris, Sept. 27.—"The French Government have now definitely announced their intention of abstaining from taking part in the proposed coercive measures against Turkey for enforcing the cession of Duleigno. The Government had hoped that the dispatch of the combined fleet to the Adriatic would have been sufficient to bring about a settlement of the difficulty; but this having failed, they are not prepared to proceed to extremities, and it is understood that their vessels will shortly be withdrawn." Our latest papers from England cover the above date. The *London Daily Telegraph* for Saturday, October 2, contains the following extract from the *Agence Havas*, a Parisian paper issued the previous day:—"The rumour relative to the recall of the French ships from

the Adriatic is incorrect. The French Government is quite determined not to separate from the European concert, though it will maintain the attitude of reserve which it has hitherto observed." It need only be added that the French contingent is still, up to latest intelligence, with the others. We should not have noticed the error in the *Herald*, had it not caused us to mislead our readers in our October issue, where we quoted their telegram in the appendix to the English Mail. *Pulnam qui meruit, ferat.*

THE ARCHBISHOP OF CANTERBURY ON RITUALISTIC PRACTICES.—The Archbishop of Canterbury continued his visitation at Canterbury on the 22nd September, and was met in the cathedral by a very numerous assembly of the clergy and laity of the diocese. The archbishop delivered a charge of considerable length. Referring to certain Ritualistic practices, his Grace observed that the bishops were bound to see that the ritual of the Church was not altered in a manner calculated to interfere with its general teaching, but he thought that if the clergy were permitted to more freely state their private opinions from the pulpit, rather than through symbols of public worship, no great harm would arise. Care, however, must be taken in order to prevent contradictory statements to the formularies being made. An address from the pulpit appealed to the reason and the conscience, and no one was bound to give unqualified assent to statements made in this way. In common worship, however, where every one took part, it was unfair, and beyond the Church's warrant to ask one to join in or give adhesion to that which he believed had not been sanctioned by the Church to which he belonged.

THE CHURCH AND THE NONCONFORMISTS.

At Leicester, on Friday evening, October 1st, in the Church Congress-hall, there was a crowded audience to witness the presentation of and address from Nonconformist ministers of Leicester to the members of the Church Congress. The Bishop of Peterborough presided, and among those on the platform were the Mayor of Leicester, Earl Nelson, Lord John Manners, M.P., and a large number of clerical dignitaries. A deputation of seven Nonconformist ministers attended to present the address, which was read by the Rev. W. Wood as follows:—

"To the Members of the Church Congress assembled at Leicester September 28, 1880.

"Dear Brethren,—We, the Nonconformist ministers of Leicester, embrace this, the earliest opportunity the rules of the Congress allow, of giving you a hearty welcome to our town. Your presence among us, and in such imposing numbers, renders it fitting that we should give public expression to our high appreciation of the noble examples of holy living and the earnest, self-denying labours of so many Christian ministers. While it would be unmanly in us to affect to ignore the points of difference, both ecclesiastical and doctrinal, which separate us and our Churches from the great community to which you belong, yet the present is an occasion of which we gladly avail ourselves for the profession of our sympathy and good will, rather than for bringing our differences into prominence. We desire to acknowledge our obligation to you, as representing the Church of England, for the healthy stimulus we have received from the lives of your many saints, confessors, and worthies. The illustrious names of Herbert and Ken, Leighton and Wilson, are all dear to us as to yourselves. Nor are we less indebted to your scholars, your theologians, your masters of sentences, for a vast and instructive literature, for a thousand contributions to a right study of the Bible, and a clear apprehension of Christian truth. The works of Hooker, Jeremy Taylor, of Pearson and Milman, of Lightfoot and Westcott, are all the delight and possession of the Nonconformist ministry as well as of your own. If our forms of worship vary from yours, yet your noble liturgy, enriched by the persistence, the trust, the sorrow, and the gladness of the saints of many ages, is for us, no less than for others, a priceless treasure of devotion. Scarcely ever do we come together to give thanks for the divine goodness without using those hymns which the singers of your Church have given the world, and side by side with Wesley, Watts, and Doddridge we place the solemn and beautiful melodies of Heber, Lyte, and Keble. Your eloquent preachers, seraphic doctors, your saintly examples have laid us under immense obligation which we can never repay, and which we confess by uniting with them as we hear their voices calling us in the service of our Lord and Master. We trust that your visit to the town has been pleasant to yourselves, and will be full of advantage to the Church of Christ. There is no Nonconformist in our midst who would not deplore as a great calamity any diminution of the religious efficiency of the Church of England. We rather earnestly hope that your labours here will have for their result an increase of spiritual power such as shall be felt throughout the whole of your communion, and throughout the country at large. We offer you our greetings, in the spirit of that wise and comprehensive clarity which is happily becoming more and more a distinctive note of the Churches of our time, well assured that all who seek to follow as disciples in the footsteps of our Lord Jesus Christ, and who labour with a single heart to bring in His glorious kingdom, are friends and allies, notwithstanding the different means they use, and the different names by which they are called."

The address was signed by 32 Nonconformist ministers of Leicester.

The Rev. Mr. THEW, Baptist minister, then spoke some farewell words on behalf of his brethren. He said before they wished them God-speed might they indulge the hope that their visit to Leicester had done good—he meant in tending to promote a better understanding, and in consequence a better feeling, between Churchmen and Nonconformists. (Cheers.) He might not be wrong in saying that in very many instances they had never seen so much of each other before, and when they had come a little nearer and had met each other at hearth and home, it was astonishing how singularly human they had found each other to be. (Heard, heard.) They had knelt at the same family altar, they had lifted a united voice to the great God,

the great Father of all, and they had not been conscious, so far as he was aware, of anything like jar or restraint, and he could not help thinking that one effect of their coming among them would be the mutual discovery, if they had not discovered it before, beneath all differences, of a common faith, a common spirit, and a common purpose.

THE BISHOP OF PETERBOROUGH, in reply said.—Dear brethren—most thankfully do I accept for myself, and I think that the ringing cheers to which you have just listened have anticipated my assurance on behalf of the great meeting. Readily and gratefully we accept the kindness and courtesy of your words of welcome to Leicester. (Applause.) I say this is a fitting conclusion and completion of the reception we have met with from members of your flocks in Leicester. But to my mind it is more than that, it seems in great measure to show the reason for the reception. You are occupied in teaching from year to year a very large portion of the inhabitants. If in your teaching from your pulpits there had been illiberality, bitterness, and intolerance associated, it is impossible that we could have received from the members of your flocks a welcome so kindly and so hearty as we have received. (Hear, hear.) I come to you to-night a guest from a Nonconformist home, in which I have been received with a hospitality not only liberal, but lavish, and we know the same hospitality has been extended in many another Nonconformist home. (Applause.) We know that Nonconformists have vied with Churchmen in eager hospitality, and I can assure you that without that we should have found it difficult to house the members of our Congress in Leicester. This rapprochement between Nonconformists and Churchmen, so happily experienced to-night and during the last four days, is no new thing in Leicester. It is an old thing. Nearly 70 years ago, my dear brethren, one of the most eloquent orations ever made was spoken over the grave of an incumbent of this town by a great Christian orator, whose name is indissolubly connected with the religious history of Leicester—Robert Hall. (Applause.) Nearly 70 years have passed since Robert Hall expressed the grief of a Christian brother over the grave of Thomas Robertson, of St. Mary's. (Applause.) Gladly therefore do we recognise the renewal of good feeling, of charity and mutual forbearance and mutual respect, that has blossomed around the grave, and that are bearing fruit here to-night. (Applause.) Let me say, in the next place, how cordially and entirely I agree, first, with the manly and straightforward utterances of your feelings in your address as regards the differences that separate you from us, and further as regards the additional expression of those feelings in the address just read to us by Mr. Thew. If I have any fault to find with Mr. Thew's address, it is this, that he unfortunately for me anticipated not only the ideas, but almost the very words in which I was about to speak of these differences. I agree with him that I am not one of those who talk in what I believe to be a very hollow cant about the sinking of minor differences. (Hear, hear.) If the differences were minor they ought never to have kept us apart. If they are real and great they cannot be got rid of by talking of sinking them in this fashion. I fully feel with you that the true test of Christian charity is not the sacrifice of principle by pretending to sink differences; but it is the exercise of brotherly love that reaches beyond and across the barrier of forbearance, and while grieving for the separation as we must grieve (hear hear), owns and recognises the brother who is still so far separated from him. (Cheers.) It is indeed an easy and a cheap liberality that sneers at differences that are not deeply felt, but it is the reality of Christian love that goes beyond differences that are understood. In this spirit you greet us, and in this spirit we heartily and fraternally accept your greeting. Let me say, however, that while we recognise and must admit the existence of differences, differences which are differences of principle, and differences perhaps of something to move men more strongly than principles, if possible—old traditions, old habits of thought, old reverences for the past, that is dear to the memory of each one of us, and which we would not and cannot willingly force while we recognise this we feel further this also, that while there are these differences, and must be these differences of principle, it is our duty to see that there be between us no other differences; it is our duty to see and to strive that, though we stand apart from one another necessarily somewhat, there rise between us no mist, no fog of passion, or suspicion, or hate, in which the figure of the brother looms largely and darkly before the eyes of him who looks at it through the disfiguring and distorting medium. (Applause.) We desire, then, of all things that our differences should be reduced essentially and entirely to those of principle; and what we feel that you have done in these last four days in Leicester and you are doing now is this, that you have removed and are removing one of the most fruitful causes of those additional differences—I mean social estrangement. As you truly say, it is hard for men to meet around the same board, to kneel before the same altar, to join in the same prayers, to sing the same hymns, to grasp one another's hands in fraternal greeting, and then, to be ignorant or suspicious of one another's motives and principles. (Cheers.) Thankful we are, then, for the removal of this difficulty; thankful we are also to remember this, that if you are good enough to say to us that you owe us something for the lives, for the words, for the sayings of Churchmen, we have our debt on our part, to you. I cannot stand on a platform in Leicester and forget the name that I have already mentioned of Robert Hall. I cannot hear from your lips of Watts and Doddridge and not remember how familiar these names are to us, and how our children have learned to lip the words they have taught us. I cannot forget that one of the most masterly and successful defences of the Christian faith, "Eclipses of Faith," a work well known to many of my reverend brethren, is a work we owe to the learned and able Nonconformist. I cannot forget that one of the dear friends whom I occasionally welcome to my own home, the learned and accomplished Dr. Houghton, is one of the distinguished stars of your Nonconformity in the present day. I cannot forget that I have stood on the platform of the Christian Evidence Society on more than one occasion, and gladly welcomed there the logical acumen and the dear and hard-headed reason-

ing characteristic of more than one Nonconformist minister whom I was glad to hail as a brother as he took his place beside me in the war against the infidel. We owe to you all this, and we owe to you something more, we owe to you a rising from the very separation which, as I have said, cannot be hastily healed over, and must doubtless continue to exist long after we are laid in the place where there is no longer separation; we owe this to you, that you, seeing us somewhat from the outside, you having that which we have not, as we have that which you have not, you are able to point out to us the vices of our system; you are able to criticize us in a way in which we cannot criticize ourselves from within, and I hope we have profited, and shall profit, by criticisms which, of course, your courtesy, and brotherly kindness prevents you from offering us this evening. (Laughter and applause.) Then, as regards the matter of criticism, just let me say one word. I am glad to find that our Nonconformist brethren have so largely mingled in this time that we Church people are days. They have discovered by this time that we Church people are a tolerably free-spoken people about one another. I think they will find that there is hardly a fault, hardly an abuse of the Church of England that has not been discussed and brought out with very considerable freedom by Churchmen in our meetings. (Laughter.) May I venture to say that if not in our meetings, in certain auxiliary and supplemental meetings during the last few days there has been, to say the least of it, considerable freedom of discussion, and if I may venture in your presence to say what it will, perhaps, surprise you to hear, that even the Bishops have not escaped a slight touch of criticism? (Laughter and applause.) Let me say one word more; let me say a word of the kindness which I have gratefully received, and the exceeding tenderness of that kindness. We have in Leicester received a hospitality which was of a thoroughly Anglo-Saxon character. Our Nonconformist friends met their Church friends at a moment when we were suffering under a great irritation from recent political events, and which irritation seems to many of us to be most just and righteous, and which appears to us at least natural, inevitable, and pardonable. It is an event of good omen that our Nonconformist friends have met us with words of kindly greeting. I cannot help believing that this union will have its fulfillment year by year as time goes on. It seems to me to be an omen that the new rights which have come after a painful struggle will be used in Christian courtesy and kindness. We have spoken, by allusion, at least, of Burial Acts and of the grave. There is one grave beside which the feet of each one of us as he moves along life are constantly passing—a grave that swallows up so much that is precious and so much that is hopeful—the grave that we seem to tread upon at each step, and that crumbles and yawns beneath our feet—the grave of the past. In this grave let us hope and trust that much of the estrangement, much of the suspicion, much of the hatred, much of the old wrong between Church and Dissent may be buried; and if from that grave of the past, if from this moment which is now passing into the past, we see in the future lines and paths of action which do not converge, which are parallel lines at least in this world, and the point at which they converge looks so far away in the distance of age or eternity that they do not seem to us to be convergent, but still parallel, we can at least rejoice in this, that for a moment or two we have met together as brethren in the name of the common Father, whom we worship, and the Saviour, who has redeemed us all, and as we have passed along our several or parallel or divergent paths the memory of this night of fraternal greetings and of fraternal interchange of sentiment and life will linger in our hearts, and we Churchmen shall go away from Leicester—I am not going very far, but I speak for the members of the Congress—with one added memory to the pleasant memories that have clustered around our presence here, that this singular and remarkable incident has graced the gathering of the Leicester Church Congress—that our Nonconformist brethren spontaneously, heartily, lovingly, and kindly have come here to-night to give us a fraternal greeting which we cannot forget, which we do not wish to forget, and which we heartily return you in the name of the Lord. (Loud cheers.)—Times, October 8.

TO THE EDITOR OF THE TIMES, October 8.

Sir,—May I thank you for the article of this morning on the pleasant utterances between members of the Church Congress and the Nonconformist ministers of Leicester? Your words are as wise as they are kindly. The right nail is hit on the head when you say, "The real obstacle to union is not the distinctive dogma, but the unsocial, incompatible ways that grow up in separation, and the avoidance of the points of difference, instead of fastening upon them, as the manner of some is. There is a sufficient field for all to move in freely without continual collision." The experience of a long life and much intercourse with those from whom I in some respects differ confirm the truth of what you say. Many years ago I paid my first visit to Dr. Hook, Dean of Chichester. He humorously remarked that if he thought there was any chance of making me a Churchman he would set to work, adding, "I suppose you would do the same if you thought you could make a convert of me." "No," I replied, "I should not take the trouble." "That will do," rejoined my genial friend, who was the very type of a warm-hearted Englishman; "and now let us talk on what we agree, and when we have exhausted it all, we will take up points of difference." We never did exhaust what we held in common; and I commend his words, with the graceful utterances of my friend the Bishop of Peterborough, to the consideration of ministers of all denominations.—Yours gratefully,

JOHN STOUTON.

14, Kent-gardens, Ealing, Oct. 5.

THE WANT OF THE AGE.—We want a generation of ministers who can do their work without a grand Gothic edifice costing ten thousand pounds, and whose first ambition is to go into every room of their parish, and tell the story of the Cross of Christ.—Bishop Ryle.

Jottings from the Bush.

(We are not responsible for our contributors' opinions.)

WHAT absurdity is comprised in the following sentence, written, I am sorry to say, from an English Rectory:—"Mr. Bradlaugh is the very incarnation and exponent of Nonconformity, because he declines to accept on the authority of the church tenets and dogmas which do not commend themselves to his individual private judgment." Such a writer appears ridiculous to a common-sense layman. Why, any man who denies to reason or private judgment—call it what you will—its proper position and weight is like a naval captain who should board the enemy's ship and, while the two vessels are grappled together, should set fire to its powder magazine. He would certainly blow up the enemy, but he would blow up his own vessel, his own men, and himself at the same time. To disparage private judgment is to strike at the basis of religion. "Reason is the only faculty," says Bishop Butler, "whereby we have to judge of anything, even revelation itself." Our Saviour appealed to reason, so did His Apostles—otherwise the Jews would have kept to their old belief, and the heathen to idolatry. By using private judgment the converts saw the errors in the old beliefs which they had accepted "on the authority of the Church," and they abandoned them. Faith based on no reason is superstition. If a king told me to bow to the sun because it was a god, and I, repressing my private judgment, did so, his authority would not absolve me from the guilt of paganism and hypocrisy. And when a clergyman in the name of the church bids me worship God and believe in Christ, I do it because my private judgment tells me that his advice is based on firm grounds. I must follow St. Paul's advice—"Prove all things and hold fast that which is good." Would it be a manly confession at the judgment day, "Lord, I believe on Thee because I was told to believe; I did not reflect whether my creed was true or not; I shut my eyes, and was too lazy and too timid to look for myself, but I accepted what the priest told me." I am rather amused at seeing put forward in all seriousness the fallacy with which a Ritualistic school-fellow of mine used to argue against the word Protestant. He said:—"If you protest against all the doctrines of the Church of Rome you become an infidel; therefore the more Protestant you are, the nearer you approach infidelity."—Q. E. D.

In the recent action of the Home Secretary with regard to juvenile offenders, we see one advantage which England derives from having a Liberal Government with a spice of the Radical element in it. Abuses are investigated, instead of being ignored on account of the difficulties in the path towards improvement; the ills we have are not overlooked in the conviction that whatever is, is best, and that any legislation must bring worse evils than we know of. The evils connected with juvenile imprisonment, its frequent injustice and over-severity, its utter failure to reform the offenders, and its tendency to turn high-spirited or badly-educated children into habitual criminals, were pointed out some years ago in a little book entitled, "Who Rocks the Cradle?"—a book that ought to be read by all who are interested in social reform. The author showed that the effect of the association with criminals, the long continuance of the confinement, the sense of injustice leading to despair or to hatred of authority, and, above all, the evil name—"he has been in prison"—by which the child's future career is blighted, have the most disastrous and unexpected effect of *improving*. Instead of lessening the supply of those "dangerous classes" who are "well known to the police." In his caution in dealing with the evil, Sir William Harcourt is showing a wise conservatism. He has merely asked that full particulars of all cases where children under 14 are sentenced to imprisonment may be forwarded to him. Already this inspection of their decisions is acting as a check on magistrates whose indignation at evil has not been sufficiently tempered by consideration for the age and the circumstances of the offender. I hope some of the "new blood" of our Legislative Assembly may take up the matter and may induce the Government to introduce the practice here. Perhaps the study of the question by the House might lead to a modification in the opinions of those of the members who desire that the education of public school children should be made still more secular. They might become somewhat shaken in their conviction that, in some mysterious way analogous to that by which a horseshoe over the door keeps away ill-luck, the three R's taught in a public school are sufficient to lead the "larrikin" class to the keeping of the Ten Commandments.

The Bishop of Melbourne in his late address to the Church Assembly made some suggestions about hymns for Sunday-schools:—"Let great pains be taken in the selection of hymns and tunes. Avoid doggerel. Don't put into children's minds words which, although set to taking tunes, they will learn afterwards to despise. There is no surer way of bringing religion into contempt amongst a generally educated people. Hymns abound in which the words are as simple as they are impressive—all the more impressive, indeed, from their very simplicity. Let such be chosen, and then let them be wedded to bright and simple tunes—tunes striking for their melody, and thus easily caught and easily remembered." These words are greatly needed. Nearly every Sunday-school hymn book contains some examples of hymns which should be avoided, and yet these are often chosen by those who prefer sound to sense and high-faloot emotional language to earnest simplicity. There are some earnest Christians who cannot put themselves in the children's place, and who, feeling themselves being brought to God in later life, would have children feel their impressions and talk in their language, and so try to cultivate a religion which, though natural in themselves, is in those young minds unsuitable and artificial. Such is not the view of those who write hymns really for children, hymns like "I think when I read the sweet story of old" or "There is a green hill far away." One popular hymn book I would specially mention,

I think I am stating a fact when I say that the Church of England is the only Protestant body which is not tending to make Sankey's hymns universally used in Sunday-schools; at all events there is not that tendency in the country districts; and many in our own church are inclined to follow the lead, or are tempted to yield to pressure in the same direction. It is urged—"The children are so fond of them; they all join heartily in them; they sing them at home during the week." True; but when one hears untruthful boys and dishonest girls constantly singing them with no good result one has to face the further question,—Is it not the sound only that is the attraction? The question is not what the children like; the question is what is most for their good. The "Sacred Songs and Solos" include some glorious hymns, but are they, as a general rule, suitable for children? They were, with a few exceptions, designed for evangelistic meetings, to awaken the unconverted, to encourage the troubled believer, or to express the confidence and delight of those who have grown in grace to be experienced saints enjoying close and joyous communion with Christ. The hymns are for adults, not for children. A child's religion is of a different type, and if it is stretched on the bed of Procrustes to make it suit grown-up people's ideas, it will probably be killed altogether. The words convey no meaning to the children's minds. Children will sing with intense energy, "Hold the Fort," "Nightingale, either Great or Small," "Weary Gleaner Whence Comest Thou?" The tunes are undoubtedly "taking," but as for the good that the little ones derive from them, except from the "feeling good" sensation because they are singing something sacred, I fancy that the majority would be almost as much edified if they sang "Grandfather's Clock." I have heard 300 children pour forth "Pull for the Shore" with all the force of their young lungs, and while others have been praising the fervour if they have thought how much better it would have been if they had sung, even with a little less enthusiasm, a hymn more suitable for them (for what a farce, say, what falsehood it was for those bright little things to shout "Dear was the Voyage, now almost o'er"), and which they could understand; if five out of the 300 understood one half or one quarter of that long continuous metaphor I am greatly mistaken. Excellent as are many of the hymns in Sankey's collection, I contend that as a whole it is not suitable for a Sunday-school, and certainly, for that purpose, is not to be compared with our own Church of England Sunday-school Hymn Book.

COLIN CLOUT.

THE MISSION FIELD.

FRANCE.

It may appear strange to the readers of the *Church Record* to speak of France as a part of the Mission Field. Perhaps there is no country on the face of the earth where missionary work is more needed. If the French Christians of the second and third centuries could return to their former homes, would they recognise in Popery that simple spiritual form of worship which they loved and followed, and for which many of them died the death of martyrs. Let any one read carefully the Scriptures and the history of the Church of Christ during the first three centuries, and then contrast his views of Christianity with what may be seen of Romanism in the present day; and he will not need to be told that the latter retains little more than the name of the former. Rome, in her present form, Ultramontanism or Jesuitism, has long since thrown aside the Bible, a pure creed, a living Saviour, and rejected the work of the Holy Ghost; and the more thoughtful of the French people have, in their turn, rejected this hideous defacement of the ancient faith, and sunk into infidelity. Happy would it have been for France if, in her rejection of Popery, she had, as England did in the 16th century, turned to the Bible. But no, unhappy France! She knew of Christianity only as she had seen it in the Church of Rome, and she has rejected the false and the true alike! M. Rosseau St. Hilaire says, "too long held down under the yoke of the Ultramontane, this yoke commences to gall them; but at Lyons, as throughout the Catholic world, there is only one door by which to emerge from it, that of infidelity."

It had become a subject for prayerful enquiry and effort with some Christians in England to open "another door" to the French people. It is true that some of the pastors of the reformed church in France had tried to teach the pure faith. But, unaided from without, they had found the work too much for them. Like the disciples of old, they beckoned to their partners to go to their aid. God had already touched the hearts of some on the north side of the Channel to obey the invitation.

About ten years ago a "mission to the working men of Paris and Lyons, with the Juvenile Mission" was established. This work, begun in simple faith, relying on the power of the Holy Ghost to honour the preaching of Christ crucified, has been greatly blessed of the Lord. The fundamental principles of the society are these:—The Bible, as the only divine rule of faith; the faithful preaching of Jesus Christ, as the only Saviour and mediator of man; and the agency of the Holy Ghost in the conversion and satisfaction of the soul. The missionaries speak to the people publicly, from house to house, in hospitals, in mission rooms, in places of amusement, or in any places where opportunity offers. They circulate Bibles, Testaments, books, and tracts.

TEMPERANCE.

THE results of the general election, we are most happy to note, are decidedly satisfactory to the friends of Temperance Reform. It was quite refreshing to hear with what almost perfect unison the candidates for the people's votes sang the song of the whilom fanatics

"local option." Every member of the Assembly elected so far has declared with more or less of emphasis that alterations are required in the licensing system. The Premier spoke out well upon the subject. His description of the evils flowing from the use of strong drink was all an ardent member of the Church of England Temperance Society or other temperance reformer could desire. When he sets himself to deal with the question in the House he may reckon upon a larger following if promises mean anything. Many staunch supporters of local option will go with him even in measures much less thorough than that which they desire. Many who are only half-hearted in the cause will, we fancy, fall in with any plan which will take the licensing power from the hands at present holding it. Any change from the existing state of things must be for the better. One thing is perfectly clear, that in the late contest for seats in the Assembly the temperance reformers made their power distinctly felt. The names chosen by the societies were almost in every instance returned, while those who were plainly antagonists were amongst the rejected ones. We congratulate the electors and the country on this happy result of the temperance agitation, and look forward with good hope for some useful legislation on the subject in the near future.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

With considerable pleasure we chronicle the onward progress of the Church of England Temperance Society. It is advancing if not rapidly, yet surely, towards the position of influence and usefulness which all admit it has gained in the home country. Of this the vigorous movement in the Goulburn Diocese, set on foot, and promoted by the lay secretary of the N.S.W. Branch, who now resides at Cootamundra, is a pleasing evidence. Already six parochial branches have been formed through his instrumentality, and there are plain indications that in several other parishes the society will soon be welcomed as an indispensable agent in the true work of the church.

Three important meetings have lately been held. The first, at Tumut on Thursday, the 11th inst., under the presidency of the vicar, the Rev. G. Spencer, who takes up the work most warmly. Owing to the excitement caused by the approaching elections, and the presence of a Comedy Company in the town, the attendance at the meeting was smaller than was expected. Still a marked interest was aroused, and 10 adult members were admitted. The Rev. A. W. Pain, a member of the Central Committee, explained the work of the society, and strongly commended it.

A meeting was also held at Wagga Wagga on Tuesday, the 16th inst., at which the Mayor, H. B. Fitzhardinge, Esq., presided. Here again the attendance was sadly lessened by a counter attraction of an election meeting, but the platform was strong, and earnest speeches were delivered. The Venerable Archdeacon Pownall, vicar, heartily advocated the society, as did also the Rev. A. W. Pain and the Rev. F. Watson. C. Bardwell, Esq., of Tumut, also spoke most earnestly, having travelled 60 miles for the purpose of being present at the meeting. A branch was formed, and nine members admitted. On the previous Sunday the Rev. A. W. Pain preached in St. John's Church, on behalf of the society. About two months ago a juvenile branch was formed, when E. R. Deas Thomson, Esq., delivered an address, and it now numbers upwards of 80 members.

The third meeting of the series was held at Cootamundra on Thursday, the 18th inst., and was a decided success. It was one of the regular monthly meetings of the branch formed in July last, but special efforts were put forth on this occasion. As might be expected from the fact that here the lay secretary of the N.S.W. Branch concentrates his efforts, this meeting was an excellent realization of what is needed to keep the work of the society in active progress. The vicar, the Rev. S. B. Holt, was in the chair, and after a speech by the Rev. A. W. Pain, which was well received by the audience, composed as it was to a large extent of those who had formerly been his parishioners at Cobbitt, some recitations were given by members of the Juvenile Branch. These were most interesting and attractive, and showed marks of careful training, willing service, and ready attention. The special favourite was a dialogue entitled "My Son John." A carol was also pleasantly rendered by a juvenile choir, and a couple of glees by lady and gentlemen amateurs, met with great appreciation. The Venerable Archdeacon Pownall followed with an able and stirring address, and the meeting was closed in the usual way. About 170 persons were present, and more would have attended but for a severe thunderstorm which fell as the meeting was commencing. Eight members were added to the roll.

PENRITH.—The branch society in Penrith is progressing favourably. The interest in the monthly meetings is well sustained. The attendance is good, and at each two or three new members pledge themselves to the noble cause by joining the society. A public meeting was held last month, which was very successful. Readings, recitations, and addresses, including a speech from the president, Rev. J. Vaughan were given, and listened to with interest by a large and attentive audience.

NOTICES OF BOOKS.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. Spence, M.A., Vicar and Rural Dean of St. Pancras, and Examining Chaplain to the Lord Bishop of Gloucester and Bristol; and by the Rev. Joseph S. Exell, editor of *The Homiletic Quarterly*. London: C. Kegan Paul & Co., 1 Paternoster Square, 1880. 12s. 6d.

The clergy owe a deep debt of gratitude to Mr. Exell

for his conception of the "Pulpit Commentary," and for the manner in which, in conjunction with Canon Spence, he has executed the first instalment of it. Of critical commentaries, and of volumes of sermon sketches and skeletons, there is no lack. But it often requires more time than the sermon writer can afford to search through the notes, which properly fill the pages of the former, for the material that he needs; while, in many instances, the most striking parts of the latter ignore the contest, or depend upon "assonances" (to borrow a term of Canon Farrar's) which true exegesis, or a reference to the original, fail to support. Even were both of these classes of sermon aid more serviceable than they are, a certain amount of inconvenience arises from their existing in separate volumes. The "Pulpit Commentary" supplies in one volume each of these classes of aid, and each is free from the objections incident to it to which we have alluded. Each of the books treated of is divided into sections, not arbitrarily chosen, but based on a logical analysis, and each of these sections is followed by an exposition or explanation of exegetical commentary; by notes of a more devotional or practical character, which the editors designate "Homiletics;" and by sermon outlines, leaving no suggestive part of the section untraversed, which they designate "Homilies." To each book is prefixed an introduction, dealing with its subject, authorship, and general character. These introductions, and the expressions, are from the pen of Canon Rawlinson. In the "Homiletical" portion, Mr. Exell has been assisted by the Revs. N. L. Lewis, J. A. Macdonald, A. Mackenall, W. Clarkson, P. Barker, D. Rowlands, W. Dinwiddie, T. Hastings, and R. A. Redgood. Most of the homilies would well repay the study of the younger clergy as models of analytical method. Among those which, from their subject matter or treatment, are most remarkable, we may mention the following:—The Beginning of a great Religious Movement. Social and Spiritual Gradations. Three Thoughts from Old Documents. Things a Church Should Understand Concerning Itself. Some Useful Things. The Royal and the Religious. Pagan Piety. The Spiritual and Secular Aids of Life. The Sacred Trusts of Life. Things Exceptional. Sadness. The Temptations of Earnest Moral Life and Service. The Divine Description of a Sinful Life. Town and Country. The True Centralisation. Three Elements in the Church of Christ. Ambition. The Hospitality of Vain Glory. The Parody of Legislature. The Verdict of Pleasure. An Untrustworthy Basis of Action. Simple Tastes. Festivity Within. Perplexity Without. Life Contrasts. Moments that Flash. The Sleepless. The Antagonisms of Nations. Valuable Lessons from Unpromising Materials.

As a specimen of the Homiletic outlines, we may adduce the following on "regard for special obligations," which we quote in extenso:—

"Should such a man as I flee?" Thus magnanimously Nehemiah gave one reason for not following the counsel of the lying prophet. The words remind us of the special obligations under which some are laid to avoid evil and practise good. Indeed, every one of us has some speciality in his care, which he should feel as binding him peculiarly to a right course.

I. *Some special obligations to Christian consistency* may be expressed thus: "Should such a man as I?" 1. So greatly favoured. By the Providence or by the Grace of God, forgiven so much, so richly endowed, &c. 2. Occupying such a position to which I have been so manifestly called. Position in the family, the church, the world. 3. Who have made such professions. 4. Who have served the Lord so long, and done so much. 5. Whose influence is so great for good or evil upon others.

II. *Sins against which the thought of such obligations should be a defence.* "Should such a man as I?" 1. Flee. From Christ. From his post of duty. Act unworthily. By inconsistencies of any sort—indifference—sloth, self-indulgence, intemperance, cowardice, parsimony, &c. Temptations to each and all may be met by this thought, "Should such a man as I be guilty of this sin?"

III. *Considerations which should deepen the sense of obligation.* If "such a man as I" fall, I shall—1. Incur deserved disgrace. 2. Bring reproach on the name and cause of Christ. 3. Give joy to his enemies. 4. Discourage and enfeeble his friends. 5. Cause injury and ruin to others. "Such a man as I" cannot fall alone. 6. Incur a heavier doom.

It is perhaps not the least valuable feature of the first instalment of the "Pulpit Commentary" that it deals with books with which our congregations are too often unfamiliar—Ezra, Nehemiah, and Esther. In future editions we should like to see two desiderata supplied—

First, the text of each section prefixed to the notes which explain it. Secondly, reference to standard sermons on the subjects treated.

E. G. H.

Received from Joseph Cook and Co., *Churchman's Australian Almanac*, sheet and book, for 1881; class register for Church of England Sunday-schools for 1881; and a course of lessons on the Old Testament for 1880-1881.

Received from C. E. Fuller, monthly report of the British and Foreign Bible Society.

CORRESPONDENCE.

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

AN APPEAL FOR IRELAND.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

"Let us do all we can to aid the great people of Ireland, by circulating the Scriptures amongst them."—Ezekiel or Isaiah.

SIR,—I enclose you a letter from the secretary of the Scripture Readers' Society, Dublin, soliciting help from this colony, together with a report of the proceedings of that society, with a hope that some interested in the state of Ireland may unite with me in an expression of our sympathy with that body, who have now for 60 years been waging war with the superstition, ignorance, and treason of a large portion of the population of that unhappy country, where life and property is no longer safe.

The association was first formed by gentlemen of the legal profession, who, after the legal conflict in court, adjourned to their meeting room to arrange the affairs of the society. They had then, in 1825, 30 Scripture readers employed, the highest salary was £30 per annum, and the only book they were allowed to carry with them was the Bible. They were received often, as may be expected, with much insult and violence, but were faithful to the object of spreading abroad the knowledge of salvation, and were rewarded often by much success.

Their motto, as you will see by the enclosed circular, is "The Bible Erin's only hope." Political patchwork has entirely failed to pacify the Celtic portion of the population. Crime, even to murder, appears to be regarded as a religious duty; a system of terror and outrage seems to defy the law; and Ireland, once the land of the Saints, is now the incarnation of Satan.

May I hope this pressing appeal, as conveyed in the accompanying letter from my esteemed brother officer, may meet with some response. Neither the liberality of England in times of famine, nor the conciliation of English statesmen, has had any effect. The disease is a heart disease, for which the only remedy is the power of the Divine Word, conveyed to every house and family, reaching the heart, and so converting the blind zealot, like St. Paul, into a convert to the cross, revenge and hatred into love.

No doubt many of our residents have relations in that land, for whose safety they have reason to fear. To them and Christians of all denominations I would appeal, as the society is a truly catholic one. It needs a wider agency. There are now but 56 Scripture readers, whereas 200 at least would hardly meet the demands of the South alone. The men are to be obtained if the funds could be provided. The liberality of the colony has been lately exercised to a starving population. The request here is to stay the murderer's hand, which aims at subverting the rights of property, domestic peace and safety, by the horror of cowardly assassination.

I will be glad to receive friendly communications and suggestions to my town address.

RICHARD SADLEIR.

No. 88, Kent-street.

[A notice of the society alluded to will be found elsewhere.—Ed.]

PRETENDING TO BE "ELIAS."

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—A young man is going round South Kingston begging at the doors on the ground that "on a certain night, by a miracle that was wrought on him, he was made Elias." It need hardly be added that he is a Romanist, and confesses, when hard pressed, to having "borne the name of Sullivan from his youth." His utterance is very measured, and his manner almost tragical. In fact, it reminded us of the part assumed by the valet in Racine's *Phedre*, where, with the aid of a prompter, he struggles to deliver himself of an oration referring to the Babylonians as an argument that the dog that stole the chicken-bones should be hung. Our friend, whom we prefer calling by his comparatively uninteresting name of Sullivan, evidently laboured as hard as the judge's valet to reproduce his carefully taught lesson. A little grammatical blunder which he inadvertently fell into was painfully corrected. His impression was that he had been called to testify publicly of this miracle, or at least he said so. He did not hesitate to affirm that it was to "bring about a revival, to test faith, and to glorify God, as other persons whom he had heard of had been set apart to do, that he made himself known in this way to the people." He raised his hat whenever he mentioned the name of the Deity, which he did very frequently, so that his hat, while he was speaking, was constantly going off and on again. On being asked whether, supposing a miracle had been wrought on him (of which he said he could bring convincing proofs, but did not mention what they were), he did not think it would glorify God more to testify of it in some other way than that of a door-to-door mendicant, he replied that it was only by "bringing himself before the public, so that all his actions might be known to them, that he could accom-

plish the purpose for which this miracle, which made him Elias, was wrought upon him." He did not wish to press us for any pecuniary contribution to his bodily necessities, but he did not pretend to deny that if we found it "convenient (rather strange language for the character he assumed) to give him a small sum, it would be very slowly accepted by him." He left the door in the same solemn slow manner that characterised his whole behaviour, and the last we saw of him was an apparently unconscious raising of his hat, as he turned the corner of the street. He says he lives at some hotel in Pitt-street. He is shabbily dressed, with a loose wide-awake hat. His face is remarkable for thickly-formed lips, and an abnormally large lower jaw. It may be as well for some of our readers to be acquainted with this new device of the Romish Church. It has some reason for believing that its own people are not sufficiently acquainted with their Bibles to know that the Elias predicted in Malachi iv. has already come, according to our Lord's own words in Matthew xi. 14, Matthew xvii. 11, and Mark ix. 11. We are thankful to be able to think that the air of Australia is uncongenial to the growth of Lourdes and Knock impostures. "Doctrines of devils" and "lying wonders" need the mental degradation of priest-ridden Ireland for their acceptance. Though a few more Marquises of Ripon to lead pilgrimages to Lourdes, and then be made Viceroy of India, would certainly predispose the British Empire to become the most propitious nursery-ground for Roman exotics.

Yours faithfully,

Emmore.

WILLIAM H. ULLMANN, B.A.

THE HUMANISING INFLUENCE OF BEAUTIFUL CHURCHES.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I crave permission to make some remarks, on a paragraph in your last issue which has caused considerable comment among your well-wishers, and without intending to be a mere fault-finder, to state the case from the side of many of your readers. And as it is not a matter of religious principle it need not stir up the theological debate. "During the month" it appears, one of your contributors had the privilege of a visit to the country. In the beautiful district of Illawarra, he saw how the recent rains had changed the scorched fields into verdant pastures. Only the cattle seemed to him lean and ill-favoured, even among the grass (which they had not had time to assimilate.) On his way from Wollongong, he came to Dapto, where he saw a new church being built, of which the earnest and evangelical incumbent is justly proud. Having been in it, and over it, and round it, I can bear testimony to its beauty and adaptability for the public worship for the Church of England, and the administration of the sacraments, that is to say the Font is beneath the tower at the entrance, and the Communion Table is sufficiently raised for the congregation to see the manual acts, and the seats all face one way, and the choir is spacious and convenient: So that you have neither to squeeze your way between pews to the pulpit, nor mount a giddy flight of stairs, and deliver your discourse from a pillory. This edifice he stamps, or in the eyes of some dawns, as "too Anglican." It seems to us that this is to be like the Illawarra kine, lean and ill-favoured in spirit. A more generous soul would have said that the gracious rains of art revival were changing the dry and hideous aspect of the worn-out barn to the verdant pastures of an elegant structure of old English design. It is a commercial blunder as well as an ecclesiastical error thus to consider what most give hearty thanks for, the beautiful churches now springing up in this country. A beautiful church is a lesson in art, and exercises a humanising influence, where it is sorely needed. I speak I am sure for many well-wishers of your paper when I say that to many persons who are neither Pagan nor Ritualist nor even "suspects," such a remark, prominent and authorised is highly unsatisfactory if not insulting to their taste and intelligence.—I am, &c.,

OUTIS.

[While unwilling to deprecate "art-revival," our opinion, based on experience, is that artistic places of worship are not usually characterised by spiritual humility of communion with the sole Author of our faith.—Ed.]

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

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

(Continued from page 95.)

"When have you got to show it up?"

"This evening at preparation; the old gaffer did it to spite me of course."

"I cannot imagine what can be the pleasure of so many impostors," Cecil said quietly. "You have one every day."

Charlie muttered, "Say twice a day, one is as true as the other"; and he went on scribbling in hot haste.

The door now opened again, and a boy of sixteen came in, followed by the housemaid.

"What are you ringing for?" the latter asked sharply. She was an old servant, and privileged to express her opinions to the children.

"Ringing and ringing, just as one is trying to get forward with one's work! What is it?"

"One of the shades fell off the gas," Cecil said, "and the floor is covered with bits of glass."

"I wonder what next," said Jane in an injured voice. "I am sure I never saw such a house as this; and now, as if there were not enough to do already, here's another child coming. Of course this is Master Charlie's doing."

"It was nobody's doing exactly," said Gertrude; "the screw must have been loose, or the shade would not have toppled over."

"I was in the schoolroom, Aunt Helen," Cecil said shortly; and then Cecil became disagreeably conscious that Mrs Cuthbert was

"And me with such a sister and companion," he said. "One week has shown me what a mistake bachelor life is; one must have some body to whom one can say solitude is sweet."

(To be continued.)

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AT THE SYDNEY INTERNATIONAL EXHIBITION.
PHOTOGRAPHER TO HIS EXCELLENCY THE GOVERNOR.
ALL THE LATEST STYLES OF PORTRAITURE: Parisian Enamelled, Embossed, Promenade, Boudoir,
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COALCLIFF COAL.

WHEN first sold in Sydney (20 months ago), the lowest payable Price for a Full Ton was fixed in view
as well of the foreseen reduction in the price of Newcastle coal as of a prejudice against it, mainly owing to its
low price—a prejudice strongly fostered by trade rivals.
However, honest and punctual dealings have gained it a fair trial, and a steadily increasing demand. And,
now, I have received numerous written certificates from customers who have fairly tried it, not only in domestic
use, but brickwork, steam-engine, limeburning, and smelting uses, that it not only saves, compared with any
other kind of coal or fuel, from 20 to 40 per cent. in price and durability, but that it produces a fire
cleaner, stronger, and much more lasting—unequalled for roasting, grilling, and ironing—almost entirely free
from soot, with no sulphur, clinker, or splinter; therefore boilers, tubs, and firebricks, &c., will, as known by
all engineers, last much longer by using it. And all declare that, after using it a short time, they prefer it to
any other kind of fuel; and, actually, a demand is springing up for the slack coal to bank Newcastle coal fires
—a fact thrifty engine proprietors should note.
One ton—2240lb net, delivered in town as follows:—Best double screened, 18s; half-ton, 10s. Single ditto,
17s; half-ton, 9s 6d. To engines, ditto, 17s; and small coal, 12s, or by special agreement according to quantity.
Double screened Newcastle, 23s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.
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an Extensive Stock of Choice Goods,
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Special attention given to Clerical
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Justly CELEBRATED SHIRTS.

They have stood the test of Public Opinion for
OVER 30 YEARS,

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Reasonable Charges, to secure a further increase in
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Manufacturers of every description of Leather Belting
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By appointment Purveyors
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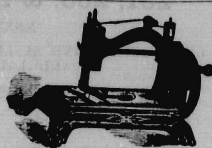
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or a WORTHLESS IMITATION may be forced
upon you by vendors of counterfeits.
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and as a proof of its durability, is
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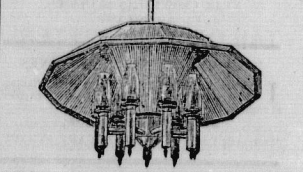
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